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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 5, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

$1.98

A recent news item from Chicago: "Too many $2 words are a fault of the times which Prof. Arthur O. Lovejoy, of Johns Hopkins, has pointed out to the American Philosophical Association, which closed its annual session today. 'I feel impelled,' he said, 'to sympathize with the unsuspecting layman who encounters our terminology and attempts to assimilate it. We are suffering from a plethora of isms.' Prof. Lovejoy's rebuke followed a discussion of 'What is Judgment?' One delegate had argued that it was an awareness; another that it could not possibly be propositional, while still another solemnly asserted there was no such thing as 'an infra-judgmental state of awareness.' It was then that Prof. Lovejoy made his allusion to 'too many $2 words.'"

We suppose the unsuspecting layman referred to above would consider that Prof. Lovejoy's "impelled," "unsuspecting," "encounters," "terminologoy," "assimilate," "plethora," and "isms" belong on the bargain counter and are not worth more than $1.98 at the most. The distinguished professor evidently knows what the trouble is with a lot of "highbrows"—but he does not know how to tell it.

THE LAYMEN AND STEWARDSHIP.

The laymen of the church are fast coming to a realization of the fact that the Christian life means a partnership with God, and that the terms of that partnership are expressed by stewardship. It is not to be expected that one partner of a firm shall give all and the other receive all; there must be an equitable sharing.

It is an interesting and significant fact that the laymen themselves are beginning to lay emphasis upon stewardship as a condition of partnership with God and are very actively engaged in a campaign to make all the members of the church realize their responsibility as well as their privilege in this connection. The Board of Lay Activities set apart the month of December as a period for stewardship cultivation, and the period was well observed. In the Louisiana Conference, on account of its sessions running over into December, the month of January was selected by the laymen in the meeting at Baton Rouge as the special period. The primary purpose of this cultivation is to stress the principle of stewardship, without reference to any special collection. These wise business men have very properly decided that if they will take care of the principle, the collections will take care of themselves. It appears to us that this interest of the laymen in fulfilling the terms of their partnership with God is one of the most encouraging signs of the times in connection with the establishment, extension, and maintenance of the kingdom of God upon earth. We do not imagine there is a preacher in the connection who will not give them the fullest and heartiest cooperation possible in the carrying out of their plans.

WITH OR WITHOUT GOD?

We are beginning a new year. What the year will bring forth, nobody knows. We make our plans and enter upon their execution with strong determination and high hopes. We pray for health, happiness, and prosperity.

The most important thing to be determined at the beginning of the new year is whether we are to go into it and continue through it with or without God. We may let the past go—we have to let it go whether we will or not. Its pages have been filled and the book is closed. Maybe we spent it with God—maybe we did not. If we did not, we made a great blunder. But we can correct that blunder this year. We can repent of our sin, confess our shortcomings, change our attitude, and take God into our plans now. We ought to do it.

The year may not turn out as we hoped it would. We may have sorrow and disappointment and hardship. The fruits of our labors may seem to turn to ashes in our hands. The songs may die in our hearts and we may feel that all is vanity. But not if God is with us. No matter what may happen, the consciousness of his presence will sustain us and comfort us and make the year a good one in spite of all its sorrows and disappointments and hardships.

Blessed is the man who can say he enters upon 1928, "Best of all, God is with me."

CRAZY PEOPLE

If perfect normality be represented by 100, we suppose not more than one in a million would score the perfect figure according to the tests of the expert psychologists and alienists —maybe not one in a hundred million. So, practically everybody is crazy.

But there are different kinds of crazy people. We know some people are crazy as soon as we look at them; we know others are crazy as soon as we hear them speak; we know others are crazy by the way they act. Some people are harmlessly crazy; others are dangerously crazy; others are brilliantly crazy; others are respectably crazy; others are successfully crazy; others are just crazy.

Since practically everybody is crazy—according to the experts—we suppose we shall have to get along with a crazy world. But we really believe the situation could be greatly improved by getting rid of at least one class of crazy people—those who are for the first time found to be crazy after they have committed some atrocious crime. If they were known to be crazy before the crime, maybe society is at fault for having let them run at large; but if they had always been supposed to be sane and then turned crazy after a crime, it looks as if they are just conveniently crazy. How get rid of them? We hate to say, for we are not sure that we believe in capital punishment—but hanging would be a very good way to get rid of some of them. If Leopold and Loeb had been hanged, or if Remus had been hanged, or if Hickman should be hanged, it would probably have a fine effect on the mental status of not a few who never thought of being crazy till they had killed somebody. If hanging is never right, we might try putting such crazy people in the penitentiary for the rest of their lives without giving the power of pardon to anybody—Governor, Board of Pardons, or anybody else. If these crazy people became sane after a season in prison, let them stay there anyway, to meditate over the crazy things crazy people do.

We don't imagine God Almighty will call in a body of alienists on the Day of Judgment to determine whether or not the wages of sin is death.

"WHY I DO GO TO CHURCH"

In the January, 1928, number of the American Magazine there are two articles, both of which are well worth reading. One is, "Why I Don't Go to Church," by Mr. W. O. Saunders, a newspaper editor of Elizabeth City, N. C.; the other is, "Why I Do Go to Church," by Mr. Edgar A. Guiest, a member of the staff of the Detroit Free Press, whose verses and humorous sketches are printed daily in hundreds of newspaper, and about whose writing there is a human quality that has endeared him to people all over the nation.

We do not propose to discuss these two articles; we simply wish to call attention to one paragraph of Mr. Guest's discussion as especially significant, we believe, in this day of criticism of the church and of the awakening interest of the laity in the work of the church. The paragraph has special value as coming from a layman of Mr. Guest's prominence. We quote:

"The way to interest young people, and all people, in the church is to make it interesting. How? I think that is the question for the laity to decide. They have established a church for the nurture of the spiritual side of life. They support trained clergymen to preach the gospel and teach the doctrines of their church, but, that done, they have rested. What church members should do is to go out and demonstrate to the world that their religion and their church-going makes them human and lovable and kind and brave. The wave of doubt which is spreading comes not from the clergy but from the laity."

There is a good deal in the above words worth thinking about.

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THE TIDE HAS TURNED IN CHINA.

Missionaries Testify to Strong Reaction—Greater Opportunities for Christian Church.

Much evidence has been received in recent weeks from missionaries in China to show that a strong reaction has developed against the extremists who have been in power. This is the report issued by A. L. Warnshuis, Secretary of the Foreign Missions Conference of North America. The opinion is growing rapidly that the time is near, and it has already come in many places, when the missionaries may again stand by the side of Chinese Christian workers in almost all parts of China. It is noteworthy that the work of the colleges and of the middle and elementary schools under the auspices of the Christian forces has been much less interrupted than that of government or other Chinese institutions. Typical of the reports that are now coming from China is the following extract from a statement made by Rev. S. Harrington Littell, a missionary of the Protestant Episcopal Church, who has just returned from Hankow.

In the Catacombs.

But what has happened to this Chinese church during the past months of confusion and disruption in the land? Speaking generally, with the exception of that portion in the vicinity of Peking where conditions have remained quiet for the most part, the Chinese Christians have bowed before the storm of Russian-led violence which has contained anti-religious elements opposing Buddhism and all religions as well as Christianity, in the general anti-foreign outhursts which have spread over the country during the past eighteen months. The Christian church, in large measure, has ouce more **gone down into the catacombs**; that is to say, has disappeared for a time just as the early Christians did in face of fanatical or misguided emperors at Rome, who demanded for themselves worship which could only be given to God, with the alternative of cruel persecution—"To the lions!" being the fate of persons so unpatriotic or disloyal as not to kneel before the emperor's image. In China, with huge numbers of people aroused by vigorous propaganda to such a state that calm and sane thought was often impossible, the movement of last spring, aided by brains and finances directed by Moscow, left the Christians over large parts of China with no alternative but to disappear, as it were, into the catacombs, and to stay there until the wild fury of the storm passed. That the church was not disrupted, much less destroyed, is one of the evidences to the vitality and deep-rooted strength of its life. As in all past ages, persecution brings out the best in Christian character and loyalty. Bishop Graves says:

"The best testimony to the solidity of the work and the quality of our Chinese clergy and Christians is to be found in the splendid way in which they have stood fast in this time of trial and are **holding the work together.** They are loyal Chinese, but they are equally loyal to the church."

And look at the November number of the Spirit of Missions to see Lindel Tsen's attitude: "Beaten, but not Defeated." And see the two-page photograph in that number, showing the seven new Chinese priests and deacons ordained by Bishop Roots in Hankow at Whitsuntide, in the city which has been the very center of the worst confusion and violence, perhaps, of the whole of this present civil conflict; and realize that Archdeacon Ding was consecrated on All Saints' Day (Nov. 1), and you will see how in spite of everything, the church is continuing to move forward. While practically all of our educational work except in north China has come to a stop for the time being, yet our Hankow and Ankiug theological students, together with those of the Diocese of Shanghai, have assembled on St. John's University compound, and are going on with their studies; aud the latest word is that many of our missionaries are returning to China. Apparently the bishops consider the time not far distant when once more missionaries may stand by the side of Chinese workers and take up the work agaiu where it came to a pause last January.

Reaction Against Extremists.

This last fact leads me to speak of the political reaction which apparently has set in against the wildness of the past year. With this reaction has come, it seems, the determination on the part of the sound and substantial elements of the Chinese people to stand the operations of extremists no longer. Along the ceutral provinces of the Yangtse Valley, where Communism has held sway, the Chinese have driven out many of those, whether Russians or Chinese, respousible for the calamity which has prevailed in that regiou. Michael (or is it Jacob?) Borodin has been driven back to Russia, where he belongs. Eugeue Chen, Borodin's able accomplice, has fled to Moscow for his life. General Galens, who has beeu more than an advisor in the Nationalist military operations which started from Canton a year ago last summer and overran the southern half of China, has been compelled to leave for more healthy climes. And now the last of the destructive Communist quartette in Hankow, General Tang Sen-chi, has been driven out, and a more moderate regime, we trust, will succeed. Canton, Nanking and Peking, though at swords' points among themselves, are united in purpose even if divided in operatious, in their desire to eradicate the desolating seeds of Communism which Borodin and Eugene Chen and others have disseminated through Central China. Having been through outbreaks before, twice especially wheu the Christian work was forced to cease for a period, I confidently expect that this present distressful time will soon end, possibly suddenly, as it has done on former occasions. In the Boxer year, 1900, and in the year of the Revolution, 1911, Christian work in larger or smaller degree became quiesceut. It would seem that once in about ten years in China, God teaches us to leave our work in his hauds, for a while. Some outbreak occurs, and we have no part in it except as spectators, or, it may be, as sufferers. God lays his workers aside for a while, but carries on his work. After each period, follows a time of vastly enlarged opportunity and results. The pains are seeu to be **growing** pains. We are impatient at the time of the interruptions, but learn to see God's hand in them, and, I trust, to learn our lesson from them. Perhaps we were becoming over self-reliant or confident. Perhaps we were depending on our own powers and methods. Perhaps were not conscious euough of him—perhaps we were too busy. Perhaps our emphasis was on less important kiuds of work. Perhaps we needed spiritual stock-taking. Perhaps our vision had become short-sighted or blurred—or perhaps he only wants us to realize, as St. Paul expresses it, that he is "All in All."

HAPPINESS; HOW IT IS AND HOW IT IS NOT ATTAINED.

By Hon. D. W. Heidelberg.

When God created man and placed him in the Garden of Eden and gave him a companion, they were supremely happy. It was chiefly for this purpose that they were created, and but for their disobedience of the command of their Creator they would have continued in a state of felicity. After the fall of man, speaking through his inspired prophets, God laid down certain rules of conduct for the government of man, the purpose of which was to restore him to his former state of happiness; and if these rules had been universally observed, such would have been the result. The violation of these rules of conduct we call sin. The Christian religion is a plan devised by the Creator the purpose of which is to restore man to his state of happiness which was his heritage in the Garden of Eden.

Man in his ignorance, putting his judgment and wishes against those of the Almighty, and having neither the desire nor inclination to obey these commands of Jehovah, has entailed on himself untold misery. He was commanded not to commit murder, which command he has often refused to obey, with the result that he has suffered innumerable sorrows, and millions of the human race have gone down to an untimely grave. The history of the human race is largely a record of the burdens, the heartaches and the misery which have followed in the wake of the violation of this wise law. Every war that has ever been waged is the wholesale murder by one or the other nation engaging in the conflict. In violation of this law the Archduke of Prussia was murdered by one of the citizens of Servia, and thereupon Prussia made unreasonable demands on Servia, producing the late World War, with the result that millons of dollars worth of property was consigned to the flames or otherwise uselessly destroyed, nations have been involved in bonded debts from which they will not be released in generations to come, millions of the human race now sleep the sleep that knows no awakening, millions of happy wives have been made sorrowing widows, and innumerable happy children have been made unhappy and helpless orphans.

O weak, puny, fallible man, how long will you continue to put your judgment and inclination against the judgment and wish of the Almighty? For six thousand years you have been so doing, and for six thousand years, without a single exception, it has been proved that your judgment was at fault, in every instance resulting in your injury and unhappiness. Will you never learn anything from experience and observation? Will you continue forever to impose upon yourself the enormous burdeu of taxation resulting from the construction of great battleships, the support of great armies and the maintenance of jails, all due to your folly?

We are commanded not to steal, nor to convert our neighbor's property; yet how many criminals, their wives and children, are suffering shame and disgrace as a result of the infraction of this law!

We are commanded not commit adultery, and we have seen fit not to heed this wise command. Go, O man, to your hopitals and see the loathsome diseases; read the daily newspapers and take notice of the innumerable men and women who are shot down; go to the wrecked and miserable homes; all as a result of the violation of this wise law, made by your kind God for the purpose of promoting your happiness.

Husbands and wives, you are commanded to love and be true and kind and gentle to each other, and if you had elected to obey this command, home would be a Heaven on earth, and happiness would reign supreme. But, instead, you have chosen to disobey this law of your Creator, and your homes have been made desolate, happiness has been turned into sorrow, and homes into hells.

You have been commanded to be temperate, which command, O man, you have set at naught. Witness the result. Your jails have been filled with criminals, your penitentiaries with felons, your poor houses with paupers, your homes with sorrowing wives and starviug children.

You have been commanded to make the glory of God the chief aim of your exlstence; hut, lnstead, O man, you have fallen down and worshlped at the shrine of unholy ambition, making the laudation of self and the plaudits of men the chlef end of your exlstence. Go and ask the many candidates who sought offlce in the recent elections; ask even those who have climbed hlgh up on the ladder of fame; and they will tell you that happiness ls not attalned by worshiping at the shrine of unholy ambition.

Ask the men, who, in violation of the command of their Maker, made the accumulation of wealth the chlef end of thelr existence. Do not pass hy the millionaire living ln his palatial home on Fifth Avenue, N. Y.

The answer will be the same from all, that the accumulation of wealth as an objectlve ln life does not produce happlness.

Speaking through the mouths of his holy prophets, our kind Heavenly Father, lovlng us, his children, with an infinite love, and actuated alone by a desire to promote our happlness, has promulgated wise laws for our goverument. Happiness ls attained by conformity to these laws; lt ls not attalned, but, on the contrary, misery ls produced by a failure to obey them. The observanee of them is righteouseess, or right living; their nonobservanee is sin. Righteousness makes us happy both in this world and the world to come. The commission of sin produces unhappiness ln this life and in the life beyond the grave. Ohedience to the laws of God, the keeping of the Ten Commandments, love, kindness, gentleuess, unselfishness, temperance, will as certainly produce happiness as misery will be produced by hatred, envy, coveteousness, unholy ambitlon, murder, , theft, larceny, and adultery.

Shubuta, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davles.

Our Methodist church edlfices are the victims—mark the word, victims—of many innovatlons. Some few of these are decided lmprovements, others hindrances to worship. In most places the mellow tones of a church bell are no longer heard calling the congregation to worship. Nothing to my mind is more beautiful, nothing more helpful as a reminder of Sabhath ohservance. While ln Baton Rouge, many attendants on our Conference session were eharmed and delighted by the ringlng melody of the bell from the tower of the First Methodist of that city. Trooping backward along the corridors of years now enfolded in silence, came memories of other days, other churches, and thoughts that were sweet and holy of those loved and lost. I was told that this old hell had heen rlnging for three quarters of a century or more, as a token, a witness, a call to God's children. And lt is a sweet-toned bell. Who can measure the vast sum of its influence, the despondent hearts lt has cheered, the wayward souls lt has called hack to duty, the responsive chords lt has awakened ln the hearts of many who, through want, or poverty, or sickness and suffering, might not walt upon the Lord in the sanctuary? But with the "iucense-breathing morn" came the melody of the Sahhath bell, a prayer was born, holy as lneense from the altar of saints.

Ring on, sweet hell, full-toned, loud, and cheery. Throughout the streets of the clty, up and down the course of the mighty rlver, lnto the busy haunts of men who toil and fret over questions of State and trade, rlng again and yet again—some will hear. Peal out your volce. Perchance some wanderer from his mother's shrine and father's house may hear and heed. Ring on. Tell the weary world there is a trysting place, a haven of refuge, where for a season at least, ln God's great peace, "the wicked may cease from troubling and the weary be at rest," even this side of the dim borderland. For what shall all these discordant clashling, clangors of the street and mart profit a man, without some music and melody frcm the house of God? Our Romanist friends ring their Angelus, a call to prayer. Are we any less than they?

* * *

Never was a line written by mortal man more true than this: "The wages of sin is death." Men who yield themselves servants to Satan, grow in sin, in cruelty, in crime and violence, until they become utterly lost to all sense of human feeling, and are not even restralned from dastardly and unnatural ways of crime. The instincts of the hrute creation protect the young and helpless of the herd, and put to shame, or should do so, the cowardly wretches who murder helpless children. I can understand how a man maddened by jealousy may kill a woman, or a woman driven to desperation may slay her lover or husband; but what degree of loathsome meanness prompted the vile wreteh who ln sueh an unnatural manner took the life of Marlan Parker ls beyond me. Is there any penalty or punishment that human law could lnflict that is in any way commensurate with this heinous crime? I for one grow siek at heart when I think of this deed, so inhuman, so diabolical, so unnatural. I should lose faith in all goodness and justice lf I did not believe there is awaiting a judgment and a penalty at the hands of the Almighty God for such dastardly erimes. The utter helplessness of man to meet such a contingency ls a mouruful acknowledgment of our weakness. Some of the superficial thinkers of these parlous days who would do away with capital punishment evidently have "another think coming." Let these glib reformers of Mosaic law devise some plan to prevent such crimes, which are nelther of heaven nor earth, but are evidently tainted with the breath of hell. Man for man, as a Christian, I am perfectly willing, after some prayer and thought, to forgive my enemies; but I hold that this man was included in that unhappy class of whom the Son of God spoke when he said, "It were better for sueh that a millstone be hanged about his neck and be cast into the depths of the sea."

"But right is right;
Slnce God ls God,
And right the day must win,
To doubt would be dlsloyalty,
To falter would be sin."

Shreveport, La.

"MY FEE WILL BE —"

The Chronicle of a Surgeon.

By Rev. Louis H. Evans.

For two weeks I was ln the home of Dr. and Mrs. McAnlis, of the great Severance Mission Compound at Seoul, Korea. This mission eenter is world-famed for its medical and surgical skill and for the efficiency of its hospital corps. The institution has the most modern equipment, and is conducted with singular efficiency. There I spent much time going through the wards and viewing the apparent miracles that the hands of medical missionaries were working.

I saw suffering of all kinds. Especially was I touched by the sight of the crowds of people in the waiting rooms, who listened to evangelists speaking of Christ for the heart as well as for the body. Mothers with dying babes were there, mothers themselves dying, the aged and feeble, the blind and those in whose faces was the flush of fever or the sallow shadow of starvation.

Dr. Ludlow gave me the privilege of watching him operate on some of his patients. This skilled missionary surgeon is known throughout the Orient; onee a partner of two of the greatest physicians of New York, he had heard the call, had left his large income and work of influenee, and had come, as many others had come, to "bury himself" amid the squalor and the sickness of distressed Korea.

For five hours I was in the operating room. I saw Dr. Ludlow deftly operate on a Korean man, next on a Korean woman, and then perform a serious abdominal operation on another pain-wracked dweller in that land. In the sweltering hot room, with his assistants quietly aiding him, I saw this great physician skillfully struggling to drag his patient's body back from the jaws of death. While he worked on through the hours I grew faint; at times I had to leave the room in quest of fresh air. But he worked tirelessly, now and then interjecting for my benefit a word as to the gratitude of the suffering people. And still he labored, toiling until he was satified that all had been done that could be done.

When he had finished, I stepped to his side. Gazing at his face, which was streaming wet from his exertions, and pale with the pallor that comes from keen anxiety and intense strain, I asked him: "Doctor, how can you stand it? Surely every day is not like this!"

He merely smiled.

"How much money would you have received in the States for an operation like this?"

"Oh, about six hundred dollars."

"How much will you receive for this one?"

A strange light blazed into his tired eyes. I shall never forget this reply of that moment. "My fee," replied the missionary physician, "my fee will be this man's gratitude—and there can be no richer reward than that."

Some men's souls are too big to be contained within their breasts; they overflow in deeds of sympathy and toil and love.

Multiply a thousand times such incidents as this, and you will realize, in some degree, what it means for the hand of Christ through his ambassadors to be able to touch the old and the sick and the dying in a dark and neglected land. The need is great. Even now in Korea there are districts where hundreds of thousands of men and women are without medical care whatever.

In the city of Andong stands a large brick hospital, with spacious wards and fine equipment—yet stands closed; it has no physician. If some young man, some member of a profession which at home is ofttimes crowded, were to heed this silent call, he would at once become the only physician for a million people.

May God soon find, for this land of his, men trained to combat the enemies which would kill human bodies—men whose interest and zeal and conception of their task and responsibility are so much that of the Great Physician that it will not be bounded nor limited by seas or borders or gulfs or races or flags, men who can look through rage and dirt and ignorance and caste, and say, "A man's a man for a' that"—worth saving at any cost, body and soul.

CILUMBUS DISTRICT MISSIONARY INSTITUTE

Please announce that the Missionary Institute for Columbus District, North Mississippi Conference, will be held at West Point in the Methodist church, January 10, beginning at 9 a.m., **one day only.**

Dr. J. L. Jerdine, a returned missionary from Korea, and other interesting speakers will be there.

Every paster of the Columbus District is urged to be on hand **promptly** with a **large** delegation of the leading laymen and women workers of his charge.

Pastors, Lay Leaders, Chairmen of Missionary Committees and Presidents of Boards of Stewards, W. M. S., Epworth Leagues are **specially** invited. Dinner will be served at the church hy the W. M. S. of West Point. Be sure to **come.**

JOSEPH B. RANDOLPH, P. E.

A San Francisco water company pleaded with its customers to cut down the waste of that utility. As a result that city is now using 1,560,000 gallons a day less than it did a year ago.

If you don't think co-operation is necessary, observe what happens when one wheel comes off the wagon.

FOREIGN MISSION CONFERENCE IN ATLANTIC CITY, JAN. 10-13.

Four hundred delegates representing some nlnety missionary boards and societies of the United States and Canada, will meet in annual session in the Vernon Room, Hotel Hadden Hall, Atlantic City, from Jan. 10 to 13. These delegations form the "Foreign Missions Conference of North America," an inter-denominational body representing practically every Protestant denomination on the continent active in sending missionaries to foreign lands. The purpose of the Conference is to investigate and study missionary problems, to promote the science of missions, and to carry on certain co-operative activities on behalf of all the boards and societies represented in the group.

Rev. F. W. Burnham, D.D., President of the United Christian Missionary Society, will be the chairman of the Conference. The secretaries are: Rev. Leslie B. Moss, Rev. Milton Stauffer, and Dr. A. L. Warnshuis, all of New York City.

Among the major items for consideration and action by the Conference will be the new situation that has arisen in China due to the Nationalist movement, and the anti-Christian propaganda that has been carried on by the communist group within the movement. One session of the Conference will be given over entirely to the consideration of this subject, when the principal address will be made by Dr. Henry T. Hodgkin, a secretary of the National Christian Council in China. Two sectional meetings will discuss the relation of missionaries to the rising national churches, the registration of schools, and other administrative problems arising out of the Nationalist spirit.

The opening session on Tuesday evening, Jan. 10, will be featured by addresses on "What Business Men Are Saying About Foreign Missions," by Dr. Charles R. Watson, President of the American University in Cairo, and by William E. Boyd, advertising manager of the Curtis Publications, Philadelphia; and "What the Church Has to Say to Business Men Regarding Foreign Missions," by Dr. W. A. Beaven, of Rochester, N. Y. On Wednesday evening there will be a public meeting with addresses on "Present Changes in the Thought World in Relation to the Christian Missionary Message and Program," and "The Task of Christian Missions in a Materialistic World." The public meeting on Thursday evening will be addressed by a number of National Christians from foreign countries speaking on the general theme, "Our Experience in Fellowship With Jesus."

On Wednesday morning, the Conference will break up into smaller groups for the consideration, first, of various problems on missionary administration, and secondly, for consideration of problems in particular fields. The latter groups will be led by Dr. Samuel Guy Inman, for Latin America; Mrs. Charles K. Roys, for China; Dr. William Lampe, for Japan and Korea; Dr. Charles R. Watson, for Moslem Lands; Dr. Ralph E. Diffendorfer, for India, Burma, and Ceylon.

One of the most important items of business will be the making of plans for the 1928 meeting of the International Missionary Council, which is to be held in Jerusalem, and to which the United States and Canada will have some thirty-five delegates. The discussion of these plans will be led by Dr. John R. Mott. The closing session on Friday morning will be featured by an address on "The Element of the Imperative in Foreign Missions," by Dr. Henry T. Hodgkin, of China, and one on "Unique and Distinctive Elements in Christianity," by Dr. Edmund D. Soper, vice president of Duke University.

THE YEAR 1928 IN METHODIST ANNALS.

The year 1928 is to be a great year in Southern Methodist annals. Ushered in by a week of prayer, Jan. 1-Jan. 7, the second missionary cultivation campaign throughout the church will be in full swing during the months of January and February. The purpose of the missionary cultivation movement, to be inaugurated during New Year's week under the auspices of the Board of Missions, is to give Southern Methodism a clearer conception of the missionary purpose and activities of the church and to create such a burning zeal for missions that all members will be eager to cooperate in the great plan of teaching and preaching Christ until the whole world shall be brought unto him.

Immediately following the cultivation period, the international evangelistic campaign will begin in March, which will light revival fires not only in the thirty-eight Annual Conferences in the United States, but in the eleven foreign fields where the denomination is at work. Missionary leaders declare that the time for a great missionary advance has come, not only for the sake of the salvation of the thousands upon thousands who have never heard the gospel story, but for the protection of the world against the overwhelming flood of destructive ideas which emanate from those centers where the gospel is unknown. "The revival fires must be rekindled throughout Methodism; the spiritually hungry masses are waiting on us everywhere," declared Dr. W. G. Cram, General Secretary of the Board of Missions, issuing the call for the international evangelistic movement.

But how can a great missionary advance be made when the assessment for missions is not quite half enough to take care of the regular missionary work of the church? The General Conference answered that question when it ordered that the cultivation period should culminate in a great free will offering for missions—when the opportunity should be given to all those who really care to give of their substance, uncompelled save by the law of love. The free-will offering taken at the close of the first cultivation period in February, 1927, was enough to enable the Mission Board to meet the necessary budget items; if the free-will offering in February, 1928, is $150,000 more than that of 1927, the international revival, for which Methodists in all non-Christian lands are already praying and working, will begin simultaneously in America and in lands across the seas; if this is not the case, the revival movement will die and the spiritually hungry masses must go unfed. If the year 1928 is to be marked by a great soul-winning program, all Southern Methodists must do their part toward bringing this about.

The Board of Missions has prepared special literature and arranged a calendar of operations to cover the entire January-February period. Mission study classes will be organized in practically every congregation throughout the denomination, a pageant especially written to show America's responsibility for the spread of the gospel will be presented in many places, and a general theme for prayer, reading, reflection and preaching has been assigned for each week of the campaign. Themes suggested for January are: Jan. 1-7, "Prayer;" Jan. 8-14, "Christian Stewardship;" Jan. 15-21, "Home Missions;" Jan. 22-28, "Foreign Missions;" Jan. 29-Feb. 4, "Home Evangelization." —Board of Missions.

A NEW YEAR'S CARD.

As the old year runs to its close, it is a good custom of our people to come to a stand and make a reckoning with themselves, to wait upon God and take direction from him for the enterprise of the New Year. There is special reason why we should do so now.

Our lot is cast in a restless and moving age.

There are at least four great movements of challenge and revolt discernible over almost all the world.

There is a rising of subject peoples against the dominance of other and hitherto stronger nations.

There is a revolt against the subjection of women and a demand for a new co-partnership in labor and honor between the sexes.

There is a revolt among the wage-earners against what is regarded as economic subjection.

There is a challenge of awakened minds against authority and tradition.

We may dislike any or all of these movements and we may well distrust some forms of their expression, but neither we nor those who come after us can evade their influence, and to ignore them is to ignore the signs of the times, which Christ told us we ought to read.

For those, then, who wish above all things for comfort and security, this is not an ideal time. Far from it. Those who are smoothing their beds for sleep would do better to be packing their bags for the journey; the human family has again struck its tents for another march. But for those who believe in God and are willing to go forward with him, this is an exhilarating day, for it is as full of opportunity as of danger.

Some Christians there are indeed who make of their religion a defense against the cry of the world's need and seek soothing rather than strength. Others fling themselves into the controversies of the hour, take sides with those nearest, and are presently indistinguishable from other partisans. There seem always to be a ditch and a quag on either side of the right way. Perhaps the entirely right way has still to be found. It is vain to tell the world that Christ is the one sure guide and yet be unable to say anything about his mind in those great social readjustments which are now being forced upon us.

The time may come soon when the Christian church will do something more than offer general principles and leave untouched the one real difficulty of their application; when it will come nearer to the trouble of a world struggling with the new and tremendous problems of modern corporate life, and indicate the way forward, for it may be that these modern problems can be solved only in a fellowship of Christian men and women under a guidance which lifts them above their nation or their station—in a word, above their self-interest.

Meanwhile each one of us has his own part to play, and there is no greater service that the Christian church can render to the community than to provide it with men and women steeped in peace and goodwill.

So I wish the people called Methodists, in this New Year, peace with adventure, labor and a light heart, a sense of vocation and a sense of humor, minds girded but not tense, alert but not anxious, employed but not busy, strenuous but well rested —in a word, grace and peace from God our Father and the Lord Jesus Christ.—W. R. Maltry, Ex-President British Wesleyan Conference, in New York Christian Advocate.

LYNCHINGS IN 1927.

Dear Sir: I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research. I find there were 16 persons lynched in 1927. This is 14 less than the number 30 for 1926, 1 less than the number 17 for 1925, the same number 16 as for 1924, and 17 less than the number 33 for 1923. Twelve of the persons lynched were taken from the hands of the law, 6 from jails and 6 from officers of the law outside of jails. Four of the persons were burned to death, 2 were put to death and then their bodies burned.

There were 42 instances in which officers of the law prevented lynchings. Eight of these were in Northern States and 34 in Southern States. In 24 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 18 other instances, armed force was used to repel the would-be lynchers. Sixty-eight persons, 15 white and 53 Negroes, were thus saved from death at the hands of mobs.

All of the persons lynched were Negroes. The offenses charged were—murder, 7; attempted murder, 2; rape, 2; attempted rape, 3; improper conduct, 1; charge not reported, 1.

The States in which lynchings occurred and the number in each State are as follows: Arkansas, 3; Kentucky, 1; Louisiana, 1; Mississippi, 7; Missouri, 1; Tennessee, 2; Texas, 1.

Yours very truly,

R. R. MORTON, Principal.

THE CHURCH HAS CAUGHT HER OLD-TIME VISION

Last year three-fourths of all the charges of the Methodist Episcopal Church, South, participated in the January-February Missionary Cultivation Movement. In some Conferences there was one-hundred per cent co-operation. In at least one district every Church of every charge raised its full share in the freewill offering.

Five thousand schools of missions were conducted. Eighty thousand mission study books were sold in thirty days—breaking the world's record in book selling.

Approximately $800,000 *in cash was given as a freewill offering for missions.*

The first year after its inauguration by the General Conference, the Missionary Cultivation Movement was swept to an unprecedented success.

* * * * * *

This means that the Church has caught again her old-time vision of a world in need, has heard anew the Great Commission of her Lord, and is preparing for a mighty advance on every front against sin, superstition, and suffering.

Her period of lethargy and retrenchment has passed. The day of march has come.

* * * * * *

This magnificent spirit of co-operation has eliminated the last cent of our missionary indebtedness. It has stopped the annually recurring deficits in expenses.

It has enabled us to hold the line in every mission. It has stimulated the morale of our forces in the field.

Above all, it has revived our missionary zeal, given us a new confidence, quickened our spiritual life, and determined our mighty Church to cease hesitating and take her rightful place in the warfare to enthrone Christ in every land.

No denomination in America has a more favorable missionary situation than our own.

* * * * * *

We have been able to maintain our work, but are not yet able to advance. The advance is set for 1928.

The success of the Missionary Cultivation Movement this year must be such that a great offensive can be launched. The Board of Missions has made its plans and set the stage. It is ready when the Church speaks the word.

The advance is to be in Evangelism. In every field—at home and abroad—the missionaries are again to become pioneers of the Evangel. The native evangelists are to be reinstated at their posts. An International Revival is to be Methodism's first challenge to the forces of evil after a long period of handicap.

* * * * * *

To make this a reality the million-dollar goal set by the General Conference must be reached this year. Otherwise we can do little more than continue to hold the line.

* * * * * *

The Board of Missions sends this message to the preachers and people everywhere:

It has extricated itself from its difficulties. It is ready and prepared to advance. But it will not advance an inch on borrowed funds. It will advance only as the Church tells it to advance—and tells it in substantial terms in the freewill offering this year.

* * * * * *

Do you want the line extended or simply held? Are you content to maintain what we have, or do you prefer an evangelistic advance?

You can answer best by your co-operation in the January-February Missionary Cultivation Movement now beginning.

Attend your District Missionary Institute. Hold a School of Missions in your Church. Give the people the facts about our world crusade. Make an every-member canvass for a freewill offering for this supreme cause.

There are some things that some Churches cannot do. But every Church can do just what the Discipline provides: "Let every member of every congregation be given an opportunity to make a freewill offering for missions over and above the assessments."

METHODISM TO-DAY AND TO-MORROW IN JACKSON, MISS.

By Mr. M. S. Enochs.

When we think of Methodism in Jackson, whether it be Methodism of yesterday, to-day, or to-morrow, we reflect upon the history of our Capital City, and its wonderful growth, especially in its more receut past. We view with pardonable pride the prominet place it occupies among the progressive cities of the nation at the present time, and judging the future by the past and observing the present busy activities in the midst of which we find ourselves at the present time, we look with optimism to the future and confidently expect that our record will be continuing growth and progress toward higher and higher ideals of living and standards of Christian citizeuship. We feel that we may be gratified over our past achievement and look with confideuce to the future because our people have always been and still are a godly people and have always made the effort to fear God and keep his commandments, believing this to be the whole duty of mankind.

The establishment and building of churches began early in Jackson, and has continued iu an ever-increasing program of expansion throughout the passing years. Not only more churches, but better one replacing others, which have becomc inadequate and out of keeping with the desires and financial ability of our people, have been provided. Standing out prominently among our sister denominations, Methodism has wrought wonderfully well and has left an impression on the religious life of Jackson, for which we may be very thankful. Our opportunity has been great, and those of our faith who have wrought and gone on before us have left us a glorious heritage for which we should show our appreciatiou; and let us not now lose sight of the fact that there are increasing opportunities and responsibilities falling upon us which we cannot and must not sidestep. "Sin is a reproach to any people, but rightcousness exalteth a nation." May all Methodists of Jackson do their dead level best to make it a city free of the reproach of sin and a city where rightcousness prevails. Jackson is a religious city and has a church-going population 12,000 white people, and of these statistics show that 5,000, or nearly half, are Methodists. Statistics also will show that Methodist Sunday schools in Jackson have enrolled and accommodate nearly half as many as the Sunday schools of the other churches of the city combined. Just here, however, I feel that I should state my conviction, that there are a great many Methodists moving to Jackson who are not coming into our churches and Sunday schools, and I think something should be done to keep them from drifting away from us.

The pioneer among the Methodist churches of Jackson, and we might almost say the mother of them all, is Galloway Memorial. It was in 1836, during the early history of Jackson, that Thomas Ford organized the society here and built the first Methodist church in Jackson, and only a few years later the Mississippi Conference met in Jackson for the first time. Nov. 30, 1842. This congregation grew and prospered until 1883, when the old church was torn down and a new and larger one was erected on the same site. This building served the church until 1913, when the present handsome building was erected and the name changed from First Methodist to Galloway Memorial Church. A long and notable list of preachers have served this congregation, two of whom were elected bishops—Charles B. Galloway and H. M. DuBose, who is our guest at this Conference. I have noted, too, with interest that the first Sunday school ever organized in Jackson was in the Methodist church, and the mother of Mrs. Charles B. Galloway attended the school. Three of its Sunday school superintendents had exceptionally long terms of service: Thomas Green served twenty-five years, W. L. Nugent twenty-five years, and the present superintendent, Mr. J. C. Cavett, has already served twenty-seven years, and under his administration the Sunday school has attained the greatest success and prosperity of its history.

It was duriug the pastorate of Dr. Charles B. Galloway at Jackson station that it was realized that a church in West Jackson was necessary, and soon thereafter a Sunday school was organized, which, to begin with, met upstairs over the West Jackson engine house. This Sunday school, under the fostering care of officials and the pastor of Jackson station, prospered from the start, and after a few years the Conference was requested to make an appropriation and assign a preacher, which was done and a church established as a mission charge.

The demand for a church building immediately became urgent, and the result was it was erected and paid for by the close of 1887, thanks to the help of the membership as a whole of First Methodist Church and to the generosity of Major R. W. Millsaps, who gave them the lot on which to build. At the first quarterly conference the name Capitol Street Methodist Church was adopted, and Major Millsaps, who was present on that occasion by invitation, predicted that this church would become one of the leading congregations of the city of Jackson. The history of Capitol Street Church since that time bears out the accuracy of that prediction. During the years of worship in this frame structure, still standing and in use as a Sunday school department, the attendance and church activities grew to such an extent that it became necessary to secure larger accommodations, and to meet this demand a larger modern brick church was erected across the street in 1913, which at that time was thought to be large enough to allow for growth and expansion for an indefinite time. Almost from the organization of Capitol Street Sunday school my much beloved uncle, the late I. C. Enochs, served as its superintendent, and his long years of faithful and large service to the school continued until his death only a few years ago, since which time the writer has served as the superintendent.

For the past few years the plant has been utterly inadequate, especially for Sunday school purposes, so much so that the church has decided to rebuild elsewhere, away from the present location, where plenty of room and parking space will be available. In the meantime and pending the working out of its new building program, a large two-story residence in the next block, containiug ten or twelve rooms, has been rented in order to provide comfortable rooms for overflow classes from the Sunday school. Capitol Street Church is growing, and in the next one or two years hopes to have completed a new church with an auditorium large enough to seat 1,500 and a Sunday school building large enough to provide all the space needed for a completely departmentalized Sunday school of 1,500 or more.

In 1900, during the pastorate of Dr. W. C. Black at First Methodist Church, there was organized and built in South Jackson, Rankin Street Church, a frame structure which served the people in that section of the city until 1924, when the congregation moved to a new brick buildiug a few blocks further west. Their plant, at the time of its building esteemed to be ample for their needs, is now inadequate. This church has developed into another arm of Methodism in Jackson.

In the year 1909 there was organized and built in Northeast Jackson, Millsaps Memorial Church, which has served our Methodist folks out in that section of the city in a very satisfactory way.

Brother J. L. Decell, the energetic and far-seeing presiding elder of the Jackson District, always on the alert to advance the interests of Methodism, about one year ago heard the call of a band of good Methodists over in Northwest Jackson, and without delay started a Sunday school and later church services under the leadership of Rev. C. E. Downer, using by permission of the City School Board the Galloway school building in that section of the city.

With a nucleus of fifty members to start with, the church membership has increased to 161, and in the meantime a new brick church, with quarters so arranged as to provide for a "B type" Sunday school from the start, also has been built, costing about $15,000, and will soon be ready for occupancy. This is another forward step in the advance of Methodism in Jackson, and the name of the congregation is Glendale Methodist Church.

In addition to the church organizations already named, there are the Orphans' Home and Millsaps College, two wonderful Methodist institutions of which Jackson and all Mississippi and the whole South are proud. The Orphans' Home has just, within the past two years, completed a new fireproof home for the accommodation of the children of Mississippi coming from homes in both Conferences, and is now arranging to start building a new dormitory for boys on its farm, with $20,000 donated for that purpose by Mr. Biedenharn, a friend of the home from Shreveport, La. Our Methodist Home here ranks at the top among institutions of this kind in the South, and under the able leadership of Brother B. F. Lewis is doing a wonderful work.

Millsaps College continues to make forward strides from year to year. The enrollment has increased to nearly 500, and the college is now taxed to take care of all who apply for admission. The character of work done by the students is of recognized high standard. Furthermore, the endowment is now nearly $1,000,000, and adequate to enable the management to care for an increased enrollment for another ten years or more; but to take advantage of this opportunity of increased service to the boys and girls of our State, additional buildings and equipment must be provided, and looking to this end the Board of Trustees have recently held a special meeting at which a greater and better Millsaps new building program was authorized. Under this program an approximate budget of $650,000 will be needed, and preliminary arrangements are now being made looking toward putting on a campaign to raise this amount during the year 1928. Truly a new day is dawning for Millsaps College, an institution which in the educational field is a shining light for Methodism.

As to the future, it is interesting to know that some of our forward-looking Methodists are now visualizing another handsome church located somewhere in the neighborhood of the State Insane Hospital lands soon to be placed on the market. It will be only a few years now before that rapidly developing residential section of Jackson will be open to Methodism as the other parts of the city have been, and I doubt not that at the proper time the call will be answered.

Another Methodist Institution which I predict for Jackson in the not distant future is a hospital, owned jointly by our two Methodist Conferences. There is an unlimited field for service for such a hospital, properly equipped and financed, and I hope to see the day when our own church, through an institution right here in the capitol city of Mississippi, will be in position to do its part in ministering to suffering humanity wherever found within the borders of the State.

In conclusion, permit me to say that there is a most commendable spirit of unity and harmony existing among the churches of all denominations in Jackson, this spirit in religious affairs being the same as that reflected in the co-operative efforts in commercial and civic affairs. This spirit of co-operation is a blessing to any community, and to it in no small measure is due the wonderful development along all lines in Jackson. If it be true that "a city's real greatness may be measured by the character of its churches and schools," then Jackson rises to a high pinnacle, measured by this standard, and the part that Methodism plays in this constructive program is such as to make us proud of our church.

While our record so far is good, we need to be admonished that the field is white unto the harvest and that we must be even more diligent and press onward and upward to even greater heights.

The Home Circle.

BOIL IT DOWN.

If you've got a thought that's happy,
Boil it down;
Make it short and crisp and snappy,
Boil it down;
When your brain its coin has minted—
Down the page your pen has sprinted—
If you want your product printed,
Boil it down.

Take out every useless letter,
Boil it down;
Fewer syllables the better,
Boil it down;
Make it plain, express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Boil out all the useless trimmings,
Boil it down;
Skim it well, then skim the skimmings,
Boil it down;
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on and we'll begin to
Boil it down.

—Joe Lincoln, in Georgia Educational Journal.

THE RUNAWAYS.

Jim was a little boy, and Caddy was a yellow pug dog with a tail that curled up over his back in a funny little queue.

"'Tisn't much fun playing by ourselves, is it, Caddy?" said Jim as they romped in the yard. "I wonder why Ted doesn't come." He climbed up on the fence and looked toward Ted's house. He saw Frances, Ted's little sister, but there was no sign of Ted.

A moment later Jim and Caddy were running up the street.

"Hello, Frances!" said Jim when he reached the other house. "Where's Ted?"

"Oh, didn't you know?" cried Frances. "Grandfather came and took Ted home with him to stay a week. I wanted to go, too, but I'm going to be flower girl at Aunt Beth's wedding. Mother is down at the church now, helping to decorate it."

"Let's go down and watch," said Jim.

So off the two went, with Caddy scampering at their heels.

After they had walked for a long while Frances said, "When I go to church with mother it is only a little way, but now it seems ever so far."

"It must be right round the next corner," replied Jim.

But when they turned the corner there was no church to be seen.

"That's queer!" said Jim. "It must be the next corner, then."

Then they decided to go home, but by that time the corners were badly mixed.

"O, dear!" said Frances, as a tear trickled down to the end of her nose. "I'm afraid we shall never see our mothers any more."

Jim had been looking very solemn, but he had to smile at that. "Why, the idea, Frances Hall!" he said. "Of course, we shall!"

Frances shook her hair over her eyes and began to sob. But just then there was a loud hiss somewhere near, and she stopped sobbing and peered through her curls.

"Oh, look at that crooked cat!" she cried.

Caddy looked, too; the cat had seen him first and had arched her back in anger. The instant Caddy spied her he was off like a flash. Before the children knew what was happening the two animals were having a wild race.

"Caddy, Caddy, come back!" Jim called; but Caddy paid no heed.

That was more than Jim could stand. "If he gets lost I shall never see him again!" he cried; and, catching Frances by the hand, he went racing after the fleeing pair.

Up one street, and down another the four went running—the black cat, the yellow dog, and the two panting children. They ran across a park and then into a side street, where both the cat and Caddy disappeared in an alley. Jim and Frances were just in time to see the two dash through an open gate into a back yard. It was nearly dark, but they could see the cat, a fleeing ball of fur, run swiftly up a tree; Caddy stood below, barking and giving short, excited leaps.

Jim slammed the gate. "Now we have him," he said. "As soon as I get my breath I'll march him home."

"But we don't know where home is," Frances said sadly.

"That's so," said Jim.

Frances stared into the dark. "Why, Jim Mason!" she cried suddenly. "Don't you see that this is your very own house?"

Jim blinked. "Why, so it is!" he said, a little ashamed.

He went over and looked up into a tree. "And that's the black cat that belongs next door," he added. "Well, I declare; I didn't know her with her hair on end!"

The two children looked at each other and laughed.

Caddy, who had worn himself out barking, came and stood on his hind legs before his master.

"He wants to be thanked," said Farnces, "for bringing us home."—Rosalind Sibold, in the Youth's Companion.

THE TRACKS IN THE PANSY BED.

By Frances McKinnon Norton.

Every morning there were fresh tracks in the pansy bed, and Deane and Lila couldn't understand it. They had found the fresh tracks every morning since they had moved into Rose Cottage a week before. There were little tracks and big tracks, and that made it much more interesting.

"I think the person is a girl," said Lila, as she carefully touched the print of a slipper in the soft earth of the pansy bed.

"And the creature is a dog or cat or something," finished Deane in such a funny way that Lila had to laugh.

"Of course, it's 'something,' Silly," she said, laughing. "It has to be something or it couldn't make tracks. I think it's a dog because its tracks jump around so."

"I don't know," teased Deane. "If it's a cat, then it's a girl; and if it's a dog, then it's a boy that makes the 'person tracks.'"

Lila refused to be teased. "I don't care which it is," she laughted, "cat or dog or girl, only I wish we could ever see them. I don't like having fresh tracks in our pansy bed every day and never, never see who makes the tracks."

And Deane didn't like it any more than his sister did. They were strangers in Robstown, and Rose Cottage was a new home to them; but it all seemed very quiet and lonely after the busy life they had found in the big apartment house where they had lived before their parents had bought Rose Cottage. Friends and playmates were the one thing lacking to make Rose Cottage perfect, and finding the fresh tracks every morning in the pansy bed was something like finding traces of a friend they might have if only they could find the person and the creature who made them.

The very last thing they did every night was to go out and smooth over the soft earth in the pansy bed until not a sign of a track could be seen on the level soil. Then every morning when they ran outside to look there were fresh tracks in the pansy bed, always two kinds of tracks, tracks of a person and tracks of a creature.

"I can't think how they do it and yet never let us see them," Lila kept saying to her brother.

"I'd like to catch them just once," said Deane, and they began planning how they might play a detective game and watch for the track makers.

"We could sit up all night," Lila suggested, for Lila always hated to go to bed at night and begged to sit up a little longer.

"Or we could get up early, early before the sun gets up," suggested Deane, who never minded getting up in the morning, but knew that Lila was a sleepy-head in the mornings.

At last they agreed that Lila should sit up very late and Dean should wake up very early in the morning; and so maybe between they they would find out about the mysterious tracks.

That night Lila took a blanket and sat down on the window seat to watch the stars overhead and the pansy bed below. It was a lovely moonlight night, and Lila had agreed to watch until 12 o'clock and then call Deane from his bed on the sleeping porch. The stars were very bright overhead, and the pansies bloomed almost as bright on the grassy lawn below.

"It's grass all around the pansy bed," Lila whispered to herself as she watched there alone, "and so you can't ever find where the tracks go; grass don't have tracks on it. You can't make tracks in the skies and clouds, either." She went on looking first at the stars and then at the pansies. "Maybe you could make tracks in the clouds, though, they look soft. I'd like to try it once. I wonder if they feel soft and cool and a little bit wet?"

And with that Lila wrapped her soft blanket around her and began to count the pansies in the bed. She could only count the yellow and the light-colored ones because they were the only ones that showed in the moonlight.

"Thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine—must be a thousand, no a million," Lila counted and then shivered. "Ugh," she said as she drew her soft blanket closer around her. "I must have tumbled into a cloud. I wish I hadn't tried to sit up forever—and stars out in the pansy bed, too—and my, what clouds out on the grass, and the sky is all green! Something is wrong."

Again Lila shivered and hid her head in the warm blanket where she wouldn't have to look at the curiously mixed-up things outside the window. Then the next thing she heard was a soft little voice calling: "Stop that, Spotty! You mustn't spoil the flowers! Come here, Spotty, Spotty, Spotty! Come here, Spotty!"

Lila jumped out of her blanket and ran to call Deane, but Deane had heard the voices and jumped up from the bed, where he had gone with all his clothes on.

"It's funny," Lila whispered. "It's daylight or some kind of light, not sunlight."

"I've been awake a long time," answered Deane. "I dreamed the sky was down on the lawn and the pansy bed in the clouds."

Lila giggled: "That's what I did, too. I didn't mean to go to sleep, but I got the silliest mixed-up dreams."

But outside the little girl began to cry softly, and Lila hurried out to see her, and Deane came up behind.

"We used to live in Rose Cottage," she explained, "and Spotty is my dog, and he runs away every night and comes back here, and I have to come for him. I'm going away to my grandmother's to-day, and I don't know what to do with Spotty. He won't stay at any other house but Rose Cottage, and it is so far to grandmother's house they won't let me take him."

"That's easy," said Deane; "let us keep him. Come here, Spotty!" And Spotty ran to put his cold nose in Deane's warm hand.

So the tracks were explained, Spotty found a home, and Lila and Deane a jolly little playfellow. And when Spotty's mistress returned the four of them became good friends.—Christian Advocate (Nashville).

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

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Editorial

IMPORTANT NOTICE TO SUPERINTENDENTS OF PUBLICITY, WOMAN'S MISSIONARY SOCIETIES.

Mrs. J. E. Brown, Gloster, Miss., is the editor of the Woman's Missionary Society Page in the Advocate. All material for that page should be sent direct to her. Hereafter, material intended for that page that comes direct to the Advocate office will be forwarded to her. Sending the material direct to her will save unnecessary delay in publication. Please let all Missionary Society correspondents take notice of this announcement and act accordingly.

EDITOR OF THE ADVOCATE.

PERSONAL AND OTHER NOTES.

Rev. R. P. Neblett, pastor at Kosclusko, Miss., sent out a New Year letter to his people which was a fine exhortation for faithfulness in 1928.

Rev. S. D. Howard and family have been cordially received at Columbia, La. They were given a big "pounding" on Christmas Eve, which was greaty appreciated.

Rev. and Mrs. R. T. Pickett announce the marriage of their daughter, Ruth Sarah, to Mr. Thomas Holliday Smith, on Thursday, Dec. 22, at Summit, Miss. The Advocate extends all good wishes to the happy young couple.

Rev. Claude P. Jones, Mississippi Conference evangelist, requests us to state that he has an open date, Jan. 8-22, that he will be glad to give to any brother who may desire his services. His address is 103 Fourth Avenue, Hattiesburg, Miss.

On account of the fact that Monday was a legal holiday and no mail was delivered in New Orleans on that day, it is possible that some communications intended for this issue of the Advocate failed to reach us in time for insertion.

Rev. C. H. Ellis, an honored superannuate of the Mississippi Conference, who lives at Camden, Miss., in writing to the Advocate, says: "Camden charge is moving off well and a real good year is expected under the efficient pastor, Rev. R. E. Rutledge."

A church comity conference will be held at Cleveland, Ohio, Jan. 20-22, under the auspices of the Federal Council, to consider the problems growing out of overlapping, etc. Representatives of thirty or more denominational boards are expected to be in attendance.

Dr. Robert E. Goodrich, pastor of the First Methodist Church, Shreveport, La., will preach a series of nine sermons on the subject, "The Great Phases of Civic Life," beginning on Sunday night, Jan. 15. All the great lines of a city's life will be considered during the series.

We acknowledge with appreciation receipt of a copy of the Minutes of the recent session of the North Mississippi Conference, this being the first of the Minutes of our patronizing Conferences to reach us. The book is admirably arranged and printed, being fully up to the high standard set long since by the efficient secretary of the Conference, Dr. J. R. Countiss.

We learn with sorrow of the recent death of Mrs. Ruth James, of Gulfport, Miss. Mrs. James was a daughter of Dr. and Mrs. H. R. Singleton. Dr. Singleton, now deceased, was a distinguished minister of our church, a son, Rev. F. E. Singleton, being a prominent member of the Central Texas Conference. Other members of the family are prominent in professional and business life. The Advocate extends sincere sympathy to the sorrowing relatives and friends.

SHALL WE ABANDON CHINA?

By Dr. O. E. Goddard.

A woman—Christian, Methodist, intelligent—said to me as I was leaving for China: "I'm not in sympathy with your trip to China. They are looting and destroying prorperty and life. I think we should withdraw our missionaries and let the Chinese go to the devil." A prominent layman said our work was done in China. A former large contributor sail he did not expect to contribute any more money for work in China. Another said, "Bishop Ainsworth and Dr. Goddard are foolish to allow our missionaries to return while the dangers are so great in China."

Five missionaries who were on furlough in the United States did return. All those who had been called into Shanghai by the Consul General returned to their post after the Annual Conference. They are now all back on their jobs and are happy in the service. There is but little danger in the zone covered by our mission. Our work extends out from Shanghai. It is not likely that there will be any fighting in this territory. Our only probably exposed point is Changchow. There may be some looting by disloyal soldiers in our territory, but that is not likely to be extensixe.

Some sort of war is likely to go on for a long time in China. There is no end in sight now. When one of the factions finally wins out, the biggest and most difficult work will then begin, i. e., to assimilate and make homogeneous these heterogeneous groups. The Chinese mind has not yet comprehended what a Federal Government is. Hence when a new China-wide government is set up, there will likely be rebellions and secessions galore for a generation. Hence, to say that we will close our schools, churches and hospitals and wait till there is permanent peace would likely mean to suspend operations during this generation. A tombstone will likely mark the resting place of most of our bodies before China enjoyes permanent peace.

It has never been the policy of Christian missionaries to abandon a field because of persecution or prosecution. St. Paul encountered vastly more obstacles and suffered more at the hands of Europeans when he was planting the gospel in Europe than our missionaries have suffered in China. See II Cor. 11:23-29. President W. B. Nance, of Soochow University, when urged to go to Shanghai by the Consul and by the Board of Missions, said he had rather stay in Soochow and take any consequences than to go to Shanghai to take refuge under anybody's gunboats. This was the spirit of all our missionaries. While rioting and looting were going on in our territory, both we and the Consul urged all of them to rush to Shanghai. They went, not because they were afraid, but because they consented to obey orders of representatives of the church and the State.

Nationalism is rampant in China. "China for Chinese," is the slogan. For this we cannot blame them. They have been exploited and domineered over by countries with big armies and moneys until they are desperate. Under this overpowering emotional strain, some rash things will be done. But the Chinese are a serious and sane people. You may depend upon them to finally settle down on something that is reasonable and right. But just now they are passing through a transition period, the greatest in all history. More than 400,000,000 people passing through not a revolution but a conglomeration of revolutions. The political revolution is so colossal that it makes the French revolution or the American revolution look like a kindergarten. But there are simultaneously an industrial revolution, an educational revolution, a literary revolution and a religious revolution. Nothing like this has ever been seen in all history. A congeries of revolutions all acting, re-acting and inter-acting on one another. No wonder this is a Chinese puzzle that baffles the Western mind!

To desert these people now in the midst of a situation like this would be worse than cowardice and meaner than murder. They are remaking their educational system. They have abandoned the old memory regime and are trying to make a curriculum adapted to the development of the human mind. They need our educational missionaries as never before. The day has just arrived when our educational missionaries can do their best work. All that they have done hitherto has been but a preparation for this great day. Western science is liable to loom too large in the new curriculum unless Chinese educators help in making a well-balanced curriculum. The most urgent need that China ever had educationally is on now. The seasoned educationist now has such an opportunity in China as he never had before—probably will never have again—for constructive service.

The medical situation is crucial. China for all time has been notoriously insanitary. The Rockefeller Foundation and the churches have done much to make China sanitary. A good beginning has been made, but what is this among so many? Our church owns and maintains all or part of four hospitals. More than a hundred thousand patients are treated in these hospitals annually who would not get treatment in any other hospital. On the streets of Huchow the writer witnessed two scenes within two blocks of each other that impressed him deeply. The first was a woman seated in a doctor's office. She was evidently suffering from neuralgia of the face. The doctor, if doctor he may be called, stuck seventeen needles in her face so deep that each needle reached a bone. Then he put some kind of composition in the eye of the needle and lit it with a match. The poor woman, writhing in agony, sat there with seventeen torches blazing on the ends of seventeen needles made red hot by the flames. Two blocks away I saw the clinic of our Huchow hospital. A great throng of afflicted humanity was there. Dr. Fred Manget and his efficient corps of doctors and nurses were busy alleviating suffering in a scientific way, while the chaplain moved graciously among the suffering, pointing them to the Great Physician. What a contrast!

Shall we abandon China, close our hospitals and leave these suffering millions to such quacks as is described in the incident above? Shall we? Shall we? Christ says "No"—Christ-like people say "No"—Southern Methodism says "No." Medical missionaries have always been angels of mercy to China's afflicted millions, but they are more needed now than ever before. In addition to the unusual amount of sickness—and that is immense—they have the wounded incident to war. Both soldiers and civilians wounded in these wars, flock to our hospitals for treatment. Let all who are hoping to support medical missionaries, thank God that they can now with their money indirectly minister to these suffering millions.

The religious revolution is on. China is breaking away from the old religions. One rarely sees a well kept Buddhist temple. Most of them look dilapidated and deserted. It was always doubtful whether Confucianism was a religion or merely a system of ethics. China's mind on religion is in a flux state. She has lost faith in the old religions and is drifting toward atheism. It is not now a question as to whether China shall be Buddhist or Christian, it is: shall she be Christian or atheistic? She is fast drifting toward atheism. Her mind is mobile, plastic. If she were contented with Buddhism, the situation would not he so perilous and so urgent. In this plastic state, she presents a challenge as never before. If there ever was a time when what we do should be done quickly, it is now. Last year was one of the best years we ever had in our evangelistic work in China. The ensuing year bids fair to eclipse all other years in winning souls for Jesus Christ. The Christ, the international Christ, the Saviour of all men, is China's supremest need. To withhold him from the Chinese now would be unpardonably unkind. He is their only hope. Without him they will make shipwreck in all these revolutions. With him as the panacea for all their ills, they will make one of the greatest nations of earth. We ought to double, yea, treble, quadruple our gifts to China now. Congratulations to those who are carrying missionary specials in China now! You are doing constructive work.

Our government has repeatedly shown itself a friend to China. Our Government kept them from being parceled out among the nations in 1899. Some months ago when Mr. Coolidge announced that our Government would not join other nations in demanding that these provisional governments be forced to keep the unequal treaties, China at once began to recede from the Russian red influence. Americans are loved as few other foreigners are in China. Let us capitalize their good will for the kingdom of God. Let us show them that in this time of need we are a friend to them indeed. The faint-hearted and the feeble in faith will falter, but the courageous Christians will shout—"China for Christ."

CHANGES IN SCHEDULE OF DISTRICT MISSIONARY INSTITUTES, NORTH MISSISSIPPI CONFERENCE.

The District Missionary Institutes will be held on dates and at places announced in last week's issue of the Advocate with the exception of the Aberdeen and the Grenada Districts. The dates for both districts will stand as announced. The places will be: For the Aberdeen District, Shannon; Grenada District, Water Valley.

R. G. MOORE,
Conference Missionary Secretary.

A CORRECTION AND A GOOD REPORT FROM BROOKSVILLE, MISS.

Dear Dr. Carley: The Minutes of the last session of the North Mississippi Conference show that there were no church papers taken on the Brooksville charge last year. I wish to state that we put over the special proposition offered by the New Orleans Christian Advocate, securing 23 subscriptions, and we had also 6 subscriptions to the Nashville Advocate.

We are entering hopefully upon our fourth year on this charge, and the outlook is bright for a good year. Our people are in sympathy with the whole program of the church.

Yours fraternally,
SEAMAN RHEA, Pastor.

A "SAFE AND SANE" EVANGELIST.

Those of us who heard Bishop Moore at the Missionary Council will not soon forget how "sanely" he discussed "Safe and Sane Evangelism." And, of course, we just can't forget Arthur J. Moore and Bishop Candler, following Bishop Moore along the same line.

Well, what I wanted to say, is that I have secured the promise of Rev. J. B. Kendall, general evangelist, of Lexington, Ky., to be with us at Bay Springs in a revival to include the second, third and fourth Sundays in May. If "Jimmie" Kendall is anythink like he was fifteen years ago, he is wholly "safe and sane," and will hold a revival, under God, that will stir the church, sinners, backsliders, infidels, skeptics, and all. As I have prayed earnestly and with a passion for souls to be saved, I thought of my old friend, Kendall. If there are any other pastors in our Conference or the North Mississippi Conference who want him before or after May 13-27, write me. You will be pleased with his terms, and I believe you will be pleased with a revival led by him. If you want him, write right away; he is very seldom idle.

Looking with faith to the New Year,

J. A. WELLS.

Bay Springs, Miss.

STATISTICAL PICTURE OF PROTESTANT MISSIONS (AMERICAN AND EUROPEAN) THROUGHOUT THE WORLD.

Number of missionaries	29,188
Number of mission centers	4,598
Native staff	151,735
Organized churches	36,246
Other preaching points	50,513
Church members	3,614,154
Total "Christian Community"	8,342,378
Number of Sunday schools	50,277
Number Sunday school pupils and teachers	2,535,726
Number of colleges and universities	101
Theological and Bible schools	461
Kindergartens	742
Elementary school	46,580
High and middle schools	1,512
Industrial schools	295
Teacher training schools	297
Total pupils in all schools	2,440,148
Number medical and nursing schools	91
Number missionary doctors	1,157
Number missionary nurses	1,007
Number of native doctors	612
Number of hospitals	858
Number of dispensaries	1,686
Total treatments yearly	11,548,808
Total operations yearly	199,844

—Bulletin, Foreign Missions Conference of North America.

THE CLOCK OF THE CENTURIES.

Imagine for a moment the face of a clock. Every minute on it will represent one hundred years. Let me stand beside the clock and call the roll.

The hands are at twelve. Egypt is the leading nation. At five minutes past twelve, Chaldea has forged to the front. Ten past twelve, Assyria; fifteen past, Babylonia; twenty past, Media; twenty-five past, Persia; at half-past we are in Greece. At twenty-five to one Alexander is wiping some of these empires off the map, and at twenty to one Rome holds the center of the stage. At fifteen minutes to one we are in the beginnings of the powerful modern European nations. Every minute of the next ten an empire or kingdom goes off the map, and another comes on. A few seconds before one o'clock comes Armageddon, and more empires are wiped out.

The law by which all nations come and go is the law of force. The sword is the process by which all come up and all go down. They have gone down in chronological order. China alone has persisted; she lives because she rejected the sword.

At twenty minutes to one, Christ gave the world a new idea. The idea was love as a force. His own age killed him. Succeeding ages have played with the idea, but have never taken it seriously. The Cross has always been conquered by the sword. . . .

The coming religion will come slowly. One man on the mountain gives the message to three. The three give it to twelve on the slopes. These take it down into the valley where the crowds are. The permeation may take centries or even milleniums. But it will come. The vanguard is here now.—Dr. Alexander Irvine, in London Daily Express.

THE GOSPEL OF THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT.

"Somebody said that it couldn't be done,
But he with a chuckle replied,
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"Somebody scoffed: 'Oh, you'll never do that,
At least no one ever has done it.'
But he took off his coat and he took off his hat,
And the first thing he knew he'd begun it.
With the lift of his chin and a bit of a grin,
If any doubt rose he forbid it;
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you,
But just buckle right in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That cannot be done, and you'll do it."

—Selected.

THE MAN WHO MADE A UNIVERSE.

An incident is related of an eminent astronomer which shows how men, in the name of reason, are guilty often of the most irrational conduct.

The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in minuature, upon which he represented all the planets and stars in their places, together with their evolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response, in irritation. "Some one must have made it. Why don't you tell me who it was?"

Then the astronomer, turning to his friend, said: "This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?"—Bishop Fiske, in "The Faith by Which We Live."

There are more than 4,000,000 electric cleaners in daily use in the homes of the United States. Also, 3,000,000 motor driven washing machines are each week put to use.

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FROM SHELBY, MISS.

Just a word or two relative to the nice things that came my way during Christmas holidays. Long before the real day appeared, cakes, large and good, fresh meat of all kinds in abundance, and many other things too many to be numbered; but the best of all, my church gave us a check for $100, and dear old Dr. Brooks, one of the oldest men in the Delta, not a member of my church, living at Deason, some 16 miles in the country, gave us a check for $25. So you see that we had a fine Christmas. We are ready to join the other preachers that have served Shelby in saying that no preacher can cast his lot among more generous people. May God's richest blessings rest upon each of them.

Things are starting off well with us at the beginning of our second year. We are looking for the best year yet.

Yours Cordially,
A. C. McCORKLE, Pastor.

LETTER FROM REV. S. W. MILLER.

Dear Editor of the New Orleans Advocate: I am sending you a dollar to renew my subscription for the paper, which I have been reading since it first entered the North Mississippi Conference, being one of the two who alone now represent the charter members of that Conference. I am a superannuate of the North Texas Conference.

I have been intending writing for some time, but have been very busy having our superannuate home reroofed and painted and papered. I have felt like dropping a flower on the memory of Rev. John Moss, the father of Brother Moss who died a short while ago. I knew young Moss only as a little boy; but I knew his father intimately from 1870 until his death. In 1870, 1871 and 1872, I was on the Lamar circuit and Brother D. M. Cogdell was at Byhalia station, and district conference was held at Byhalia. Bishop Paine was in charge, and he began to quiz Brother Cogdell about allowing irregular or unsound men fill his pulpit. Cogdell and I had been caught in the same thing by one who had gotten out of the Conference irregularly and still held his credentials. It seemed that the Bishop did not want to call the name, when Brother John Moss rose and said: "Bishop, if you don't want to call the name I will tell you who he is and how he got out of the Conference." So when he told him, the Bishop said that was a very loose way of doing business, and "if I had been the Bisbop, he never would have gotten out from me that way." Just then Brother Moss, with a squint of mischief in his eye, pointed his finger at the Bishop and said, "It just happened that you were the bishop in charge." Cogdell and I were greatly relived and Moss became our personal friend. I love the name of John Moss, and feel a friendship to his children, and was delighted to read the excellent obituary of him in the Advocate. Nearly all my old comrades are gone, but we know where to find them. Wishing the Advocate and its readers a spiritual and profitable Christmas I am, yours in Christ,

S. W. MILLER.

Frisco, Texas.

NINETY-FOUR-YEAR OLD WOMAN WEEKLY ATTENDS SUNDAY SCHOOL.

Ninety-four years of age and with a perfect attendance record at Sunday school for more than a year!

This is the remarkable record held by Mrs. E. J. LeGrand, who Thursday celebrated her ninety-fourth birthday. She is a member of the Adult Woman's Bible class of East End Methodist Sunday school, of which Mrs. C. M. Martin is teacher and for more than one year has not missed a class meeting.

Mrs. LeGrand is in splendid health, has a hearty appetite, being able to eat anything she desires; does all her house work, including mopping her floors and her laundry; and is always ready to go when invited. Her energy and "pep" put many to shame who are fifty years her junior.

On the occasion of her birthday Thursday, she was tendered a miscellaneous shower by members of the Woman's Society of East End Methodist church and the Junior Epworth League, who collected gifts of all kinds, which they presented to Mrs. LeGrand.

The League presented her a beautiful white cake surmounted with ninety-four tiny pink candies. Mrs. C. M. Martin was given the privilege of lighting one of the candles, which was extinguished by the honoree.—Meridian (Miss.) Star.

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and the rains descended, and the floods came, and the winds blew and it fell not; for it was founded upon a rock."

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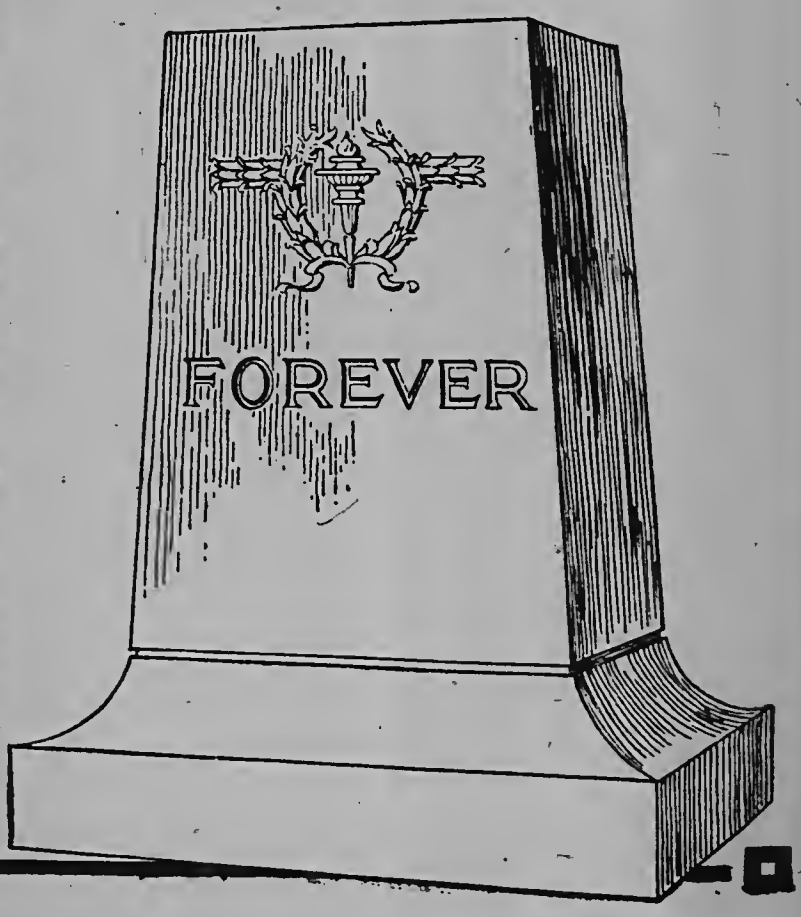

Woman's Missionary Society

All communications for this department should be addressed to Mrs J. E Brown, Gloster, Miss.

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE.

Dear Co-laborers:—

Ere we close the book which holds the history of the women's work for this year, may we ask ourselves the questions, "Have I done my best for the advancement of my Master's kingdom? Have I kept the faith, have I kept my vows and paid my pledge in love, service, and offering?" We are hoping that "Harvest Day" in each auxiliary has proved that you have. If you have been negligent, it is not too late, even now, to do your bit.

Will each corresponding secretary mail at once, if not already done, a complete report of work done in your auxiliary that we may be "workmen that needeth not to be ashamed?" Send this report to your district secretary at once that she may have a full report for me and that mine may be full to Mrs. Lipscomb, showing increase along all lines of work.

Each quarter's report has shown that you have been diligent in your efforts and you have written progress on the pages each quarter, as you see from reports in the Bulletin.

May we rejoice and do even more, realizing that our sufficiency is in Him; and may we avail ourselves more and more of the privilege and power of prayer, realizing that we can not advance only on our knees. May we have earnest, importunate prayer—prayer for a certain struggling auxiliary, prayer for a much needed leader for some precious young people's and children's group, prayer for the spiritual growth of each auxiliary, prayer for the plans of the great Jubilee year, 1928, that we may go forward and be able to do great things for His honor and glory. May we remember the condition, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you;" and then do with our might what our hands find to do. May we, as Frederick Shannon says, continue to dig our own prayer channel so that the streams of God's purpose may flow into and through us, and go forward blessed and enriched to do greater things in His service.

As you are elected, please forward names to your District and Corresponding secretaries. Urge each officer to become familiar with her duty. Hold your officers' institute.

Remember our "Voice" goal—1,200. Our membership goal is every woman and child a member of the W. M. S.; so may we reach out for the unenlisted, remembering the dear Gibson member. Please report to your District Secretary if you have attained the Standard of Excellence.

It was my happy privilege to meet up with our own Rosa Elise McNeill, who has gone to Africa in our stead, and she was so very grateful for what the Mississippi Conference had done for her, and I am sure you are glad you had a part in giving her this joy. I assured her we deemed it a great privilege, and that we would uphold her by our prayers. Let me thank you for the splendid work, the unremitting labor and beautiful patience and love of each member of each auxiliary of our Conference. "I am continually thanking God for you all, always making mention of you in my prayers, as I call to mind your work of faith and labor of love and patience, of hope in our Lord Jesers Christ." Will you remember me? Yours for greater service.

Mrs. T. B. COTTRELL,
Corresponding Secretary.

A Man of Rare Professional Attainment

The originator of Dr. Pierce's Golden Medical Discovery was the late Ray V. Pierce, M.D. At first he practised medicine in Western Pennsylvania and his unusual ability and success were soon recognized there, then he moved to Buffalo, N. Y., and established the World's Dispensary where his famous home remedies have ever since been made.

Each succeeding year the sale of Dr. Pierce's Golden Medical Discovery has been greatly increased. Evidently people appreciate the fact that it increases the appetite, stimulates the digestion, helps to enrich the blood, clears the skin of eruptions and blemishes, and makes both men and women feel as they did when they were young. It contains no harmful ingredient.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dst.—First Round.

Plaquemine, at P., Jan. 8, a.m.
Zachary, at Slaughter, Jan. 8, p.m.
Kentwood, at K., Jan. 15, a.m.
Amite, Jan. 15, p.m.
Pearl River, at P. R., Jan. 22, a.m.
Bogalusa, Jan. 22, p.m.
Baker, at B., Jan. 29, a.m.
Istrouma, Jan. 29, p.m.
Springfield, at S., Feb. 5, a.m.
Natalbany, at N., Feb. 5, p.m.
Walker, at Palmetto, Feb. 12, a.m.
Denham Springs, at D. S., Feb. 12, p.m.
Baton Rouge, First Church, Feb. 19, a.m.
Jackson, at J., Feb. 19, p.m.
Donaldsonville, at D., Feb. 26, a.m.
Keener Memorial, Feb. 26, p.m.
Pine Grove, at P. G., Mar. 4, a.m.
Hammond, Mar. 4, p.m.
Greensburg, at G., Mar. 11, a.m.
Ponchatoula, Mar. 11, p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—First Round.

Florien ct., Jan. 8, a.m
Barham, Jan. 8, p.m.
Leesville, Jan. 9.
Many and Zwolle, Jan. 15, a.m.
Converse and Hornbeck, Jan. 15, p.m.
Cameron and Calcasieu, at Grand Chenier, Jan. 18.
Sulphur and Vinton, at Sulphur, Jan. 22, a.m.
Merryville, Jan. 22, p.m.
Indian Bayou, Jan. 25.
Crowley, Jan. 26.
Acadia ct., at Estherwood, Jan. 29, a.m.
Rayne, Jan. 29, p.m.

W. L. DOSS, JR., P. E.

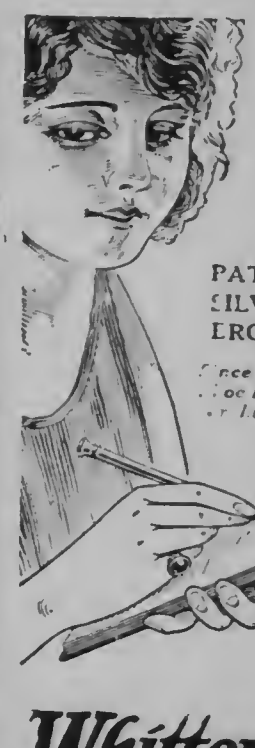
Monroe Dist.—First Round.

Waterproof, Jan. 8, 11 a.m.
Wisner, Jan. 8, 7:30 p.m.
Monroe, First Church, Jan. 15, 11 a.m.
Columbia, Jan. 15, 7:30 p.m.
Bonita, Jan. 22, 11 a.m.
Mer Rouge, at Collinston, Jan. 22, Q. C., 4 p.m.; preaching, 7:30 p.m.
Bastrop, Jan. 29, 11 a.m.
West Monroe, Jan. 29, 7:30 p.m.
Crew Lake, Feb. 5, 11 a.m.
Rayville, Feb. 5, 7:30 p.m.
Lake Providence, Feb. 12, 11 a.m.
Tallulah, Feb. 12, 7:30 p.m.
Oak Grove, Feb. 19, 11 a.m.
Delhi, Feb. 19, 7:30 p.m.
Oak Ridge, Feb. 26, 11 a.m.
Mangham, Feb. 26, 4 p.m.; preaching at Little Creek, 7:30 p.m.

A missionary set-up meeting will be held in First Church, Monroe, Friday, Jan. 6, 1928, at 10 o'clock a. m. All pastors, superintendents of Sunday schools, lay leaders, presidents of Missionary Societies, Brotherhoods and Epworth Leagues of the district are urged to attend.

Rev. J. G Snelling and a member of the staff of missionary workers from Nashville will have charge of the program. Luncheon served at the church.

ELMER C. GUNN, P. E.



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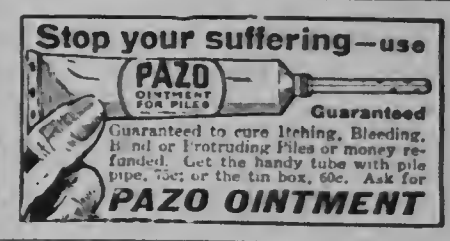

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Sunday School

LOUISIANA CONFERENCE NOTES.

By Rev. C. D. Atkinson,
Conference Sunday School Secretary.

We visited the Pineville Sunday school on Christmas day. The Women's Bible Class, taught by Mrs. Harper, is one of the most active Bible classes in the Alexandria District. The secret of this class' success is the consecrated teacher.

* * *

Rev. Claude H. Mayo, pastor of the Melder circuit, writes: "it was my pleasure last week to visit over to Hinestown and talk over church matters with the people, and I am glad to report that there is a strong desire there to have a good Cokesbury Course this year. They realized and appreciated the importance of the one held at Melder, and are anxious to repeat it by a larger one among them."

* * *

We received many, many types of Christmas greetings. We give you the words of the kind we like best—you may guess who sent it: "I thank you for Christmas card. It makes one feel good to know he is remembered by his friends. I wish for you and yours a happy, happy New Year. Next time you come to New Orleans, won't you please come to see us?"

* * *

We appreciate a photo of the group of Baton Rouge's every-member canvassers. We congratulate them on their wonderful results in their recent campaign, which will be an inspiration to many churches in our Conference.

* * *

The fourth annual session of the Conference-wide Council was held at Alexandria, Dec. 29. The membership is composed of Conference and district leaders. Every district had one or more leaders present except Baton Rouge and Ruston. Dr. Drake of Ruston writes: "I am enclosing a letter and program just received from Mr. Taylor, so that you can bring it before the Council. I trust you will have a profitable meeting, and work out plans that will be helpful. My failure to go will prevent Brother Kielnschmidt's going, as he was depending on me."

The following presiding elders were present: Alexandria District, Dr. A. S. Lutz; Minden District, Rev. K. W. Dodson; Monroe District, Rev. E. C. Gunn; New Orleans District, Dr. R. H. Harper.

The District Secretaries present were: Alexandria District, Prof. H. W. Rickey; Lake Charles District, Mr. A. M. Mayo; Minden District, Dr. F. C. Wren; Shreveport District, Mr. R. H. Nelson.

In addition to the above district leaders, we had present: Mr. T. W. Holloman, superintendent administration; Dr. Cleanth Brooks, member of Conference Board; Rev. A. K. McLellan, extension secretary; Rev. C. D. Atkinson, Conference superintendent; Rev. D. B. Boddie, district superintendent of missions; Rev. J. W. Suddith, visitor; Mrs. R. C. Culpepper, superintendent elementary work.

We regret that Mr. Taylor, superintendent of adolescent work, was unable to be at the Council meeting on account of illness, but the Girls' Camp Conference at Lake Arthur was presented to the Council by Brother Mayo of Lake Charles.

The outstanding feature of the Council meeting was the district work. Dr. Harper, of New Orleans, gave an interesting description of the work in his district. The new district secretary, Mr. R. H. Nelson, of Shreveport, is planning some good things for his district.

* * *

Our State-wide conference to be held at Alexandria, April 10 and 11, was discussed. It was decided that we should have at least one delegate from each Sunday school in the State, and not more than five delegates from any one school, the pastor and superintendent to be ex-officio members.

Rev. E. C. Gunn, new presiding elder of the Monroe District, was a welcomed visitor in our office during his visit to the Council meeting. He is planning two Standard Training Schools for his district, one in the spring and the other in the fall.

* * *

On Thursday night, Dec. 29, we were invited to attend the Young People's banquet under the auspices of the Epworth League. We appreciate very much the invitation, and our evening was a most enjoyable one.

Mr. A. M. Mayo, of Lake Charles, sent out a letter to each of his teachers concerning Evangelism, as follows: "The special season of Evangelism in the Sunday school is upon us, and will continue until Easter Sunday, April 8. Last Sunday our Sunday school, from Juniors to Adults, agreed to engage in a special daily Bible reading and church attendance crusade until Easter—ninety-nine days of Bible reading and fifteen Lord's days of regular church attendance. When possible, have pupils sit with you. Will you please notify all of your pupils and urge them to enlist? It is a soul-winning opportunity that should not be allowed to pass."

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

The year 1927, with its failures and victories, its sorrows and joys, is recorded on earth and in the Lamb's Book of Life. Some day we shall meet this record. The New Year is unfolding before us. May we profit by the experiences of the past and rededicate ourselves to the Lord that we may make a better record in the future than in the year that has gone. Let us love another more truly and pray one for another more fervently.

We begin the year on our knees. We get a list of the unsaved in our classes, in our school, in our community and begin to lead them to Christ. Send for literature bearing upon different phases of evangelism and study in the Workers' Council or alone until you are familiar with the method of approach to each soul. Remember that it requires as much earnest prayer, as deep consecration, to present Christ to a soul as it does to a multitude of people. No one can ever learn too much about winning souls; therefore send for the excellent literature furnished by the Sunday School Board. Let me hear from you at once.

A word to the pastor: Our heart's desire and prayer to God is that the people may be saved. This is the pastor's desire, it is the desire of your Sunday school leaders; then let us work and pray together that we may win a thousand or more of our young people to Christ and to the church. When you receive the literature on Evangelism use it as a basis for teaching all the teachers something of the art in soul-winning. This work may be done at the prayer meeting hour or at the meeting of the Workers' Council, or any time that suits best. The work of preparation means success; to go at it in a haphazard way means failure. If we want our people to win souls, they must be taught how; if we want our people to be missionary, they must be taught missions. That is the reason we keep hammering away at Evangelism and Missions. If the method of your church does not suit, then make a better method. We know Jesus taught the disciples for three years to do the very thing we are trying to write about. It is great to win a soul and it is greater to train a number of others to win souls. Let us work together to train up a soul-winning church.

In a few days we will send a complete list of all the schools that are giving missionary instruction and making an offering for missions. This list will be sent to the pastors and other workers. Let us have your December offering for our report.

MISSISSIPPI CONFERENCE NOTES.

By Rev. John C. Chambers,
Couference Sunday School Superintendent.

There is one outstanding feature of the progress of the work for which we are devouty thankful—so many have told us how our work can be improved and also how we have "done wrong." The only way I know to do better work is to find out just where we have failed, how we have fallen down, how we missed opportunities, hurt the work. How can we ever improve if we do not know our failings and correct them? It takes a mighty good friend to love us well enough to speak frankly to us and tell us what is wrong. We thank God for these good friends. Some of the criticisms have come in a way that we don't know just who is responsible. I trust you will read these lines and find how thankful we are that you have helped the work in this way.

Your Board is doing its best to serve the whole Conference. It is impossible to always give to every one the exact time and the exact work asked, but we are really making an

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Christian gentleman or ladies to represent us in territory not assigned. Handsome commissions can be earned in spare time. Popular designs and reasonable prices give you prestige. Satisfaction guaranteed. Help a friend avoid the anguish of heart in the lost identity of a loved one's grave. If interested in making extra money, for full particulars, without obligation, write Interstate Marble & Granite Works, Inc., P. O. Box 58-J, Decatur, Georgia.

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ROCHE'S EMBROCATION

effort to do so, though, and we are succeeding.

Our budget ten years ago was $1800; the budget adopted by the Board at its Conference session was $18,000. For three years there was only one worker; then for one year there were two—an office secretary and the superintendent; then a year with three—Mrs. S. S. Brame was the elementary superintendent; then came the employment of a rural worker, who served a few months; then came the employment of Mr. Hull, who was first employed by the day, and afterward he was employed for full time and has continued in the field of work. Two years ago, Miss M. M. Jones came to us as elementary superintendent, and now, in addition, provision has been made for the employment of another full-time worker, which gives us five full-time workers.

Take this development in money: Ten years ago, $150 a month paid our entire budget, the Board of Missions supplementing this with $100 a month; then there came an office and secretary, which added to this monthly budget, making our expenses $275 a month. This was paid without the help of the Board of Missions. Then another worker and the expenses came to $375 a month. More office space, more equipment, more workers, more expenses, and our monthly expenses run over $1000.

Take the number of schools reached: It took the Board five years to reach every school in its territory. Last year 90 per cent of the individual Sunday schools were reached in our Conference. What a marvelous stride!

Our first Standard Training School was held in 1919. This school cost us about $700, and 23 certificates of credit were issued. Last year there were nine Standard Schools, and fifty Standard Cokesbury Schools, and there were 4050 credits issued. That this amazing amount of work could be done perfectly would be unthinkable; but that my brethren have loved me and prayed for me and allowed us to work and have some place of leadership, I am devoutly thankful and appreciative. Will you not be more earnest in your prayers and faith for each member of the staff, that we may in truth be your servants?

A REPORT FROM THE VIMVILLE CHARGE.

Well, as Christmas is past and all our company have gone to their respective homes, and we are somewhat lonely, I am resorting for company and entertainment to the writing up of a brief report of my work, stating the nice reception given us on our arrival.

We arrived at the parsonage on Vimville charge on Saturday about 5 o'clock p.m., Nov. 20, and found a goodly number of the good women there, with a good fire and a nice supper on the table awaiting us; and all you preachers who have moved can know about how a preacher and family did appreciate it, for we had traveled all day in the cold.

I don't think I have ever been met with a heartier welcome than we have received here on the Vimville charge. We have been to each church on the charge—and that is seven. And the people seem to appreciate us, and we surely do appreciate them. We have had fresh pork sent in to us, nice spareribs and big hams, flour—two sacks at a time—until we have not had to buy anything during Christmas. And while the good women have been so kind, we will not forget the men and boys also, for they have brought us firewood, stovewood and kindling by the wagon and truck load. So, brethren, if all of that would not make a preacher feel good and appreciate his people, I do not know what would.

I feel like we have a very fine set of people. So, will all of the Advocate readers please join us in prayer, that we may have a great year on Vimville charge? And while they are so good to us, that it may be our purpose to lead many souls to Jesus?

A. J. LEGGETT, Pastor.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Foxworth, at Sandy Hook, Jan. 8.
Gallman, at Bethesda, Jan. 11, a.m.
Crystal Springs, Jan. 11, p.m.
Wesson, Jan. 15, 16.
Georgetown, at Georgetown, Jan. 18.
Bayou Pierre, at Center Point, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Williamsburg, at Williamsburg, Jan. 8, 11 a.m., 2:30 p.m.
Collins, at Collins, Jan. 8, 7:30 p.m.
Richton, at Richton, Jan. 15, 11 a.m., 2 p.m.
Avera at Avera, Jan. 15, 7:30 p.m.
Leakesville at Leakesville, Jan. 16, 11 a.m.
Lucedale, at Lucedale, Jan. 16, 7:30 p.m.
New Augusta, at New Augusta, Jan 17, 11 a.m.
Taylorsville at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30

J. R. JONES, P. E.

Jackson Dist.—First Round.

Terry, at Forest Hill, Jan. 8, 11 a.m., 1:30 p.m.
Bolton, at Raymond, Jan. 8, 3:30 p.m., 7 p.m.
Clinton, at Clinton; Jan. 15, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 15, 7 p.m.; Jan. 16, 10 a.m.
Satartia, at Mount Olivet, Jan. 21, 22, 11 a.m.
Benton, at Benton, Jan. 22, 3 p.m., 7 p.m.
Camden, at Camden, Jan. 28, 2:30 p.m.; Jan. 29, 11 a.m.
Vaughan, at Vaughan, Jan. 29, 7:30 p.m.; Jan. 30, 10 a.m.
Harrisville, at Harrisville, Feb. 5, 11 a.m., 1:30 p.m.
Florence, at Florence, Feb. 5, 7:15 p.m.; Feb. 6, 2 p.m.
Yazoo City, Feb. 12, 11 a.m., 3:45 p.m.
Yazoo ct., at Lintonia, Feb. 12, 2 p.m., 7 p.m.
Mendenhall, at D'Lo, Feb. 19, 11 a.m., 2 p.m.
Madison, at Pocahontas, Feb. 19, 7 p.m.; Feb. 20, 10 a.m.

J. L. DECELL, P. E.

Meridian Dist.—First Round.

Wayneshoro ct., at Big Rock, Jan. 2.
Pachuta, at Pachuta, Jan. 8.
Daleville, at Andrew's Chapel, Jan. 11
De Soto, at Manassa, Jan. 15, a.m.
Quitman, Jan. 15, p.m.
Hawkins Memorial, Jan. 18, a.m.
Seventh Avenue, at Bonita, Jan. 22 a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Walnut Grove, at New Walnut Grove preaching, Monday, Jan 2, 7 p.m., Q. C., Tuesday, Jan. 3, 11 a.m.
Harperville, at Harperville, preaching Tuesday, Jan. 3, 7 p.m.; Q. C. Wednesday, Jan. 4, 10 a.m.
Forest and Morton, at Morton, Sunday, Jan. 8.
Cleveland, at Big Oak, Friday, Jan. 13
Philadelphia ct., at Sand Town, Saturday, Jan. 14; preaching at Deemer Sunday, Jan. 15, 11 a.m.
Burnside, at Burnside, preaching, 7 p.m., Jan. 15; Q. C., Monday, 10 a.m
Homewood, at Homewood, Jan. 21, 22
Lake, at Lake, Sunday, Jan. 22, 3 p.m and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Escatawpa, at Escatawpa, Jan. 8, 11 a.m.
Moss Point, Jan. 8, 7:30 p.m.
Coalville, at Coalville, Jan 15, 11 a.m.
Ocean Springs, at Ocean Springs, Jan. 15, 7:30 p.m
Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Vicksburg, at Crawford Street, Jan. 8, p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

J. T. LEGGETT, P. E.

$50 Reward

$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also sced warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

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BADLY RUN-DOWN

Kentucky Woman Had "Terrible Time" Doing Her Home Work. Strength Returned After She Took Cardui.

Shelbyville, Ky.—"Several years ago," says Mrs. Alven Jesse, of this place, "my health was very bad. I was very much run-down. I was in such a weak, nervous condition that I was not able to do my housework.

"I struggled to keep up, because I had to, but many a time I spent hours in bed, trying to force enough strength to go through the daily routine.

"This condition went on for some time, until I heard about Cardui, which some one told me was good for such ailments. I gave it an immediate trial, and, I am thankful to say, my improvement was rapid. I soon was able to do my housework with ease and comfort. I felt fine and I looked so much better.

"This spring I was not as well as I had been. I was ill in the winter with colds, which left me weak. So I sent at once to the store for Cardui and began taking it. In just a little while I was feeling much better, my strength returned and I was able to get my work done easier and with less effort."

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SOME CHANGES.

Dear Brother Carley: With your permission, I'd like to recount some of the changes that have taken place since I sent my first subscription to the New Orleans Christian Advocate in January, 1876. I don't know just how long I had been reading its dear old pages before that, as it had been a weekly visitor in our home since early in my boyhood. I have now passed my seventy-fifth milestone.

In days gone by we used to have all our quarterly conferences on Saturday, and dinner on the ground, so we were sure to have the presiding elder two days; but now we are living at such a fast rate that we are very lucky if we have him one day—very often only long enough to preach one sermon, hold quarterly conference, then off to the next charge—no time for the Lord's Supper. I think the only time in fifteen years I've attended a quarterly meeting at which we had communion services was about three years ago, at Boerne, Tex. What's the matter—can't the church get such stewards as are willing to let their business alone long enough to attend to the business of the church on a week day? It looks to me as if somebody is wrong. Who is it?

The prayer meetings are not like they used to be. The preacher seems to have it all to do—about three songs, Scripture lesson, prayer, comments by pastor—song, concluding prayer.

Last night as I lay awake and looking back over my life, I got to wondering if there were as many family altars as there ought to be. Some of my happiest moments have been when wife and I were on our knees with our little bunch around the altar pleading with Father to help us to train the little ones just as we ought. The companion that had the greater part in the training has crossed over on the other side. I trust she is permitted to see that our prayers have been heard. In the language of Brother Manley (late of Gibsland) I will say "my grip is packed—my train will soon be here."

God bless the dear old Advocate and its editor.

Fraternally,

D. W. McLEAN.

M.B.A.

METHODIST—systematic, sound, and safe. All Southern Methodists in whole families ages 1 to 60 should be insured.

BENEVOLENT—support and comfort for WIDOWS, ORPHANS, DISABLED, and AGED for love's sake.

ASSOCIATION—organization, cooperation, mutual, adequate, and efficient Brotherhood. Write for information, rates, and blanks, giving exact age.

Methodist Benevolent Association
J. H. SHUMAKER, Secretary
808 Broadway Nashville, Tenn.

For colds, grip and flu take

Calotabs
TRADE MARK REG.

Relieves the congestion, prevents complications, and hastens recovery.

PARKER'S
HAIR
BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

A DECREASE IN ALCOHOLISM.

Evidence pointing to a decrease in alcoholism since the prohibition law went into effect has been obtained by the Children's Bureau of the United States Department of Labor in the course of a study of delinquent children and their parents, according to Grace Abbott, chief of the bureau, whose annual report for the fiscal year 1927 has just been made public.

Since alcoholism of the parents is an added complication in the treatment of juvenile delinquency, in that it seriously affects the co-operation to be expected from the parents in the treatment that the court decides is necessary to correct the habits held responsible for the child's delinquency, it is important to discover whether or not it is an increasing or a decreasing problem. Because data were available in Boston for comparisons between present and pre-prohibition conditions, the bureau undertook a study there with a view to determining what is the incidence of alcoholism among the parents of delinquent children and whether it is an increasing or a decreasing problem. The group chosen for study consisted of 2,378 delinquent children referred by the Central Boston Juvenile Court to the Judge Baker Foundation Clinic during the eight-year period from July 1, 1917, to June 30, 1925. This group was selected because the records of the foundation afforded comprehensive information about the family life of the children coming to the clinic.

"Evidence of a decrease in alcoholism is shown by the change in the rate of alcoholism among the fathers in different years," Miss Abbott stated. "The highest rate (41 per cent) was for the year ended June 30, 1919; the lowest (16 per cent) was for 1921-22. The rate in 1924-25 (23 per cent) was somewhat higher than for 1921-22, but definitely lower than that for the pre-prohibition period. The results of this inquiry show that 29 per cent of the fathers studied who were alcoholic in 1918-19 were not alcoholic in 1924-25."

Although the information obtained showed no relation between the type of offense for which a child was brought to the court and intemperance on the part of the parents, alcoholism of the parents was associated with the number of times a child appeared in court. Repeaters—that is, children who were brought into court more than once—were more likely than first offenders to come from homes in which alcoholism was a problem.—Bulletin, United States Department of Labor, Children's Bureau.

SCHOOL OF ISLAMIC STUDIES.

A "Christian School of Islamic Studies" to be located in the city of Lahore, India, is being planned as a co-operative missionary enterprise by a number of mission boards and societies from Europe and America having work among Mohammedans, Dr. William Paton, secretary of the International Missionary Council, London, England, recently announced while on a visit to New York. The school is to furnish first-class study of Islamics for missionaries preparing for that field; to prepare Christian literature for Mohammedans, in an effort to keep abreast of the large amount of anti-Christian literature prepared by Mohammedans in India and elsewhere; and to train missionaries and qualified Indians for special ministries among Mohammedans in various parts of India. Once the school is established, Dr. Paton said, it is hoped that within ten years there will be trained missionaries to Mohammedans in all the leading centers of India.

A CANDLE LIGHT AND INSTALLATION SERVICE.

Mrs. J. R. Turner, Albertville, Ala., Secertary of the Albertville District, has compiled "A Candle Light" and Installation Service" which is very beautiful, price per copy 10 cents, the proceeds to be used in district work. Please make announcement through your paper that any who so desire may order copies.

Grove's Tasteless Chill Tonic

Destroys Malarial Germs in the Blood. Removes the Impurities, Restores Health and Energy and makes the Cheeks Rosy. It fortifies the system against Malaria and Chills. 60c.

HOW I IMPROVED MY HEALTH

Did It in Less Than One Month

As Mrs. Weaver herself says, "I was never very strong." This is a mild statement describing her condition, for, according to her letters, she was subjected to no small amount of ill health. Fortunately, her sister was familiar with Lydia E. Pinkham's Vegetable Compound and begged Mrs. Weaver to try it. "After three or four weeks," writes Mrs. Weaver, "I felt a great difference in myself. I would go to bed and sleep sound, and although I could not do very much work, I seemed stronger. I kept on taking it and now I am well and strong, do my work and take care of three children. I sure do tell my friends about your wonderful medicine, and I will answer any letters from women asking about the Vegetable Compound."—Mrs. Lawrence Weaver, East Smithfield St., Mt. Pleasant, Pa.

If you knew that thousands of women suffering from troubles similar to those you are enduring had improved their health by taking Lydia E. Pinkham's Vegetable Compound, wouldn't you think it was worth a trial?

In some families, the fourth generation is learning the merit of Lydia E. Pinkham's Vegetable Compound.

MOTHER!

Look at Child's Tongue if Sick, Cross, Feverish

Look at the tongue, mother! If coated, it is a sure sign that your little one's stomach, liver and bowels need a gentle, thorough cleansing at once.

When peevish, cross, listless, pale, doesn't sleep, doesn't eat or act naturally, or is feverish, stomach sour, breath bad; has stomach-ache, sore throat, diarrhœa, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

You needn't coax sick children to take this harmless, "fruity laxative;" they love its delicious taste, and it always makes them feel splendid.

Ask your druggist for a bottle of "California Fig Syrup," which has directions for babies, children of all ages and for grown-ups plainly on the bottle. Beware of counterfeits sold here. To be sure you get the genuine, ask to see that it is made by the "California Fig Syrup Company." Refuse any other kind with contempt.

Recreation

By Ethel Owen

PARTIES THAT ARE DIFFERENT

The twelve programs given in this book are a disclosure of ingenuity, adaptability, and an understanding of the line art of diversity in the area of recreational activities. Illustrated. Net, $1.00, postpaid.

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"It is easy to have a novel entertainment, something out of the ordinary, if one studies this book." —Club Echoes. Illustrated. Net, 75 cents, postpaid.

A YEAR OF RECREATION

A clever little book containing plans and menus for twelve socials, one for each month. Illustrated. Net, paper, 35 cents; cloth, 50 cents, postpaid.

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THE CHURCH AT PLAY

"It forms a fine statement of the big game of making the church attractive."—The Scout Executive. Net, $1.25; by mail, $1.35.

By Mary E. Moxcey

GOOD TIMES FOR GIRLS

"It is brimful of social plans that have stood the test of fun, good taste, and good fellowship." —The Expositor. Net, paper, 60 cents; by mail, 65 cents.

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GOOD TIMES FOR BOYS

Compact, comprehensive, invaluable for the leader of a church recreational program for boys. Net, 60 cents; by mail, 65 cents.

RECREATIONAL LEADERSHIP OF BOYS

The work of an expert in physical education replete with practical suggestions. Net, 75 cents; by mail, 82 cents.

A HANDBOOK OF GAMES AND PROGRAMS

Brings together a great deal of helpful suggestions and usable programs for social life of young people's groups. Illustrated. Net, 80 cents; by mail, 90 cents.

By Warren T. Powell

RECREATIONAL LEADERSHIP FOR CHURCH AND COMMUNITY

Packed with explicit and detailed directions on programs. Net, 80 cents; by mail, 88 cents.

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"COLD" FACTS

We do not recall that in previous years there has been the great prevalence of colds such as have occurred during 1927, and especially within the last two or three months. Simple and common as the acute infection of the nose and sometimes of the throat may at first seem to be, most people will be surprised to know that the cause is very obscure.

Up to a few years ago a cold, or as it is technically called rhinitis, was considered to be an invasion of the nasal cavity by a variety of germs that are also found on the mucous membrane at all times. The explanation of a cold apparently lay in an excessive reproduction of the normal invaders as the aftermath of "reduced resistance".

What "depleted or reduced resistance" is no one has the faintest idea. There is only a theory which fails to cover all conditions and explains little or nothing.

It is known that a cold may develop following a reduction in resistance from temporary exposure to wet and chill and also from being overheated. There are, of course, explanations for the effect of both extremes.

A third and disturbing element is the observed phenomenon of transmission from the infected to the non-infected person. Children seem to be particularly susceptible, and a cold will spread like the proverbial wildfire in schools, with obstructed and running noses, red eyes, a slight fever, a cough as the main symptoms. These seizures repeat themselves with unfailing regularity throughout the winter months.

Experimental work indicated that a germ so small that it passes porcelain filters and is invisible to the eyes is the cause of colds. This seems to explain many points that were hitherto obscure.

The questions are: What is to be done? Can colds be prevented? Or must everyone go through with a series and risk danger from pneumonia or middle ear inflammation as part of life's routine? This much is certain, well nourished children or grown persons, with plenty of red blood, while not immune at least do not contract a cold so readily as emaciated and anemic individuals. It is also noted that avoidance of crowds, rest in bed and a few simple remedies will shorten the course and reduce to a minimum the chances of complications.

Therefore we can draw the conclusion that good and plentiful nourishment, care in choice of clothing and exposure to temperature changes, keeping away from "cold" victims, and rest, with hot drinks in the case of unavoidable infection, will give some protection and much comfort. This is all we can offer until we know more "cold facts".

OSCAR DOWLING, President,
Louisiana State Board of Health.

THE WISDOM OF STEINMETZ.

In one of his recent bulletins, Roger Babson prints the following:

Charles P. Steinmetz, who was unanimously recognized by the General Electric Company and other great similar organizations as the world's foremost electrical engineer, was once visiting my home. While talking over with him prospective future inventions in connection with radio, aeronautics, power transmission, I asked him: "What line of research will see the greatest development during the next fifty years?" After careful thought he replied: "Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and Prayer and the spiritul forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in he past four."—Federal Council Bulletin.

FEIBLEMAN'S

For Many Years the Recognized Dress Goods Store of New Orleans

AT ALL TIMES THE LARGEST SELECTION OF SILKS, WOOL AND WASH FABRICS—AT LOWEST PRICES.

PEOPLE WANT FAMILY RECORD BIBLES.

So many requests have been received by the American Bible Society from flood sufferers in the Mississippi Valley for Bibles containing Family Record pages, in order that the entries may again be made while the old and damaged records are still in mind, that the Society has issued some thousands of Bibles with Family Record, specially inserted. Owing to the destitute circumstances of many of the families, the distribution of these will have to be without financial return.—Bulletin.

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

BAYER

Genuine

ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Proved safe by millions and prescribed by physicians for

Colds Headache Neuritis Lumbago
Pain Neuralgia Toothache Rheumatism

DOES NOT AFFECT THE HEART

Safe

Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—First Round.

Greenwood, Sunday, Jan. 1, 11 a.m., preaching.
Pelican, Sunday, Jan. 1 7:30 p.m., preaching.
Bossier City, Wed., Jan. 4, 7:30 p.m.
Cedar Grove, Thursday, Jan. 5, 7:30 p.m.
Greenwood Friday, Jan. 6, 7:30 p.m.
Logansport, Sunday, Jan. 8, 11 a.m., preaching; conf., 2 p.m.
Belcher, Sunday, Jan. 8, 7:30 p.m., preaching.
First Church, Monday, Jan. 9, 10 a.m., Missionary Institute.
Mooringsport, Tuesday, Jan. 10, 7:30 p.m.
Belcher, Wednesday, Jan. 11, 4 p.m.
Ida, Wednesday, Jan. 11, 7:30 p.m.
Mangum Memorial, Thursday, Jan. 12, 7:30 p.m.
Park Avenue, Friday, Jan. 13, 7:30 p.m.
Vivian, Sunday, Jan. 15, 11 a.m., preaching; conf., 3 p.m.
Oil City, Sunday, Jan. 15, 7:30 p.m., preaching and conference.
Noel Memorial, Monday, Jan. 16, 7:30.
First Church, Wednesday, Jan. 18, 7:30 p.m.
Elm Grove, Friday, Jan. 20, 10 a.m. (at American National Bank).
Claiborne, Sunday, Jan. 22, 3 p.m.
Naborton, Sunday, Jan. 22, 7:30 p.m., preaching and conf.
Mansfield, Monday, Jan. 23, 7:30 p.m.
Stonewall, Sunday, Jan. 29, 11 a.m., preaching; conf. 3 p.m.
Pelican, date to be announced later.
District Conference delegates will be elected by all the churches in these quarterly conferences.

W. W. HOLMES, P. E.

Ruston Dist.—First Round.

Dubach, at Dubach, Jan. 8, 7 p.m.
Gibbsland, at Gibbsland, Jan. 4, 2 p.m.
Arcadia, Jan. 4, 7 p.m.
Homer, Jan. 15, 11 a.m.
Haynesville, Jan. 15, 7 p.m.
Marion, at Marion, Jan. 22, 11 a.m.
Farmerville, Jan. 22, 7 p.m.
Lapine, at Lapine, Jan. 29, 11 a.m.
Choudrant, at Choudrant, Jan. 29, 7 p.m.
Eros, at Eros, Feb. 5, 11 a.m.
Ruston, Feb. 5, 77 p.m.
Bienville, at Bienville, Feb. 12, 11 a.m.
Athens, at Athens, Feb. 12, 7 p.m.
Clay, at Clay, Feb. 19, 11 a.m.
Jonesboro, at oJnesboro, Feb. 19, 7 p.m.

W. D. KLEINSCHMIDT, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Vardaman, at Vardaman, Q. C., Jan. 7; preaching, Jan. 8, a.m.
Woodland, at Woodland, preaching, Jan. 8, p.m.; Q. C., Jan 9.
Nettleton, at Carolina, Jan. 10, Q. C.
Okolona, preaching, Jan. 15, a.m.; Q. C., p.m.
Algoma, at Algoma, preaching, Jan. 15, p.m.; Q. C., Jan. 16.
Bellefontaine, at Waltball, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren: I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

Booneville sta., preaching Jan. 8; Q. C., Jan. 11.
Brunsville, at Jacinto, Jan. 10.
Mooresville, at Allen's Chapel, Jan. 13.
Guntown, at Guntown, Jan. 15.
Wheeler, at Wheeler, Jan. 15, 16.
Myrtle, at Myrtle, Jan. 18.
New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 26.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—First Round.

Sallis, at Sallis, Jan. 7, 8.
Durant, Jan. 8, evening.
Paris, at Paris, Wednesday, Jan. 11.
Duck Hill, at Duck Hill, Jan. 14, 15.
Holcomb, at Holcomb, Jan. 15, 16.
Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Leland, Nov. 20; Q. C. Jan. 6.
Boyle and Pace, at Boyle, Nov. 29, a.m.; Q. C., Jan. 9.
Cleveland, Nov. 29, p.m.; Q. C., Jan. 9.
Clarksdale, Dec. 4, p.m.; Q. C., Jan. 10.
Clarksdale, Dec. 4, a.m.; Q. C., Jan. 10.
Friars Point and Lyon, at Friars Point, Dec. 4, p.m.; Q. C., Jan. 10.
Arcola and Murphy, at Arcola, Dec. 11; Q. C., Jan. 12.
Glen Allan and Avon, at Glen Allan, Dec. 25.
Coahoma and Jonestown, at Coahoma, Jan. 1, a.m.
Lula and Dundee, at Lula, Jan. 1, p.m.
Gunnison and Sherard, at Sherard, Jan. 8, a.m.
Duncan and Alligator, at Duncan, Jan. 8, p.m.
Lake Cormorant, Jan. 15, a.m.
Tunica, Jan. 15, p.m.
Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Belzoni, Dec. 28, night.
Black Hawk, at Black Hawk, Jan. 1, 11 a.m., 2:30 p.m.
Carrollton, at Carrollton, Jan. 1, night; Q. C., Jan. 2, 10 a.m.
Acona ct., at Acona, Jan. 8, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 8, night.
Inverness, Jan. 15, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 15, night.
Ruleville and Doddsville, at Ruleville, Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,
L. P. WASSON, P. E.

SAVE 1/3 to 1/2 CLOTH FROM LOOM to You
Mill Ends and Remnants
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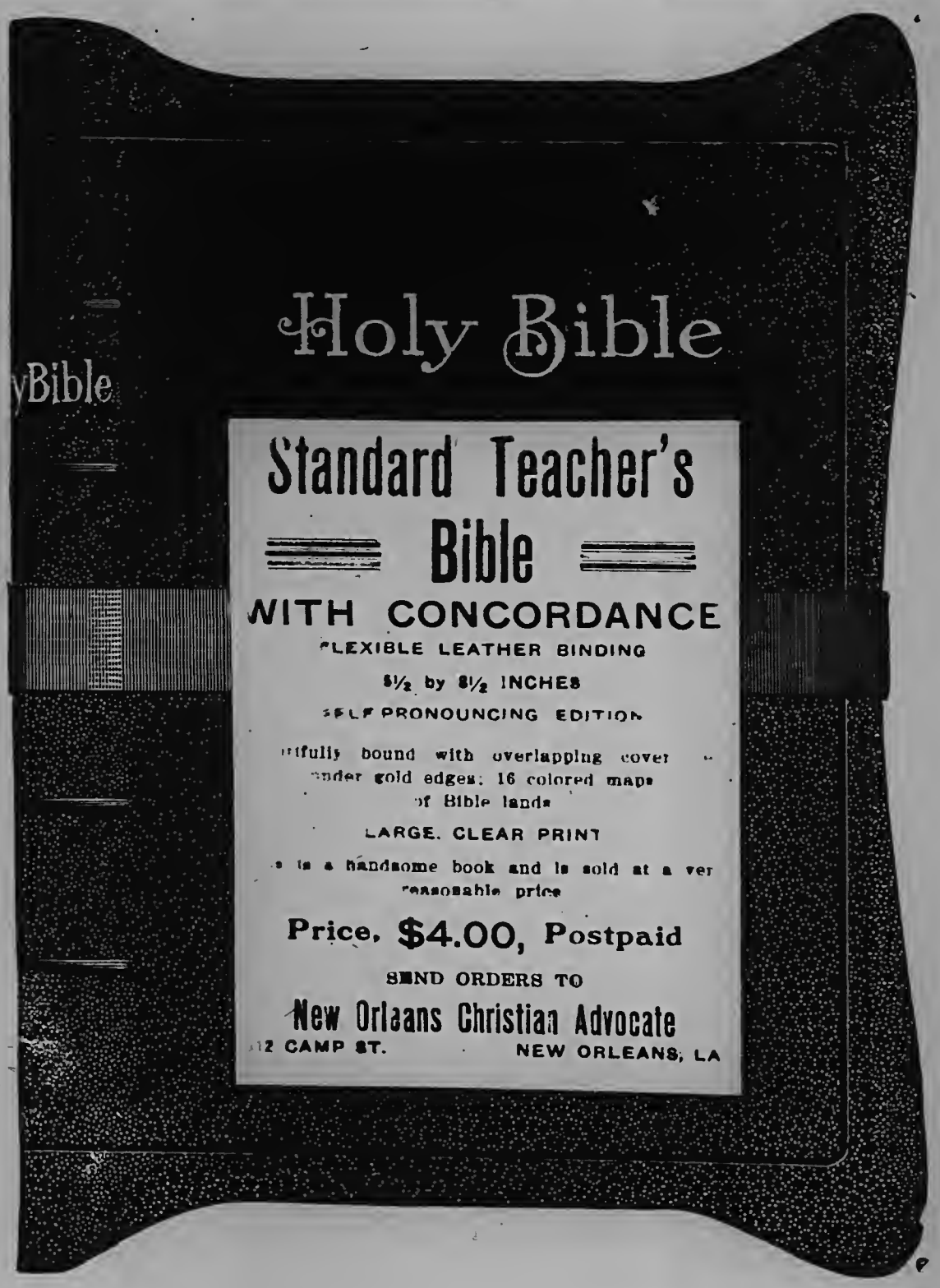

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. [illegible]—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3683.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JANUARY 12, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE JUBILEE.

The approaching annual meeting of the Woman's Missionary Council in March will mark the fiftieth anniversary of women's organized missionary work. The Council, meeting in Shreveport last year, determined to celebrate this historic year by putting on a "jubilee program," which should be constructive, church-wide, inter-racial, and international; which would give prominence to pioneer work and workers, and which should be so planned as to fit into the regular program of work for 1928.

In carrying out the Jubilee idea, the following goals were set for attainment: A higher spiritual standard; a deepened appreciation of the inheritance that has come to the church from the womanhood of the past; the extension of the organization; the re-evaluation of the task of the Missionary Society; a thank offering, to be used in developing the work now at hand.

A comparison of the organized work of the women in 1878—the year when the first Woman's Missionary Society was organized—with the work to-day, shows what vast progress has been made. At the close of that first year, 208 auxiliaries in fifteen Conferences, with a membership of 5,890, were reported; to-day, all the thirty-nine Conferences at home, the three in Brazil, the China Conference, and those in Cuba, Mexico, Africa, and Korea are organized with a total membership of 326,819. Work in foreign fields was begun with one small day school and one woman missionary; to-day, the Society is at work in seven foreign fields, and it has also highly developed work in eighteen States of the homeland. The offering the first year amounted to $4,014.27; the offering in 1926 amounted to $1,120,329.19. The Society to-day is operating 112 boarding and day schools and 82 evangelical centers.

The "Year of Jubilee" will be a year of rejoicing—and the whole church will rejoice with the women who have achieved such remarkable results. But it will be more than a year of rejoicing—it will be a year of prayer, of reconsecration, of new girding for the task ahead. As the Lord has blessed, so he will continue to bless the godly women of the church as they engage in the work of establishing, extending, and maintaining the Kingdom of God upon earth.

EDUCATIONAL INTERESTS IN LOUISIANA.

The members and friends of the Methodist Episcopal Church, South, in Louisiana will be glad to know that the obligations in connection with the Conference Educational Bonds were met on the date due. Dr. N. E. Joyner, the Conference Secretary of Education, is giving himself unreservedly and whole-heartedly to his work, and he deserves much credit for what he has accomplished thus far. Other friends of the cause are nobly helping in the great task. Much yet remains to be done, and the prayers, sympathy, hearty co-operation, and financial assistance of every preacher and every member of the church in the State are urgently needed. We doubt not these will be given. Having put our hand to the plough, we cannot turn back.

GAIN IN CHURCH MEMBERSHIP.

According to the official figures compiled by Mr. Curtis B. Haley, assistant to the Book Editor, the net gain in membership in the Methodist Episcopal Church, South, last year in the United States was 29,699. The figures for the foreign field are not yet available. The Louisiana and the Mississippi Conferences are listed among those having a gain of 2,000 or more—the Lousiana reporting a gain of 2,044, and the Mississippi, 2,949. The other Conferences reporting more than 2,000 are: Florida, 5,280; Alabama, 3,215; North Alabama, 3,253; Western North Carolina, 3,185; Northwest Texas, 2,771; Virginia, 2,209; North Georgia, 2,001.

THE MONEY COST OF WAR.

According to the National Council for the Prevention of War, the report of the Secretary of the Treasury for the fiscal year ending June 30, 1927, submitted last month to Congress, shows that 82 per cent of the federal expenditures for 1927 were due to past wars and preparation for future wars. In his report Secretary Mellon says:

"When the average citizen grumbles over the size of his income tax payment, he often visualizes his hard-earned money being spent by the Government to compile reports on business or agricultural conditions, or to erect public buildings, send diplomats abroad, carry on scientific investigations, or make and enforce laws. As a matter of fact, a small part of that taxpayer's dollar goes into work of this sort, only about one-sixth being used for all the multitudinous types of ordinary civil functions added together. One-half of each tax dollar is used for the service of the public debt. * * * The remaining one-third of the taxpayer's dollar is spent on military expenditures for national defense or payments to military veterans. This table shows that in modern times the Federal tax burden of one generation is largely determined by the military activities of the preceding one. In the fiscal year 1927 expenditures for interest on the public debt exceeded by over $140,000,000 the aggregate amount of ordinary civil expenditures, while military expenditures were almost twice civil expenditures and exceeded the amount of all retirements of the public debt by nearly $70,000,000."

No wonder Secretary Mellon said in his report for 1925, "This will be the inevitable situation as long as war is the method of settling international disputes." While we have not the figures at hand, we are of the opinion that the tax statistics of the other great nations of the world would show even a larger percentage of expenditures for past wars and preparation for future wars than those of our own nation show. To put it bluntly, more than four-fifths of the money we pay in taxes to the Federal Government goes to pay the expense of killing people in war. There certainly must be some better way of settling international disputes than war—and it is high time we were finding and adopting that way.

MISSIONARY ZEAL.

The reports that have come to us from the missionary institutes held thus far indicate the existence of a missionary zeal that is most inspiring. Our people have not forgot the Great Commission. They are studying missions and praying about missions; and when the time comes, they will give their money to carry forward the church's missionary activities. It is a blessed thing to be "constrained by the love of God."

CENTS AND SOULS.

Travelers to the Orient and to other remote places of the earth tell us it is hard to find a spot where American business enterprise has not set up its outposts for developing commerce and building up a trade that will prove profitable both now and in the years to come. This is said to be especially true of the Standard Oil Company, which has its stations and familiar signs in all parts of the world.

We say this is good business—and it is. No fault can be found when far-sighted business men are keen to discover opportunities for the extension of their enterprises and are quick to see these opportunities for the advancement of their own fortunes, provided, of course, they are honest and straightforward in their dealings with those whose good-will and trade they seek. They want profits, and they are ready to go anywhere in the world to secure them.

But souls are worth infinitely more than cents. The Master himself made the soul the supreme value as compared with the whole world. Poor indeed is he who has lost the one and gained the other. The highest paid laborers in the world are those who have souls for their hire. One soul is worth going around the world for. And there are millions of souls waiting for somebody to go after them. They can be won for our Christ and his Lord if and when we become as anxious to win them as corporations are to fill their coffers. The romance of business stirs the imaginations of men and makes them brave all the dangers known to the race; the holy adventure of seeking those for whom Christ died ought to make a missionary, in mind, heart, and purse, of every lover of the Lord.

Cents and souls—it is the church's business to seek souls!

New Orleans Christian Advocate

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keep the record within the bounds of a single convenient volume.

French and German editions are in preparation.

Rev. Edmund D. Soper, a member of the Business Committee, has prepared a "popular" book, entitled "Lausanne, the Will to Understand," which also will be published by the Doran Company in February or March. Although Dr. Soper undertook this task at the suggestion of members of the Continuation Committee who pointed out the need of a non-technical story addressed to laymen as well as clergymen, his book will not be published as an authorized record.

Dr. Soper has been requested to prepare a pamphlet of material for discussion by local groups.

Local Conferences.

As a further means of circulating information about the action of the conference and stimulating discussion among clergymen and laymen, a committee, consisting of Bishop James Cannon, Jr., Rev. Robert Bagnell, Rev. Floyd W. Tomkins, Jr., and General Secretary Brown, was appointed to make plans for local conferences throughout the United States.

Systematic publicity will be continued and the Business Committee re-engaged for this purpose the services of Ames & Norr, Inc., of New York. Allan P. Ames, of this firm, was in charge of the Press Bureau and publicity work at Lausanne. Mr. Ames reported that clippings relating to the Lausanne meetings received thus far measured nearly thirty thousand newspaper columns. These clippings came from papers and magazines throughout the United States, from almost every country in Europe and many in other continents.

The committee directed the General Secretary to arrange for the Continuation Committee to hold its next meetings at Athens, Greece, beginning Sept. 11, 1928.

Dr. Cadman Joins Management Committees.

Rev. S. Parkes Cadman was elected a member of both the Business and the Continuation Committees. Rev. William Paton, editor of the International Review of Missions, and Rev. Principal Alexander Martin, of the United Free Church of Scotland, were elected members of the Continuation Committee, and Rev. Yoichiro Inagaki a corresponding member of the same committee.

In the absence of Bishop Brent, whose health prevented his attendance, Rev. J. Ross Stevenson presided at the meeting. The other members present were Rev. Robert A. Ashworth, Rev. Robert Bagnell, Rev. William Adams Brown, Rev. Bishop James Cannon, Jr., Judge Alexis DeBoer, Professor James A. James, Rev. T. Albert Moore, Rev. M. G. G. Scherer, Rev. Edmund D. Soper, Rev. J. Ross Stevenson, George Zabriskie, Rev. S. Parkes Cadman, Rev. Linley V. Gordon (for Rev. Henry A. Atkinson), Rev. Floyd W. Tomkins, Jr. (for Bishop Brent), and Ralph W. Brown, General Secretary.—Press Committee, World Conference on Faith and Order.

MISSIONARY INSTITUTE, BATON ROUGE DISTRICT.

The Missionary Institute of the Baton Rouge District was held on Tuesday, Jan. 3, in the First Methodist Church, Baton Rouge, La., beginning at about 10 o'clock. Notwithstanding the unusually cold weather, the attendance was very creditable, there being between forty and fifty persons present. The meeting was opened by the presiding elder, Rev. L. W. Cain, who, after the reading of the Scripture, the singing of several hymns and prayer, delivered a brief address in which he gave the keynote of the meeting. There was a splendid response to his address as indicated in the very close attention the audience gave and in the many expressions of appreciation at the close of the meeting. The presiding elder then turned the Institute over to the Rev. J. G. Snelling, the Missionary Secretary of the Conference, who introduced Rev. Frank L. Wells, D.D., the pastor of the First Methodist Church, who, in the absence of a special representative from the General Board of Missions, delivered an address dealing with the three important phases of the program now featured by the church. Dr. Wells' address was also well received. The Missionary Secretary, Brother Snelling, then set forth the more technical features of the program which is to be carried on through January and February. He stated very impressively the various features as outlined by the General Board of Missions. There were samples of literature, and orders of literature were taken. One very interesting thing was that every charge represented ordered a supply of literature.

The ladies of the First Methodist Church served a splendid lunch. There was a fine spirit manifested in the meeting. Many questions were asked, many suggestions were made, and it appears that a very adequate organization is being set up throughout the district. Immediately after the Missionary Institute, the presiding elder called a meeting of the district stewards.

F. L. WELLS.

WHO CAN BEAT ST. MARK'S, NEW ORLEANS?

Dear Brother Carley: In to-day's mail am sending Mr. J. H. Carter, Conference Missionary Treasurer, check for $134.32, covering the special Maintenance Missionary Fund offering for St. Mark's, 1928. Missionary cultivation was carried out during December; and the money was brought as "a birthday gift for Jesus, to carry the wonderful story of his love and power to save to our mission fields at home and in foreign lands." While our assessment is only $60, we felt that we could and should do more. The offering came freely and liberally from many whose gift was a real sacrifice.

Sincerely yours,

W. H. GILES.

Jan. 3, 1928.

GRENADA DISTRICT MISSIONARY INSTITUTE.

The Grenada District Missionary Institute met in Water Valley, Jan. 3. The meeting was called to order by our presiding elder, Rev. E. S. Lewis. Brother Lewis began the meeting by sounding the missionary and evangelistic notes of our church. He told us of the need of giving more attention to these important phases of the work of our church.

Dr. Jerdine, one of our missionaries from Korea, brought us a very inspiring message on the work that has been done by our missionaries in Korea. He told us of the leavening influence of the gospel that is being felt in that country to-day, and made us realize that our efforts have not been in vain. Dr. Jerdine also spoke of the wonderful opportunities that lie out before us at this time. I wonder if our people back at home have as much faith in the possibilities of the gospel as our missionaries have?

Rev. R. G. Moore, our Conference Missionary Secretary, brought to us in a very intelligent way the missionary program of our church. Brother Moore is dominated by the missionary spirit, and it is not a difficult task for him to get his message across to his audience.

A great deal of enthusiasm was manifested at this meeting, and we believe that Grenada District will take her place in the missionary program of the church this year.

WM. L. ROBINSON, Secretary.

DID WILLIE BECOME A THEOLOGIAN?

'Twas the Night Before Christmas.

"Willie, my boy," asked Uncle Ed, "do you believe in Santa Claus?"

"Well," said the lad, "yes and no. If you consider the proposition as an abstract perception to be interpreted in a figurative light, I do. If you refer not to the reputed manifestation—that is, the actual physical phenomenon as it is currently presented—but to the symbolic element contained therein, I likewise answer in the affirmative. Perhaps what I mean is that if you can so arrange your thought processes that you find yourself dealing primarily with the question of an abiding experience in a constantly changing category, then you have imparted to it a positive realism.

"Now, on the other hand, if you ignore the symbolic factor, with its conclusion that virtue will be rewarded appropriately in some materialistic manner, together with the converse, and substitute therefor a questionable hypothesis which requires literal acceptance or final rejection, naturally I would be forced to the negative stand. Any number of reasons are apparent, Uncle Ed; I need only mention that the modern transportation facilities, wonderful as they are, yet have their limitations. Again, if there is an implication that an idea must, or should be, subscribed to because it has acquired conventional and traditional properties, I must also reject it, since that is no basis whatever for an opinion. At the same time, please do not forget, Uncle Ed, that I maintain an open mind on every question."—David B. Park, in Saturday Evening Post.

THE PRICE OF LEADERSHIP.

One of the advertising journals told the story, not long ago, of the collapse of a well-established manufacturing concern along the Atlantic seaboard. For many years this concern had made a very good product which had enjoyed a steady sale. Calling in several efficiency experts, they were advised to enlarge and strengthen the sales force of the organization. They were told that more drive and "pep" and pressure were needed to increase the sales.

So the major part of the attention and energies of the concern were put on promoting sales. All the devices of the modern high-pressure salesmanship were used with large results. But during this time the product was left largely to take care of itself, with the natural result that, receiving little concern or attention, it rapidly deteriorated.

Then the compay was in the ironical position of having a perfectly wonderful selling force and nothing much to sell. It had become a great company of promoters with not very much to promote.

That is the liability of every organization, particularly every organization dealing with ideas and organized for some ideal purpose. It is peculiarly the liability of a Christian church. There is a great point and pertinence to the question which many are asking these days, Shall Methodism become a great company of promoters without very much to promote? Will it increase its material equipment and organization and lose the power and grip of a great messasge? That would be an ironical result, for it is the message, the way in which it can interpret the Christian gospel in a manner to grip the age, which is the only excuse for the church's being.

That question will be largely answered by the strength which the Methodist Episcopal Church gives to its theological seminaries and by the provision which it makes for them. If it is to have leadership in the future, it must pay the price involved in the preparation and growth of preachers adequate to meet the severe demands which this day lays upon Christian preachers. * * *.—Methodist Episcopal Press.

PRAYER.

Lord, loose my tongue in poesy,
For melodies I fain would echo come
From every hill and stream and tree;
But if in song-joy I grow deaf to thee,
Lord, keep me dumb!

Lord, give clear visioning to me—
O, mirror all Earth's beauty in my mind;
But if mine eyes, pride-dazzled, see
All Nature's loveliness yet see not thee,
Lord, keep me blind!

—Leo C. Robertson, in the January Forum Magazine.

THE SUPREME NEED OF AMERICA: A CHRISTMAS SERMON.

By Richard H. Edmonds, Editor, Manufacturers Record.

The supreme need of this country is a nation-wide revival of the old-time, genuine prayer meeting religion.

A religion that makes men realize that the same Divine authority that tells us that there is a Heaven also tells us there is a Hell. If we accept the belief in a Heaven, we must accept from the same authority the belief in a Hell—

A religion that makes men realize that every act of evil is recorded on their conscience and that, though it may sleep for a while, it can never die—

A religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages measured by his ability and their efficiency and zeal, he is a robber—a robber of his employees and a robber of himself of honor—

A religion that makes an employee know that if he does not give full and efficient service to the extent of his ability, he, too, is a robber—a robber of his employer's time and a robber of his own character—

A religion that makes a man who robs a railroad of its fare or freight bill know that he not only robs the road, but that he also robs himself of all right to feel that he is an honest man—

A religion that makes a man realize that by driving too hard a bargain with his servant, his employee or his merchant, he can be just as much a robber as the seller or purchaser who swindles by false weight, false packing or false claims—

A religion that will teach church members who fail to contribute to the extent of their ability to the support of religion that they are robbing God and man alike, and compels them to recognize that if they are paying their pastor less than a living salary they also are robbing God and man alike—

A religion that makes the minister of the Gospel realize that he has not been called by Heaven to preach on economic questions about which he knows very little, but to preach in all its fullness "Christ and Him Crucified," or else the blood of the lost will be upon him—

A religion that will make laboring men who by threats or by actual violence endanger the lives of other laboring men or the property of others realize that at heart they are murderers, for they are seeking to murder the liberty of their fellowmen, and are murdering their own best individuality and character—

A religion that will make the politician who yields principle to his party politics, who worships at the feet of any class to secure votes and sells his soul for preferment, not only know that he is a coward and a poltroon and unworthy of the respect of any decent man, but also will make him see that he is helping to murder human liberty—

A religion that makes every newspaper worker feel the tremendous responsibility of the press to help mold and shape for good the people of this land in this day of wild turmoil in thinking and acting that he may appreciate his high calling, or prove recreant to God and humanity—

A religion that will make every man who professes to be a Christian realize that if he violates the laws of the land, whether it be the Prohibition laws or others, merely to gratify his own views or desires, he is to the extent of his influence breaking down all law, and has no right to expect that his family and his friends will not violate any law, moral or statute, which does not suit their convenience—

A religion that is active, not passive—

A religion that gives a man backbone to stand for the truth, however great may be the dangers that he may have to face in upholding the right as God gives him the power to see the right—

A religion that will make men realize that the most stupendous event beyond all human comprehension is that the Creator of the vast universe, the study of which staggers the human mind, so loved mankind in all its waywardness that he "gave his only Begotten Son that whosoever believeth in him should not perish, but have everlasting life." No finite mind can possibly grasp the full meaniug of this love, nor of the death upon the Cross which followed for the salvation of the world—

A religion that literally burns itself into the brain and the heart and the soul of every man who professes to be a Christian, and makes him realize that the one supreme thing in his life and in the life of those with whom he comes in contact is by his life to uplift the Cross, that men may be drawn unto him who upon that Cross gave his life for sinners—

In short, we need a revival of that soul-searching religion which will make men and women strive in every act of life to do that which on the great Judgment Day they will wish they had done, as with soul uncovered they stand before the Judgment Seat of the Eternal.

Until the people of this nation accept and live this religion, there will be strife where there should be harmony; there will be strikes and lockouts and murder where there should be co-operation aud peace; there will be law violation where there should be law obedience; there will be hatred where there should be friendship and love.

With the Golden Rule followed in the fullness of the spirit of this kind of religion, there would be found a solution for every business trouble. There would be created a friendship between employer and employee. Capital and labor would work in harmony and with efficiency—efficiency of the capital and efficiency of the labor, with profit to both.

Religion of this kind is not measured by the hope of Heaven hereafter nor the fear of Hell, but by the full fruition now of "peace on earth to men of good will." It is not merely the chanting of hymns or the offering of Pharisaical prayers, but it is in recognition and full application by rich and poor, by learned and unlearned, that each one is indeed his "Brother's Keeper," that we can bring this country and the world back to safety. A nation-wide acceptation of this, in heart and in life, would bring peace, and world peace, where there is now turmoil, and men would then cease to seek to gain their ends by lawless acts of immorality, but would, in spirit and in deed, follow the Divine command:

"All things whatsoever ye would that men should do to you, do ye eveu so to them."

MONROE DISTRICT MISSIONARY INSTITUTE.

The Monroe District Missionary Institute met in First Church, Monroe, Friday, Jan. 6. Every pastor in the district was present, as were many of the lay representatives from the various charges.

Rev. J. G. Snelling, Missionary Secretary of the Conference, Rev. Marion S. Monk, pastor of First Church, Monroe, and Rev. Elmer C. Gunn, presiding elder, made inspirational addresses. The ladies of the church served a delicious luncheon at noon, and immediately afterward the Institute was reassembled for the purpose of district organization. On motion of Brother Monk, it was unanimously voted to adopt a quota of four thousand dollars, which is considerably more than that of last year, but which we believe will be readily raised because of the interest and enthusiasm of the workers.

Rev. J. D. Nesom, of Mer Rouge, and Rev. F. J. McCoy, of West Monroe, conducted the devotions in a most inspiring manuer.

Rev. C. D. Atkinson and Rev. A. K. McLellan, were heard in the interest of the Sunday school work as pertaining to Missions, and Mrs. Hollack, District Secretary of the Woman's Missionary Society., made a talk representing the Missionary Voice.

The splendid spirit of co-operation and the great interest shown by the leaders of the district in this meeting not only are very encouraging, but assure us of the probability of getting the entire allotment for our district by March 15. So mote it be!

E. C. GUNN, P. E.

RUSTON DISTRICT MISSIONARY INSTITUTE.

Ruston District Missionary Institute was held at the Trinity Methodist Church, Ruston, Thursday, Jan. 5. The meeting began at 10 a.m., with devotional service conducted by Rev. W. D. Kleinschmidt, presiding elder of the Ruston District.

Rev. J. G. Snelling, Conference Missionary Secretary, outlined the plan and purpose of the campaign to create more missionary interest and enthusiasm and to have the church make a free-will offering for the cause. The Southern Methodist Church is expecting to raise $1,000,000 for this cause.

Rev. W. W. Drake, D.D., pastor of Ruston Trinity Church, delivered a very impressive and forceful address on "The Program of the Church and Missions." The subject of Missions in the Sunday School was ably presented by Rev. A. K. McLellan of Alexaudria. Mrs. V. K. Spinks spoke relative to the increased circulation of our missionary literature, particularly the need of placing "The Missionary Voice" in every Methodist home.

The attendance was fine, every pastor of the district being present. There was also a good representation of laymen from the various charges.

At the noon hour the ladies of the Ruston church served a bounteous and appetizing lunch to the visitors.

The following Missiouary Institutes, under the supervision of the presiding elder, will be held so as to reach as large a number of the church people as is possible:

Dubach, Jan. 8, at 2:30 p.m.
Homer, Jan. 15, at 2:30 p.m.
Marion, Jan. 22, at 2:30 p.m.
Choudrant, Jan. 29, at 2:30 p.m.
Jonesboro, Feb. 5, at 2:30 p.m.
Arcadia, Feb. 12, at 2:30 p.m.

All of these meetings will be addressed by outstanding speakers.—Ruston Daily Leader.

A LETTER FROM REV. B. P. JACO.

Dear Brother Carley: Here I come with apologies for tardiness in sending a check for renewal of my subscription to the Advocate. I have enjoyed the paper more this year than usual. You must be "improving with age." No doubt your experience as a University professor and autoist helped you. Dr. Harper made a good substitute. I enjoyed his articles. Thank him for me. But you fellows that I have co-labored with, and who have endured much hardness together have a priceless value to me in good fellowship. I miss all of you very much.

The matter of a broken constitution and superannuation come to me all at once, and re-adjustment—has been revolutionary. I did not whine, but abandoned myself to the task and have enjoyed my life greatly. Have improved much in general health and held my own in organic trouble.

I am offered more preaching jobs than I am able to take. Have organized churches in new towns and preached carefully and all I can. The North Mississippi men do not forget me. They write me letters. They sent me a big Christmas present that provided a comfortable room in my camp for wife and me. I am indeed grateful to them. This is a great climate and a great country. I could hardly have found a better one in which to recuperate and live as an old person. I am reminded that I am getting old as fast as Methuselah did, and I reason that if I keep on long enough, I will be as old as he was some time. This is true of all the rest of you.

My recognition here has been great. The elder, a Mississippi man, J. E. Lovett, has shown me great kindness. Bishop Moore has been signally kind and helpful. The preachers are universally good to me. The Missouri Pacific R. R. has even built a branch road a mile and a quarter from my camp. The Telephone Co. did likewise and put

a line by my camp. The Postal folks bring my mail out to me. You see, I "stand well" down here—when I preach! But the check is what you and the publisher want and here it is. Be good, send me the paper, and write me sometime.

Cordially,
BEN. P. JACO.

Raymondville, Texas.

A CHINESE COLLEGE PRESIDENT.

By Dr. Arthur J. Bowen, Former President, University of Nanking.

The University of Nanking, a union institution formed in 1910 by the joining of the higher educational work of the Christian, the Methodist, and the Presbyterian ehurehes in Nanking, has achieved one of the goals set for itself by founders and field administrators. This goal is the election of a thoroughly eapable, well trained Chinese Christian president in the person of Dr. Ch'en, Yu-gwan, Ph.D.

It has from the beginning been the aim of these missionary "foreign" colleges and universities to become entirely Chinese in administration and management. This did not mean that American teachers and experts in various fields would not serve as teachers and lecturers and demonstrators. Rather it meant that the head of the institution would be a Chinese, and the policy-directing body on the field be largely Chinese. The realization of the first item in this program has been very much hastened by the great National Movement and Revolution that is now in progress in China, though as things were going at the University of Nanking a relatively few years of the former orderly development would have brought this about.

Who is the new president and why was he selected for this high honor as well as very taxing undertaking—espeeially difficult because everything in China to-day is in flux and the struggle among contending factions and for national unity and standing is only well in its beginnings?

Dr. Y. G. Ch'en was born in Nanking in 1893, four years before the retiring American president reached Nanking. He is a third generation Christian, a member of the Presbyterian Church. His father is the largest eontraetor of Nanking, having built many of the mission buildings of Nanking, and nearly all of those of the University of Nanking. He is a man held in the very highest esteem by Chinese and foreigners alike in the city. When he built his present residence, he set aside one room to be used exclusively as a prayer room. This father is the man who, with President Ch'en, his son, on March 24, when foreigners were being killed and terrorized and looted of all their possessions, paid $400 (Mexican) to soldiers for the ransom of Dr. P. F. Priee, and a little later paid out all the rest of the cash he had to help ransom Dr. Edward James. This did not total the $400 they had finally agreed upon, so his workmen, students, and neighbors hurriedly took up a eollection for the remaining $35, seeuring it in dimes, twenty-eent pieees and dollars. Then Dr. Ch'en's sister hurriedly concealed her father under a pile of lumber from other rapaeious soldiers. So our new president comes from a family, native of Ningpo, who have all of the qualities of Christian courage and manhood found anywhere.

Dr. Ch'en graduated from the grade school, the Middle (High) School, and the College of Arts and Science of the University of Nanking, the latter in 1915, receiving the B.A. degree from the Regents of the State of New York, under whom the University is incorporated.

Then feeling that his strictly Chinese studies were inadequate, he spent the following year specializing entirely upon Chinese subjects—Chinese history, Chinese language and literature, philosophy, Chiuese eulture—under the most eompetent classical scholars to be obtained in Nanking.

In 1916 he eame to America, at his own expense, and entered Case School of Applied Science, Cleveland, Ohio, as a speeial student in the chemistry department. From 1917 to 1922 he studied at Columbia University, where he received the degree of Master of Arts in 1918, and of Doctor of Philosophy in 1922 in ehemistry. He became a member of the Phi Lambda Upsiion and the Sigma Xi, honorary chemical and scientific societies, respectively. He was also eleeted to several responsible offices of the Chinese organizations in the United States: manager-in-chief of the Chinese Students' Monthly; president of the Chinese Students' Club of Columbia University for two terms; chairman of a Chinese Committee for China Famine Relief drive, 1920-21.

Dr. Ch'en returned to China in the summer of 1922, and until 1925 was head of the Department of Chemistry and Physics at the Peking National Normal University. During this time he was also Dean of Administration, and for two years served as chairman of the University Counell, acting for the president of the institution. In the autumn of 1925 he returned to his Alma Mater to teaeh in the department of chemistry. The following year he was made Dean of the College of Arts and Science, and was elected president of the University Nov. 10, 1927, by the Board of Direetors on the field, and this election has been confirmed by the Board of Founders in the United States of America.

Hence, Dr. Ch'en, on the basis of personal character, professional attainments, and administrative experience, is well qualified for his new responsibilities. His appointment has the hearty approval of students, faculty and a host of friends, and is in harmony with recent national trends.

The University organization includes the College of Arts and Scienee; the College of Agriculture and Forestry; the University Grade and Middle School; the University Hospital (a 150-bed general hospital for the city), and the Department of Missionary Training, or Language School as usually called. Five mission boards co-operate in the enterprise, Christian, Baptist, Methodist, Presbyterian North and South. in spite of all of the difficulties of reeent months and widespread destruction of university property, the Colleges and the Middle School have been kept running by the Chinese staff alone. The autumn enrollment in the colleges was 415 as compared with the normal 550, a most exeellent showing in view of the faet that lawless soldiers were oecupying four of the main buildings and all of the eampus and athletic fields, and funds for students' fees were very difficult to secure.

The University of Nanking was the first union undertaking in missionary higher edueation in China, and since 1910 has been functioning most harmoniously and has won a most enviable reputation in Chinese educational and governmental eircles. Negotiations are now proceeding for the registration of the university with the Nationalist government.

A MEETING AND A CALL.

Constitutional government in America is confronted by a erisis. Such a erisis demands a national offensive organization and plans must be made adequate for the occasion.

Prohibition is not a theory; it is a faet. The praeticability of its enforcement where not defeated by eorrupt poiitics has been proved. That it is a good law has been demonstrated. By it labor has been enriehed, business enlarged and the public's savings vastly increased. Morally it is the greatest reform ever achieved by a free people. At its worst prohibition is immeasurably better than legalized liquor at its best, and it is the settled conviction of a large majority of the nation's voters that it shall be earried into full effect.

We stand for enforeement of all law. To-day the issue joins in the Eighteenth Amendment. The personal liberty argument is speeious. Personal liberty must wait on public weal, and walk with law. To concede that enforcement is impossible is to condone nullification. The alternative is ordered government, or anarchy; the Constitution of the United States is not a jest. Law must be enforced by officials chosen by the people. The people act through political parties.

The friends of prohibition law enforcement demand positive deelarations in party platforms. They will strive to defeat office seekers who are either negative or silent. We call upon the Amerlean people to repudiate all State and national party platforms that deal only in giittering generaiities with law enforeement. We will oppose and vote againnst candidates in all parties whose promise is fair and dry, but whose official performance is wet.

The matter is more than a domestie issue. The hope of every other people awaits the outcome of our struggle, and the organized "trade" abroad unites with the illieit traffic at home to destroy our aehievement. In this, when we strengthen America, we serve the world.

Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public eonscience. Then shall Lincoln's aspiration beeome a reality in government and "reverence for law the political religion of the nation."

Upon these principles and for the aecomplishment of these ends, we the undersigned hereby issue a call for a national eonferenee to be held in Washington City, Tuesday, Jan. 26, 1928, for petitioning all political parties to include in their platforms, a definite deelaration for the enforcement of the Eighteenth Amendment and all supporting legislation, and to nominate candidates thoroughly eommitted to this policy, by their utterances, acts and records, and for iaying plans to secure the eleetion of sueh a candidate supported by sueh a platform.

Signed: JAMES CANNON, JR.,
President, Board of Temperance and Social Serviee, Methodist Episcopal Chureh, South.
EUGENE L. CRAWFORD,
General Secretary.

READING A CHAPTER A DAY.

Chureh members throughout the country are being asked, through the Commission on Evangelism of the Federal Council, to read a ehapter a day of the Gospel of Matthew during January and of John in February. More than five hundred thousand copies of the Gospels of Luke were purchased for such reading last year. Pastors, as well as the local and State church federations and the religious press, reeognizing the intensified interest which will result in the spiritual life of the churches, are recommending this plan among their cnnstituents. Several denominations have sent letters of endorsement to all their churches. The Amerlean Bible Soeiety, Astor Plaee, New York City, is eo-operating by preparing speeial editions of more than a million one-cent eopies of the two Gospels to be used.

GENERAL SUNDAY SCHOOL BOARD'S ANNUAL MEETING.

Mr. A. L. Dietrich, recording secretary of the Board, writes us that the Executive Committee of the General Sunday Sehool Board has named April 18, 1928, as the date for the annual meeting this year, and that the meeting will probably last through the 19th.

The members of the Board from the Advocate's territory are Mr. W. S. Holmes, of Baton Rouge, La., and Mr. J. H. Ledyard, of Tupelo, Miss.

The minister' wife, while calling on a member of the congregation, mentioned with excusable pride that her daughter had won the prize in a musical recital.

Her listener at once showed her fellow-feeling: "I can understand your pride," she said. "I well remember how pleased I was when our pig took first prize at the show."—Presbyterian Advance.

IF—

A book recently published bears the title, "If I Had Only One Sermon to Preach." At the beginning of another year it behooves each of us to address himself to a similar supposition and to face 1928 in the spirit of the preachers represented in that volume. "If I had only one year to live, how should I conduct my life?" This is the searching question for New Year's Day.

That such an inquiry is in order appears from the unescapable fact that life at best is very short and death often comes unexpectedly. It is certain, for example, that a considerable number of persons now reading this editorial will no longer be counted among the living on Dec. 31, 1928. "If—" If I knew that I had but twelve months to live, how should I plan the final year of my life? What is the answer?

There are those who would reply, "I should do just as I am doing now"—a neat answer, but we wonder whether, after all, in the face of certain death within a specified time, most of us would not make a careful survey of our past and determine to follow certain specific plans for the closing months of life.

What of our work? If we had only one year to live, should we not try to be more careful, patient, and faithful in the pursuit of our appointed tasks? The haste and confusion of modern life militate appallingly against the highest quality of work. But with only a year of creativeness left, how concerned we should be to put ourselves into the task, to give the product of our minds or our hands a finished and artistic character! In the light of fleeing weeks, also, we should cease to postpone until to-morrow the duty that faces us to-day. And it is certain that as we swiftly approached the door into the "other room" of existence, a great transformation would take place in the field of motives. No longer would the mainspring to action be salary or wages, but it would be the desire to round out some beautiful accomplishment that could stand the test under the blazing light of eternity. Yes, we should work harder, we should work better, as the sands run down the glass to mark the close of our years.

Debts would be paid. In our last twelve months not only should we prepare for death by making our wills—a duty often postponed until it is too late—and by the proper adjustment of financial affairs, including an honest settlement with all creditors, but also we should give close attention to the discharge of spiritual obligations. Are you ready to die? Are your sins forgiven? Have you experienced, not remorse simply, but actual repentance for the wrongs done to your fellow-men? If you are truly repentant, you will not only talk to God about your wickedness but you will search out the victim whom you have cheated, or maligned, and make generous reparation. There is no other way to prepare adequately for the coming of the angel of death.

How wonderfully we should learn to curb our tongues if we had only one year to live! "Only fifty-two weeks more," we should say to ourselves, "therefore, let us weigh our words." Bitter criticism, unkind characterizations, slanderous gossip, in any case ought to have no place in our lives. But especially should that last year be one marked with "love and charity" toward our neighbors. "If—" If we had only one year, there would be no time for idle words, for cheap and fruitless conversation, for polite nothings. No, "the time is short;" let us therefore give utterance only to those thoughts that will bring joy and inspiration, peace and comfort, to our fellow-men.

Only one year more during which to make a productive investment of our lives! To what considerations shall we give our time, where shall we throw our influence? The age abounds in superficialities of thought and deed. We are all bound up in those materialities of life which must soon decay and crumble into dust. Bluff and misrepresentation too often characterize our relationships. We are filled with pride, with the love of passing pleasures, with cheap ideals. How shall we invest our talents during the next three hundred sixty-five days? Buy the things of the spirit! Invest for eternity! Set forces going that will make for sweetness and light, that will come as a benediction to future generations of men! Believe not only in the immortality of the soul but in the immortality of influence! Make your contribution magnificently to the onward march of civilization!

Learn to love! It is not yet too late to capture "the greatest thing in the world." How long will it take us to learn this principle that overshadows all other principles in importance? We may not be able to master many of the teachings of the world's prophets and seers, or achieve positions of marked influence in the unfolding of history, but every man and woman from the greatest to the humblest can learn the hidden secret of the universe and employ the magic power of love in his everyday relationships. The center of all history is Calvary. The heart of all meanings is the cross. For here we catch a blinding glimpse of the glory of Eternal Love. Nothing else matters much if only we can grasp in our soul of souls the significance of the life and death of Christ and appropriate his determining principle of love. The year 1928 may be made glorious with a strange new light for every one of us if only we are willing to live with Christ until we have made his secret our own.

"If I had only one year to live." It is quite certain that the year 1928 will be the last for some of us. Think of the possibilities—weak hearts, shattered nerves, old age, intolerable burdens, automobile and other accidents. "In the midst of life we are in death: of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?" The year is before us. What shall we do with it?—Editorial in Zion's Herald.

BROADCASTING METHODISM.

By Dr. Elmer T. Clark.

The Belgian State has recently granted permission to our French Methodist church at Antwerp to broadcast all sermons and any other services they desire to make public. This broadcasting station, or post of radio, as the Belgian pastor quaintly puts it, was presented last May to Christ Church, Antwerp, by an enthusiastic new member who desired that his fellow-Belgians should hear the same gospel that had meant so much to him; but the church has had to wait six months or more to obtain government authorization to use it. Christ Church so far is the only Protestant church in Belgium possessing this wonderful power of spreading the gospel message far and wide throughout the land, and Belgian Methodists are expecting great things to result therefrom.

But what of Southern Methodists in the United States? Are they also broadcasting Methodism in their own home land? "But America is a Christian nation and there is no need for a widespread evangelistic program here," some may say. Do such people realize that in America—the most nearly Christian of all nations—less than half the people are members of any kind of a religious body, and of that half thousands are merely nominally Christians? Do they know that the net increase in membership of the Methodist Episcopal Church, South, for 1926-27 reached only 8,400, and that more than half this gain was in our foreign mission fields, although the church at home is forty times stronger than the church abroad?

Broadcasting Methodism in the home land—that is the task that lies before us in 1928. The Board of Missions already has a widespread program of home mission activities, including sixty preachers, 100 churches and six schools for the Mexicans in the United States; nine preachers and ten churches for the Orientals; thirty-two preachers and seventy-three churches for the Indians; 150 preachers on mission charges; one great college, fourteen teachers, and more than 100 preachers among the Negroes; seven rural workers; eight preachers among the French in Louisiana; and ten preachers among the Cubans and Italians. Broadcasting Methodism in the remote rural districts of our country and among the foreigners within our borders means much more than a post of radio. It means an outpouring of money and of men, who will dedicate their lives to the great task of teaching these people to become true Christians and upright American citizens.

Following the calendar of operations for the January-February cultivation campaign, "Home Missions" will be the special topic for study and prayer during the week of Jan. 15-21. Southern Methodists will study this subject, think upon it, and pray over it for one whole week, and at the close of the cultivation period, when the great free-will offering for missions is made, they will be given an opportunity to share in the work of broadcasting the gospel of Christ among the people of their own home land.

ANNOUNCEMENT BY REV. JOHN ROBERTSON, EVANGELIST.

To the Brethren of the North Mississippi Conference.

Greetings: As you are aware, at the last session of our Annual Conference, I was appointed Conference evangelist, with recommendations to our General Board of Evangelism for appointment as a general evangelist.

I am now trying to make out my schedule for the year, and if I can be of any service in this field of work to any of you, whether serving station or circuit, town or rural section, I will appreciate you writing me of your plans, etc.

Brethren, I wish to use this method of saying: I much prefer working in my own Conference and among and with those I know and love, and also who know me and my fitness and ability for the work of an evangelist.

If you can use me this year, kindly let me know at your earliest convenience; am temporarily at Steele, Mo., until I can get permanently located, and any communication addressed to this point will reach me.

Praying that each of you will have a happy and prosperous year in the Master's service, and that a great revival fire will sweep through our whole Conference, I am,

Yours to serve,

JOHN W. ROBERTSON.

Steele Mo.

A GREAT PREACHER.

"We have never seen him nor heard him, but we have seen his picture. It hangs on the wall of the house of the interpreter.

"It is the picture of a very grave person; he has eyes lifted up to heaven, the best of books are in his hand, the law of truth is written upon his lips, the world is behind his back, he stands as if he pleads with men, and a crown of gold hangs over his head." Bunyan says: "The man whose picture this is, is one out of a thousand."

Picture him trying to be a "regular fellow." Oh, no, he has graver business.

"His eyes are lifted up to heaven." The streets of gold and gates of pearl, thank God, are ideals, not cash.

"The best of books are in his hand"—not the victim of the latest book, but a lover of the best books.

"The law of truth is written upon his lips." There will be no "shading" for the sake of the church budget when he speaks.

"He pleads with men." He doesn't discuss. He pleads.

"A crown of gold hangs over his head." His rewards are with God.

"We are willing to admit with Bunyan that this preacher is one in a thousand. How we would like to hear him preach! We have the feeling we would go again—even Sunday night."—C. D. Marston.

The Home Circle.

IN OLD MR. MALLARD'S SHOP.

"Be careful of the little ship, Marjorie, it's very fragile and I wouldn't have it broken for anything. I've had it ever since I was a little girl about your age, and I've taken it with me everywhere I've been."

"Yes, I will, grandma. I love it, it's so darling. But where did you get it?"

"Why, haven't I ever told you about my ship and old Mr. Mallard who carved it for me? I thought you knew all about that."

"No, but I wish you would tell me now."

"Very well, dear. It isn't because the little ship is valuable in itself that I treasure it so, but it's the only thing I have left from my childhood. And whenever I look at it I have such happy memories of those days when I lived with my father and mother and brothers and sisters in the big yellow house at Lancaster, that it means a great deal to me."

"And are you the only one of them living now?"

"Yes, but I have my children and grandchildren, and that's a lot to be thankful for. You remember I've told you I was the youngest in our family. There was one sister named Margaret and another Anne, and my brothers were Albert, John and George. We all played together and had great times with the children who lived in the neighborhood. Sometimes, though, the older girls didn't want me with them and would try every way they could to get rid of me."

"Oh, I know what you mean, grandma. I'm the youngest in our family, too."

"Well, one day when we girls were together and they didn't want me any longer, they tried everything they could think of to get me to leave them, but I just wouldn't budge and they got so angry they didn't know what to do. Finally Margaret—she was the oldest of all—looked up the road where we were playing, and pointing to some one who was coming down, cried out, "Oh, girls, run as fast as you can! Here comes a Gipsy!"

"Now, that one word 'Gipsy' was enough to make me run like the wind. For I was always a timid child, and there was nothing in the world I was so afraid of as Gipsies."

"Why, what do you mean, grandma?"

"Well, of course, Gipsies don't mean anything to you, living in a big city the way you do, and they're not nearly so common now anywhere as they used to be. But years ago in the country these people, dark-skinned, dark-haired men and women, in picturesque clothes, wandered about from town to town, living in tents, telling fortunes, and selling baskets and other things that they made.

"As I was saying, as soon as Margaret said 'Gipsy' I started running so fast that nothing could have stopped me, and I never looked behind me to see who was following. I knew I wasn't going in the direction of home, but the next best place was old Mallard's shop, and toward that I went, and didn't stop until I fell down on his steps all out of breath."

"But who was Mr. Mallard and what kind of shop did he have?"

"Oh, he was the dearest old man that ever lived, and next to our own fathers we children of the neighborhood loved him best, and I especially. He was a carpenter by trade and had a little shop where he made doors and blinds and pieces of furniture. It was fascinating to watch him at his work, and we used to like to take the long shavings from the wood he was planing and play they were curls. He could tell the most wonderful stories, and on rainy days we'd all collect there and listen as long as he was willing to talk. I can remember some of his stories now."

"Will you tell them to me?"

"Some day, perhaps, when there's more time, but I shall have to help your mother after I finish this story. Just as I fell down on his steps Mr. Mallard came to the door and seeing me lying there said: 'Why, Clarissa Bartol, whatever is the matter with you? Come up here and tell me about it.'

"As soon as I could get my breath I began talking, and as he looked up the road, he said: 'Why, I don't see any Gipsies and the girls have disappeared, too. There's old Mrs. Longley coming down this way with a basket on her arm. Perhaps Margaret thought she was a Gipsy, but I'm rather inclined to think she wanted to frighten you so you'd run away and leave her and the older girls to play by themselves. Wasn't very nice of her, though, was it? Now you come right into the shop and we'll see if we can find something pleasant to do.'"

"But was it a real Gipsy?"

"No, it was, as he said, just Margaret's way of scaring me to get rid of me, as she admitted afterwards when mother asked her about it. But once I was in the shop with my good friend I forgot all about the Gipsies and Margaret and everything else but what he was saying to me. 'How would you like me to carve you something?' he began. 'I've got some nice new soft wood that's just the thing. What shall it be?'

"I didn't know what to answer him, so after a little he said: 'How about a little ship like the one I was telling you of last week that I crossed the Atlantic in when I was a boy? Maybe I can't finish it to-day—but I can start it.'

"So he took out his jack-knife and a smooth piece of white wood and began whittling. I sat up on a high bench watching him, and as he worked he talked and told me of his home in England and his family and the good times they used to have together. The minutes passed so quickly that I didn't realize the morning had gone until my brother John stood in the doorway and said he had come to take me home for dinner."

"But how did he know you were there?"

"Oh, all the family always knew I was at the shop if they couldn't find me anywhere else. I didn't want to leave Mr. Mallard or the little ship that was almost finished, but the old man said he couldn't spend any more time on it that day as there was work he must do. But he promised that as soon as he could, maybe that night, he'd varnish it and make the sails and in a day or so it would be ready for me to take home and put with my other toys. Children those days didn't have as many as you do now, and so I think we treasured them a great deal more. I know I did that little ship."

"I don't wonder, grandma, it's so lovely. But how did he ever make it so perfect? It's exactly like a big ship."

"Oh, he was a real artist and should have been carving beautiful things in Italy instead of having to be a carpenter in a little New England town. But he was happy at what he was doing, and made everybody else happy, so I guess it was all for the best the way it was. For, after all, happiness is the best thing in the world, isn't it, Marjorie?"

"Yes, grandma, and I'd like to hear more about old Mr. Mallard very soon."

"You shall, dear, and if you're very careful, you may keep the little ship on the bureau in your room as long as you stay here."

"Oh, thank you, that will make me very happy, and that's what you want me to be. I guess that's why you told me this story, isn't it?"

"Perhaps so. Now come, we must help your mother get supper."—Gertrude F. Scott, in Southern Churchman.

A CRACKED NEW YEAR RESOLUTION.

"Make me one, too, Will." Ned watched his brother while he lettered a large card with New Year resolutions. They were written in gold, with a great many ornamental flourishes.

Will held it up admiringly.

"Make me one, please," Ned repeated.

"You don't need any. You don't have to get up at 6 o'clock every morning and study an hour before breakfast; you can cuddle down and snooze till mother calls you. Besides, you'd break them all to smash before night," he added.

"No, I wouldn't. You try me, and see if I do," Ned said. He brought a card and gave it to his brother.

"What shall I put on it?" asked Will.

"O, something about remembering. I want to remember that I promised to shovel off Aunt Tyson's porch and make her a path to the gate every time it snows this winter. I wish it would hurry up and snow again, for she gives me ten cents every time. I've got thirty already."

"That's a lot. What are you going to do with it—buy an automobile?" Will asked, teasingly.

"I'm going to buy Tommy Dixon a sled, so he and his sister can coast."

"There! How does that suit you?" Will asked, holding the card on which was printed in large golden letters with an elaborate border of holly leves and berries: "Resolved, That I will not forget to shovel off Aunt Tyson's porch and make her a nice path to the gate every time it snows this winter, because she is too old to do it herself, and beeause I promised. Ned Darding."

"O, that's just grand! Now, there isn't any danger of my forgetting," Ned said, gleefully.

"Shan't I put on anything more—something about putting your sled away nights and hanging up your cap, for instanee?"

But Ned shook his head.

"I'd better not try to remember too much at once," he said.

It snowed again Friday night, and next morning the snow lay in great heaps and drifts. Ned ran for the snowshovel, but Will was already using it to make paths about the house. While he was waiting Charlie came along with his snow sled.

"Get your sled and come down to the hill, Ned; the big boys have got it all cleared off already," he said. And Ned ran for his sled. It was fine coasting, and the sled flew down the hill like the wind. The time flew by, too, and presently a bell rang.

"Twelve o'clock!" called Charlie Logan, starting for home.

"Hello, Ned! Seems to me I heard something crack, didn't I?" called a familiar voice, and there stood Will. Ned looked hastily at his sled, and Will laughed. "No, it wasn't your sled. I guess Aunt Tyson must have heard it, too, because I saw her looking anxiously about the door as I came by!" he exclaimed.

"O!" It was all Ned said, but he took his sled and ran hastily away. He stopped at Tommy Dixon's, and Tommy came out to meet him.

"Don't you want to take my sled this afternoon? The hill is smooth as glass," he said.

"Don't you want it?" asked Tommy, eagerly, but Ned shook his head.

"O, thank you!" cried Tommy, delightedly.

After dinner Ned took the snow-shovel and went to Aunt Tyson's.

"I thought you had forgotten me, Ned," she said.

"I did, pretty near; but I'm going to make up for it," he told her.

He could hear the boys and girls over on the hill, but he kept bravely at work until the snow was cleared and a nice, wide path made around the house.

Aunt Tyson said he had earned double the wages, and gave him twenty cents.

"That resolution wasn't truly broken, Will—just cracked a little; and I've mended it 'most as good as ever. I'm going to watch it closer after this, too," he told Will that night, as he took pains to hang up the card where he would be sure to see it as soon as he woke up every morning.

Ned did not forget again, and before the new year was a month old he had earned money enough for the new sled, which Tommy accepted joyfully. —Selected.

One Way.

"Now, boys," said the teacher, "can any of you tell me how iron was first discovered?"

"Yes, sir!" cried one.

"Well, my boy, explain it to the rest."

"I understood my father to say they smelt it, sir."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and othor business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. G. A. La Grange requests us to state that his address is now Lockport, La.—not Houma, or Lafourche, but Lockport.

Within the past ninety days, Dr. Theodore Copeland has held successful revivals in La Grande and Enterprise, Oregon, and Kimberly, Idaho.

Bishop Warren A. Candier has called the presiding elders of the Louisiana Conference to meet at the First Methodist Church, New Orleans, on Friday of this week.

Rev. John Brandon Peters, pastor of the First Methodist Church, this city, was on the sick list last week with an attack of the "flu." He is now able to be about his work.

Dr. Mark Terrell, general evangelist, is making headquarters for the rest of the winter at Houston, Tex. Communications addressed to him, general delivery, at that place will reach him.

The Sunday School Board of the Mississippi Conference is now issuing a monthly "News Letter," which contains much of interest to the workers in the great Sunday school cause.

Rev. C. F. Sheppard, of Sibley, La., in sending in a renewal subscription, says: "Our work is moving along smoothiy. We are enjoying some real parsonage poundings, Methodist style."

Mrs. Jane Henderson, of Weir, Miss., Route 1, in renewing her subscription to the Advocate, states that she has been a subscriber to the paper for thirty years or more. Blessings upon her!

Rev. W. H. Saunders, our pastor at Philadelphia, Miss., writes: "The Missionary Council in Jackson was the greatest meeting I have ever attended. Our work has started off with prospects for a good year."

Rev. B. C. Taylor, the efficient pastor of the Louisiana Avenue Methodist Church, this city, is taking an enforced rest for a short time, being in Touro Infirmary for treatment of a stomach trouble. He does not expect to be kept from his work very long.

The Church Recreation Service, 510 Wellington Avenue, Chicago, publishes the "Kit," that is jammed with ideas for pleasant games at social gatherings. It will be a boon to any entertainment committee. A sample copy will be sent free on request to the publishers.

Mr. James C. Penney, millionaire founder of the nation-wide chain of stores bearing his name and founder of the great home in Florida for superannuate preachers, has been elected president of the Christian Herald, one of the widely known religious magazines of the country.

We acknowledge with thanks the receipt of New Year greetings from Rev. A. Inman Townsley, pastor of St. Paul's Church, San Bernardino, Calif. The card has a picture of Brother Townsley in characteristic pose and beaming countenance. He was formerly a member of the Louisiana Conference.

We received a copy of the Minutes of the recent session of the Louisiana Conference on Tuesday, Jan. 3. It is fine in every way. Dr. R. H. Harper, the secretray of the Conference, has established a fine record for getting the Minutes out promptly, and this issue is up to the high standard previously set.

We appreciate words like the following from Mrs. H. C. Murphy, Eros, La.: "I don't feel that our home would be complete without the Advocate. Of the forty-seven years that we have been married, it has come to our home forty-four years. My father was one among the first subscribers to the Advocate."

Rev. W. B. Waldrop, who was granted a location at the recent session of the Mississippi Conference, was elected sheriff of Marion County in the recent election and is now performing the duties of that office. He has declared that he will do all that lies in his power as sheriff to destroy the bootlegging business. More power to him!

Mrs. M. A. Baker, of Crowville, La., in renewing her subscription to the Advocate, writes: "I have been a subscriber to the Advocate for more than fifty years. At first it came in the name of my husband, Dr. J. W. Baker. I am eighty years old and have been a reader ever since I could read a paper. I hate to miss a single copy." Blessings upon her!

Mr. John A. Farmer, Forest, Miss., requests us to say that, being unable to complete his year's work at Millsaps College for financial reasons, he would like to get in touch with some good evangelist who is in need of a good singer. He gives as references any of the professors of Millsaps College, especially Rev. J. E. Stephens, head of the department of Religious Education.

Rev. O. H. Scott, now in school at Asbury College, Wilmore, Ky., requests us to make the following announcement: "Any one desiring the services of an evangelistic singer, young people's worker, a man with a passion for souls, write me, for after Feb. 1, I will be open for dates, as I am leaving school then. Address me at McComb, Miss., Box 622, or Canton, Miss., Howard Hotel."

Rev. Hilary S. Westbrook, Bogue Chittto, Miss., writes: "We brought my son, J. P. Westbrook, to the McComb City hospital on Wednesday evening, where he underwent an operation Thursday morning for appendicitis. His condition is good at this writing. Our work moves along auspiciously with us at Bogue Chitto and Norfield. We are hopeful and happy in the work of the blessed Master. Remember us in your prayers."

Miss Louise Pipes Lipscomb and Mr. Bertrand Ramsey were married on Dec. 18, at the home of the bride's parents in New Orleans, Rev. R. L. Armstrong, pastor of Felicity Methodist Church, officiating. Mrs. Ramsey is a daughter of Mr. and Mrs. Pipes Lipscomb and niece of Rev. T. D. Lipscomb. The groom is a promising young electrical engineer, holding a responsible position with a local corporation. The Advocate extends all good wishes to this fine young couple.

Bids for the new building of the Broad Street Methodist Church, Lake Charles, La., were opened on Jan. 5. The contract will be awarded soon, and the work of construction will begin at once. The church will cost about $100,000, exclusive of furnishings. The pastor, Dr. R. H. Wynn, and the members of the congregation are very happy over the approaching consummation of their hopes and plans. The next session of the Louisiana Conference will be held in this church.

The Great Southern Lumber Company, the Bogalusa Paper Company, Inc., and the Bogalusa Turpentine Company, Inc., of Bogalusa, La., send out annually a unique Christmas card—printed on home-made paper, with a picture of some interesting feature of the work of these companies. The card this year shows a portion of a fourteen-thousand acre tract of land on which young pine trees are growing, one thousand to the acre. More than 175,000 acres are in the reforestation program of these companies.

Under the general topic, "Building a Happier World," Dr. Frank L. Wells, pastor of the First Methodist Church, Baton Rouge, La., has announced a series of Sunday evening sermons during January and February, when he will preach on the following subjects: "Making the New Year New;" "The Art of Christian Hand-Clapping;" "Who Made Fun—God or the Devil?" "Keeping One's Influence Sanitary;" "Killing the Sin of Borrowing Trouble;" "Breaking Alabaster Boxes;" "Let More of Reverence in Us Dwell." This is a most appealing bill of fare—and Dr. Wells knows how to set the table for his people.

Miss Clara Chalmers, principal of the Irene Toland School, Matanzas, Cuba, now at home on furlough, left New Orleans last Friday for Nashville, Tenn., where she will take post-graduate work in Scarritt College. Miss Chalmers is a daughter of Mr. and Mrs. C. O. Chalmers, of this city. She was reared in the Carrollton Avenue Methodist Church, and was active in the work of the Sunday school and Epworth League, feeling the call to missionary service while a Leaguer. At the reception in honor of the pastor of Carrollton on Wednesday night of last week, Miss Chalmers was also an honor guest, and was the recipient of beautful flowers from the League and the women's Bible class, which she has been teaching while at home. She is greatly beloved by the church from which she went forth into the work of Cuba.

A very happy occasion was the reception given Rev. and Mrs. H. L. Johns by the congregation of the Carrollton Avenue Methodist Church, this city, after prayer meeting on Wednesday night of last week. A large crowd was present for the prayer meeting—greatly to the surprise of Brother Johns, who was unaware of what was on hand. After the prayer meeting, Mr. C. O. Chalmers, chairman of the board of stewards, acting as master of ceremonies, extended a very cordial welcome to the new pastor and his family, and introduced representatives of the various departments of the church's work, who likewise gave assurance of welcome and of hearty co-operation in all the work of the year. Beautiful bouquets of flowers were presented to the pastor and wife, both of whom responded fittingly. A musical program was rendered by the church orchestra, and refreshments were served. Carrollton begins the year with bright prospects.

GREENWOOD DISTRICT MISSIONARY INSTITUTE.

The Greenwood District Missionary Institute was held in the First Methodist Church, Greenwood, Jan. 4. An enthusiastic interest in the mission work of the church was very evident. Fifteen

pastors of the district were present, also Rev. J. J. Baird, a welcomed visitor from the Aberdeen District. The lay representation from over the district brought the attendance to about fifty.

Rev. L. P. Wasson, presiding elder, opened the meeting with a brief talk, after which Rev. J. A. George brought a devotional message. Dr. J. L. Jerdine, missionary on furlough from Korea, was then introduced as the speaker of the hour, and brought a message which was very instructive and inspiring. We believe that the people would contribute more than a million dollars asked by the Board of Missions if they could hear Dr. Jerdine's message.

Rev. R. G. Moore, of Aberdeen, was present as Conference Missionary Secretary, and in a very clear and pleasing way presented the plan of operations for the cultivation period in January and February.

Those in attendance upon the institute were entertained for lunch in the church by the ladies of the Missionary Society of Greenwood First Church. This hospitality was greatly appreciated, and added much to the fellowship and joy of the occasion. The sentiment of the Institute was that the church can count on the Greenwood District in supporting the mission work.

A. Y. BROWN, Secretary.

HATTIESBURG DISTRICT MISSIONARY INSTITUTE.

The Hattiesburg District Missionary Institute met in Court Street M. E. Church, South, Hattiesburg, Miss., Jan. 4, 1928, at 10 o'clock a.m.

The program was started in the Epworth League room on account of the extreme cold weather, but soon the crowd over-ran the room, and all went to the main auditorium, where the program was carried out.

Rev. Joseph. A. Smith, pastor of Main Street Church, called the meeting to order, and led the devotional exercises.

The presiding elder, Rev. J. R. Jones, took charge, and Andrew J. Boyles of New Augusta was elected secretary. Then Rev. J. R. Jones announced that the Mission Special of last year was assessed $5,000 for the Hattiesburg District, and paid $3,596, but he felt that this year would be better, since two charges had paid in full already, namely, Magee and Mt. Olive.

W. D. Hawkins, the Mississippi Conference Missionary Secretary, of Meridian, took charge, and after reading a telegram from the General Board of Missions to the effect that the Board was no longer in debt, and ready to move forward with a full program of work, he announced that the 1928 apportionment of the M. E. Church, South, for Mission Special is $1,600,000, all to be used in the spreading of the Kingdom of God.

Mr. Hawkins gave many interesting sidelights of our mission work in China, Mexico and other fields. These are some of his statements: "At a time when our missionaries were re-called from China, the native Christian women held the line, and made some progress. The church grew right on. The three main things with our present organization in carrying on our work are (1) know what to do, (2) know how to do, (3) then do it. Last year there were 90,000 mission study books called for, and 70,000 published and delivered, and already there are 100,000 books ready to ship this year. Our people need to study missions more. Our Conference workers are responsible for an every-member canvass, and it shall be made." "The Church Missionary Committee has a big job in the January and February campaign, especially in the following five things: (1) Pray, and get others to pray for the workers; (2) Organize the study of the mission book; (3) Hand-pick the people and prepare for the every-member canvass; (4) Distribute the literature, especially 'The Evangel' and 'The False God;' (5) Look after the circulation of the Missionary Voice—and thus make the church missionary in voice and life. Insist on the pastor to preach on missions at least once. Put on a missionary pageant, and make this campaign a real missionary special."

The Missionary Voice is not a woman's magazine, but it is the only church-wide periodical of missions in print—a real forty-page magazine, with 49,000 subscribers. Price just 75c per year, provided you subscribe in January or February of this year; otherwise it will cost you a dollar per year.

Mr. Hawkins asked Brother Jones to appoint a special committee for securing subscriptions in the congregation during the noon hour. Brother Jones appointed Mrs. J. W. Thompson and Miss Mattie Kelly, of Hattiesburg, and Mrs. Andrew J. Boyles, of New Augusta, and a good number of subscriptions were thus secured.

It was announced at this time that more than a hundred out-of-town visitors and delegates were seated in the audience.

Bishop Darlington was then introduced by Mr. Hawkins. The congregation stood and sang, "The Success of the Gospels," or, "The Morning Light is Breaking." Bishop Darlington read Acts 16:1-10, and in living words told of our mission work in Europe, with special emphasis on the field of Poland. Following is the substance of some of his statements: "Our church is willing to do its duty as far as it knows. Give me an informed church and I will solve its problems. Consecration is the first thing in a church. To be well informed is next; with these two we can go forward. These Missionary Institutes are designed to bring the true information to the church. In this way the plan is known, and the task will be performed. The field I serve is too great to tell all, so I centralize my statements on Poland, a country that has never had any Protestant background."

Bishop Darlington then took the congregation mentally and spiritually to visit with him around to these stations, or churches, in Poland. In Warsaw he told of how the director of the high school became Christian, and found the real Christ, though suffering much, became the head of our orphanage there, and God has worked many miracles through him. In one broken hearted station there were sixty at League, seventy-five at Sunday school and a hundred to attend church. At another congregation of two hundred, Bishop Darlington preached through an interpreter from the text, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." He made his call and a great big broken-hearted man came and fell at the altar and found God.

By traveling with a man by the name of Hartd who did not obey the custom of registering with the police when he left out of a certain town, Bishop Darlington was disturbed one Saturday night by some officers and he had to exercise his right arm and foot to keep them out of his room, as they were searching for the said Mr. Hartd. "I tell these things to show that no worker goes through Poland on flowery beds of ease. On one occasion, a member of our congregation went ahead of us a day or so, to make friends with the police, since the Catholics have gotten some people to believe that the Protestants are there to upturn the government."

Bishop Darlington closed his address by saying: "Do we have any mission in Poland? Don't allow any person to keep you from doing your best for these neglected people."

The benediction was pronounced by Bishop Darlington. It being 12:15 p.m., all were served lunch in the basement of the church by the Woman's Missionary Societies of Broad Street, Main Street and Court Street Churches working together.

At 1:30 p.m. the meeting was called to order by Presiding Elder J. R. Jones. After devotional exercises, W. D. Hawkins took charge and gave in detail the plans to be followed.

Order blank cards were then filled in by the pastors for the books and literature for the campaign. Next, a period of questions and answers followed. Bishop Darlington spoke a few words in behalf of the cultural period, as preparatory to the every-member canvass on missions. W. D. Hawkins gave a final word, urging the study of missions as a remedy for our needs. Presiding elder J. R. Jones urged all to speak their experiences along these lines. The following men spoke a few words each: P. H. Howse, of Heidelberg; W. M. Williams, of Magee; M. K. Miller, of Avera; John L. Carter, of Mt. Olive; T. A. Ferguson, of Richton; Percy Vaughn, of Ellisville; and Paul Grice, of Collins.

The following announcements were made: W. M. Porter, of Petal, announced that a District Sunday School Institute of the Hatiesburg District would meet in Petal, February 15, 1928.

J. R. Jones announced that the $600 assessed for rent on the district parsonage was needed at this time.

Bishop Darlington again spoke a few words, and said that a few obstreperous men and their children are to be found everywhere, but remember that the key man is the pastor, so take courage and move on.

After a standing vote of thanks by the entire audience for the good luncheon served by the women of the Methodist congregations of Hattiesburg, then one final word by the presiding elder, that we all go in the spirit and purpose of the day, the minutes were approved without reading, and it was requested by the presiding elder that a copy of these minutes be sent to the New Orleans Advocate for publication. The meeting adjourned with the benediction by Bishop Darlington.

The following ministers were present: Bishop Urban Valentine Williams Darlington, of Brussels, Belgium; Presiding Elder J. R. Jones, of Hattiesburg; Dan E. Kelly, general evangelist, Hattiesburg; Claude P. Jones, Conference evangelist, Hattiesburg; M. K. Miller, Avera; J. W. Loudenslager, Bonhomie; Paul H. Grice, Collins; Percy Vaughn, Ellisville; J. W. Thompson, Hatticsburg; Wiley J. Ferguson, Hattiesburg; Joseph A. Smith, Hattiesburg; F. N. Ladner, Hattiesburg; P. H. Howse, Heidelberg; S. W. Bryant, Leaksville; C. C. Clark, Lucedale; W. M. Williams, Magee; John L. Carter, Mount Olive; Andrew J. Boyles, New Augusta; M. W. Porter, Petal; A. J. Davis, Prentiss; Charles W. Wesley, Purvis; Tom A. Ferguson, Richton; C. Y. Higganbotham, Silver Creek; Will H. Lane, Sumrall; E. J. Coker, Williamsburg; M. E. Edmonson, Royce; G. E. Allan, West Laurel; W. F. Baggett, Brooklyn.

ANDREW J. BOYLES, Secretary.

A CORRECTION IN THE MINUTES.

Dear Mr. Editor: Will you permit me to make a correction through your good paper? The Conference Minutes fail to show credit for our Missions Special, raised on Waterford charge last year, which was seventeen dollars.

We also had eleven Sunday school pupils unite with the church during the year, which is not shown in the Minutes.

Would also like to say that upon our return for another year, the fine people of the churches which we serve presented us with poundings in abundance, for which we are very grateful.

Yours very truly,

LESTER M. JAMES.

SECOND MISSIONARY INSTITUTE FOR BATON ROUGE DISTRICT.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, Louisiana Conference, requests us to announce that a second Missionary Institute for the Baton Rouge District will be held at Amite, La., beginning at 10 o'clock a. m., Wednesday, Jan. 18. Lunch will be served at the church.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The coming and going of our loved ones and friends are interesting and important perlods in our lives. Their coming brings hopes from out the unseen, thrilling the present and brightening the future with scintillating rays of heavenly light. In their going they carry with them all these, with our faith, our love and blessed anticipations of a happy reunion in "the house of many mansions." Such was the coming and the going of MRS. NANCY LUCRETIA (MONK) WILLIS, who made glad the home of Father and Mother Monk, Feb. 10, 1861, which gave a thrill and new life to the entire community. As the years came and went, she grew into a well-rounded womanhood, physically and spiritually. On Dec. 21, 1876, she was married to Joshua T. Willis, near Colquitt, Claiborne Parish, La., by Rev. Austin Harris. In 1875, she joined the Baptist church at Arizona; in 1877, she transferred her membership to the Methodist church at the same place, being transferred again Nov. 14, 1927, from the church militant to the Church Triumphant, and her weary body laid to rest in the cemetery at Gibbsland, La. During the years that followed the union of this happy couple there came to add to their joys, to chasten and cheer their lives, seven children, twenty grandchildren, and two great-grandchildren, all of whom save one are left to follow her life of sweet influence until they, too, shall be called to that better land awaiting all the good. May those she loved, love her Lord and be prepared to meet her as she will joyfully greet them on the other shore.

A former pastor,
W. F. HENDERSON.

WILLIAM COLLENS MILTON.

On Nov. 30, about 3:30 a. m., the immortal spirit of our beloved friend and brother took its leave of the earthly house and tabernacle for the house not made with hands, eternal in the heavens. He was the first born of one of Camden's old and highly respected families, where he was born Nov. 15, 1857, making his term of life threescore and ten years and fifteen days. He was married to Miss Lela B. Sample, Jan. 29, 1865, and to them were born one son and five daughters, all of whom survive him, and sincerely mourn his sudden and unexpected death, caused by heart failure. He also leaves two sisters and six brothers: Mrs. Anna Milton, of Memphis, Tenn., and Mrs. Sallie Forsmark, of Camden; S. A. Milton, of Shreveport, La.; S. N. Milton, of Jackson; J. J. Milton, of Magnolia, and Dudley C., of McComb; and S. C. and E. A., of Camden, Miss. He professed faith in Christ and joined the Methodist Episcopal Church, South, in Camden in his seventeenth year, and remained in its communion to the close of his life. He served as an official much of this time, both as trustee and steward. He rendered efficient service as peace officer, and showed both kindness and courage. Not only his immediate family, but the community realize a distinct loss in his going. But we weep not as those who have no hope—only a little while and a joyful reunion to continue forever.

C. H. ELLIS.

Camden, Miss.

RESOLUTIONS.

Whereas, God who knoweth best, has taken from the roll of our Missionary Society to be placed on the roll triumphant the name of our late beloved MRS. GEORGIA LAUGHTER;

Whereas, the deceased has been a member of our Missionary Society a number of years; and,

Whereas, she has been loyal to the church and its teachings and helpful to the membership;

Therefore, be it resolved by the members of the Olive Branch Methodist Missionary Society:

1. That we have suffered a great loss in the death of Mrs. Laughter, who was a faithful, devoted member of the Missionary Society, and who has been helpful to us through a life worthy of example in its purity, duty, honor, truth, faith and hope, and that she will be greatly missed from our circle.

2. That a copy of these resolutions be recorded in the minutes; that a copy be sent to the Christian Advocate, and that a copy be printed in the Times Promoter.

Mrs. J. E. Birmingham, Mrs. F. A. Schwam, Mrs. Walter Winders, Committee.

"A Tribute to a Friend."

I loved this gentle neighbor all along these years,
In childhood's happy hours,
When roaming through wild flowers
Between her home and ours.

I loved her in maturity,
When life's cares had come.
Her sweet, kind words, and loving deeds
Are numbered not by one.

I loved her in old age,
Still gentle, kind and true;
In my hand I held a gift from her
When the cold damp gathered on her brow,
And I felt, in looking on her face,
The loss that's coming now.

One more of Life's sweet jewels
Seemed melting from my view,
So I started home in silence—
There was nothing else to do.

So to her baby daughter, I say this Christmas Day,
May her virtues suffice to turn your cares away.

One who loved her,
BETTIE EASON.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dst.—First Round.

Kentwood, at K., Jan. 15, a.m.
Amite, Jan. 15, p.m.
Pearl River, at P. R., Jan. 22, a.m.
Bogalusa, Jan. 22, p.m.
Baker, at B., Jan. 29, a.m.
Istrouma, Jan. 29, p.m.
Springfield, at S., Feb. 5, a.m.
Natalbany, at N., Feb. 5, p.m.
Walker, at Palmetto, Feb. 12, a.m.
Denham Springs, at D. S., Feb. 12, p.m.
Baton Rouge, First Church, Feb. 19, a.m.
Jackson, at J., Feb. 19, p.m.
Donaldsonville, at D., Feb. 26, a.m.
Keener Memorial, Feb. 26, p.m.
Pine Grove, at P. G., Mar. 4, a.m.
Hammond, Mar. 4, p.m.
Greensburg, at G., Mar. 11, a.m.
Ponchatoula, Mar. 11, p.m.

District slogan: "A revival in every church, and the finances in full." Let it be sung and whistled and shouted from one end of the district to the other.

L. W. CAIN, P. E.

Lake Charles Dist.—First Round.

Many and Zwolle, Jan. 15, a.m.
Converse and Hornbeck, Jan. 15, p.m.
Cameron and Calcasieu, at Grand Chenier, Jan. 18.
Sulphur and Vinton, at Sulphur, Jan. 22, a.m.
Merryville, Jan. 22, p.m.
Indian Bayou, Jan. 25.
Crowley, Jan. 26.
Acadia ct., at Estherwood, Jan. 29, a.m.
Rayne, Jan. 29, p.m.

W. L. DOSS, JR., P. E.

Monroe Dist.—First Round.

Monroe, First Church, Jan. 15, 11 a.m.
Columbia, Jan. 15, 7:30 p.m.
Bonita, Jan. 22, 11 a.m.
Mer Rouge, at Collinston, Jan. 22, Q. C., 4 p.m.; preaching, 7:30 p.m.
Bastrop, Jan. 29, 11 a.m.
West Monroe, Jan. 29, 7:30 p.m.
Crew Lake, Feb. 5, 11 a.m.
Rayville, Feb. 5, 7:30 p.m.
Lake Providence, Feb. 12, 11 a.m.
Tallulah, Feb. 12, 7:30 p.m.
Oak Grove, Feb. 19, 11 a.m.
Delhi, Feb. 19, 7:30 p.m.
Oak Ridge, Feb. 26, 11 a.m.
Mangham, Feb. 26, 4 p.m.; preaching at Little Creek, 7:30 p.m.

ELMER C. GUNN, P. E.

Ruston Dist.—First Round.

Homer, Jan. 15, 11 a.m.
Haynesville, Jan. 15, 7 p.m.
Marion, at Marion, Jan. 22, 11 a.m.
Farmerville, Jan. 22, 7 p.m.
Lapine, at Lapine, Jan. 29, 11 a.m.
Choudrant, at Choudrant, Jan. 29, 7 p.m.
Eros, at Eros, Feb. 5, 11 a.m.
Ruston, Feb. 5, 77 p.m.
Bienville, at Bienville, Feb. 12, 11 a.m.
Athens, at Athens, Feb. 12, 7 p.m.
Clay, at Clay, Feb. 19, 11 a.m.
Jonesboro, at Jonesboro, Feb. 19, 7 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—First Round.

Vivian, Sunday, Jan. 15, 11 a.m., preaching; conf., 3 p.m.
Oil City, Sunday, Jan. 15, 7:30 p.m., preaching and conference.
Noel Memorial, Monday, Jan. 16, 7:30.
First Church, Wednesday, Jan. 18, 7:30 p.m.
Elm Grove, Friday, Jan. 20, 10 a.m. (at American National Bank).
Claiborne, Sunday, Jan. 22, 3 p.m.
Naborton, Sunday, Jan. 22, 7:30 p.m., preaching and conf.
Mansfield, Monday, Jan. 23, 7:30 p.m.
Stonewall, Sunday, Jan. 29, 11 a.m.; preaching; conf. 3 p.m.
Pelican, date to be announced later.

District Conference delegates will be elected by all the churches in these quarterly conferences.

W. W. HOLMES, P. E.

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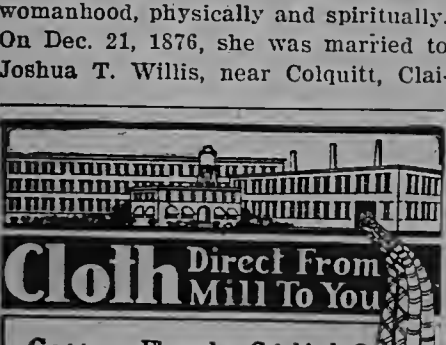

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FROM CLAY, LA.

Dr. Carley: In sending in a list of marriages I wish to express my appreciation of the fine reception we have received since coming here on Dec. 9. We were not able to get into the parsonage for a week, but were well entertained here in the homes of Messrs. Hinton, Kavanaugh and Kavanaugh. After we were comfortably domiciled in this good house, we were pounded with things for the larder.

Then we have filled our appointments as best we could under the weatber and road conditions.

Clay is in Jackson Parish, on the Rock Island Railroad, eight miles south of Ruston. We are also served by a fine gravel road, with bus lines running each way. This is quite a thriving little place.

I hope to get some new subscriptions for our paper soon. With prayers and best wishes for you and your work, and our great church,

Your brother,

REV. RALEIGH V. FULTON.

FROM TAYLORSVILLE AND MIZE

Dear Mr. Editor: Permit me to have enough of your paper to say something about what has been done on our charge.

This is the fourth time I have written an account of my work to the Advocate. Of course, the pastors should write more often than they do, because the preachers and laymen enjoy reading accounts of other charges.

On Thanksgiving Day, two years ago, my family and I came to Taylorsville and met with a warm welcome. We ate Thanksgiving dinner with Brother J. T. Watkins and family. The dinner was bountiful and enjoyed to the fullest. We had supper of the same day with Mrs. W. J. Eaton. It was also bountiful and gratifying. Just before Christmas Taylorsville and Mize each gave us a great pounding, which tided us over the early months of tbe year. This made us feel like we had a real people to serve. And we did.

The first quarterly conference convened with our most efficient and loving presiding elder, Rev. Robert Selby, now of the Meridian District, under whose wise leadership the pastor's salary was raised $400, which was gratifying to us, and caused us to move forward with a greater pace. By the first of June of that year our family had moved into the brand new parsonage, which our good people had so gladly and willingly built for us. This was a great advance.

My wife and daughters, Ruby and Daisy, got busy and organized a Woman's Missionary Society and an Epworth League, all of wbich have been functioning regularly since. The Missionary Society bas twenty-three members, and the Leagues have about twenty-five members.

The Annual Conference of that year saw fit to send us back for the next year, and again the poundings came. There was nothing unusual to take place that year. We began our work with a new presidlng elder, Rev. J. R. Jones, who is still our elder. He is a great character and loved by all.

The last Conference at Jackson sent us back for the third year. We have just received a splendid linen shower from the ladies of Taylorsville, which caused my wife to be very happy; me, too, because it lessened my expense We are now enjoying two great poundings wbicb came from Taylorsville and Mize. To say we have a great people to serve would be putting it mildly.

I must not forget to say something about our little church at Hebron, over in Jones County—a small membership, but a noble people. They do their pounding in the summer at meeting time, and they do it well. Last year Hebron was the only church on the charge that paid everything in full. Hurrah for Hebron!

B. H. WILLIAMS, P. C.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv).

DISTRIBUTION OF BIBLES FROM NEW ORLEANS IN 1927.

The distribution from this depository of the American Bible Society at 900 St. Charles Street, New Orleans, La., for the year 1927 has been 2,439 Bibles, 4,721 Testaments, 103,098 Portions; total, 110,258 volumes. Of these, 39,872 volumes have been donations. About 30,000 of these wero for the flood refugees. Sales have been 70,386 volumes; total value, $4,619.54. Cash sales, $3,864.61; $854.93 donations and discount. Our friends paid for 15,790 volumes, for which we are very thankful. This includes 5,000 to the poor children for Christmas. The balance was largely distributed among the poor and in the slums and on ships.

I have been with tbe American Bible Society nearly fifteen years. The distribution has been 34,191 Bibles, 61,430 Testaments, and 409,671 Portions, making a grand total of 505,292 volumes distributed in thirteen States and in thirty-two different languages.

God be praised, this has put me over the half million mark; and we hope to go to the million mark in three years more. The different churches are co-operating with us. There is a little church across the river that intends to put out one hundred thousand Portions of the Scripture in 1928, covering a territory of about 10,000 square miles. The Baptist Institute, the Baptist Mission on Dauphine Street, and other missions, the McDonell Wesley House, the churches and the Salvation Army are doing a great work for the Master. Don't you want to have a part in this work? The nations of the earth can be supplied with Bibles from New Orleans.

To the President of Mexico I wrote (in part):

"You will remember me as the man that gave you the Bible when you were in New Orleans, shortly before you were inaugurated president. When I presented this Bible to you, I said I hoped you would be guided by its teachings in all of your deliberations regarding the affairs of Mexico. And by so doing tbe old Ship of State is going to sail on. The true Christians of this country are praying for you and your people.

"The great statesman, Daniel Webster, said: 'As long as we abide by tbe principles taught in the Bible, our country will go on prospering and to prosper; but if we in our prosperity neglect its instructions and authority, no man can tell bow sudden a calamity may overwhelm us.'"

In answer to this letter I received this reply:

"Dear Sir: I reply to your letter of the 17th inst., to inform you that the President of the Republic has noted its contents and he appreciates the congratulations you extend him for the work he is doing in his government."

I am very thankful for some personal gifts that have been sent me from my friends in New York City, Bridge Hampton, N. Y., and in New Orleans. Stretch your imagination as you will, you will never know just what this has meant to me. I crave an interest in your prayers, and your co-operation in this great work.

Yours in the name of the Master,

G. A. PERKINS.

BRAZIL HAS BIBLE-READING CAMPAIGN.

In celebration of the fiftieth anniversary of organized work of the Brazil agency of the American Bible Society a consecutive Bible reading campaign was started throughout Brazil on Sept. 7, the country's National Independence Day, which lasted until Universal Bible Sunday, Dec. 4, a period of eighty-nine days. The Gospels of Luke and John, the Acts of the Apostles and the Epistle of Romans, in wbich there are just eighty-nine chapters, were the books used.—Bulletin.

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Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified honey, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love it.

Pinex is a special and highly concentrated compound of genuine Norway pine extract and palatable guaiacol, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs...

Genuine
BAYER ASPIRIN
SAY "BAYER ASPIRIN" and INSIST!
Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.
DOES NOT AFFECT THE HEART
Safe
Accept only "Bayer" package which contains proven directions.
Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.
Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Sunday School

MISSISSIPPI CONFERENCE NOTES.

The Extension Council meeting was most helpful. The district secretaries planned for their work for the whole year and made complete plans for the District Institutes. I expect that they will be realized. Their work in that it will be more than successfully carried out.

Miss Skinner the General Elementary Superintendent was with us for the meeting and we enlisted her cooperation. We are asking forward to a great advance along the line of the Elementary work.

Miss Jones is now in Kentucky working on her A. M. degree in Education. It is commendable that she is equipping herself for a larger and better service in the church and the work of the church.

Our Rural Extension Secretary Mr. O. C. Hall, is closing out a school at Zacatawpa as you read these lines. He has just been to Krenda. These schools are helping this to the whole work of each charge, and it is hoped that every circuit will have at least one school; and our dream is that they will have one for each church on the charge.

We are also hoping that every school will be checked this year. It is going to mean a great deal of hard work, but it is entirely possible for this to be done.

Below is the list of the District Institutes for this year

Vicksburg District Institute, at Crawford Street Church, Vicksburg, Jan 31, 1928.

Meridian District Institute at Enterprise, Miss., Feb 2, 1928

Jackson District Institute, at Glendale church, Jackson, Miss., Feb 7, 1928.

Brookhaven District Institute, at Northold, Miss., Feb. 9, 1928.

Senatobia District Institute, at Senatobia, Miss., Feb 14, 1928.

Hattiesburg District Institute, at Petal, Miss., Feb 16, 1928.

Newton District Institute, at Decatur, Miss., Feb 16, 1928.

These are open meetings, but we want at least one person to officially represent each Sunday school.

The Elementary workers have a carefully planned program for all Elementary workers. It will mean a great deal to the work if each charge makes a very definite effort to get the Elementary workers to be present at this meeting. You need the work that will be done.

We are planning to give some time to the organized class work. We want all who are interested in the organized classes to be present and take part in this work. It would be a good thing if we had a representative from each organized class.

We are going to discuss the superintendent's problems, and we are exceedingly anxious that the superintendents be with us. This meeting is being planned to help the weakest and smallest school, as well as other schools. We are trusting that we can in each district attract the superintendents in a way that will mean much to the future of the work in the whole Conference. We are hoping to spend much time in planning for the work of the Conference year and we feel that the better we get started, the better we will do it the rest.

Have you the impression that the program for the district is going to come to you? If so, you are mistaken. You will get what we can give you if you come to the institute. It has all been planned by the pastor in the district.

We want reports from the Sunday schools of the district. Have you a Program of Work? Was the Program of Work checked in the last Conference year? Is your attendance larger or smaller than last year? What is your total enrollment? How are the Sunday School books this year?

Pray for the work and the workers.

Yours in Him

JOHN C. CRAWFORD.
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. B. B. Gladney, Sardis, Miss.

In addition to the Sunday School Magazine Snowden's "Notes on the Sunday School Lessons" is the best help I know. The articles on the first pages of the Magazine are from the best thinkers of the day. The magazine is worth preserving. Often many copies of this periodical are thrown in the trash pile.

Wanted, the name and address of every teacher in the Conference who teaches boys and girls from 12 to 17 years of age. I want to send these teachers a new bulletin prepared by Mr. Gates and Miss Moon. This bulletin may be put into a loose-leaf binder and kept for future reference. Another reason in asking for these names is, we are planning to have a course in as many schools as possible for the teachers of adolescents. The teachers of children under twelve years of age have had considerable help, and we are anxious to give aid to the teachers of older boys and girls.

Speaking of training schools, we have listed twelve for the year. We must have a much larger enrollment this year than we had last year. No class should have less than ten or twelve. We hope to send out a list of the courses to be offered at Grenada, and if we do not have as many as ten in the smallest class we may leave that course out. Take Beginner Materials and Methods as an example, a course needed for teachers in the small school as well as the larger schools, we should have at least fifty in that class. Our training schools have passed the experimental stage, and our people must take advantage of the help the church is offering.

Mrs. W. H. Ratliff, of Sherard, has charge of a class of nine officers and teachers who are studying "Mark's Life of Christ," by Stedd. The class meets the Sundays they do not have preaching services for the study and discussion of this great course. This is the season when we might have one hundred classes studying the course, "What Every Methodist Should Know," or the course on "Evangelism," or one of the many Bible courses. Jesus said, "Go teach." As a result of this teaching, the prayer-life will be deepened, the evangelistic and missionary spirit will become a flaming passion, the kingdom of God will advance. God has promised to be with those who teach his will and his way. "And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Our enemy, the devil, is bitterly opposed to evangelism and missions. He will hinder us long as we let him. He tremples when the church is lead in earnest about teaching the fundamentals of our religion. His last stroke is to have the work done in a half-hearted way. Another last lick is to persuade some officer of the church to send only a part of the offering for missions. Beware, lest the devil tempt you to split the offering the people have been moved to make. It is doubly dangerous to yield.

If you had a million, or a thousand, or one hundred dollars, what would you do with it? You may not have the dollars, but you have something of far more worth: That something is time. How can you invest it so it will yield the largest income for time and eternity? Jesus answered the question when he devoted the time at his command in teaching a small group of men the way of life. Preacher or layman has this privilege offered in the teaching his fellows how to win others. Yes, the course on Evangelism is the path Jesus trod. Walk with him and he will talk with you.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

"The cold Sunday," New Year's Day, I visited Oakdale, and was given a warm reception by the pastor, Brother Bowman, and the young superintendent, Mr. Cain. The Sunday school leaders there are anxious for a Standard Training School some time during this year. We enjoyed the hospitality of the parsonage. Mrs. Bowman is a preacher's daughter as well as wife, and knows the art of entertaining Methodist preachers.

• • •

Rev. L. W. Smart, new pastor at Waterproof, writes: "Have found some very fine people here. I want you to send me a wall chart of the Standard of Efficiency. Am hoping to be able to put on a Cokesbury course during this year."

Mr. I. A. Hearn, superintendent of the Columbia school, writes: "Please send me leaders on Evangelism for the Sunday school work, also send me something in Home Department and Cradle Roll. We are still on the job, and hope to see you in our way soon. Our school is going very nicely now."

• • •

This week is Missionary Institute week in our Conference. We attended the missionary rally at Alexandria, Jan. 4. The attendance was good, considering the cold weather. The leaders, Rev. J. C. Snelling, Conference Secretary, and Dr. A. S. Lutz, presiding elder, were pleased with results. Dr. Claude Brooks, representing the General Board, made a great address on Missions.

• • •

We appreciate the following invitation from Rev. W. W. Holmes, presiding elder of the Shreveport District: "We are having meeting of all preachers in the district, Tuesday, Jan. 3, 10 a. m., at First Church; would love to have you with us."

• • •

We are having a good many inquiries about Training Work through correspondence. The pastor at Trout, Brother R. H. Bamburg, writes for examination questions on the Cokesbury course on "The Small Sunday School."

• • •

We reported at Annual Conference we had traveled over 22,000 miles doing Sunday school work during the year. This record was made possible by courtesies of the railroads. One of the officials recently wrote: "Am very happy to enclose Annual in your favor."

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS

[illegible]

There is no better Coffee and many a man will tell you there is none he likes so well

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

666
is a Prescription for
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.
It kills the germs.

over our lines during the current year."

* * *

Rev. H. L. Johns, the new pastor at Carrollton Avenue, writes: "The Carrollton folks have received us warmly, and I think the year is hegun very well. We have had large eongregations in spite of the inclement weather.

"Mr. Taylor is doing fairly well, I saw him a few days ago. He said when he got stronger he wanted to talk over adolescent work, but I refused, as he should not he worrying just now. He has done wouderfully well considering his starvation treatment. He has six weeks in bed yet to come.

"I may get up to Natchitoches to vote on the 17th, and I may not. If I do, perhaps I eau get an opportunity of talking Evangelism over with you. If you come this way any time soon, make our home your headquarters. Your room is ready. Unless it he to save time, do not ever go elsewhere, especially to a hotel in New Orleans."

* * *

Please let all Sunday school leaders mark the date of our Sunday Sehool Conferenee on the 1928 calendar—Tuesday and Wednesday, April 10 and 11.

* * *

We are in receipt of an iuteresting letter from Clinton, La., from Mrs. E. W. Chaney. They have decided on a Daily Vaeation Bible School. They wish to organize a Teacher Training class during the Sunday school hour for Young People. Mrs. Chaney is teacher of a mixed adult Bible class.

* * *

We have had to move our office recently on account of need of more room. The office now is in room 6, Haas building, opposite the post office. We were honored recently with the following visitors: Rev. T. D. Lipseomh, District Superintendent of Louisiana Child Finding and Home Society; Mrs. Cunningham, of Natehitoehes; Miss Emma Hiekman, First Chureh Secretary, and Rev. D. B. Boddie and Mr. Sehelle, of Opelousas.

* * *

Mrs. Judge R. C. Culpepper, of Alexandria, suceeeds Mrs. W. W. Holmes as Conference Elementary Superintendent. Mrs. Holmes had to give up this work on aeeount of home duties. Mrs. Culpepper is no stranger to the Elementary workers in our Conference, as she was the former superintendent. I am sure that the Elementary workers regret to lose Mrs. Holmes, but will weleome and eo-operate with Mrs. Culpepper as in the past. Mrs. Culpepper is superintendent of the Junior Department in the Alexandria Sunday school.

C. D. ATKINSON,
Conference Superintendent.

FROM EROS, LA.

Dear Dr. Carley: A few words from Eros charge. Another Christmas has eome and gone. We are entering a new year, and we have lots to be thankful for. We are praying for a good year in the Lord's work this year.

Our people have been nice to us sinee our return for another year. Our Epworth League brought us a nice pounding on Dee. 22, and the next morning our Chatham folk sent us a niee box of good things; so you see we had plenty to eat Christmas. The good work hasn't stopped—our people are still sending to the parsonage. It makes us feel good to be remembered so nicely.

We are praying that this may be the best year of our ministry. We will do our best for the Advoeate.

Your's in Christ,
H. C. MURPHY, P. C.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1.

WOMAN'S MISSIONARY SOCIETY.

"All's well that ends well!"

We believe with Shakespeare in this, and yet how good it is also to begin well; so let's say with Tennyson:

"Ring in the valiant and the free,
The larger heart, the kindlier hand!
Ring out the darkness of the land,
Ring in the Christ that is to be!"

* * *

Tho Jubilee year is at hand! The Yearbook is a thing of art, heauty and thrills.

The Jubilee Counell convenes at Nashville in a few weeks; and had you thought how eaeh one of us might go? The beautiful suggestion eomes from Fayette that the auxiliaries of the Vickshurg District share in sending Mrs. McKeown to this glorious meeting.

We hear like golden notes from other distriets. Let's make it unanimous, Mississippi and Louisiana.

FAYETTE, MISS.

The last meeting of the Woman's Missionary Soeiety of the Fayette Methodist ehurch was held Dec. 16. This closes a very husy and successful year's work under the iedership of our faithful president, Mrs. A. C. Puffer, who has served for the past two years. The spirit of unity prevails in co-operation of offieers and memhers. We are trying to take up the full line of work assigned us by Council, and hope to be more effieient each year.

At the first meeting in January the new offieers will be installed.

PUBLICITY SUPERINTENDENT.

A BRAVE ADVENTURE IN GOOD WILL.

The Southern Commissiou on Interracial Co-operatiou, with its headquarters in Atlanta, Ga., was established at the elose of the World War to make helpful contaets between the white and colored races in the South. Its eommittees are eomposed of influential white and eolored leaders who are attempting to adjust raeial differences through conference and co-operation. It has attracted world-wide attention hy the effectiveness of its simple methods of eo-operation and adjustment. It is an essential feature of the method that the colored memhers of the committee, in joint conferences, are not only invited, hut eneouraged to speak with the utmost freedom all that is in their minds eoncerniug eommunity improvement, assured of a friendly and eourteous hearing; thus forming a hasis of understanding and confidenee.

After careful study of community conditions and conferenees hetween the leaders of the two races, the following are among the things usually found to need attention: Health, housing, sanitation, recreation, legal justiee, traveling aecommodations, crime prevention, proper provision for eolored in jails, almshouses, juvenile detention homes, and construetive newspaper publicity.

The late Governor Austin Peay, of Tennessee, pays high tribute to the work of this organization:

"Before assuming the governor's offiee, I was elosely identified in my own county with the work promoted by the Commission on Inter-racial Cooperation, and more recently have had an opportunity for wider ohservation of this aetivity, and I am pleased to say that in my judgment this commission is renderiug an important service.

"The South at this time is undergoing a rapid and widespread development along economic, industrial, and soeial lines, and it is of the utmost importance that both races residing in our territory shall justly and fairly share in this progress.

"This commission is aehieving higher standards and finer ideals in the solution of the various problems affeeting our colored people and stimulating a keener interest hetween the races in eo-operative results. Therefore, I am very glad to indorse this work."—The Missionary Voiee.

WICKER TOURS.

The Wicker Tours announce a number of attraetive tours for the spring and summer of 1928 to Bible Lands and Europe. The Christmas Cruise to the Holy Land will be in eharge of Dr. W. H. Geistweit, of the First Church, Dayton, Ohio, and his son, Rev. Harold Geistweit, of the First Church, Minneapolis, Minn.

Ample time is given for a real visit to Palestine and Egypt, under the very hest auspices.

For full information and itineraries, address the Wieker Tours, Riehmond, Virginia.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Collum Dropsy Remedy Company, Dept. 183, Atlanta, Ga.

BIBLE SOCIETY HELPS BLIND.

Ninety-one years of service to the blind in the United States is the reeord of the Amerieau Bible Society. Abroad, the Society supplies Blind Scriptures in the languages of South Ameriea, Asia and Afriea. Through the Japanese ageney the whole Bihle has been put into Japanese Braille, the first Far Eastern language so equipped. The Society has distributed Seriptures in eighteen languages and systems for the blind.—Bulletin.

The church at Biriguy, in the northwest distriet of Brazil, which section some twenty years ago was marked on the maps of the country as "unknown lands inhahited hy Indians," now has a memhership of 246. The first Methodist missionary came to this northwest section of the State of Sao Paulo eleven years ago, and found only three Methodist families in all this vast territory. To-day there are eleven Methodist churehes and others soon to he ereeted, while many congregations are worshiping in private homes. Full memhers in this new distriet numher ahout 700.

JOHNS & WILT, Booksellers and Stationer, 1333 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Pennants, School Books.

MOTHER

A Cross, Feverish Child is Bilious, Constipated

Every mother realizes, after giving her children "California Fig Syrup," that this is their ideal laxative, because they love its pleasant taste and it thoroughly cleanses the tender little stomach, liver and bowels without griping.

When cross, irritable, feverish, or breath is bad, stomach sour, look at the tongue, mother! If coated, give a teaspoonful of this harmless, "fruity laxative," and in a few hours all the foul, constipated waste, sour bile and undigested food passes out of the bowels, and you have a well, playful child again. When the little system is full of cold, throat sore, has stomach-ache, diarrhoea, indigestion, colic—remember, a good "inside cleansing" should always be the first treatment given.

Millions of mothers keep "California Fig Syrup" handy; they know a teaspoonful today saves a sick child tomorrow. Ask your druggist for a bottle of "California Fig Syrup," which has directions for

babies, children of all ages and grown-ups printed on the bottle. Beware of counterfeits sold here, so don't be fooled. Get the genuine, made by "California Fig Syrup Company."

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosclusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

EPWORTH ERA SUBSCRIPTION CAMPAIGN, JAN. 8, EPWORTH ERA DAY.

The month of January has been set aside by the Central Office authorities of the League as "Epworth Era Subscription Month" in an effort to place the Era in every home represented ln our Epworth Leagues.

A goal of 15,000 new subscriptions has been set for the entire church. Of this amount Louisiana's quota is 345 subscriptions, divided amoug the various dlstricts as follows: Alexandria, 50; Baton Rouge, 54; Lake Charles, 44; Minden, 48; Monroe, 20; New Orleans, 37; Ruston, 38; and Shreveport, 54. The alm of this campaign is to have every League represeuted, by attaining lts full quota according to the standard of efficiency, which is "One subscrlber for the Epworth Era to every four members of the chapter (estimated on Epworth Era Day)."

How does your chapter measure up? Have you observed Epworth Era Day on Jan. 8, using the Central Office programs? If not, there is still time for you to soiicit your membership and have your campaign. Remember, every subscription must be a "new" subscription, not a renewal of one of the subscriptions already counted by your League.

By this time each League should have League plans for securing their number of new subscriptions given them by the District Secretary. If you have had no assignment for your League, then get busy and raise your quota according to the Standard of Efficiency. To each chapter attaining its quota, a certificate of merit will be given.

Louisiana has accepted her quota of 345 new subscriptions, and has pledged her support, knowing that her Leaguers could be counted upon to go over the top wlth flying colors. What has your League done? Get busy today and help put it over.

Send all money for subscriptions, with names and addresses, to Allen J. Carter, Epworth Era Department, Central Office, 810 Broadway, Nashville, Tenn., and report the number of new subscriptions to your Dlstrlct Secretary or Conference Superintendent, Mrs. R. P. Jackson, Jr., 8325 Spruce Street, New Orleans, on or before Jan. 31, 1928.

LETTER FROM LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: After having such a splendid time in Birmingham, Aia., at the Presidents' Meeting, I am now back in Louisiana to put into action some of the suggestions and programs received from Epworth League officers all over Southern Methodism.

Were lt possible to wave a falry wand and have a wish come true, I would have had my Louisiana Leaguers peeping in on that representative body of Epworth Leagues of Southern Methodism. I cannot go into details and teli you all about what we did because Brother Carley has a few other items for the Advocate!

I do want you to know who our Louisiana delegates were: Dr. W. W. Holmes, of Shreveport, a member of the General Epworth League Board; Rev. J. B. Grambling, our Conference Board President; Miss Elizabeth Daniel, State Secretary, representing Charles White, president; Jack Midyett, of De Soto Union, and Elizabeth Langford, your Field Secretary.

We opened the conference on Tuesday morning with Bishop DuBose, the founder of Epworth Leagues, presiding. The Central Office representatives were all present except Miss Ina C. Brown. Those present were: Dr. F. S. Parker, Dr. D. S. Mumpower, Allen J. Carter, B. Frank Pim, E. O. Harbin, and Miss Katherine Tatum.

On Tuesday evening we attended a delightful banquet with the nine City Unions of Birmingham acting as hostesses.

On Wednesday afternoon we were guests on a fifty-mile tour through the industrlal sections of Birmingham. As at all conferences the majority of our time was speut in sessions and commlttee meetiugs.

The next year's conference will be held in Oklahoma City. Although there were aimost 150 registered delegates, comprising board presidents, Conference presidents, union presidents, and field secretaries, we look forward to a stiii larger group of executive members next year.

As to my particular office, I learned a great deal about a field secretary's job. There were fourteen out of eighteen field secretaries present. We organized this august group into a Field Secretaries' Associatlon, whereby we hope to be of great help and lnspiration to one auother. I am sure that with my Louisiana Leaguers co-operating with me our record will not be at the lower end of the report.

You have just observed Epworth Era night, and I am woudering how many new subscriptions were received. Remember that the campaign ls not over. Louisiana must go over the top, and to do so we must hear from every chapter.

This month is aiso the beginning of a new quarter. Have you returned your quarterly report to your Dlstrlct Secretary? Last quarter, Minden District headed the list with quarterly reports in **on time.**

With one-half the year gone we want the half that ls ahead of us to be the better half! Let's work together as comrades of the Emmaus Way to achleve success.

I wish to thank the Houma League for the beautlful Christmas card sent me. I aiso received Christmas greetings from a number of our League presidents and pastors, whlch added greatly to my Christmas happiness.

In this beautifui New. Year,

May happiness come your way
In all that you say and do,
For nothing more iovely than happiness
Can be wlshed for Leaguers like you.

Your Field Secretary,
ELIZABETH LANGFORD.

MARRIED.

At the Methodlst parsonage in Clay, La.:

On Dec. 25, MR. FRANK GRIGSBY and MISS HELEN GRIFFIN.

On Dec. 28, MR. J. L. KELLY and MISS WILLIE HINTON.

On Dec. 31, MR. W. G. KELLY and MISS VIRGINIA GREGORY.

Rev. R. V. Fulton, pastor, officiated at all the above weddings.

A man may be a millionaire as the bank teller counts, but a bankrupt as the good Lord counts.

SATISFYING RESULTS

Mrs. R. L. Mundy

Jackson, Miss. — "Dr. Pierce's medicines have been used in my father's famiiy ever since I was a little girl and they have always given entire satisfaction. I can recommend the 'Golden Medical Discovery,' the 'Favorite Prescription' and the 'Pleasant Pellets.' They are the ones we used. My father always said the 'Golden Medical Discovery' could not be equaled as a blood enricher and to bulld up one's general health; my mother thought the 'Favorite Prescription' superior to any other tonic a woman could take; I found the 'Pleasant Pellets' a perfect remedy for constipation and billousness."—Mrs. R. L. Mundy, 726 So. State St.

Every druggist has Dr. Pierce's medicines. Write Dr. Pierce., President of the Invalids' Hotel in Buffalo, N. Y., if medical advice is required.

TO HANG PICTURES
And Wall Decorations
MOORE PUSH-PINS
Glass Heads—Steel Points
Harmonize with any color scheme
Moore Push-less Hangers
Securely hold heavy articles
10c pkts. Everywhere
Send for Sample. New Enameled Cup Hook
Moore Push-Pin Co., Phila., Pa.

Grove's Tasteless Chill Tonic

The Old Standard Remedy for Chills and Malaria. It destroys the malarial germs in the blood, Stops the Chills and fortifies the system against Malaria and Chills. 60c.

Doctor Found What is Best for Thin, Constipated People

As a family doctor at Monticello, Illinois, the whole human body, not any small part of it, was Dr. Caldwell's practice. More than half his "calls" were on women, children and babies. They are the ones most often sick. But their illnesses were usually of a minor nature—colds, fevers, headaches, biliousness—and all of them required first a thorough evacuation. They were constipated.

In the course of his 47 years' practice (he was graduated from Rush Medical College back in 1875), he found a good deal of success in such cases with a prescription of his own containing simple laxative herbs with pepsin. In 1892 he decided to use this formula in the manufacture of a medicine to be known as Dr. Caldwell's Syrup Pepsin, and in that year his prescription was first placed on the market.

The preparation immediately had as great a success in the drug stores as it previously had in his private practice. Now, the third generation is using it. Mothers are giving it to their children who were given it by their mothers. Every second of the working day someone somewhere is going into a drug store to buy it. Millions of bottles of Dr. Caldwell's Syrup Pepsin are being used a year.

Its great success is based on merit, on repeated buying, on one satisfied user telling another. There are thousands of homes in this country that are never without a bottle of Dr. Caldwell's

W. B. Caldwell MD
AT AGE 83

Syrup Pepsin, and we have gotten many hundreds of letters from grateful people telling us that it helped them when everything else failed.

Every drug store sells Dr. Caldwell's Syrup Pepsin. Keep a bottle in your home,—where many live someone is sure to need it quickly.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a **FREE SAMPLE BOTTLE.**

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Foxworth, at Sandy Hook, Jan. 8.
Wesson, Jan. 15, 16.
Georgetown, at Georgetown, Jan. 18.
Bayou Pierre, at Ceuter Polnt, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertowu, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

W. H. LEWIS, P. E.

Hattlesburg Dist.—First Round.

Richton, at Richtou, Jan. 15, 11 a.m., 2 p.m.
Avera at Avera, Jan. 15, 7:30 p.m.
Leakesville at Leakesville, Jan. 16. 11 a.m.
Lucedale, at Lucedale, Jan. 16, 7:30 p.m.
New Augusta, at New Augusta, Jan. 17, 11 a.m.
Taylorsville at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattlesburg ct., at Sauford, Jan. 29, 11 a.m., 2 p.m.
Hattlesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattlesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30

J. R. JONES, P. E.

Jackson Dist.—First Round.

Clinton, at Clinton, Jan. 15, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 15, 7 p.m.; Jan. 16, 10 a.m.
Satartia, at Mount Olivet, Jan. 21, 22, 11 a.m.
Benton, at Benton, Jan. 22, 3 p.m., 7 p.m.
Camden, at Camden, Jan. 28, 2:30 p.m.; Jan. 29, 11 a.m.
Vaughan, at Vaughan, Jan. 29, 7:30 p.m.; Jan. 30, 10 a.m.
Harrisville, at Harrisville, Feb. 5, 11 a.m., 1:30 p.m.
Florence, at Florence, Feb. 5, 7:15 p.m.; Feb. 6, 2 p.m.
Yazoo City, Feb. 12, 11 a.m., 3:45 p.m.
Yazoo ct., at Lintonia, Feb. 12, 2 p.m., 7 p.m.
Mendenhall, at D'Lo, Feb. 19, 11 a.m., 2 p.m.
Madison, at Pocahontas, Feb. 19, 7 p.m.; Feb. 20, 10 a.m.

J. L. DECELL, P. E.

Meridian Dist.—First Round.

De Soto, at Manassa, Jan. 15, a.m.
Quitman, Jan. 15, p.m.
Hawkins Memorial, Jan. 18, a.m.
Seventh Avenue, at Bonita, Jan. 22, a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Burnside, at Burnside, preaching, 7 p.m., Jan. 15; Q. C., Monday, 10 a.m.
Homewood, at Homewood, Jan. 21, 22.
Lake, at Lake, Sunday, Jan. 22, 3 p.m. and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Escatawpa, at Escatawpa, Jan. 8, 11
Coalville, at Coalville, Jan. 15, 11 a.m.
Ocean Springs, at Ocean Springs, Jan. 15, 7:30 p.m.
Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jau. 29, 11 a.m.
Picayune, Jau. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wigglns, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Vicksburg, at Crawford Street, Jan. 8. p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22. a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25
Rosetta and Mount Veruou, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Sprlngs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Vardaman, at Vardaman, Q. C., Jan. 7; preaching, Jan. 8, a.m.
Woodland, at Woodland, preaching, Jan. 8, p.m.; Q. C., Jan 9.
Nettleton, at Carolina, Jan. 10, Q. C.
Okolona, preaching, Jan. 15, a.m.; Q. C., p.m.
Algoma, at Algoma, preaching, Jan. 15, p.m.; Q. C., Jan. 16.
Bellefontaine, at Walthall, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preachiug, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

Guntown, at Guntown, Jan. 15.
Wheeler, at Wheeler, Jan. 15, 16.
Myrtle, at Myrtle, Jan. 18.
New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 26.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—First Round.

Duck Hill, at Duck Hill, Jan. 14, 15.
Holcomb, at Holcomb, Jan. 15, 16.
Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Valden and West, at Valden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Lake Cormorant, Jan. 15, a.m.
Tunica, Jan. 15, p.m.
Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Itta Bena, Jan. 15, night.
Ruleville and Doddsville, at Ruleville, Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,

L. P. WASSON, P. E.

AFRAID TO EAT

Bloating Spells, from Indigestion, Put an Oklahoma Man in a Miserable Fix, But He Found Relief.

Swink, Okla.—In describing how he suffered from indigestion, Mr. S. T. Strain, of this place, says:

"I have been a user of Black-Draught for four or five years. I have been taking it for stomach trouble. I suffered after eating with bloating and a 'tight feeling'.

"I had spells when I could not eat much of anything. I had severe headaches. I would be nauseated and hurt a lot. I was in a pretty bad fix.

"I began taking Black-Draught. It seemed to help me wonderfully. I hadn't found anything that benefited me as Black-Draught did. I certainly can recommend it.

"There were times when I just did without anything to eat until I was too weak to go. I was just miserable, and when I ate, my system seemed clogged.

"I had very severe headaches. So I didn't know just what to do. I knew I couldn't work if I didn't eat. Seemed like what I spit up was bitter as could be. I took Black-Draught pretty regularly and got where I could eat, and I don't have to take it so regularly now." *NC-177*

Thedford's BLACK-DRAUGHT Purely Vegetable

TWO FAMOUS WOMEN BORN IN SAME YEAR

Queen Victoria and Lydia E. Pinkham

MRS. ANNA McHENRY
1005 E. PLUM STREET, MARSHALL, ILLINOIS

In the year 1819, two babies were born whose lives were destined to have a far-reaching influence. One was born in a stern castle of Old England, the other in a humble farmhouse in New England.

Queen Victoria through her wisdom and kindliness during a long and prosperous reign has become enthroned in the hearts of the British people. Lydia E. Pinkham through the merit of her Vegetable Compound has made her name a household word in thousands of American homes.

Marshall, Illinois.—"After my second child was born, I never saw a well day for five years. My father was telling his druggist about my condition, and the druggist insisted that father take a bottle of Lydia E. Pinkham's Vegetable Compound and have me try it, as it had helped his wife. I had given up, but to please father and mother, I commenced taking your medicine and in a week I had begun to feel better. When I passed through the Change of Life, I was taking the Vegetable Compound and I had no trouble of any kind."—Mrs. ANNA McHENRY, 1005 E. Plum St., Marshall, Illinois.

Another Woman Helped

Philadelphia, Penna.—Mrs. Caroline Nagy, of 2717 Sears St., in a recent letter to the Lydia E. Pinkham Medicine Co., says that after her child was born she was in a very weak condition. She could not seem to regain her health and went to her mother for advice. She told her to try Lydia E. Pinkham's Vegetable Compound, as it had helped her when in like condition, and it has helped her mother also. So Mrs. Nagy started taking it. She felt better after taking the first bottle,—after taking six bottles her weakness and other troubles disappeared, and she is never done praising the Compound.

In some families the fourth generation is learning the merit of Lydia E. Pinkham's Vegetable Compound.

ANOTHER YEAR.

By Julia North Hall

I know not what awaiteth me
As dawns another year;
The path untrod I cannot see,
Yet knows my heart no fear.

Though dark the path may be or light,
A smooth or rugged way,
I ever shall be led aright
While I for guidance pray.

I know not whether short or long
My pilgrimage may be;
I'll daily praise my Lord in song
For all his love to me.

And as the year shall onward roll
And day by day be mine,
I'll seek to lead some precious soul
To Christ, the Way divine.

My God shall be my strength and stay
While sojourning here below;
He will supply my need alway—
His Word assures me so.

With joy I greet the opening year
It cannot bring me ill,
Since Christ, my Lord, is ever near,
My soul with peace to fill.

—Exchange.

FORESTRY ESSAY CONTEST.

Cash Prizes to Be Offered for Best Essays on Forest Fire Prevention.

An essay contest to be conducted throughout the high schools of Louisiana has just been announced by Miss Caroline Dormon, chairman of the Committee on Natural Resources for the Louisiana Federation of Woman's Clubs. Cash prizes are to be offered for the best essays on the subject of "Why We Must Stop Forest Fires in Louisiana."

Fifty dollars in cash prizes will be paid for the best three essays from the entire State through the co-operation of the Louisiana Division of Forestry. In addition to this the Woman's Clubs, lumber companies, Rotary Clubs, Kiwanis Clubs and other similar organizations are giving prizes for a great many of the individual high schools throughout the State. The best essays from each high school will be selected for judging in State-wide contest.

The rules for the contest as developed by Miss Caroline Dormon are as follows:

1. No essay must exceed one thousand words.
2. Essays must be written on paper about 9x12 inches in size, on one side only.
3. Papers submitted must be neat and legibly written.
4. Any high school student in Louisiana is eligible.
5. Only the best three papers from each school will be sent in to the Forestry Division.
6. Papers must reach the Forestry Division by Feb. 18.

The contest opens on Jan. 2 and closes on Feb. 18, the day following Arbor Day. An attractive program has been worked up by the Forestry Division and provides for the reading of the best essays in connection with the Arbor Day exercises.

Here is an opportunity for the young people of Louisiana to learn something concerning one of the most vital problems confronting the State to-day, and at the same time earn a handsome prize.

FREE HEALTH & DIET CHART Valuable to every person who has trouble with Diet, Food Disagreement, Indigestion, Sallow or Yellow Skin, Gas, Colic Spells, Gall Troubles (GALL STONES) Constipation or Auto-Intoxication. Sent free upon request. Address Madeline E. Unger, Dept C-108, 220 Quincy St. Chicago, Ill.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Minden Dist—First Round.

Winnfield ct., at Joyce, Jan. 15, 11 a.m.
Winnfield, Jan. 15, 8 p.m.
Selma, at Selma, Jan. 22, 11 a.m.
Rochelle, Jan. 22, 8 p.m.
Standard, Jan. 29, 11 a.m.
Sicily Island, at Sicily, Feb. 5, 11 a.m.
Ferriday, Feb. 5, 8 p.m.
Ringgold, at Ringgold, Feb. 11, 2:30 p.m.
Hall Summit, at Hall Summit, Feb. 12, 2:30 p.m.
Campti, at Campti, Feb. 19, 11 a.m.
Coushatta, Feb. 19, 8 p.m.
Plain Dealing, at Plain Dealing, Feb. 26, 11 a.m.
Bossier ct., at Walker's Chapel, Feb. 26, 8 p.m.
Minden, Feb. 27, 8 p.m.
Colfax, at Colfax, March 4, 11 a.m.
Trout and Good Pine, at Good Pine, March 11, 11 a.m.
Jena and Jonesville, at Jonesville, March 11, 8 p.m.
Castor, at Goldonna, March 13, 11 a.m.
Monterey, March 13, 8 p.m.
Sibley, at Sibley, March 20, 2:30 p.m.
Zenoria, at Zenoria, March 21, 2 p.m.

E. W. DODSON, P. E.

IT IS EXPECTED.

A wise teacher or parent knows how to capitalize the power of expectation. "England expects every man to do his duty." That is the best possible guaranty of the performance of duty by him of whom much is expected. We all love to be trusted. There is a certain high sense of privilege in the assurance that something noble is anticipated from us by those who trust us. Perhaps that is a part of the meaning of the lines of Lowell,

They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful forevermore, and with the rays
Of morn on their white Shields of Expectation.

Life always has been and ever will remain a serious and glorious business, where something beyond the ordinary as well as a vast amount of the commonplace will be expected. This is true in home life and in all social relations. It is even more true in religion. There is a great hope in the heart of God that we shall do something fine and splendid to make his will prevail on earth. No command backed by any weight of authority could be more effective in producing a brave and useful sort of character. God expects much of us. We will not prove false to his expectation.—Dr. and Mrs. Davis' page in Zion's Herald.

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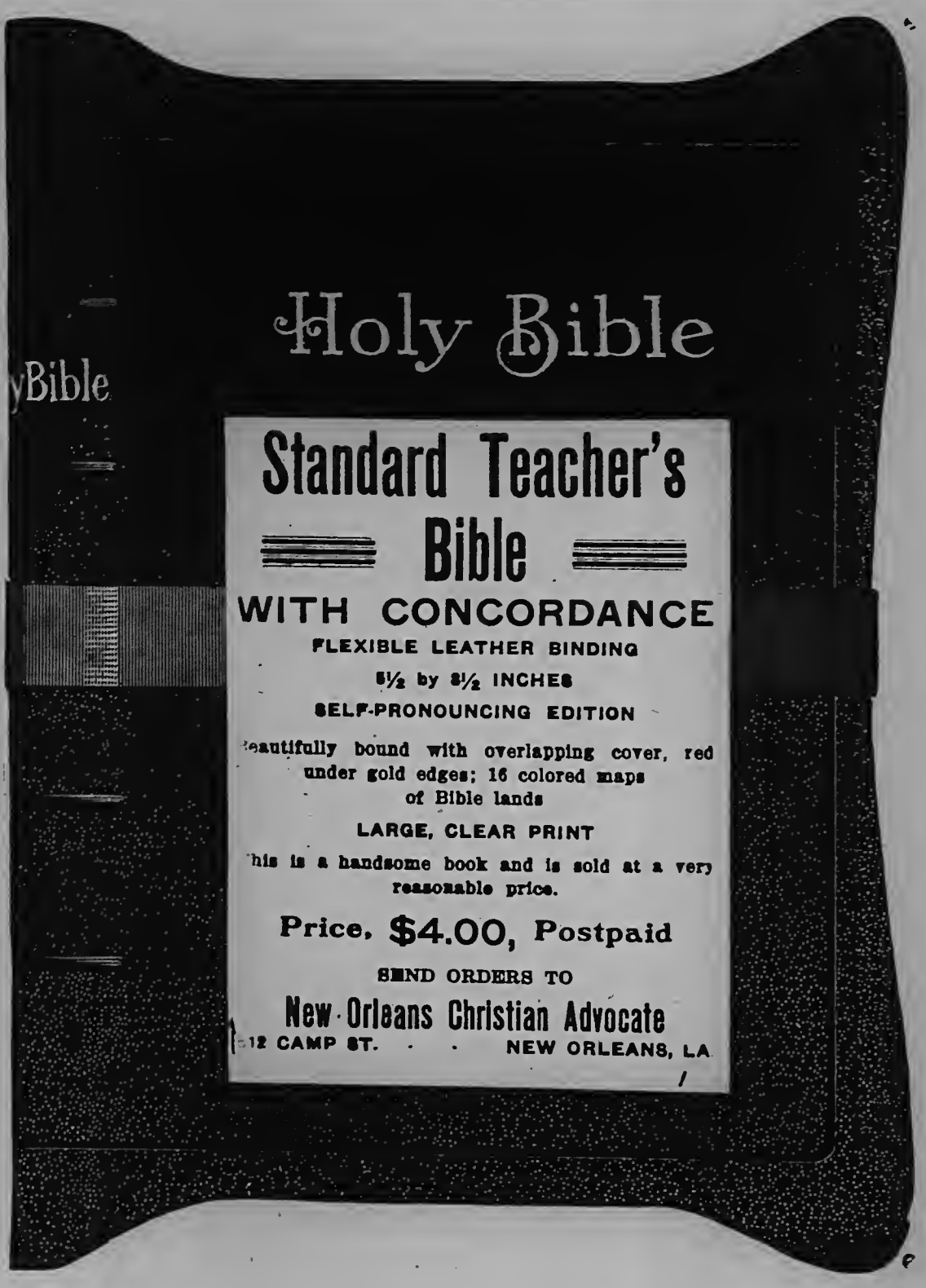
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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JANUARY 19, 1928. CHAS. O. CHALMERS, Manager.

THE CALL OF THE BISHOPS FOR A GENUINE REVIVAL.

To the Ministers and Members of the Methodist Episcopal Church, South.

We, your General Superintendents, esteem it our duty and privilege to address you concerning a matter of the greatest importance. In our opinion the time has come when all our ministers and laymen, whatever their position or field of labor, should lay particular and primary emphasis upon the promotion of genuine revivals throughout our church in this country and in all our foreign fields. We believe that the condition of the church and society in general calls for such emphasis at this time.

For several years we have been diligently engaged, and rightly, with our movements in behalf of missionary expansion, educational enlargement, and proper superannuate support. Large financial goals were set and the mind of the church was greatly occupied in the continued effort to reach them. The results, while not fully up to expectation, were nevertheless quite gratifying. Not only is this true, but the new era of prosperity in this country has emboldened the church to ask for greatly enlarged financial budgets for local and benevolent purposes, for large sums for the erection of an unprecedented number of costly churches and parsonages, and for a dozen or more new hospitals which a sense of responsibility had already made a matter of conscience. All this has been highly commendable, but it has kept the people occupied with finances and material growth. One effect of this financial emphasis came out in our recent review of our fields of labor. We were distressed to find that our church lost last year several thousand members because the emphasis on finance saving instead of "soul saving." In many places the assessments upon charges are made upon the basis of membership as well as financial support, and it gave financial advantage to a charge to drop members who made little or no financial contribution to the church. They had forgotten the story of the ninety and nine and the one who had gone astray.

We come not now with any word of fault finding for the necessary and just financial emphasis which the enlarged activities of the church in an unprecedented era have required, but we come with an earnest appeal for a new and very pronounced emphasis upon what is unquestionably the main business and mission of the church of Christ, the calling of men and women into the salvation that is in Jesus Christ.

Both candor and conscience forbid any disguising or extenuation of the evils of the day, which imperil the souls of men, dishonor God, and hinder the progress of the kingdom of heaven. Unprecedented opulence throughout our country has resulted, as always and everywhere it does, in worldliness and wickedness, flagrant and alarming. Doubt, disorder, and unrest are widespread. Crime was never so universal, so subtle, or so brazen. These conditions must be faced by the church with the most solemn sense of responsibility for their existence and continuation.

The editors of secular periodicals, publicists, and statesmen have perceived and declared the imperative necessity of a general revival of religion. To it they look as the only remedy for prevalent evils and the ultimate solution of many perplexing problems. Their statements have only added to the importance of this momentous matter.

Our last General Conference was awake to this supreme necessity and charged our Department of Home Missions with the work of "promoting revivals" throughout the entire connection, and this responsibility the secretary of this department is endeavoring to meet. The Secretary of Foreign Missions, sharing this sense of responsibility, has recently visited Brazil and the Orient seeking to kindle revival fires in these foreign lands. A concerted effort in an evangelistic campaign throughout all our widely extended borders is proposed for the year now at hand.

Conferences will be held during March and April in four great centers: Richmond, Birmingham, Dallas, and at some point on the Pacific Coast. These will be for fellowship, prayer, and inspiration and for instruction in the plans of the concerted campaign. There is to be a period of special Bible study, and it is suggested that presiding elders arrange for quiet retreats with their pastors for Bible study, prayer, and meditation in the preparation of their own spirits for the great task. It is hoped that there will be formed many bands of devout persons in every congregation who will covenant together to live and pray and labor with godly fear and zeal to bring to its perfect consummation this plan of evangelism for a revival of continental extensiveness. With these plans and purposes we are in perfect sympathy and hearty accord, and we call upon all our people to co-operate cordially and fully in this work of faith and labor of love.

We will not forget that however wise, important and necessary our plans may be, only power from on high can make us sufficient for these things. No human skill or culture can be substituted for the presence and power of the Holy Spirit. "Not by might nor by power, but by my Spirit, saith the Lord."

Methodism's contribution to Christendom and to the world has been through its evangelistic passion, its revival power, and its glowing spiritual life. When these pass from the primary thought, the central plan, the supreme emphasis of Methodism, Methodism loses its way and its distinctive life and service. John Wesley not merely held revivals, he was a revival. For fifty years continuously, uninterruptedly, his revival fires burned and Methodism had light for the world. Methodism will continue to have light so long, and only so long, as its revival fires burn. Let all the people join in our cry to God—"Will thou not revive us again that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation."

Signed: W. A. Candler, Collins Denny, E. D. Monzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, Sam R. Hay, H. M. Dobbs, H. A. Boaz.

CONFERENCES ON EVANGELISM.

Dr. J. W. Perry, Missionary Secretary, writes us that the following places and dates have been selected for the Conferences on Evangelism, referred to in the address of the bishops on Evangelism:

Dallas, Tex., March 1.
Richmond, Va., March 6.
Birmingham, Ala., March 8.
St. Louis, Mo., March 13.
Los Angeles, Calif., April 10.

These conferences, covering the whole territory of the church, should prove greatly helpful in promoting the church-wide revival so greatly needed and so earnestly prayed for. Preachers and laymen are invited to attend these meetings. The bishops will have places on the program, and other helpful speakers will be heard. Those who cannot attend the conferences can pray for their success and for the coming of the revival Let them do so.

ENTHUSIASM FOR MISSIONS.

We received the following telegram from Dr. Elmer T. Clark, Nashville, Tenn., on Saturday morning of last week:

"Sales of mission study book break world's record. First edition of hundred thousand sold in two weeks. Second edition of fifty thousand on press. Missionary cultivation movement received with unprecedented enthusiasm everywhere."

It looks like a great day for missions!

IMPORTANT CORRECTION CONCERNING CONFERENCE ON PROHIBITION.

The following telegram, received on Monday of this week, is self-explanatory:

"Because of insistent demands from organizations and individuals desiring to participate in January Conference on Prohibition enforcement planks and who would be prevented if held on Jan. 26, conference has been changed to Feb. 28, and name changed to February Conference."

Signed: James Cannon, Jr., Eugene L. Crawford.

The above telegram refers to the article, "A Meeting and a Call," in last week's Advocate.

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THE CLOUD OF WITNESSES.

By Dr. George H. Morrison, Glasgow.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us, looking unto Jesus."—Hebrew 12:1, 2.

While the word witness, in the New Testament, generally has the sense of testifier, there can be little question that in this striking figure it bears the common meaning of spectator. The writer is thinking of a Roman race course, on some day of national festivity. There is the runner straining every nerve. There is the emperor within his purple curtains. And round the course, tier above tire, till the uppermost figures are as a haze of cloud, is the vast multitude who are looking on. Every eye is fixed upon the runners. When the race is in progress every breath is held. There is an intentness we can scarce conceive to-day, for then the issue might be life or death. Thus though **witness** in other parts of Scripture generally signifies a testifier, there can be little douht that here it means spectator. We must beware of forcing Scripture words into one unalterahle meaning. Words are plastic things; they are responsive; they alter with the urgencies of thought. Our Lord would take some great and simple word, like bread or life or water, and in the compass of a sentence would pass from one meaning to another.

So I take it that the writer means there are innumerahle spectators of our human life. As we toil and struggle a thousand eyes are on us, as eager as any at a Roman course. The witnesses are not angelic beings. The writer here is not thinking of the angels. They are not the denizens of earth, still with us in the fellowship of home. The key to the interpretation of these witnesses is found in the preceding chapter, where we hear the roll call of the faithful. They are great saints, like Abraham and Noah, the spirits of just men made perfect, the child you lost in the first bloom of Innocence, the dear boy who "went west" in the Great War, the father who feared God, the mother or sister who was a saint in homespun, all watching us with the absorbed attention of the spectators on a Roman race course. He calls them a cloud because of their vast number. We still speak of a cloud of flying things. He calls them so because a cloud is far above us, resting on the hosom of the sky. And he says, "Children, when tempted to flag in the great race, and to be overcome by some besetting sin, take a quiet moment and remember that you are encompassed by a great cloud of witnesses."

Now this thought, when we let it play its part, is rich in very real encouragement. Think how it reanimates our hopes. Professor Henry Drummond used to tell us of a student sitting his examination. Ever and anon he took something out of his pocket and gazed at it a moment. The examiner, naturally suspicious, stole up to see what he was looking at, and found it was the portrait of the girl he hoped to marry. It inspired him just to see her face. It heartened him to feel that she as watching. He worked better when he thought that he was working under the loving gaze of those dear eyes. And to know that eyes like that are watching us, from the other side, within the veil, is one of the secret encouragements of life. If you have to undergo an operation, none so inspires you as the man who has been through it. If you have to make your dwelling in a deadly climate, it is the man who has lived there who makes you hopeful.

"Why," he says, "I lived there for years, and look at me"—the picture of good health—and so he reanimates your hopes. Now I remember that our writer's **witnesses** are not angelic nor celestial beings. They have lived our life and fought our battles and known our suffering and temptation. And if now they rejoice in the light and love of God, liberated from sin and pain forever, what a new hope stirs within the heart! There steals on the ear the distant triumph song. We are watched by those who have arrived—the sainst of old, the children we have lost, the dear ones who have gone before. We are like swimmers battling in an angry sea, when suddenly we hear voices on the shore, and, hearing them, we pluck up heart again.

Nor can we reasonably doubt that we are helped by the prayers of that great cloud of witnesses. Let us return to the figure for a moment. If in the tiers of that old amphitheatre there was seated the wife or mother of the runner, would she not pray to all the gods she knew that her heloved might carry off the crown? And if our loved ones lean from the galleries of heaven, while we are running the race of life and death, is it conceivable they are not praying also? If the child, every night at bed time here, prayed for its father and its mother, if the wife, every quiet morning here, prayed for her husband and her children, I cannot conceive that in a hetter world, where being is not altered but expanded, these beautiful activities should cease.—The British Weekly.

WHAT SHALL WE DO WITH BISHOPS?

By John E. Charlton, Pastor Morrow Memorial Methodist Episcopal Church, Maplewood, N. J.

(This article is reproduced from the Methodist Episcopal Press just to show what some of the hrethren in that section are thinking about the episcopacy.—Editor.)

There is unrest in the church. There always has been. Unrest is not undesirable. Activity is always better for us than passivity, hut it is best to be sure we are right before we make drastic changes.

Apparently the episcopacy is not satisfactory as it now stands. Many of us believe that some changes are necessary. The question is what they shall be. In the last fifty years the authority and possibly the influence of the hishops have been greatly restricted. Asbury would not enjoy being a bishop under present conditions. Autocracy has no place with us, and we have shown that we do not intend to have it. That a bishop may be arbitrary, is possible, may even show what a mistake has been made in his election by "lording it" over his brethren or by desiring to be called "Bishop" even by his intimates. Some of our friends seem inclined to think that a return to Wesley's name of "general superintendent" might be salutary. To any such that may at a time slip into the episcopacy, we would recommend Weymouth's translation of Titus 7:7-9 with special emphasis on the second qualification in verse 7, "not **self-willed.**" Also Jesus' admonition in Matt. 20:25-28, "Whosover desires to be great among you shall be your servant."

The power of the episcopal office is great—it is a good deal to entrust to any man, and it should be accepted as a trust. To receive it in any other way should at once disqualify a man to hold it. By a word or even a shrug of the shoulders a bishop may do great harm not only to a minister's opportunity to win his way, but the bishop may also prevent the proper solution of an important situation. Likewise the chances of many a man have been "damned by faint praise." To have all bishops perfect, with no petty preferences or sorry prejudices, is asking too much; nevertheless it is not asking too much to demand fair dealing and the reduction to the minimum of favoritism rather than ability to accomplish in the choice of men for stations, whatever they may be.

Of course, it must be acknowledged that all failures in the working of the episcopacy are not to be charged to preference or prejudice. A good many are the result of bad judgment. The second guess is always the easy one unless you can have a third or fourth. "What should have heeu done" takes less ability than "What is to he done?" At the same time continued poor judgment ought to be considered fatal to continuance in the general superintendency, as it should be in any other office in the ministry. If the clergy and laity wish the bishops to remember that they are dealing with human units when dealing with us, we must likewise remember that we are dealing with human units in the episcopacy. Strange as it may seem, a hishop is still a fallible man when all is said and done. It is human to err—but hone of us can err too much and expect to keep the respect due to the position in which we err. To repeat the same error too often is fatal. This matter of error in administration appears to have its place in the present unrest quite as much as the out-croppings of autocracy or favoritism, and adds to the clamor about generel inefficiency.

But while we recognize these conditions and admit that churches and clergy have suffered altogether too much by these failings, we must not forget the other side of the picture. It is certainly not too much to say that in very many cases both churches and ministers have been saved by the bishops from disastrous or even fatal circumstances. All in all, I am inclined to believe the good of the episcopal administration has far outweighed the bad. It is like the old story of the news—the unusual is remembered and told, the usual is either forgotten or so commonplace that it is not told. No man or church boasts that they would have been on the rocks save for episcopal interference, but we talk loud and long of our sufferings at the hands of the bishops.

"Smoothing Off" irritating Edges of the Episcopacy.

To say that our system has not worked perfectly is far from saying that it has not worked well. Indeed, the remarkable growth and accomplishment of our church in the last century makes it clear that the results have not come in spite of our methods, but because of them. So far as I know, no one is demanding the abolishment of the episcopacy. The aim is to increase its efficiency and to smooth off the irritating edges. Some changes may be desirable, but let us make them only after careful investigation, and let us face the entire question fairly.

That the General Conference can change or do away with the episcopacy, there can he no doubt. No General Conference, be it the first, twenty-first, or fifty-first, can lay down immutable law. What one General Conference can do, another General Conference can undo, so far as law is concerned. The church can surely change any laws, restrictive or otherwise, by due process. The chief question is what changes will give us the desired result.

There seems to be a widespread demand for a limited term with possible re-election. The argument that this pertains to other offices in the church is a poor one. Uniformity in method is only admissible when it is shown to be hest. If it is best to elect bishops for a term of elght years, then it is best, no matter what others are elected or for what terms.

A Limited Term for Bishops.

To increase elections in the General Conference and so to multiply political activity is a consideration. Standing alone, it would not be insuperable, but it may well be considered. If a good organization rather than personal fitness elects some bishops, perhaps that is the cause of our unrest. If the Coast must have one elected, and the Midwest and the East—irrespective of the suitabillty of the candidates—perhaps that is the cause of

unrest. It is not a new cry, hnt it is one that may well 'receive more consideration that any area which seeks the election of a bishop should he ready to accept him for their own area and, as I think, with no time limit to move him if he is undesirable.

Moreover, it is a grave question if the eight-year term will work the desired result. We have limited bishops to eight years on an area, and now when the time comes for the change in several areas, the matter is impossible of adjnstment unless some hishops are lifted after four years or some are given extension of time. With the district superintendency the case is possible because they can move into the pastorate, but with the bishop there is only another area, and we have but forty-five of them. Can we be sure that the election plan would give a better resnlt in its field? Again and again we hear complaints from an area and the declaration that they will have a different bishop after another General Conference. Then just before General Conference we read that Annual Conference after Annual Conference in that area has enthusiastically voted to request the Committee on Episcopacy to return their bishop.

Putting a Premium on Political Organization.

Another thing to be considered is that the man with the best organization will always be at the front. Because a man seeks to be a hishop or has the ability to get his friends working is not always a sign that he ought to be elected. As I have hinted before, this type is the cause of much of the failnre of the episcopacy. It is fair to judge that at least we should have as much of this kind of poiltics in the re-election plan as we have in the present elections, and it is not a thing to be proud of.

There is also the consideration of the dignity of the office. By this I do not mean the starch or the aloofness that some hishops may show. Bnt I do mean that the office must be magnified by a certain authority which comes only by a reasonable freedom in administration and an expectation of continuance of service. The question of re-election facing a bishop once in eight years may have such an effect in keeping him humhle as to be humiliating on the one hand and to he just the pressure to make him time serving on the other hand—depending on the kind of man.

As the office now stands, we are not likely to attract many of our best men to it. The last General Conference saw more men declining to stand for election than ever before. This has a heartening aspect, for the highest and most important office in the church is that of pastor, and this idea needs emphasis if the church is to succeed. When the trend of the ministry is to the pastorate and away from other offices in the church, we may be hopeful. But when this is considered, we mnst not fail to note that efficient leadership in the episcopacy is also vital to our greater success. The matter of getting the best men for the office is all-important. There is nothing to guarantee that an eight-year term would accomplish this.

Restore Bishops for Races.

What can he done? Two changes will help. In the first place, let us restore the missionary episcopacy or its equivalent—bishops for races. We cannot serve the foreign peoples well hy electing bishops for them who have to spend years in learning the language, customs, and needs. The waste is too great and the results not satisfactory. Let the mission areas nominate or elect their own bishops, subject to the election or confirmation of the General Conference, if the latter is necessary or desirable. We cannot serve the home field well by electing bishops on the missionary plea or because they have done good work on mission fields where they will exercise the episcopal office for four or eight years and then come to the home fields. We cannot serve the home field well or secure the best men for home work, if every man who is elected must expect to spend one or two quadrennimns as a missionary. At least some of our unrest is due to this condition. The remedy is at hand. The missionary episcopacy is still in the Discipline, and can be set at work again.

Retire Unsuccessful Bishops More Freely.

The more important change to be offered is to broaden the word "effective" with regard to the episcopacy. At the present time "effective" is applied only to a bishop's physical condition in respect to his work. I am creditably informed that the sub-committee of the Committee on Episcopacy, to which charges of incompetency of any character are sent, considers only those on physical disability, hnt none with regard to administration.

It is plain that there is probably no bishop who could get every vote of every person in his area on the matter of his ability in his office. It is not likely that any minister could do so from any church which has even a far smaller number to please. So with the bishops in General Conference. Yet it is fair to suppose that by far the greater number of our forty-five bishops would be elected again next May, if it were necessary, on the merits of their work. If that is trne, then it appears that only a smaller number would not he re-elected because of lack of administrative ability, lack of leadership, unsuitability for the office, or whatever the cause of failure. As I see it, we are penalizing the entire board and we are advocating weakening the office because of a small nnmber of failures, which is both unjust and unwise.

Let the word "effective" be enlarged, let any charges of incompetency be considered fairly, and whenever there is evident lack of those things which make far episcopal leadership, it shall he the duty of the Committee on Episcopacy to remove the bishop to retirement or to pastoral service, as the case might warrant. It is quite probable that the task will be distasteful and that there will need to be iron in the committee. Yet it is done now and then with pastors by Conference relations committees. It is frequently done by the cabinets. Not all appointments are successful; why should we expect all General Conference elections to he? A few years ago a bishop told me that he would be glad to return to the pastorate, and a church was open to him, but he feared that it would he misunderstood. He was an excellent minister, hut not very successful as a bishop.

Possibly the objection will be raised that it would he humiliating so to deal with bishops. That was an objection against retiring them at seventy-three. Probably it would humiliate them as it does pastors in like cases, but it has to be done for the sake of the church. Very likely it would make some candidates look before they leaped. Certainly we ought not to go on electing men to the episcopacy with the understanding that, successful or no, they are in for life, to be borne with as best we may. Surely we ought not to weaken the office more than it is already. The crux of the unrest is in the cases of a small company of men who are out of place, and it is unjust to them and to the church to keep them there. Every one of these men could find work in the church where they would be of great value. Let them be dealt with by the committee as the pastor is by the cabinet. Make the word "effective" cover the entire qualifications necessary for the episcopal office, and make it mandatory on the committee to retire for cause. If there is fear that injustice might be done in the committte, allow the bishop an appeal to the General Conference.

IN THE HEART OF LOUISIANA.

That means us—we who labor in the center of this great State. Our headquarters are at Alexandria, the Hub.

It is needless to say our district missionary institute was a shivering success on Jan. 4. The institute was not cold, but the weather was. Yet, in spite of the freeze, thirty-two of us responded to the roll call and were not absent when the hot lunch faced us.

Rev. J. G. Snelling, our active Missioary Secretary, was present with a good speech that warmed our souls. He poured on us good missionary literature that will keep our hearts burning as we inwardly digest the contents of the same.

Dr. Cleanth Brooks gave the inspirational missionary address of the occasion. He threw in some big lugs of fiery missionary truths that made us forget the cold outside as our conscience was fired with enthusiasm for the lost world, especially in the midst of the present crisis.

The following was the response when the roll was called:

Boyce—Rev. L. C. Wilson and wife, present with the largest delegation, ready for service.

Bunkie—Rev. L. N. Hoffpauir, with W. D. Haas, Jr., the district lay leader, was present and entered heartily into the meeting. The district lay meeting was announced for Jan. 12. This will be the same time the district stewards meet at First Church, Alexandria.

Elizabeth—Rev. H. B. Hines responded with a telegram, "All will be in full for missions."

Eunice—Rev. I. T. Reames and wife present with a large delegation, coming a great distance and showing much interest.

Evangeline—Rev. J. W. Suddith and wife present, ready to put over the full program for missions.

Glenmora—Rev. S. S. Bogan arrived at noon to attend the afternoon session. Secured literature and consulted the leaders.

Kurthwood and Alco—Rev. L. E. Crooks present with very much encouragement and with eagerness to carry on the work of the kingdom.

Marksville—Rev. C. B. White and wife present, waiting to get settled in the new parsonage so as to be free in their endeavor to promote the whole missionary program.

Melder—Rev. C. H. Mayo present, with a good start for the new year and an all-together missionary endeavor.

Natchitoches—Rev. H. N. Brown present with enthusiastic workers from his congergation, planning for every feature of the program.

Oakdale—Rev. H. W. Bowman represented in a long distance telephone message that you can count on him for everything the great missionary movement calls for.

Oberlin—Rev. George D. Purcell present and ready to do his part for the forward movements of the church.

Opelousas—Rev. D. B. Boddie present with one of his lay leaders, who assured us as one of the gubernatorial candidates opened his campaign on his lawn with a big political barbecue, so he has caught the vision of having a big Methodist barbecue on the same lawn to elect the good Master as King. All right, Brother Schell, we will be there.

Pineville—Rev. Claude K. Smith present—and no meeting in this district is complete without him. He is dean of the bunch. Ready to distribute literature and go over the top one more time for the commanding cause of missions.

Pleasant Hill—Rev. D. F. Anders present. The man that came the farthest, yet was the first here. How true in all meetings! So his charge can be counted on for the missionary emergency call and the entertainment of the district conference.

The Sunday school interest was looked after by the presence of Rev. C. D. Atkinson, the Conference Superintendent of Sunday Schools, and Rev. A. K. McLellan, the Dual Sunday School Extension Secretary. Both are enthusiastic for the whole program of the church to go over in its full setting.

First Church, Alexandria, was represented by the pastor, Dr. Cleanth Brooks, the church secretary, and other members who were responsible for the excellent hot lunch served. Thank you.

There were others present who enjoyed the high grade program provided and entered heartily into the social fellowship that followed. Taking it all in all, we had a most gracious meeting—one that can be counted on among the advancing hosts of the kingdom. All at it and at it all the time. Now, let's go.

ALBERT S. LUTZ, Presiding Elder

Teacher: "No, Willie, you must not say 'I ain't a-goin'.' It is 'I am not going, you are not going, they are not going.'"

Willie: "Gee, ain't nobody goin'?"—London Opinion.

SOME OBSERVATIONS.

By Rev. James H. Felts.

Comes the Board of Missions announcing that they have adopted "a policy of evangelism around the world!" Fine! Now if they will "adopt" the Lord's prayer and the great commission we will "heave a sigh of relief." Some of us have been thinking, praying and paying in terms of "world evangelism" for many years. We are simple enough to believe that God's church **must** "respond to the missionary appeal and the evangelistic advance."

It is also interesting to read an appeal to the pastors to "unite in this fellowship of prayer." Is this fellowship of prayer wanting? If so, it is to our shame. No Christian can consistently pray for himself without including the "coming of his kingdom."

These observations, and others, are not intended as criticisms or protests, but as contentions for the fundamental principles of our holy religion as interpreted by our great church. We are a missionary church. We are a praying church. Failing short of this, we are a backslidden church. We are fallen from grace, or headed for that undesirable state.

Every effort we make that carries an implied state of mind to the contrary is a confession of weakness or failure. Nor am I unmindful of the fact that covenants were and are a part of the Bible teaching. Here is found the background for our solemn vows of membership and ordination. Here we begin our work as pastors and teachers. The whole effort of our church is based on the presumption that we are a body of believers with common interests and purposes.

I am ready to repent of my sins; yea, I do so repent. I am ready to "do the first works;" yea, I do renew my vows daily. But when I am asked to sign a card in token of my covenant I find myself turning to the vows already taken.

Here was found my chief objection to becoming a member of an organization of recent birth that was **supposed** to help preserve our faith. That objection has been intensified and justified by certain developments that leave no peradventure of doubt as to its wisdom.

Here is found a generator of misunderstandings, disputations, petty discriminations, holier-than-thous attitudes, false accusations, subtle allignments, punishment by whispered innuendo, unfair and unbrotherly methods—from all of which may the good Lord deliver us. "We be brethren," else the whole fabric of our church and profession of faith is a pathetic, tragic joke; our vaunted union a screaming farce.

Here was the bete noire of the K. K. K. The assumption of superiority was based on false premises. One hundred per cent Americanism does not rest on equality of birth and opportunity. When you lower a man's sky-line you hurt him. When you lift his sky-line you help him.

Here denominationalism will fail, if at all. Here has been found the glory of our Methodism. "There is only one condition previously required of those who desire admission into these societies, a desire to flee the wrath to come, and to be saved from their sins." Certainly there will be found evidences of this desire.

"A house divided against itself cannot stand." To "shorten the line" is no more harmful than to lengthen it. Why try to do anything to God's line? Any additional vows, or joining additional organizations, on the theory that we can do what cannot be done in the regular way, is erroneous in method and hurtful in final results. On the other hand, anything that gives additional emphasis to the fundamental facts of our church and faith and ministry, **and Bible**, causing us to renew our vows and intensify our endeavors, is worthy of all praise.

An organization in an organization, claiming, directly or indirectly, any kind of superiority, is fatal to one or both. Our brotherhood must be church-wide, our church must be Bible-wide, our Bible must be world-wide in its application. **And Jesus Christ and him crucified must be sufficient for all times, conditions, places, or men.**

So when I am asked to sign on the dotted line I hesitate, examine, weigh, seek evidence, try to look ahead, consider the other fellow as well as myself, and generally decline to sign.

The growing years deepen the conviction that the church of which I am a member is altogether and in all ways sufficient for me in doctrine and polity. Her broad catholicity, progressive spirit, fraternal attitude, world vision, unceasing effort in the direction of Christ-supremacy, justify her existence and satisfy her loyal sons and daughters. We need less mending and more keeping of her rules. We need less gospel tinkering and more gospel preaching. We need less talk about the church and more work in the church. We need less hot air and more of the Holy Spirit. The name of our needs may be Legion, but the one outstanding need just now would seem to be **loyalty set on fire with love.**

Greenwood, Miss.

SEASHORE DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute of the Seashore District met in our Gulfport church on Tuesday, Jan. 3, with Rev. V. G. Clifford, the pastor, as host. In spite of the fact that the institute was held on the very coldest day of the season thus far, the attendance was very encouraging. Besides a large number of laymen and lay women, the following pastors were present: W. M. Sullivan, V. G. Clifford, Murray Cox, A. J. Beasley, George H. Jones, C. A. Schultz, S. E. Flurry, Randolph Saucier, J. M. Corley, W. L. Linfield, J. W. Sells, F. A. Calhoun, S. N. Young, W. B. Hollingsworth, J. C. Jackson, H. L. Daniels, and J. H. Jolly. There were also present Mr. W. D. Hawkins, Conference Missionary Secretary; Rev. J. A. Smith, pastor at Hattiesburg; Olin C. Hull, Conference Dual Extension Sunday School Secretary; Rev. C. P. Jones, Conference evangelist; and Rev. M. L. Burton, superannuate member of the Conference.

Rev. J. L. Sells, presiding elder of the district, led the devotionals, read the Scriptural and disciplinary authority for the meeting, and had general charge of the institute.

The sessions, both morning and afternoon, were characterized by an interest, which, if taken as a criterion, would indicate that in the great missionary work of our church the Seashore District will measure up to its goal this year even as it did last year. The very hymns and prayers were of adoration and faith and consecration and purpose. At the beginning the purpose was announced as the education of those present in Missions that those present, in turn, might educate the people at large, and such a task was immediately begun.

Mr. W. D. Hawkins, Conference Missionary Secretary, read a telegram from the General Board of Missions and made suitable comments on it, showing the greatest challenge of our church to be the giving of "marching orders" that it might "move forward on all fronts," a thing which the church is now ready to do. An intensive missionary campaign in each local church was emphasized as the way in which this forward movement could be made. These local campaigns would even affect every organization in the churches and make them wholly missionary in thinking, living, and giving. Toward the accomplishment of this it was urged that each church have a study period, a wider distribution of missionary literature, especially the "Missionary Voice," a wide-awake and functioning missionary committee, and an every-member canvass in the interest of missions.

In the absence of Bishop Darlington, who could not be present as had been announced, Rev. J. A. Smith, of Hattiesburg, made the inspirational address. Basing his message concerning the missionary spirit on Isaiah's vision, call, and response, Brother Smith made an effective appeal for the church to arouse from its indifference and inaction to heart-searching prayer and penitence. He stated that our challenge to-day is to catch the vision of God's holiness and power, to hear him call and make it applicable to our own hearts, and to obey his will and express such obedience in utter self-devotion and overwhelming love to Jesus Christ.

A high point in the institute was the consecration service at the altar, led by Brother Smith immediately following his address. There at the altar was a season of silent prayer, a song of consecration by all, and a prayer of consecration by Rev. W. M. Sullivan.

Lunch was served by the ladies of the Gulfport church, during which time a committee was at work in the interest of the "Missionary Voice," which committee was composed of the following: Miss Sally Ellis, Mrs. Murray Cox, and Mrs. J. M. Corley.

In the afternoon session the report of the committee on the apportionment of the quota for the Seashore District was unanimously adopted. Those on the committee were the presiding elder, W. M. Sullivan, V. G. Clifford, J. M. Corley, D. R. Weston, and J. M. Alexander.

The institute closed with encouraging statements from the pastors concerning their plans for carrying out the missionary work, and also statements from Miss Heflin, of the Wesley House in Biloxi, and Mrs. S. A. Tomlinson, of the Gulfport Woman's Missionary Society.

GEO. H. JONES, Secretary.

SHREVEPORT DISTRICT MISSIONARY INSTITUTE.

A large group of the laity and all of the ministers, save two, of the Shreveport District met at 10 a. m., Jan. 9, in First Church. A spirit of optimism prevailed and co-operation was unanimously pledged in sending forward the great work immediately upon us in the missionary program of the church. Our body was thrilled upon hearing that the free-will offering of Methodism in 1927 was $795,000 cash. The general feeling was expressed that we would easily duplicate that for 1928.

The meeting opened with devotions conducted by Rev. A. M. Shaw, pastor at Mooringsport. Brother Shaw brought an inspiring message that moved the hearts of his hearers. Though couched in brief language, his thoughts were comprehensive, and the hearers caught a new vision as to the importance and glory of the missionary enterprise. Dr. Holmes and the writer also made brief addressses.

Brother Snelling was then introduced, and presented the whole enterprise in a masterful way, being clear in thought and forceful in expression, leaving the hearts of all resolved to give their best in rising, at least, to the level attained by our district last year.

Dr. Holmes is hopeful that we may go even in excess, and under his leadership we expect to reach a high water mark in missionary giving.

ROBERT E. GOODRICH.

PLAN OF THE REVIVAL CAMPAIGN IN KOREA.

Rev. M. B. Stokes, director of the revival campaign in Korea for 1928, sends the following outline for his campaign:

I. Preparation for campaign.

1. Meeting of presiding elders and district directors with Conference director, Nov. 28-29.

2. Set-up meetings Nov. 30-Dec. 17. One of these meetings will be held in each district. Preachers, missionaries, and Bible women will attend.

The objects of these meetings are: (a) Spiritual preparation for the revival. (b) To study the plan of campaign and make definite plans for carrying it out.

II. Plan of revival campaign: 1. Survey Dec. 28-Jan. 14. This survey is to include names of all

persons we should definitely attempt to reach during this campaign. (a) All non-Christian members of families in part Christian; (b) All members of families where one or more individual attends: 1. Sunday school; 2. kindergarten; 3. primary school; 4. High School; 5. College; 6. Night school. (c) All close friends of Christians; (d) All who seem inclined toward Christianity; (e) All backsliders; (f) Any others for whom special effort should be made.

2. Organization for campaign in each church: (a) Where possible, existing groups shall be used as evangelistic committees and personal work bands. 1. Official board; 2. Missionary Societies; 3 Epworth Leagues; 4. Sunday school leaders; 5. Teachers in mission schools; 6. Workers in hospitals. (b) Where such groups as above cannot be made use of a special evangelistic committee shall be organized. In preparing these groups of workers for the campaign the pastor shall have in view the following three things: 1. Spiritual preparation; 2. A thorough understanding of and sympathy with the plan of revival campaign; 3. A working knowledge of how to do personal work.

III. The revival meetings Jan. 25-Feb. 21. As far as possible meetings are to be held within these dates all over the Conference. In circuits, where it is impossible to hold all of the meetings within this period, the most important points are to be covered first and the rest of the meetings held during an extended period up to March 31. Where practicable, the revival meetings are to cover fifteen days, and this period of fifteen days is to be divided into two periods, as follows: 1. Meetings for Christians. Six days, more or less. The objectives in these meetings will be: (a) Spiritual preparation. Unconverted nominal Christians should be led into the experience of regeneration. Backsliders should be led to the place of repentance, profession and new faith in Christ for salvation. From the pastors and leaders of the church down to the humblest member, all of the people should be brought to the place of confession of sins and shortcomings, healing of differences, righting of wrongs, clearing up of misunderstandings, deep humility because of unfaithfulness to God, and such true repentance as will lead to definite experiences of forgiveness and restoration to the place in the Father's heart his children ought to occupy. By the power of the Holy Spirit, all should be led to entire consecration of everything, spirit, soul, and body, and possessions to God and his service. All should be led to expect and wait for a Pentecostal baptism of the Spirit such as will fit them for effective witnessing for Jesus. (b) Organization. This will already have been done in part, but during these days the organization must be perfected. The cards made out during the survey will be distributed, and each worker will be assigned to his particular part in the campaign of the second period of the meeting. (c) Instruction in personal work methods. This also will have been done to a certain extent, but during these days final instruction will be given. (d) Instruction and training in the art of effectual prayer.

2. Meetings for non-Christians. Nine days, more or less. During these days three meetings will be held daily: Morning watch, 6 to 7; morning meeting for prayer, reporting on personal work, and consultation, 9:30; and revival meeting in the evening at 7.

IV. The follow-up campaign. For some months after the regular revival campaign special meetings shall be held as far as possible each week for the benefit of the new converts. The object shall be to lead them to the definite experience of conversion, to instruct them in Bible doctrines, and to train them for church work.

This is such a thorough-going and well-thought-out plan that I take pleasure in giving it publicity in our own country. It indicates how well organized the work already is and what large plans Brother Stokes is making.

Let prayer be made that this great plan may result in such an ingathering as we have never yet seen in Korea.

O. E. GODDARD.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1928.

(We suggest that this list he clipped and filed for reference.—Editor.)

W. M. McIntosh, "Evangelist Emeritus," 911 College Street, Columbus, Miss.

Harry S. Allen, Box 234 A Rivoli, Macon, Ga.

John B. Andrews, Siloam Springs, Ark.

Luther B. Bridgers, 132 South Main Street, Gainesville, Ga.

Henry W. Bromley, "Monticello," Cynthiana, Ky.

John E. Brown, Siloam Sprinigs, Ark.

O. H. Callis, Wilmore, Ky.

J. W. Carter, 347 Woodland Avenue, Lexington, Ky.

D. L. Coale, 1635 Kingsley Drive, Los Angeles, Calif.

Burke Culpepper, 535 LeMaster Place, Memphis, Tenn.

J. B. Culpepper, Sr., New Smyrna, Fla.

J. B. Culpepper, Jr., New Smyrna, Fla.

C. M. Dunaway, 216 N. Candler Street, Decatur, Ga.

Albert C. Fisher, 2325 Market Avenue, Fort Worth, Tex.

R. L. Flowers, general delivery, Dallas, Tex.

C. N. Guice, Conway, Ark.

J. O. Hancs, 1101 N. Fifty-first Street, Birmingham, Ala.

R. J. Haskew, 903 S. Andrew Street, Dotham, Ala.

Sam Haynes, Clarkston, Ga.

E. O. Hobbs, Cynthiana, Ky.

W. B. Hogg, 1556 N. Parkway, Memphis, Tenn.

Jerry Jeter, 7 Elgin Park, San Francisco, Calif.

Andrew Johnson, Wilmore, Ky.

Bob Jones, Box 440, Montgomery, Ala.

Dan E. Kelley, Box 497, Hattiesburg, Miss.

James B. Kendall, 1127 Richmond Street, Lexington, Ky.

G. A. Klein, 1524 Waverly Place, Memphis, Tenn.

Lovick P. Law, Siloam Springs, Ark.

F. P. McCall, Jasper, Fla.

John A. May, Box 185, Montevallo, Ala.

L. J. Miller, 1716 Sweetbrier Avenue, Nashville, Tenn.

Alonzo Monk, Jr., 411 Southwestern Life Building, Dallas, Tex.

J. Ed. Morgan, 1314 West Seventh, Texarkana, Tex.

H. C. Morrison, Wilmore, Ky.

Frank M. Neal, 1520 Water Street, Corpus Christi, Tex.

W. Hardy Neal, Box 202, Green Forest, Ark.

John M. Neal, Huntsville, Tex.

A. J. Notestine, 805 Ethel Avenue, Birmingham, Ala.

John C. Patty, 60 Glenwood Drive, Chattanooga, Tenn.

T. W. Preston, Station A, 425 East Seventh Street, Dallas, Tex.

Thurston B. Price, Lakne Junainska, N. C.

Thomas Priddy, Princeton, W. Va.

James M. Smith, 4226 W. Potomac Avenue, Dallas, Tex.

W. J. Stewart, Weatherford, Okla.

W. C. Swope, Box 111, Charleston, Mo.

Mark N. Terrell, 2918 Reagan Avenue, Dallas, Tex.

W. E. Thomas, No. 4 Westminster Apartment, Nashville, Tenn.

George Tucker, 2011 Nelson Avenue, Memphis, Tenn.

Charles F. Weigle, Sebring, Fla.

PRAYER FOR THE REVIVAL CAMPAIGN IN CHINA.

Dr. John C. Hawk, Director General of the revival campaign for China in 1928, sends a request to the home church to make special prayers for this campaign. It begins Jan. 29 and continues until Feb. 12. This will be the first of a series of international revival campaigns conducted by our church in the year 1928. It is rather an interesting coincidence that China, distraught and perplexed in the midst of its internecine wars, should be the first to hold its revival campaign.

Dr. Hawk has all the districts well organized and the mechanics set up for the meeting. He has also had retreats with the presiding elders, pastors and Bible women in each district for prayer.

The Chinese are much in prayer for a great outpouring of divine power in this campaign. It is hereby requested that all pastors throughout our church make announcement of this every Sunday morning, inviting the congregation, collectively and individually, to join in prayer for the revival campaign in China.

It is hoped that in all public prayers in all our churches on Sunday and Wednesday nights, from now until the close of this campaign, Feb. 12, mention may be made of this campaign and intercession offered for this revival. China's greatest need is a genuine New Testament revival. Let us join with them in prayer that this may be indeed a great revival.

O. E. GODDARD.

GREAT METHODIST TOUR TO THE PACIFIC COAST.

At the recent meeting of the Southern Methodist Press Association, a move was started to conduct a Methodist pilgrimage through the great West to California. It is desired that the Press Association hold its next meeting in California. We wanted to have all the editors and a number of our people take the pilgrimage with us and see our great country and the working of our great church in the West. I was appointed as traffic manager and authorized to go ahead and see what can be done.

The contemplated tour would be thirty days, starting at Washington and Richmond. Those in other sections would join the main tour in Chicago or intermediate points. We will visit the Grand Canyon of Colorado, Los Angeles, San Francisco, Yosemite Valley, the Big Trees, Yellowstone National Park, Salt Lake City, Pike's Peak, Denver, and other points. I have taken this same tour before and consider it the best trip that can be mapped out for a visit to the Pacific Coast.

I am now working with the railroad officials with an effort to make the tour at the lowest possible cost. It looks like the total cost will be about $525, giving first class accommodations throughout.

Many of our people travel and pay more than this when going alone. We want them to go with us the coming summer. We can have a great time going on this pilgrimage. If you are interested, write me at once. The response we receive in the next few weeks will determine our plans. If we get sufficient encouragement, we will go ahead with the plans. We will start the latter part of July. When you write, tell me which Conference paper you read and where you saw this notice.

REV. J. M. ROWLAND,
Editor Richmond Christian Advocate,
Box 584, Richmond, Va.

METHODIST EDUCATIONAL ASSOCIATION MEETING.

The Educational Association of the Methodist Episcopal Church, South, which was organized about fourteen years ago, will hold its annual meeting in Memphis, Tenn., Feb. 7-9. The Association is made up of representatives from the General Board of Education, the Sunday School Board, Board of Missions, Epworth League Board, and representatives from each of the Conference Boards of Education, together with executive officers from each university, college, junior college and academy of the Methodist Episcopal Church, South. The whole church is therefore represented in this organization. This group of men and women have much to do with the setting of standards and molding of sentiment in our church. They must, also, train a very large per cent of the leaders of the church of the future. It is a very vigorous body of forward looking men and women, who seek to keep our denomination in the forefront in the educational affairs of this country.

SUPERANNUATE ENDOWMENT—SPECIAL CLEAN-UP CAMPAIGN.

By Rev. L. W. Cain, Director Louisiana Conference.

By authority of the General Conferenee of 1926, approved by all the Annual Conferences at their meetings in 1927, and further approved by by the College of Bishops at their fall meeting of 1927, the General Board of Finance is now perfecting plans for a clean-up campaign in the spring of 1928 to secnre in cash and subscriptions the Superannuate quota halances of all the pastoral eharges.

As Director of the Superannuate Fund in the Louisiana Conference, I desire to call the attention of my brethren to the results, thus far, in our Conference. The total quota accepted hy the eharges of the Louisiana Conference amounted to $286,843.98. Of this amount, $104,386.13 has been paid, leaving $183,479.52 to be raised in order to meet our obligation in full.

It is worthy of notiee that only four charges in the whole Conference failed to make any payment on their quotas, which seems to Indicate that the people generally are somewhat interested in this cause and will support it if it Is properly presented.

March, April and May have been assigned by the General Conference to the Boards of Finance for thls campaign, during which time all the eharges of the entire ehurch shall be urged to extra effort to raise their quotas for this cause. The General Conferenee also suggested that one Sunday of each year he observed as Superannuate Endowment Day, and seek at this time to raise the quota.

Therefore, the clean-up campaign is not a new movement or drlve, hut is a part of a eampaign some time ago authorized. In carrying out this clean-up campaign a special direetor has been appointed in eaeh Annual Conference by the blshop In charge.

In order to carry out the plan Intelligently, every pastor should begin now to eheck up the results in hls charge thus far, and should see that the Superannuate Committee is reorganized, if it needs reorganization; or that a new committee be appointed if such is needed.

In Statistieal Table Four you will find, in the Conference Minutes, a reeord of each charge. A definite plan has been prepared, in which the blshop in charge, the presiding elders, and the pastors, together with all who occupy places of responsibility In the eharges, are asked to take note of this special effort and to encourage their programs so that this great cause will reeeive the consideration and the attention it justly deserves.

Let's give it our hest effort. Let's see that it is not sidetracked, but put on at the time indicated in the plan. Let's get ready now for a vigorous movement In behalf of this sacred obligation.

Baton Rouge, La.

A GREAT MISSIONARY INSTITUTE AT RUSTON, LA.

Dear Dr. Carley: The Missionary Institute held at Ruston for the Ruston Distriet was attended by every preacher In the district, and practically every charge was represented by one or more laymen, several presidents of Missionary Societies, and other elect women.

Brother Snelling, the Conference Missionary Secretary, hrought us one of his greatest messages, and is making full proof of his office. Rev. W. D. Kleinschmidt Is a real presiding elder, looking after every detail of his work most earefully, and not one thing was overlooked that would hrlng out the attendance of the folks, and nothing was laeking in his program and work after they got there.

Dr. W. W. Drake, pastor at Trinity, Ruston, gave the Inspiratlonal address for the day. Of all the many addresses that Dr. Drake has given, the brothers were all agreed that this was the most masterly, far exceeding, in the writer's opinion, anything that we have had on the same subject upon similar occasions in previous years.

The delicious luncheon served by the Woman's Missionary Society helped to make one of the most perfect days in the history of the Ruston District. More enthusiasm than ever before at this meeting, followed up by six smaller institutes conducted by the presiding elder and others, should put Ruston District in first place in its missionary interests. Every preacher seems happy as he enters upon the new year's work. There seems to be but one note being sounded—Victory.

W. F. HENDERSON, JR.

Calhoun, La.

EDUCATIONAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Memphis, Tenn., Feb. 7-9, 1928.

(Proposed Program.)

Tuesday Morning.

9:00—Devotional, Dr. Gilbert T. Rowe (Book Editor).

9:30—Appointment of committees.

9:45—President's address.

10:15—"Reorganization of Seeondary Education in Ameriea," Superintendent Finley (Assistant Superintendent, Memphis, Tenn.).

10:45—"The Junior College," President James M. Wood (Stephens College, Columbia, Mo.).

11:15—"Equipment and Income Necessary for a Junior College," President F. M. Branch (Andrew College, Cuthbert, Ga.).

11:30—General discussion.

11:45—Address, Dr. J. J. Tigert (United States Commissioner of Education).

12:30—Lunch.

Tuesday Afternoon.

2:00—"Equipment and Income Neeessary for a Standard College of Liberal Arts," President Guy E. Snavely (Birmingham Southern College, Birmingham, Ala.).

2:30—"Outlook of the Church College of Liberal Arts," Dr. J. N. Hillman (Emory and Henry College, Emory, Va.).

3:00—"Should Our Three Universities Continue to Accept Freshmen and Sophomores?" Dean Theodore H. Jack (Emory University, Atlanta, Ga.).

3:30—"The Distinct Work of a Woman's College," Mrs. J. H. McCoy (Athens College, Alabama).

4:00—"Should Our Church Have a Few Academies Offering Grade Work for Children?" W. B. Huhbell (Folsom Training School, Smithville, Okla.).

4:30—General discussion.

6:00—Dinner.

Tusday Evening.

7:00—(a) "Who's Who:" (b) "The Saving Sense of Humor," Dr. J. W. Hunt (President McMurry College, Abiline, Tex.)

7:30—"Religion and Higher Education." Bishop W. F. McMurry.

8:00—"The Training of Preachers," Dean James Kilgore (Southern Methodist University); Dean F. N. Parker (Emory University).

Wednesday Morning.

9:00-12:00—Sectional meetings.

Wednesday Afternoon.

(University and College and Junior College Sections meeting together).

2:00—Devotional, Dr. Rowe.

2:25—"Internal Problems" (ten minute limit): (a) "Failing Freshmen," Dr. E. P. Puckett (Dean of Central College, Missouri). (b) "Fraternities and Sororities," Dr. R. E. Blackwell (Randolph-Macon College, Virginia). (c) "The Gifted Student," Dr. W. P. Few (President Duke University). (d) "Athletics," Dr. Ludd M. Spivey (Southern College, Florida); Dr. Geo. S. Sexton (Centenary College of Lonisiana). (e) "Student Government," J. C. Guilds (Columbia College, South Carolina). (f) "Carleton College Plan," Dr. J. H. Reynolds (President of Hendrix College, Arkansas). (g) General discussion (five minutes following each topic).

4:30—Address, "The Challenge of a Great Program," Dr. A. Frank Smith (Pastor First Methodist Church, Houston, Tex.).

Thursday Morning.

9:00—Devotional, Dr. Rowe.

9:15—Report of Joint Committee on Religious Education.

9:40—Discussion.

9:50—Report of Committee on Findings.

10:00—Open discussion.

10:50—Address, "Seeing Our Problem Whole," Dr. Stonewall Anderson.

11:30—Report of Auditing Committee and Committee on Nominations.

12:00—Adjournment.

HOW TITHING WORKS.

By Rev. James M. Martin, D.D.

"What do I get out of it?" Let us apply this to tithing, and inquire what a man gets when he tithes. Most people think of tithing only as something that costs. But there is another side to it. Tithing brings returns. Tithing pays.

First, the tither gets a great satisfaction out of it. Tithing is Scriptural—"Bring all the tithes into the storehouse." Tithing is stewardship—"The silver is mine, and the gold is mine, saith the Lord of hosts." Tithing is proportionate giving—"Let every one of you lay by him in store as God has prospered him." Tithing, therefore, is obedience, and the tither has the satisfaction of knowing that he is giving obediently. Every tither can testify to the quiet content that fills his heart because he has conformed his giving to Scripture rules, and therefore to the mind of God.

Second, the tither gets an increased giving capacity. Scarcely a good soul but has said, "I wish I could give more." Tithing enables one to give more. Tithers are large givers. As Christians we have learned that giving, not getting, is the rule of blessed living. Whatever helps us to give helps us to live better. The more we give the better we live. The tither always has the Lord's fund, into which the tithe goes, and from this he can make his generous gifts. Earning capacity and giving capacity do not go together. The wealthy members of the church are not always the largest givers. The tithers are. If ten per cent of any church are tithers, this ten per cent will give two-thirds of the annual contributions. To be always ready with an offering for the kingdom, and to be able always to give, even abundantly—what a blessed way to live! The tither lives that way.

Third, the tither gets the favor of Providence. There are promises in the Word written just for him. "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst with new wine." "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it." The blessing here promised is not spiritual, but material—a blessing on crops and business and industry. That this is true for our day is shown by the apostle Paul, who uses this same argument when urging the Corinthian church to make a generous offering. Tithing pays, in good crops, in larger business, in dollars and cents, tithing pays. Try it—that is what God says, "Prove me now herewith." It is the testimony of tithers that when they began to tithe business improved, debts were paid, and prosperity abounded.

"What do I get out of it if I become a tither?" Here are three blessings—a richer experience, a larger service, and God's favor on business and bank account.—The Christian Intelligencer and Mission Field.

Patient: "Doctor, what I need is something to stir me up—something to put me in fighting-trim. Did you put anything like that in this prescription?"

Doctor: "No. You will find that in the bill."—Judge.

The Home Circle.

A CHINESE SCHOOL.

The little boys in Chinese schools
Have very odd and curious rules.
To us it hardly would seem right
To turn our backs when we recite.
And fancy what a din and noise
A schoolroom full of little boys
All studying out loud would make!
Oh, how the teacher's ears must ache!
Then, too, how queer their books must be
Written from back to front, you see,
All up and down the page, instead
Of straight across, as ours are read!
How strange to use a paint-brush, too.
And not a pen, as we all do!
They'd think us dunces there, I fear,
Our lessons are so different here.

—Rose Mills, in Baltimore Southern Methodist.

HOW BOB FOUND "IBBEF."

It was the very first day of school. The boys and girls in Miss Allen's room were working busily.

"Frances Deane has the very neatest arithmetic paper of all," said Miss Allen, "so she may choose some one to go with her and take this message to the high school building," and she handed an envelop to Frances.

All the girls looked at Frances, each one hoping she might be the one to go for the walk up the shady street. Frances hesitated. She looked across the aisle at Nancy Lee. Nancy was the new little girl who had just moved into the brown house right across the street from the schoolhouse.

It must be hard, Frances thought, to be a new little girl and not know any one.

"If you please, Miss Allen, I will choose Nancy Lee," said Frances.

Nancy was surprised, and pleased, too. She was lonely in this strange town, and the new school, where she did not know any one at all, had made her feel lonelier yet. When Frances chose her it made her feel a little bit more as though she belonged.

The two little girls tip-toed out the side door.

A moment later a toddling boy with yellow hair and yellow rompers, pink cheeks and big brown eyes, came in at the front door. Miss Allen went quickly down the aisle to meet him.

"Bob want Ibbef," lisped the child.

"Why you blessed baby," said Miss Allen, "tell me again what it is that you want."

"Want Ibbef, if 'oo pese," said Bob with a happy smile, for he was sure the lady would give him what he wanted now that he had remembered to say please.

"Who is he, children?" asked Miss Allen—but no one knew.

"Come sit by me, dear, till we can find Ibbef," Miss Allen suggested, leading him toward her desk.

The baby cuddled down contentedly beside her chair and was soon hunting busily for cats in the reading book.

"Do you know what ibbef means?" Miss Allen asked the children, but no one could imagine.

Just then Frances and Nancy Lee came running in, looking dreadfully frightened. Nancy's face was white, and Frances looked ready to cry.

"Oh, Miss Allen, Nancy's baby brother is lost, and may we help hunt for him?" she asked, and Nancy added, "Mother needs me, Miss Allen, brother is only two and a half years old."

At the sound of Nancy's voice Master Bob scrambled to his feet, "Ibbef," he squeaked gleefully.

"Why, Bob Lee, how did you ever get here?" and Nancy caught her little brother into her arms.

"Come to find Ibbef," chanted the baby happily. "Did find Ibbef."

Nancy ran quickly to the door, and her mother seeing the baby held high in her arms came quickly across the street to get him.

"Say good-bye to Bob, children," said Miss Allen.

"Good-bye Bob," called the children softly.

"Bye," answered Bob, throwing a kiss to them all.

"But why," asked Frances, "why does Bob call you 'Ibbef' when your name is Nancy?"

Nancy laughed merrily. "My name is Nancy Elizabeth Lee," she told them, "and I have always been called Elizabeth before. But I like Nancy so much better that mother said I might say that was my name, when we moved to a new place. But Bob still calls me Elizabeth, or tries to, though he cannot say it very plainly."

They all laughed together then, and some way after that, Nancy could not feel lonely any more, for all the children knew her now, and she felt sure that she was going to love them every one.—Herald and Presbyter.

THE DAY NANNIE WAS SIX.

It was the sixth day of November that Nannie Russell was six years old. Her mother gave her six kisses, and she took six more from her baby brother, Lyndon, and she said those were her birthday presents. She did not grumble a bit because she had no others, and she only said: "Never mind, mamma dear," when her mother wished she could afford to make her a pretty birthday cake.

Then she and mamma laughed at the funny little shoes that mamma had made for Lyndon the evening before out of some stout woolen cloth. Lyndon's real shoes were so worn that his little toes had been almost out of them, and there was no money to buy others. These would keep his feet warm, even if they were not pretty; but they were odd-looking shoes.

After breakfast Mrs. Russell said: "I want you to take this money down to Mrs. Miles for the rent. It isn't quite enough, but tell her I will pay the rest as soon as I can."

When Nannie gave Mrs. Miles the envelope, she repeated all her mother had told her, and added something more: "I guess when Mrs. Governor Adams pays her she'll have enough."

"Does Mrs. Adams owe your mother?" Mrs. Miles asked in a surprised tone.

"Yes'm," replied Nannie; "for sewing, you know. She didn't pay her last week, and we've got to have something to eat, mamma says."

"Why, of course, dear! Come in a minute. O dear, Willie's crying again! He is so fretful this morning, and I'm baking and can't attend to him. I wonder if your mother could spare you for a while? If you could stay and amuse him till I am more at liberty, I should be so glad."

"Yes'm, I'll stay a little while, anyway, I know mamma won't care."

Two-year-old Willie was soon contented enough with Nannie for a playfellow, and Mrs. Miles went briskly to work. Now and then scraps of talk floated to her ears from the sitting-room.

"I'm six years old to-day," Nannie told her charge. "Now you give me six kisses, and that'll make another birthday present. Mamma and Lyndon gave me six—O, those are very nice! Thank you. What pretty shoes! I guess they're new ones. You ought to see my little brother's shoes. They are funny. They don't shine like yours. My mamma made 'em out of cloth to keep his little feet warm, 'cause his are worn out. I guess he'll get holes in them pretty quick scrambling around on the floor; then mamma will have to make him another pair; or maybe there'll be some money to buy real ones by then."

When Nannie went home Mrs. Miles thanked her for amusing Willie, and gave her a basket, saying: "There's something in it for you."

"O mamma," cried Nannie, popping off the cover as soon as she had shut the door, "It's full of little bags! What do you suppose is in 'em?"

On top was a paper which read: "For Nanuie's sixth birthday."

Everything was in bags, big and little, and all was in sixes—six small biscuits, six little pats of butter, six tarts, six dear little frosted cakes, six cookies, six bananas, and six pretty shoes that Willie had outgrown, but just right for Lyndon, and, last of all, three tiny bags holding six pennies, six nickels and six dimes.

"Why, mamma," said Nannie, "how do you s'pose she knew it was my birthday? I'm sure I didn't tell her."—Congregationalist.

THE STOLEN BUTTERNUTS.

A friend of mine in the country has three large butternut trees on his farm which bear every other year. In a good season he usually gets about two bushels from each tree.

Two years ago, after he had gathered them, and picked out all the bad ones, he had about six bushels. As was his custom, he put them on the attic floor to dry, for, as you know, butternuts are not good to eat until the outer skin is dried up.

He did not go near the attic from the time he put the nuts there until late in the winter when he wanted some to eat. Imagine his surprise, when he found that nearly half of them were gone! He questioned his wife about it, but she had not used any of them; in fact, she had not been to the attic since fall.

About a week later, however, my friend was out back of the house, and, happening to glance up, he saw a large red squirrel on the roof. He watched the squirrel and saw him enter a small hole in the finish under the eaves. In a few moments the squirrel came out with a butternut in his mouth.

My friend now believed that he knew who was taking his butternuts, so he decided to follow the squirrel and learn where they were hidden. This was not very difficult to do because the squirrel came to the ground, about two hundred yards from the house, and entered a hollow log. He reappeared in a short time and scampered off, doubtless for another nut.

While he was gone, my friend examined the log, and by cutting a few holes in it discovered that it was nearly full of butternuts. Doubtless this squirrel and perhaps the rest of his family, had been storing them up nearly all winter. They must have had other storehouses also, because all the butternuts that had been lost were not in that one log.

My friend left the butternuts where he had found them because he had enough even then for all his wants, and the squirrels had worked very hard for them. However, he did stop up the hole so that they could not steal the rest of them.—Leslie J. Weed, in Methodist Protestant.

A KOREAN GOOD SAMARITAN.

Helper Yi handed a man a leaflet. "What is this?" "It is a leaflet on Christianity." "Oh, thank you, thank you." His effusiveness surprised Yi, but the man went on to say: "I never meet a Christian but I want to thank him again and again. I was coming home drunk from Chungju market place and fell into a ditch full of water. My clothes became soaked and it was freezing weather and, worse yet, I could not climb out. I would have perished had not a Christian found me and taken me to his house. He gave me a bowl of hot soup, dried my clothes, let me sleep there that night and sent me home in the morning with some good advice."

On inquiry it was found that it was Kim, a servant of Dr. Cook, who had acted the Good Samaritan in this case. Ten years ago he enjoyed drinking and gambling more than anything else, but the grace of God came into Kim's heart and life, and has been bearing fruit, as this incident shows.—Selected.

"Now, then, what should a polite little boy say to a lady who has given him a penny for carrying her parcels?"

"I am too polite to say it, madam."—Table Talk (Melbourne).

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE NEW ORLEANS DISTRICT MISSIONARY INSTITUTE.

An interesting feature of the New Orleans District Missionary Institute, held in the First Methodist Church, this city, on Friday night of last week, was the awarding of a prize of ten dollars offered by Dr. R. H. Harper, the presiding elder, for the largest attendance on a percentage basis, and a second prize of five dollars, offered by Rev. J. L. Williams, for the second largest attendance. The first prize was won by the Felicity Methodist Church, with a percentage of 20 per cent, and the second prize was won by Second Church, with a percentage of 14 per cent. Rev. R. L. Armstrong is pastor of Felicity, and Rev. A. M. Serex, pastor of Second Church. The meeting was thoroughly representative of the New Orleans District, and the interest was such as to insure a fine showing from this district in the special missionary campaign.

THE NEW ORLEANS COUNCIL OF RELIGIOUS EDUCATION.

Every great city has many agencies for promoting the interest of the kingdom of God. One of these in New Orleans is the New Orleans Council of Religious Eductalon, made up of representatives of practically all the Protestant churches who are interested as individuals in the promotion of the religious life of the city and who believe that co-operative effort can accomplish much good.

Under the direction of Miss Freda Bose, executive secretary, the Council promotes teacher-training work, young people's conferences, and other activities that do not conflict with strictly denominational programs. The singing of Christmas carols by a group of several hundred young people throughout the city on Christmas Eve is annually sponsored by the Council.

A solicitation of funds for carrying on this work will soon be made in New Orleans, and we trust that those who are approached by the solicitors will give a sympathetic hearing to their appeal. Some of the most prominent business and professional men of the city are interested in this work, and they give their time and money freely to it. They deserve the help of other like-minded in developing the religious life of the community.

PERSONAL AND OTHER NOTES.

There are bright prospects for the work at Long Beach, Miss., where Rev. George H. Jones is pastor.

The new chief of police of Greenville, Miss., is Judge Douglas E. Beams, a member of the Big Brothers class of the Methodist Sunday school.

The address of Dr. Mark Terrell, general evangelist, is Box 1058, Houston, Tex. Dr. Terrell will make Houston his headquarters for the remainder of the winter.

Rev. H. P. Lewis received a royal welcome to Ripley, Miss., where he found a well organized church. The work is going forward under favorable conditions. The officials have increased the salary $400.

"Missions and Sunday School Extension" is the name of the monthly bulletin being issued by the Louisiana Sunday School Board. The Board is offering a prize of $2.50 for a better name, the contest to close on March 1.

One of the pastors, in welcoming Rev. L. W. Cain as presiding elder of the Baton Rouge District, said: "We will have dumplings for you when you come." Chicken and dumplings—who wouldn't want to be a presiding elder?

Dr. George S. Sexton, president of Centenary College, preached at the First Methodist Church, Shreveport, La., on Sunday morning, Jan. 8. Dr. Sexton was formerly pastor of that church, and he is always heard gladly by its congregation.

Rev. B. C. Taylor, pastor of the Louisiana Avenue Methodist Church, this city, who has been in Touro Infirmary for some time for treatment, was able to return to his home this week. He is sitting up a few hours a day and is hoping soon to be entirely restored to health.

The beautiful two-story brick church at Greenwood, La., was destroyed by fire on Sunday morning, Jan. 8. There was no insurance. The fire is supposed to have originated in a defective flue. Rev. W. E. Akin is the pastor. Steps are being taken to rebuild as soon as possible.

Among those who called at the Advocate office on Friday of last week were the following: Dr. W. W. Holmes, presiding elder of the Shreveport District; Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District; Rev. E. C. Gunn, presiding elder of the Monroe District; Dr. N. E. Joyner, Conference Secretary of Education.

Rev. John C. Chambers, Mississippi Conference Sunday School Superintendent, requests us to call attention to the fact that the place of meeting of the Newton District Institute has been changed from Decatur to Lake, due to the fact that the public school building at Decatur was burned and the church is being used for school purposes.

Bishop Candler met the presiding elders of the Louisiana Conference in New Orleans on Friday of last week. On account of the illness of Mrs. Candler, he did not remain for the missionary meeting Friday night, as he had expected to do. Rev. and Mrs. J. G. Snelling entertained the Bishop and presiding elders at lunch on Friday.

The sixth annual State dinner given by the Louisiana State Young Men's Christian Association will be held at the Roosevelt Hotel, this city, on Thursday evening, Jan. 19. Mr. B. B. Taylor, of Baton Rouge, State president, will preside, and Dr. A. B. Dinwiddie, president of Tulane University, will act as toastmater. Mr. F. W. Ramsey, of Cleveland, Ohio, will be the guest of honor and speaker.

Rev. R. S. Walton, our pastor at Sulphur, La., writes: "We reached Sulphur after Conference, about the middle of December, and received a very cordial welcome. This is a large field. The outstanding feature of the charge is that it has two churches that the pastor serves on week days. The two churches are at Edgerly and Starks; both are towns of several hundred people. We are expecting a great year."

We learn from the Clarksdale Daily Register of Jan. 12 that the First Methodist Church at Clarksdale, Miss., has recently bought the Oscar Johnston home, on Clark Place, as a parsonage. This is one of the most beautiful homes in that city of fine homes, with every convenience and comfort. The Clarksdale church is a great congregation—loyal and progressive. Twenty-eight members have been received since Conference. Dr. Henry Felgar Brooks is the happy and efficient pastor at Clarksdale.

A booklet, "The Fellowship of Prayer," has been issued by the Commission on Evangelism and Life Service of the Federal Council for use during the Lenten season—Feb. 22 to April 8. Dr. Charles L. Goodell is the executive secretary of the Commission. The booklet contains a Bible reading, a text, a meditation, and a prayer for each day. Any pastor who desires a copy will receive one free upon application to the Commission, 105 East Twenty-second Street, New York City. The booklet will be found very helpful in personal devotions and for prayer meeting use.

Dr. O. F. Sensabaugh, of the Central Texas Conference, was recently appointed by Bishop John M. Moore as Commissioner of the School of Theology of Southern Methodist University. Dr. Sensabaugh has moved his residence to Dallas and is rapidly developing his plans. He will work under a special committee appointed by the Board of Trustees composed of Bishop Moore, Dr. James Kilgore, and President Charles C. Selecman. This year he will undertake to raise scholarships for theological students, asking each presiding elder's district in the territory assigned to Southern Methodist University to support, or endow, one or more scholarships at a minimum of $200 per year.

The following good news comes from Rev. C. C. Evans, McComb, Miss.: "It gives me very great delight to be able to say that I am very much improved in health, and feel that it is a matter of only a short time now till I shall be fully at myself. The work at Centenary, McComb, is moving along nicely. Brother W. T. Griffin, in his splendid way, has proved himself to be a good pastor and a most acceptable preacher. Griffin is not only a fine man, but a strong preacher. My people are loud in their praise of him. During my illness the good people of Centenary have been all to us that any congregation could have been. Surely our lines have fallen in a goodly place. They are loyal, faithful, and true to every call of the church which they love so dearly. The outlook for a successful year is indeed encouraging."

NEWTON DISTRICT MISSIONARY INSTITUTE.

On last Friday, Jan. 6, the Methodist Missionary Institute of Newton District convened in the local church, and notwithstanding the unusually cold weather a representative crowd assembled from every charge in the district.

The session was called to order by Presiding Elder H. A. Gatlin, at 10 o'clock, who called on Rev. B. L. Sutherland for the devotional. The presiding elder in a few remarks explained the purpose of the meeting and introduced W. D. Hawkins, Missionary Secretary of the Mississippi Conference.

Mr. Hawkins, in a plain, practical way, explained the plan and purpose of the General Board of Missions. First, he said, "i desire to inform you that the Board is out of debt." He explained that the

Board had planned according to our pledges in the Centenary, and because many fell short of what they promised it found itself one and one-half million dollars in debt. However, he said, by wise planning and cessation of expansion, and holding up on some of their plans they had gotten on a sound financial basis.

The askings now are to keep the work going and keep them out of debt. He said this could be done by informing the people, by prayer, by inspiring them to invest for the advancement of the kingdom.

At 11 o'clock Bishop Darlington, who is in charge of the missionary work of the church in Europe, brought the message of the hour. The Bishop brought a message right out of his own experience on the mission fields himself, relating many interesting and touching stories of incidents that have come under his observation. He said that the church that ceases to preach and pray for missions will die spiritually.

The Bishop brought a wonderful message in the interest of the great cause he represents as only a man of his great personality can bring.

At the noon hour the good ladies of Newton served a sumptuous luncheon in the basement of the church, where all the guests were invited to partake of the good things they had prepared for the physical man.

In the afternoon the committee appointed to apportion the part of the Missionary Special for the Newton District was heard. Report was adopted. Mr. Hawkins spoke of the program intended to be carried on in each church; the first thing, he said, in the plan is to acquaint the people with the plans and purposes of the mission board.

Another talk by Bishop Darlington and some remarks by different laymen and pastors brought the meeting to a close.—Newton Record.

LAKE CHARLES DISTRICT MISSIONARY INSTITUTE.

The missionary institute of the Lake Charles District was held Jan. 12 at the First Methodist Church, Lake Charles, La. The attendance was good. Nearly every pastoral charge had from one to sixteen delegates present. Sulphur and Vinton led the district in attendance.

The principal addresses were made by Rev. W. L. Doss, Jr., presiding elder of the district; Dr. R. H. Wynn, pastor of First Methodist Church, Lake Charles, and Rev. J. G. Snelling, Missionary Secretary of the Louisiana Conference.

Brother Doss in his address emphasized the fact that the church was called to comfort the broken-hearted and distressed, and that there was much evidence to-day among the unsaved of the world of distress and despair.

He urged every pastor and layman present to put on an intensive missionary program of cultivation looking forward to a collection for missions. He insisted on persistency in preaching missions, even though it may seemingly fall on dull ears or unreceptive hearts.

Among the salient points emphasized in Dr. Wynn's address were (a) The Bible is a missionary book—all of it—not merely the New Testament but the Old Testament as well; (b) Christ was the world's first great missionary—sent of the Father, unto a dying, wicked world; (c) The Acts of the Apostles is largely a record of the early church's missionary achievements; (d) The church of to-day must have a missionary program to conform to the spirit of the Bible and the work of Christ and of the early church.

Rev. J. G. Snelling spoke of the enthusiasm that prevailed in the seven different missionary institutes that he had already held. He stated that the offering last year, taken during the special effort campaign, had amounted to about $800,000 and that he believed that it would reach the million-dollar mark this year.

The collection, as last year, will be a free-will offering, and the quota is 60 cents per member. Any pastor can know his quota by multiplying the number of members reported last Coference by sixty.

Several hundred copies of the book, "New Tasks for New Times," were ordered by the preachers present. These books will be used in mission study classes, at prayer meetings, and in various ways to inform the people of our missionary program.

Be it said to the credit of the good people of Lake Charles that all who attended from out of town were delighted with the cordiality and hospitality received from them. The brotherly spirit of these good people and the courage manifested in their new building enterprise were in themselves a source of missionary inspiration to us.

R. S. WALTON.

MISSIONARY MEETING IN NEW ORLEANS.

Friday, the thirteenth of last week, proved to be a great day for the New Orleans District. No ill luck attended us. Approximately two hundred and fifty leaders of the several churches of the district gathered in the evening at First Methodist Church for our missionary institute. Only two of the pastors of the district were absent, and one of those was detained to minister in the home of the bereaved. In proportion to church membership, Felicity Church had the largest number of representatives present, and Second Church had the next largest number of representatives present. First Church had the largest actual number present.

Rev. J. G. Snelling, Rev. R. H. Harper, Rev. J. B. Peters, and Rev. H. T. Carley delivered addresses, after which our Conference Secretary of Missions, Rev. J. G. Snelling, explained the special maintenance campaign to the pastors and attended to such details as were necessary in preparing them for the work in their several churches.

It was a pleasure to have present with us on this occasion the presiding elders of the Conference, who had been called to the city for a meeting with Bishop Candler on the afternoon of Friday.

The missionary meeting on Friday evening, so far as the leaders of the churches present and the quality of the work done, were concerned, was a real institute, and, so far as numbers and fine spirit were concerned, was a mass meeting, and we are confident that it marked a fine beginning for the special maintenance campaign in the New Orleans District.

R. H. HARPER, Presiding Elder.

CORINTH DISTRICT MISSIONARY INSTITUTE.

There were fifteen pastors, two superannuates, and about seventy lay members of the church in attendance on the District Institute held at Corinth, First Church, Jan. 12. Rev. E. G. Mohler led the devotional exercise, and Dr. J. L. Jerdine gave a thoroughly interesting address, replete with stirring information about present conditions in the Orient and the call of the hour to the Christian church. Till the noon hour he was kept busy answering many questions his address provoked. In the afternoon, Rev. R. G. Moore, our Conference Missionary Secretary, laid before the institute the plans of the General Board of Missions for carrying out the cultural program and making the free-will offering.

The attendance was beyond the expectation of our presiding elder, E. H. Cunningham, and our pastor-host, A. T. McIlwain, and the interest throughout was at the high water mark.

We fully expect Corinth District to make the best showing yet in its interest and support of the great missionary program of our beloved church.

H. P. LEWIS, Secretary.

THE SUNFLOWER MINISTERS' MEET.

Dear Dr. Carley: The Sunflower Ministerial Association met Tuesday, Jan. 10, in Belzoni, Miss., with Rev. J. V. Bennett, pastor-host. We that had not visited Belzoni recently were surprised to find such a beautiful new church as the Belzoni Methodist church. It stands in the forefront of the most beautiful churches in the North Mississippi Conference. The brethren that are accustomed to big churches say that it is a most usable church. It is an inspiration to the good pastor and the source of worthy church pride to the Methodist people of Belzoni. Pastor Bennett and his people have wrought well in building this great church.

Rev. E. R. Smoot preached at the beginning of the meeting from a lesson he read from the third chapter of Genesis. Brother Smoot brought out in his sermon that knowledge and all other human helps are insufficient to restore fallen men to right relations with God. He very clearly set forth that our crucified Savior is the only hope for sinners.

After the sermon, the ladies of the church served a good dinner to their visitors. Prof. Brooks, superintendent of the Belzoni city schools, was toastmaster for the occasion. His remarks during the dinner hour were punctuated with healthy humor that delighted the visitors and added to the good fellowship of the occasion. Several after-dinner speeches were made, and at the close of the speech-making President Storment introduced Rev. J. A. George, of Moorhead, who, in eloquent and appropriate words on behalf of the Association, thanked the ladies and the pastor of the Belzoni Methodist church for their splendid entertainment.

During the afternoon session of the Association several topics were discussed. One was, "Our New Year's Resolutions and How to Keep Them." Rev. W. W. Mitchell led in the discussion. Brother Mitchell stated that he had resolved to live closer to God this year than ever before and to do, under the leadership of the Holy Spirit, the work for which he felt that he was called in the ministry to do. He sounded the keynote for the occasion. Brother Suydam led in the discussion of "How to Cement This District Into a Stronger Brotherhood and How to Project This Spirit Throughout Our Conference." He stated that if we knew each other better, we would love each other more; and that we ought to cultivate each other by visiting and working with each other. Brother Suydam's speech brought both tears and amens. Brother McKeithen presented the financial plan used by his church. It is a good one. Among other things, he has a placard placed before each Sunday school class on which is a statment telling just what the collection for the day is to go for. In this way he acquaints his whole church with the financial program of the same. Brothers A. Y. Brown, J. C. Wasson and others made telling speeches.

We were pleased to have with us Rev. I. H. Sells and Rev. J. L. Carter, of the Mississippi Conference, and Rev. J. H. Hooks, pastor of the Baptist church at Moorhead, Miss. These brethren added much to the occasion by their presence and counsel.

The Association adjourned to meet in the Drew church, with Brother McKeithen pastor-host, on the second Tuesday in February.

JAS. T. McCAFFERTY, Secretary.

NOTICE.

Dear Brother Carley: Please allow me to say through the columns of the Advocate that I am ready for revival work and would be glad to help any brother who can use me. I feel like I could preach as much as I ever could, and I want to do it. So, my dear brethren, if I can be of service to you in your meetings this year, remember I am ready. Address me at Pelahatchie, Miss.

Your brother in Christ.

J. H. FOREMAN.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the night of Dec. 9, 1927, in a collision of two cars, EDNA E. HOYT was instantly killed near Cheneyville, La. There were several young people in a car returning from a Hi-Y party at the school house; only one other, Billy Jordan, who sustained a broken collarbone and other bruises, being injured. Edna was born at Wilda, La., May 2, 1908; she leaves two brothers, Clyde and Abbie; one sister, Lottie May; with parents, Mr. and Mrs. Dave Hoyt, to "carry on" a little while longer. One brother, Wilburn J., preceded her to the heavenly home Dec. 9, 1913.

Edna's life was one filled with Christian ideals and deeds. The testimony of parents, teachers and friends is that she was ever courteous, obedient and thoughtful of others, always seeking to find her duty and ever trusting in her Saviour for strength to perform same. She was ever on the alert lest some action or deed of hers would wound another's feelings. She was a faithful, devout member of the Epworth League of the Lecompte church, being president when she was called to join the Church Celestial.

Edna was a sweet Christian girl. From childhood until the full bloom of youth, her path had been guided by God-given Christian parents, to whom her lovable disposition eagerly responded. We in our humanity feel that the community has sustained a great loss, but know that she has been spared any further pain and sorrow, and is enjoying the heavenly mansion that her Saviour had prepared for her. The flower that was nurtured here will find more comely surroundings in heaven.

"O, not in cruelty, not in wrath,
The Reaper came that day,
'Twas an angel visited the green earth,
And took the flower away."

A FRIEND.

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F. W. NEY, of Lake Arthur, La., passed to his eternal reward on Tuesday, at 6:30 a. m., at the sanitarium in Lake Charles, after being found on the roadside the previous Friday evening in an unconscious condition with a fractured skull, having evidently been run down by a car. He was 70 years old on Jan. 1. He was converted and joined the German church in early life. He moved to Louisiana from Illinois in 1890. He and his family were members of the Methodist church at Lake Arthur. He was devoted to the church and a firm believer in the Bible. He leaves four sons and two daughters, also eight brothers and sisters, to mourn his untimely going; but our loss is his gain, for we are assured he has gone to join his companion, who preceded him over five years ago (Nov. 18, 1922), and other loved ones, and most of all, his Saviour. His remains were laid away in the Lake Arthur cemetery, Rev. R. P. Howell, of Lake Charles, a former pastor, officiating, assisted by Dr. R. H. Wynn, pastor of Broad Street Methodist Church, and Rev. T. F. King, pastor of Lake Arthur Methodist church.

A SON.

IN MEMORY OF PROFESSOR JOHN EVANS.

The Methodist church in Alexandria lost one of its best members; and Rapides Parish one of its best citizens Jan. 9, 1928, in the death of Professor John Evans. He was born in Cardiganshire, Wales, Dec. 3, 1853, and was 74 years old at the time of his death. Educated in the College of Aberyswyth, the town of his birth, he taught school in that vicinity for a while after his graduation, but in a short time he went to London and became first a desk and afterwards a station agent in the employment of the Great Western Railroad in England. He was happily married, in the year 1882, to Miss Amelia Harris, who survives him. Coming to Louisiana in 1884, he had employment in the Cotton States Exposition in New Orleans, and after the exposition closed, lived for a short while near Washington, St. Landry Parish, and then for about five years at Chicot, where for a time he taught school. Thence he moved to the neighborhood of Glenmora, where he established the Evans Commercial School, which he conducted with ability and success for about fifteen years. During this period he became an expert timber estimator, and in 1892 went in that capacity into the employment of the Crowell and Spencer lumber interests, with which he was closely connected until his death. He was a member of the Methodist church in Wales from early childhood, and after coming to Rapides Parish connected himself with the Methodist Episcopal Church, South, of which he was a loyal, consistent and valued member during the remainder of his life. While he was a brother to all men, he did not join any of the fraternal organizations, but becoming interested in the Boy Scout movement, he presented the Attakapas Council of Boy Scouts with a beautiful camping site—"Camp John Evans," near Long Leaf, in this parish. No children blessed his marriage, but he and his noble wife were father and mother to many orphans. Several children were reared by them—among them Mrs. Nellie Houghton, now of Jackson, Michigan, who is pleasantly remembered by many friends here. The life of Professor Evans can be condensed into the words uttered by so many when his death became known: "He was a good man." As husband, and father to the orphans whom he reared, he was kind and affectionate. His relations with his family were beautiful. As a friend he was considerate, faithful and loyal. As a teacher of youth he left an impress for good on the characters of many. As an employee he was diligent, able and efficient. Probably many millions of dollars were spent on his timber estimates, and his capacity and integrity were never questioned. As a citizen he was exemplary in every way. He was genial and kind, though unostentatious and undemonstrative. His dry wit and kindly humor enlivened many a tedious hour in the office and in the woods. He was brave and true, but he bore malice against none, and he had no enemies. He was laid to rest this afternoon under the ministrations of his church, conducted by the Rev. C. C. Wier, a friend of many years, and his pastor, the Rev. Cleanth Brooks. Many, very many, have been benefited by knowing him, and his memory will be preserved as that of one of nature's noblemen. He will be missed by family and friends. His place cannot be filled in church or business circles. The sympathy of a multitude of friends goes out in unstinted measure to his companion of so many happy married years and to his distant relatives across the sea.

H. H. WHITE.

Alexandria, La.

RESOLUTIONS.

The Woman's Missionary Society of Hermanville, Miss., passed the following resolutions of sorrow over the death of MRS. JENNIE B. CLEVELAND:

Whereas, our Heavenly Father in his infinite wisdom has taken from us our beloved and honored member, Mrs. Jennie B. Cleveland, who died at the home of her sister, Miss Elizabeth Burke, in Sherman, Tex., Jan. 3, 1928;

Whereas, Mrs. Cleveland was one of our most loyal and earnest workers, faithful to her duty in all lines of church work, all these virtues will remain with us in happy memories of our dear friend;

Whereas, the Hermanville Methodist church as well as the Woman's Missionary Society has lost a true and faithful member and a loyal worker in the Master's vineyard;

Be it resolved, That the members of this Society endeavor to follow the example set by her in loyalty and faithfulness.

Be is resolved further, That we tender our deepest sympathy to the bereaved sons, mother and sisters, commending them to the merciful care of an All-Wise Father.

Be it resolved lastly, That these resolutions be spread upon the minutes of this Society, a copy be sent to the family, the Port Gibson Reveille, and the Christian Advocate.

CARTER N. BEDFORD.

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"THE PEOPLE'S BISHOP."

Unquestionably Bishop Darlington is a bishop of the people—every class of people, especially Abraham Lincoln's "common people," hear him gladly.

Just about the most unfavorable Sunday I have seen at Bay Springs, especially when it comes to mud, was Sunday, Jan. 8, when Bishop Darlington was with us and preached a magnificent and wonderful sermon and dedicated our beautiful church. In spite of the rain Saturday night and mud Sunday morning and a very untimely death in one of the foremost families of the community (the death occurring in Jackson Saturday night and the remains coming in on the train that is due just at the hour for morning service) we had a fine and appreciative congregation.

It was a great day for Bay Springs Methodism, and a day that will be remembered many, many moons to come. We were very much disappointed that my immediate predecessor, Rev. P. H. Grice, was unabe to he with us because of a funeral. He was the central figure in building the church. Feeling just fine.

J. A. WELLS.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"In the way that he shall choose
He will teach us;
Not a lesson we shall lose,
All shall reach us.
All the lessons he shall send
Are the sweetest,
And his training, in the end,
Is completest."

—Havergal.

A LETTER FROM MISS ORA HOOPER.

In September I launched out in the big ship "Rural Work," and have been sailing ever since.

The voyage was not easy. There were many difficulties to overcome. The Scarritt motto has been much before me, "Expect great things from God; attempt great things for God."

The work has been most enjoyable, even though it has been hard. A true missionary does not look for an easy task; he knows that with God all things are possible.

Strengthening weak auxiliaries, encouraging faint-hearted leaders, organizing new societies, helping Sunday schools and Epworth Leagues, teaching mission and Bible study classes, giving talks on missionary topics, sponsoring recreational programs and visiting in the homes to help in the development of Christian character, are all parts of the rural missionary's life.

ORA HOOPER,
Rural Worker in Baton Rouge District.
Corbin, La.

WOMAN'S MISSIONARY SOCIETY AT MOUNT OLIVE, MISS., HOLDS SOCIAL MEETING.

A most enjoyable social meeting of the Woman's Missionary Society of the Methodist church of Mount Olive was recently held in the men's Bible class room. The room was prettily decorated in Christmas decorations, which assured the ladies that time had been spent in planning for their coming together. Thirty-eight ladies were present at this meeting.

For the past several months a "Mission Study Contest" has been carried on by the members of the Society, while the mission book, "Our Templed Hills," was carefully studied. The members were divided into two sides, the side making the highest mark in attendance to be entertained by the "losing side."

At this social meeting the "losing side" entertained the other members in a most delightful way. A playlet, "How to Run a Woman's Missionary Society," was given and enjoyed. Then several entertaining contest games were engaged in.

The hostesses served a delicious salad course, with hot tea and cake, and after social conversation the meeting adjourned, each member assuring the "losing side" of a most delightful afternoon.

The Society will next study the mission book, "A Straight Way Toward To-Morrow." The ladies are very enthusiastic over the study of this book, and feel that it will be a source of much information and help in their work. The book will be taught by Mrs. J. L. Carter, Superintendent of Mission Study.

During the past year our work has been enlarged, the membership has been increased, and missionary activity has been stimulated in our Society. We have hopes for greater work in the future and for more faithful service in the coming year.

SARAH LOU RAWLS.

"THEY HAD BEEN WITH JESUS."

The text is not merely the prosaic statement of a simple fact, it is the profound explanation of an amazing fact. Two "unlearned and ignorant men" stood confronting and confounding the wisdom of Israel. That was the fact. The priests, the lawyers, the wise men of the nation who composed the famous Sanhedrin at Jerusalem were amazed at the courage and confidence, the poise and the power of Peter and John, "unlearned and ignorant men." Not "ignorant" in the ordinary sense, for men who could preach the Pentecostal sermon and write the fourth Gospel were certainly not ignorant, but they were unlicensed by the Temple authorities, unordained by the priests, and unadmitted to the bar by the lawyers. They were quite evidently not of the schools. They had not the technique of the scholar. It was not their legal acumen, their knowledge of the fine points of the law, their skill in debate and defense that surprised the rulers, elders and scribes. It was something else, something different, and something which they found themselves called upon to explain, if only to themselves. Here was a fact that challenged them, and was to challenge the whole world, and for which they sought to account. They faced two men who amazed them, not so much by their wisdom as by their spirit, and the text tells us that they accounted for it by the fact that "they had been with Jesus." They detected in Peter and John the aroma of Christ-scented lives. Happy disciples to so carry with them the spirit of Jesus as to impress their very foes. They had fellowshiped with the "Rose of Sharon" so intimately that its perfume had permeated their lives, and the world recognized the source of their fragrance. They had been with Jesus so truly that they had inbreathed his spirit, and the world realized that they were Christ-scented men.

This is as the Lord himself proposed. Never does he send until he scents. The "Come unto me . . . and learn of me" always precedes the "Go . . . ye are my witnesses." We cannot perform until we have been perfumed. We should tarry for the fragrance, for the God whose we are and whom also we serve has said that it is "not by might nor by power, but by my Spirit" that, like Peter and John, we can impress and confound the wisdom and power of the world and accomplish that whereunto we have been commissioned.—Samuel J. Skevington, in Watchman-Examiner.

One-sixth of all the inhabitants of Poland are nominally members of the Greek Orthodox Church, a religious organization whose pomp and majesty in scenic effects has never been excelled. At least 70 per cent of the Poles are Roman Catholics and 50 per cent of these are fanatically attached to that faith.

Can be had in
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Roche's Embrocation is considered by thousands of mothers the quickest relief known. Just rub it on the child's chest. It breaks the congestion and loosens the phlegm that chokes—relief follows. Equally effective for croup and chest colds.

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Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.
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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

My "week-end trip" included a visit into the Ruston and Shreveport Districts. Sunday morning, Jan. 8, in company with Mr. A. K. McLellan, Extension Secretary, we left Alexandria by auto for Bienville. We reached there in time to visit the Sunday school. This was our first visit to this historic town in Bienville Parish since we have been in the Sunday school work. Sunday afternoon we attended a Missionary group meeting at Dubach, which was presided over by Brother Kleinschmidt. Dr. Drake, of Ruston, gave a great address on "Missions."

• • •

Monday morning we attended a Missionary Institute at Shreveport, with attendance and interest at this meeting fine. We had several individual conferences while in Shreveport with Sunday school leaders of that district, including the presiding elder, Brother W. W. Holmes; District Superintendent, Mr. R. M. Nelson; Superintendent Parent-Teacher Work, Mrs. R. E. Smith. The Sunday school leaders of the district arranged a banquet for the pastors and superintendents at the Y. W. C. A. Friday, Jan. 20.

• • •

Thursday, Jan. 5, we attended the Missionary Institute at Monroe. The attendance was 100 per cent. The weather was ideal and all other features came up to the weather standard, especially the nice luncheon we had, given by the ladies of the church.

• • •

Mrs. Cora Trawick Court, assistant in Home and Parent-Teacher Work, of Nashville, writes: "On my calendar the date, Tuesday, Wednesday, Thursday, April 10, 11, 12, 1928, is marked 'Conference-wide meeting at Alexandria, La.' It is a great pleasure to me to look at this date and think that I am definitely looking forward to being with you then."

• • •

Mr. A. L. Dietrich, business manager and treasurer of the General Board, writes: "Once a year it is my pleasant duty to send to the Conference Superintendent check covering one-half the amount received during the year on annual dues from Wesley classes. (This check does not include the first fees paid by new classes.) I am enclosing check covering the amount to the credit of your Conference as reported to me by the departments concerned for the calendar year, 1927. Of course, you understand this is to be used for the promotion of Wesley class work in your Conference."

• • •

The last Wesley Bible class to send in a report was the Philathea class of Monroe, La. Mrs. J. B. Pollard is the teacher; Miss Pauline Clark, the president, and Miss Lottie McReynolds, the secretary. This is a woman's class, having fourteen members.

• • •

The date and place with tentative faculty of our first Standard Training School of 1928 has been settled to be March 18, at Opelousas, with the following courses: "Bible," Dr. A. S. Lutz; "Pupil Study," Mrs. R. E. Smith; "Primary Organization," Mrs. W. W. Holmes; "Small Sunday Schools," Rev. A. K. McLellan.

• • •

A set-up meeting by the Oakdale-Elizabeth Standard Training School has been announced for the fifth Sunday in this month, Jan. 29, at 3 p. m., at Oakdale.

• • •

Among the recent visitors at our office have been Rev. L. C. Wilson, pastor at Boyce, who has been well received at Boyce and is highly pleased with his new congregation; and Rev. H. B. Hines, who is pastor at Elizabeth. Brother Hines called in the interest of training work in his Sunday school.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

It is hoped that many Sunday schools have already had classes in Exangelism and that many others are planning to do this much needed work. If the plan of evangelism of the Sunday School Board is carried out, the church will be in better condition to face the call to go-forward issued by the bishops of the church. It seems that our Sunday school forces ought to lead in this great work. This indicates the more necessity for the class on Evangelism.

Mr. Hull has just closed a most successful Cokesbury School with Brother Cox at Kreole. In spite of the awful weather, a large class completed the work. Kreole is going to the front in Leadership Training under the leadership of Brother Cox. We trust his work will bear a fruitage that will make glad the heart of God.

A class at Escatawpa, with Brother Broadus, closed last week. Brother Hull wrote that there was much interest manifested. We hope that this will mean a great forward movement for this charge.

We are hoping that every circuit in our Conference will have a Cokesbury School. Let us have your requests that we may serve you. Several have already made plans for this work. It is the smallest and weakest churches and Sunday schools we wish to serve with this work.

A program for the district institute is being sent each pastor and superintendent. If for any reason you did not get one, won't you please let us know? We are hoping and praying that these meetings will be helpful and profitable to all the workers. If there is any special work you wish discussed at these meetings, please drop us a card.

Pray for the work and the workers.

JOHN C. CHAMBERS,
Conference Superintendent.

MEETING OF MISSISSIPPI CONFERENCE ELEMENTARY COUNCIL.

The Council met at Court Street Church, Hattiesburg, on Dec. 30, 1927. There were present: Rev. J. C. Chambers, Conference Superintendent of Sunday Schools; Rev. O. C. Hull, Dual-Extension Superintendent; Mrs. J. E. Oakey, Newton District Elementary Superintendent; Mrs. C. W. Sullivan, Hattiesburg District Elementary Superintendent; Mrs. W. T. Hegman, Vicksburg District Elementary Superintedent; Mrs. J. H. Green, Brookhaven District Elementary Superintendent; Miss Madge Stewart, of Meridian, chairman, and Miss Maggie May Jones, Conference Elementary Superintendent, and two Cokesbury teachers, Misses Martha Belle Marshal and Hattie Rae Lewis.

We were indeed fortunate in having with us Miss Mary Skinner, our General Elementary Superintendent, of Nashville, Tenn.

Miss Skinner opened the meeting by reading a few verses from the twenty-first chapter of Revelations and showing us the privilege of "beginning anew," after which we read together the hymn, "O Speak to Me," by Frances Havergal, and then Miss Skinner led in prayer.

Miss M. M. Jones then placed in our hands the Book of Instructions, a nicely gotten up book, with lists of officers, goals, duties, aims, list of pastors and Sunday school superintendents, and pamphlets of vital interest to us. Brother Chambers explained the books to us.

Miss Stewart took charge of the program at this time and discussed with us the value of the "Elementary Teacher," and showed us how to present it to our workers as a great help to them, no matter what particular "lessons" they were teaching. "The Elementary Teacher" has been enlarged and is a magazine of help to any elementary worker. The Council planned a program to be used during the Elementary session of our district Sunday school institutes, which will be of benefit to all who attend the Sunday school institutes in the different districts during January and February.

Council also planned a program for Elementary section of Conference-wide Sunday School Conference. At this meeting we hope to have Miss Marie Parham address us.

After reports of committees, the Council adjourned.

MRS. C. W. SULLIVAN,
Secretary.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

We need ten or fifteen teachers of intermediate boys and girls to take part in an important experiment in the use of lesson materials. It has been discovered that only about twenty per cent of the lesson material we use meets the life situation of these boys and girls. In other words, the lessons we have been giving have not helped them live the right life. We want to place ten different kinds of lesson materials in the hands of our best teachers and have them check up on the responses they receive from the pupils. We are to take these findings to the Grenada Training School the first week in June and study the reactions under the guidance of Dr. Norman E.

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Tennessee Lady Had So Little Strength She "Couldn't Get Around." Took Cardui With Benefit.

Gassaway, Tenn.—"I wasn't able to do any of my work, and it seemed like I had so little strength I just couldn't get around," says Mrs. Frank Murphy, who lives near here.

"My mother knew of the good Cardui could do, so she told me to take it. I sent and got a bottle, and seemed like all the time I grew stronger.

"I had been suffering with pains in my sides all the time, and Cardui helped this wonderfully. I needed a tonic for female trouble, and Cardui just fitted the need. I was awfully restless and could not sleep at night, but after taking two bottles of Cardui I could sleep 'like a top'. I got along all right, and I know it was due to Cardui. I can certainly recommend it to women suffering from women's troubles.

"My present health is just fine."

Thousands of women have written to tell how Cardui relieved them of pain and suffering, and helped them to improve in health and strength.

Cardui is perfectly harmless, being an extract of mild-acting herbs, and contains no dangerous drugs or harmful ingredients.

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DROPSY TREATED ONE WEEK FREE

Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Cellum Dropsy Remedy Company, Dept. 183, Atlanta, Ga.

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Any druggist will refund your money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, 75c; or in tin boxes, 60c. Just ask for

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Miller's Antiseptic Oil, Known as

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Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1.

Richardson. Write me as soon as you read this if you are willing to join in this study and help make a contribution to the well-being of a host of young people.

The Methodist Worker's Guide is being mailed to the Sunday school superintendents of the Conference—that is, to those whose post office address has been given correctly. If you do not receive a copy, write and give your address. This excellent Guide was prepared by Mr. L. F. Sensabaugh, Superintendent Department of School Administration, published by Lamar & Whitmore, and presented to the superintendents with their compliments. It is sincerely hoped that the superintendents will find this Guide of practical value to them in keeping track of the many things a superintendent is expected to do. If you find it of value, it will be good of you to say so.

Following the Worker's Guide will be a list of the charges that have contributed to missions during November and December, another sheet containing the goals we have set for the year 1928, and a bulletin showing what has been done by the Extension Secretaries. The goals we have adopted will challenge every worker in the Conference. The question is, what part will you undertake to do?

Our first Standard Training School for the year will be held at Columbus, Feb. 26-March 2, beginning Sunday at 3 p. m. and closing Friday at 9 p. m. The sessions of the school will be held every evening from 7 to 9 except Sunday. The courses to be offered are as follows: "The Sunday School," R. H. B. Gladney, instructor; "Pupil Study," Mrs. J. B. Randolph, instructor; "Worship," Miss Pauline Wynn, instructor; "Mark's Life of Christ," Rev. J. E. Stephens, instructor. For further information, write Rev. R. A. Tucker, chairman of Board of Managers, or Rev. J. B. Randolph, Educational Director, Columbus, Miss.

Our most important task for the present is to take notice of the literature on evangelism. Take it, study it, and teach the art of winning souls to the other workers. This is a call to prayer, to study, to work. Will you heed the call or shirk and let souls go down and out? Do your best to win the last boy and girl for Christ. To delay is dangerous.

TEN COMMANDMENTS FOR THE NEW YEAR.

By Philip L. Frick.

I. Thou shalt not take any grudges into the new year.

II. Thou shalt forget thy defeats and trustfully walk into the future with God.

III. Thou shalt not let the trivial things make thee neglect thy soul.

IV. Thou shalt not yield to evil.

V. Thou shalt not force God into a minor place in thy life.

VI. Thou shalt give generously of thy substance to God's cause.

VII. Thou shalt use thy influence to upbuild God's kingdom.

VIII. Thou shalt help thy neighbor into fellowship with Christ.

IX. Thou shalt give Christ the preeminence in all things.

X. Thou shalt live the new year in the light of eternity.—New York Christian Advocate.

"My People Perish For Lack of Knowledge"

The great causes of Christianity suffer not from the disloyalty or inability of Christian people, but only because these people do not know the facts. So the General Conference in launching a new missionary policy, declared

> **"The Missionary Committee shall, under the direction of the pastor, hold a school of missions annually in every Church."**

Last year 5,000 schools of missions were held and 80,000 mission study books were sold. This year the co-operation will be even greater.

The Study book for this year is "New Tasks for New Times," by Dr. J. W. Perry. It sells for only 25 cents a copy, and 100,000 volumes—the world's largest first edition—are ready. As many books as you need will be sent on consignment—those not sold to be returned—you incur no risk. The period is the month of February.

This is the heart of the Missionary Cultivation Movement. Every congregation in Methodism ought to conduct a school of missions. It will do more than anything else to quicken spirituality, create liberality, broaden the vision of the people, and awaken the missionary spirit.

And the missionary spirit is the sine qua non of a Christian Church.

Begin to-day to plan your school of missions. If you have not already done so, order your study books at your District Missionary Institute or direct from the Board of Missions, Doctors' Building, Nashville, Tenn. Sell as many as possible for 25 cents each, remit the money, and return all the unsold and unused books.

The Evangelistic Advance of Methodism at home and abroad will succeed in the degree that the people know the facts. Give them the facts—enlist one hundred per cent participation in an efficient school of missions—and let our Church take its rightful place in the World Crusade.

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LETTER FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: As I write you at this time, I am in the home of Mrs. Robert Jackson, of New Orleans, our Fourth Department Superintendent and Era agent. She seuds her kindest regards to her fellow-Leaguers and promises to see you during our institutes in February and March.

On Sunday, Jan. 8, we held our quarterly District Secretaries' meeting in Alexandria, and the meeting proved to be most profitable. Every district was represented except Minden District. We feel sure that some unforeseen occrence kept Mary Searles, their district secretary, from coming. Those secretaries who could not come were represented by some Leaguer from their district. Those present were: Alexandria District, W. R. Younger; Baton Rouge, Marguerite Ney; Lake Charles, Mefle Whitman; Monroe, W. M. Duff; New Orleans, Mrs. R. P. Jackson; Ruston, Gladys Dickenson; Shreveport, Anna Pharr Turner; your State president, Charles White; State secretary, Elizabeth Daniel; State treasurer, Harold Riggs; field secretary Elizabeth Langford. We also had with us a number of splendid Lake Charles District Leaguers, accompanied by our friend, Mr. Fred Weber.

The maln program of work undertaken was to plan all details for our Efficiency Institutes. Although we can hold only eight institutes, one in each district, we are hoping to reach a large number of our Epworth Leaguers. Unless the dates accepted are changed our program will run as follows: New Orleans City Union, Feb. 5-10; Baton Rouge, Feb. 12-17; Lake Charles, Feb. 19-24; Shreveport City Union, Feb. 26-March 2; Monroe, March 11-16; Ruston (at Homer), March 18-23; Minden, March 25-30; Alexandria, April 1-6. Begin now, Epworth Leaguers, to enlist the co-operation and attendance of every Leaguer. We consider our Efficiency Institutes one of the biggest undertakings on our year's calendar.

Last Sunday was Epworth Era Sunday. I am wondering how many of our Leagues reached their quota. Remember that the entire month of January is to be devoted to this project. Louisiana cannot fail in its quota of at least 345 subscribers. This necessitates personal solicitation on the part of the Era agent. A reward of merit, in the way of a certificate, will be sent to every chapter that reaches its quota.

This was the week in which your District Secretary should have received your quarterly report. If you failed to get it in, you also falled to carry the fifth point on your loving cup award. Last quarter Minden District led the list. Who will be first this quarter?

I would like to introduce to our Louisiana Leaguers our new district secretary from Monroe District, Mr. W. L. McDuff, of Chase. You who were at Assembly last summer learned to know this splendid young man. We are fortunate in securing his services in this great work.

Let me remind you again of our Efficiency Institutes and ask for your earnest endeavors and prayers that each institute may be a success in making our young people more efficient Epworth Leaguers.

Very sincerely your Field Secretary,
ELIZABETH LANGFORD.

LEAGUE BANQUET AT MINDffN, LA.

On Friday evening, Dec. 30, seventy-five Senior Leaguers and guests assembled in the Sunday school auditorium of the First Methodist church around festive banquet tables, which were beautifully decorated in evergreens, ferns, poinsettias and carnations. Rev. K. W. Dodson, presiding elder of the Ruston District, presided, and offered words of thanks. James Irving McCain, Tulane University student, son of Rev. Leon I. McCain, pastor of the local Methodist church, as toastmaster, introduced features of the entertainment program, which consisted of the welcome address, most ably giveu by the president of the Epworth League, Miss Mary Searles; vocal solos, duets and a piano solo, given by Misses Lillian Sexton, Clara Fowler and Jamie Garrison. Durlng the serving of the four-course menu, Mrs. Butler C. Tompkins favored the guests with cholce selections of music, skllllfully rendered. Impromptu talks were given by Mr. Dodson, presiding elder; Alton Hortman, Miss Aileen Hyslop, Mr. McCain, Misses Eris Monzingo, Maggie Hortman; Walter White, president of the Christian Endeavor; Jack Perriman, Paul Castie, president of the District League. Violin solos, beautifully rendered hy Mrs. B. W. Godfrey and Joseph Ropollo, were delightfully received and counted as real treats by their audience. Following was a reading by Miss Beulah Word, expression teacher in Carr-Bennett College, Sherman, Tex., who spent the holidays in Minden. As a fitting close for the first League banquet, a rising vote of thanks was given to the ladies who responded to the League spirit and made it possible to bring about so enjoyable an occasion.

The Epworth Leaguers of Alexandria District have been deeply saddened because of the passing from their mldst of Miss Edna Hoyt, of Lecompte, La., who met her death in an auto accident shortly before Christmas. Edna was president of the Senior League at Lecompte and was beloved by her friends and fellow-Leaguers because of her heautlful Christ-like character. We may truly say that to know her was to love her.

We extend to her bereaved and heartbroken family our deepest sympathy in their hour of sorrow, and pray that the God whom Edna so diligently served may be their comforter and friend.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Cabinet Members Attend Presidents' Meeting in Birmingham During Holidays.

Mississippi Conference Epworth Leagues were ably represented at the Presidents' meeting held in Birmingham during the holidays. Those attending were: W. D. Hawkins, president of the Epworth League Board; V. C. Clifford, of Gulfport, member of both the Conference Board and the General Board; J. H. Weems, of Hattiesburg, president of the Epworth League Conference; Miss Berta Nall, Hi League Superintendent, and Miss Lilybec Phillips, president Meridian City Union; Mrs. Weems and Harry as visitors. Mr. Weems writes that the Birmingham Leaguers did everything in their power for their comfort and pleasure during the meeting, and it was a great pleasure to meet old Epworth League friends and make new ones. All discussion groups were very helpful, and much help was received by talking with others who had already solved our problems.

Gulf Coast Epworth League Union Meets at Handsboro.

The quarterly meeting of the Gulf Coast Epworth League Union, whlch had been postponed until the college students were home, met at Handsboro on the night of Dec. 28. After an inspiring devotional program, a most interesting hour of social intercourse was enjoyed by the representatives of the five coast chapters which make up the organization. A play depicting a stockholders' meeting and stressing the desirability of education and right living was staged by the members of the Handsboro League, and proved an inspiration to the young people present. The regular routine busiess of the Union came next, at which it was decided to extend invitations to two neighhoring Leagues to participate in the activities of the Coast-wide organization. It was reported that money raised by the Union had been used to plant liveoaks at the Moore Community House at Biloxi. The Wesley Memorial Chapter won the banner given for the chapter having the best record.

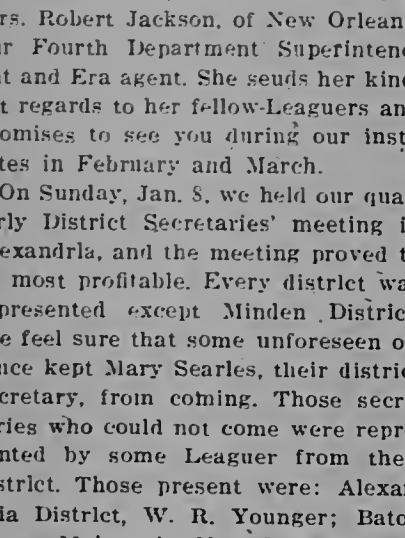
The social program was in the form of an automobile party. Those present were divided into four groups, and many interesting games were played before the refreshments were served.

The next meeting of this Union will be held in Gulfport in March.

Miss Louise Preston Receives Many Christmas Greetings from Mississippi Leaguers.

We have just received a letter from

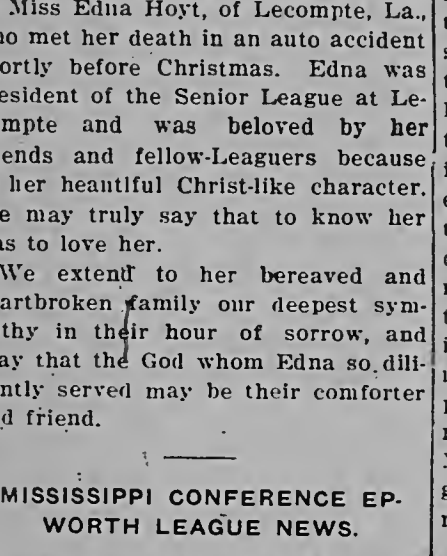
(Continued on Last Page.)



New Orleans, La.—"I had been suffering with feminine trouble for one year. I could not stand on my feet five minutes nor do any kind of work. I suffered with sick stomach, headache, backache and pains in both of my sides. I went to several doctors and the only thing they could see was an operation. I could not make up my mind to have it so my sister told me of Dr. Pierce's Favorite Prescription. I trled it and felt better with the first bottle, so I kept on taking it. I only weighed 89 pounds when I started and a year after I weighed 138 pounds. I don't know what it is to have a paln any more." —Mrs. Pauline Daniel, 3136 Constance St.

All dealers. Large bottles, liquid $1.35; Tablets $1.35 and 65c.

CHILDREN CRY FOR



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MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

FROM WHEELER, MISS.

My Dear Brother Carley: Just a word to let you and the brethren know that we are back on the job and entering our fifth year on the Wheeler Circuit, hoping and praying that it will be our best year in His service.

We are trying to complete our new church here, which we began last fall, and which is very much needed, as we cannot handle our Sunday school as we should in our present one-room building.

The people here have been very kind and considerate of the parsonage and our needs. They gave us a generous pounding, then a nice Christmas present in the way of a suit of clothes. Not only the members of the church, but others of the community entered into this—a fact we much appreciate.

I am planning to try to carry out the plans of the Advocate—wish I could send in 100 subscriptions.

May there be a tarrying at the throne of God by his people until we be endued with power from on high; then will the work of the church go forward on all lines and the name of God be exalted among his people.

Your brother,

W. C. McCOY.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Bayou Pierre, at Center Point, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Taylorsville at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30

J. R. JONES, P. E.

Jackson Dist.—First Round.

Satartia, at Mount Olivet, Jan. 21, 22, 11 a.m.
Benton, at Benton, Jan. 22, 3 p.m., 7 p.m.
Camden, at Camden, Jan. 28, 2:30 p.m.; Jan. 29, 11 a.m.
Vaughan, at Vaughan, Jan. 29, 7:30 p.m.; Jan. 30, 10 a.m.
Harrisville, at Harrisville, Feb. 5, 11 a.m., 1:30 p.m.
Florence, at Florence, Feb. 5, 7:15 p.m.; Feb. 6, 2 p.m.
Yazoo City, Feb. 12, 11 a.m., 3:45 p.m.
Yazoo ct., at Lintonia, Feb. 12, 2 p.m., 7 p.m.
Mendenhall, at D'Lo, Feb. 19, 11 a.m., 2 p.m.
Madison, at Pocahontas, Feb. 19, 7 p.m.; Feb. 20, 10 a.m.

J. L. DECELL, P. E.

Meridian Dist.—First Round.

Seventh Avenue, at Bonita, Jan. 22, a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Homewood, at Homewood, Jan. 21, 22.
Lake, at Lake, Sunday, Jan. 22, 3 p.m. and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Ralelgh, at Ralelgh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope. 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Bellefontaine, at Walthall, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 26.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—First Round.

Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,

L. P. WASSON, P. E.

WOMAN COULD NOT SLEEP

Her Mother-in-Law Knew A Remedy

Mrs. Belle Thompson was in a very weak and run-down condition for four years. She had great difficulty in getting to sleep at night and even then did not sleep soundly. She would wake up again and again. Besides this her appetite was poor. "My mother-in-law told me of Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Sanative Wash," she writes. "I took six bottles of the Vegetable Compound and I was not the same woman at all. I could sleep and would get up in the morning singing and feeling fine. I am the mother of three children and always after the babies came I had to take treatments, but I can truly say that this last time I have only used the Sanative Wash. It does me more good than the treatments. It keeps me on my feet to care for my children and I do most of my work. I feel it my duty to let you know how both of the medicines have helped me." —Mrs. Belle Thompson, R. 2, Rossville, Georgia.

Are you on the Sunlit Road to Better Health? If Lydia E. Pinkham's Vegetable Compound has helped others, why shouldn't it help you?

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Methodist Benevolent Association
J. H. SHUMAKER, Secretary
808 Broadway Nashville, Tenn.

Mother!

Child Gets Sick, Cross, Feverish if Constipated

Mother! Your child isn't naturally cross and peevish. See if tongue is coated; this is a sure sign the little stomach, liver and bowels need a cleansing at once.

When listless, pale, feverish, full of cold, breath bad, throat sore, doesn't eat, sleep or act naturally, has stomach-ache diarrhœa, remember, a gentle liver and bowel cleansing should always be the first treatment given.

Nothing equals "California Fig Syrup" for children's ills; give a teaspoonful, and in a few hours all the foul waste, sour bile and fermenting food which is clogged in the bowels passes out of the system, and you have a well and playful child again. All children love this harmless, delicious, "fruity laxative," and it never fails to effect a good "inside cleansing." Directions for babies, children of all ages and grown-ups are plainly on the bottle.

Keep it handy in your home. A little given today saves a sick child tomorrow, but get the genuine. Ask your druggist for a bottle of "California Fig Syrup," then see that it is made by "The California Fig Syrup Company."

FROM THE KURTHWOOD AND ALCO CHARGE.

Dear Dr. Carley: Our work is auspicious this year on this charge. Our people have received us most cordially, and we have already had many things to encourage us. We have had splendid congregations at each place. The prayer meetings and Sunday schools at each place are well attended, and we seem to have a good church spirit prevailing.

The Kurthwood people gave us a good pounding upon our arrival, and the Alco people came down a few days ago with another. All these things make us feel keenly our obligations unto God and His people, and we want to give our very best to the work and do all that we can for the ongoing of His kingdom this year. We are looking forward to Brother Lutz's coming (our P. E.) with a great deal of joy, as I have already told my folks that his messages and administrations are fitting and helpful. We are looking after the Advocate. We are praying and believing that we will have a great ingathering in the Louisiana Conference this year.

Blessings upon you,

L. E. CROOKS, P. C.,
Kurthwood and Alco Charge.

EPWORTH LEAGUE.

(Continued From Page 14.)

our own Louise Preston, of Tucson, Arizona, in which she tells of the many kind remembrances received from members of the Mississippi Conference, some known and some unknown to her. We quote from her letter: "Santa Claus was so good to me—and the greetings I received warmed my heart. Leaguers in Vicksburg made a big box of candy and sent it to me, and the Meridian Leaguers must have arranged to shower me with greetings. I had cards and letters from so many of them. The Hattiesburg Leaguers sent me a telegram through Mr. Weems. I was so proud to be remembered so sweetly."

TEN DAYS FOR DRUNKEN DRIVER.

If the law does not provide for adequate punishment for a man who drives an automobile when in a state of intoxication, the sooner it is amended in the interests of public safety the better. A few days ago a man in Toronto was convicted of being intoxicated while in charge of an automobile, and was sent to jail for ten days. Had this man been in charge of a locomotive engine with one of our railway systems, he would have been dismissed from the service without a moment's hesitation on the part of the authorities. The risk of keeping such a man in a position where he might endanger life and property would be regarded as too great for the exercise of any leniency. And yet a drunken man in charge of a high-power car, as he goes at reckless speed swaying from side to side on the highway may be even a greater peril to human life. What does such a man care for ten days' detention in a comfortable jail? His brief abstinence from drink will only increase his thirst, and one of his first acts will be to get back to his government-supplied beverage and to come once more under the power of drink. If his license to drive a car were suspended, at least for a time—some months or a year for the first offense, and permanently if it were repeated—there would be at least an apparent attempt at dealing seriously with the drink traffic and its victims. But ten days for being in charge of a car while intoxicated is simply playing with one of the most serious evils of our land.—The New Outlook.

"A better knowledge of Jesus Christ and of the English Bible." This is the motto of a Bible class in Nakatsu, Japan, whose membership includes teachers from six or eight government schools and several private schools. The motto was suggested by one of the students of the class. Practically all these men, although they have not accepted Christianity, attend the regular morning preaching services at the Nakatsu church.

There will yet doubtless be times of difficulty for Christian work in China, but that the work will go on and increase in spite of difficulties is the opinion of all who know the Chinese church.

HIGH BLOOD PRESSURE

May be easily, inexpensively overcome, without drugs. Gladly send particulars; just send address. Dr. N. A. Stokes, Mohawk, Florida.

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Write for Samples and Prices.

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Dept. R., Lowell, N. C.

Salts Fine for Aching Kidneys

When Back Hurts Flush Your Kidneys as You Clean Your Bowels

Most folks forget that the kidneys, like the bowels, sometimes get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean and the moment you feel an ache or pain in the kidney region begin drinking lots of water. Also get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is intended to flush clogged kidneys and help stimulate them to activity. It also helps neutralize the acids in the urine so they no longer irritate, thus helping to relieve bladder disorders.

Jad Salts is inexpensive; makes a delightful effervescent lithia water drink which everybody should take now and then to help keep their kidneys clean.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in trying to correct kidney trouble while it is only trouble.

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JANUARY 26, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THINKING THROUGH THE MISSIONARY TASK.

At this particular time, when the mind of the whole church is directed to a study of missions, and when all our people are being asked to make a free-will offering for the support of our missionary activities, it may be well to think through afresh the whole conception of Christianity as a missionary religion. In doing this, we call attention to the following fundamental ideas:

I. *The Missionary Objective.*

1. Extensively, the missionary objective is the giving of the whole gospel to the whole world. This objective has not yet been realized. It has been nearly two thousand years since Jesus told his followers to teach all nations the things they had learned of him. The church has been working at this task, with more or less interest, through all the centuries; but there are still great areas that have not heard the gospel and great masses of people that have not been evangelized. It does seem as if this task ought to have been completed within twenty centuries—but it has not been. Whatever the cause of the failure, we still have this objective before us and we cannot rest until it has been attained.

It may seem hardly necessary to lay emphasis upon the necessity of giving the *whole* gospel to the whole world as a part of the extensive objective of missionary endeavor; yet we must remember that there are those who are trying both to take away and to add to the gospel proclaimed by Jesus Christ. To give less to the whole world than Jesus proclaimed is to fall short of the goal; to insist upon adding to that gospel is to go beyond the terms of the great commission. The pure gospel is both self-attesting and self-propagating. The admixture of error hinders the process of development and expansion. It is the tragedy of the ages if we have not yet been able to discover what the real gospel of Jesus is.

2. Intensively, the missionary objective is the making of the whole world Christian. Assuming what we can prove, that the pure gospel of Jesus Christ represents the highest possible conception of right human actions, attitudes, and relations, and the highest possible conception of God as to his nature and his attitude toward mankind, the church cannot be satisfied until this gospel has become the ruling principle of men in all fields of activity. The missionary obbjective has not been attained until the whole world is Christian.

II. *The Missionary Motive.*

1. The missionary motive finds its inception first of all in the nature of God. God is love. Love is not a passive, but an active passion—the most active and the most powerful in the universe. By its very nature, it cannot be self-contained, nor can it remain unexpressed. By his very nature, therefore, God "yearns" for men; and every man whose heart has been touched by a spark of the divine life "yearns" for his fellow-man.

2. The missionary motive is based also upon the divine imperative. When Christ said, "Go ye into all the world and preach the gospel to every creature," he issued an authoritative command to all who profess allegiance to him. It is not a command to be taken lightly, half-heartedly obeyed, or wholly disregarded; it becomes, in effect, a test of the loyalty of the good soldier to his supreme commander.

3. The missionary motive springs also from what we call personal religious experience. If we could have a personal Christian experience without a knowledge of the nature of God, and if Christ had never given the great commission, still, with the glow of that experience in our hearts, we could not restrain ourselves from telling somebody else the good news and wanting somebody else to have the same joy. The real joy of the Christian is not in keeping his religion to himself, but in giving it to others.

4. The missionary motive is based upon still another consideration, different from those just mentioned, but powerful nevertheless—self-preservation. The world's civilization is being tested as never before. If what is good in this civilization is to be preserved and what is evil overthrown, some great dynamic must be set against the elements that destroy. Christianity is the only remedy proposed—even Oriental statesmen are saying that the world would do well to accept and practice the principles of Jesus in this crisis. Unless the great nations of the Orient are brought under the influence of Christianity, with its teachings of personal righteousness, national integrity, and international justice and good will, there is no telling what is ahead for the world. And the so-called Christian nations need to become actually Christian in order to avert the peril. As has been aptly said, it looks now as if it is to be Christ or chaos. This furnishes a powerful motive for missionary activity.

III. *The Missionary Spirit.*

1. The missionary spirit is, first of all, an invincible spirit. By this we mean that it is a spirit that will not give up or falter in the face of apparently insurmountable difficulties. This is not the time for fearful forebodings, and pitiful prophesyings of failure. The invincible missionary spirit will carry on in the face of failure after failure, will rally the forces of Christendom in the face of the most appalling danger, and will sound the battle cry again and again in clarion tones that will keep soldiers of the Cross valiantly pressing forward against the hosts of heathendom. The Lord Jesus Christ died—but he died heroically. His spirit was invincible.

2. Then, too, the missionary spirit is optimistic. It really believes that the gates of hell shall not prevail against the church. It prays with the understanding that prayer the Master taught his disciples, "Thy kingdom come." It knows the Lord will not mock the faith of his followers. It knows that "weeping may endure for a night, but joy cometh in the morning," and it confidently waits for the morning. It will hope on till death—and it will hope through death.

3. The missionary spirit is a sacrificial spirit. It is the spirit of him who came not to be ministered unto, but to minister and give his life a ransom for many. When the life of his child is at stake, the father does not coldly count the cost of saving that life; he gives his all—his life if need be—to the rescue. In the travail of his soul he is satisfied, for he has done what he could.

IV. *Missionary Methods.*

Missionary methods comprise all the means that Christ has commanded, that experience has proved to be useful, and that wisdom suggests as being helpful in the establishment, extension, and maintenance of the kingdom of God on earth. These methods may be evangelistic, educational, medical, industrial, social—any of them or all of them together—with all others that give promise of usefulness; and they are to be used wherever and whenever the situation calls for their employment. One of our own missionary secretaries has related the incident that recently came under his own observation, of the woman in China with seventeen long needles stuck into the quivering flesh of her face while the heathen doctor heated them redhot with lighted tapers as a cure for the disease with which she was afflicted; who could not approve the establishment of a hospital under Christian auspices that she and millions like her might be saved the torture of such crude treatment? And who can measure the value of such a hospital in turning the hearts of the people to the Great Physician of their souls?

V. *The Missionary Triumph.*

"The kingdom is coming!" The story of God's love must be told over and over till the good news has been carried to earth's remotest bounds—and we must tell it! Our part may be small in bringing about the triumph of the gospel, but it will be a part, and we shall have a place among those who receive the commendation, "Well done," of the Father. So we keep on hoping and working and giving; and we will keep on as long as we pray, "Thy kingdom come."

DATES FOR CONFERENCES ON EVANGELISM.

Since our announcement last week of the dates of the Conferences on Evangelism throughout the church, we have received notice from Dr. J. W. Perry, of the Board of Missions, that necessity has arisen for changing the dates. Due announcement of these changes will be made.

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THAT FIGHTING SPIRIT OF METHODISM.

By Paul N. Garber, Ph.D., Professor of Church History, Duke University.

What is the fighting spirit?

Richmond Nolley was one of the many circuit riders of early nineteenth century American Methodism. His Annual Conference had organized a new church in what is now the northern part of the State of Mississippi. There was no parsonage, nor were there any church buildings in this new circuit, but the Conference in typical Methodist fashion felt that there might be some frontiersmen there who needed the comfort of religion. Nolley was assigned to this new work. So, riding a horse, the Methodist circuit rider's faithful companion, Nolley started for his new circuit.

For eleven days in succession he traveled through the woods exploring his new circuit. Finally he came to the Tombigbee river. Here he noticed fresh wagon tracks, which told him that a settler had come into that section. He followed the tracks and soon came upon an emigrant family. The head of the family had selected a spot for his new home, and was in the act of unloading his goods from the wagon, while his wife prepared the first supper in their new country. As Nolley rode up the astonished emigrant said:

"What, are you here?"

"I am here, sir," replied Nolley, encouraged by this recognition, "but, I am sorry to say, I do not recall the happiness of our former acquaintance. Where, sir, have you known me?"

"I have never seen you before," grunted the settler, "but I know you are one of those Methodist preachers. It is just two years ago that I left Virginia and settled in Georgia to get away from Methodist preachers; but you hunted me out, and in Georgia got my wife and daughter into your church. Then I left Georgia for this place, sure that I would be rid of you forever; but here you are before I had one night's peace."

"My friend," said Nolley, "go where you may you will find Methodist preachers. If you go to heaven you'll find Methodist preachers there; if you go to hell, I am afraid you will find some there; and you see how it is on earth, so you had better make terms with us and be at peace."

This illustration exemplifies the fighting spirit of the men who laid the foundation of American Methodism. No place was too remote for the Methodist preacher. To tell the story of the love of Jesus Christ for humanity was the great mission of the circuit rider, even if it carried him hundreds of miles from the established centers of civilization. So faithful were the early circuit riders in filling their appointments and in traveling over their large circuits that it became a proverbial saying in bitter cold weather: "There is nothing out to-day but crows and Methodist preachers." A historian once said that the best way to have discovered the North Pole would have been to include it in a Methodist circuit. It was this ceaseless activity on the part of the early Methodists that has made the record of Methodism a story of romance and adventure. It is a history of unequalled heroism.

Such has been the fighting spirit of Methodism. From the day of John Wesley to the present time, Methodism by its aggressive religious program has attracted universal attention. So unique has been the spirit and genius of Methodism that it has won the much prized appellation of "Christianity in earnest." Harnack, the great German historian and theologian, declared: "No type of believers has interested me more than the Methodists. If I read church history correctly, that denomination is richest in experimental religion, most active in Christian work, most fertile in results of all since the Reformation." The historian Bancroft says: "The Methodists were the pioneers of religion; the breath of liberty has wafted their messages to the masses of the people, encouraged them to collect white and black in church or green wood for council in divine love and the full assurance of faith, and carried their consolations and songs and prayers to the farthest cabins in the wilderness." The fear of Methodism by Roman Catholic leaders also exemplifies the unique fighting spirit of our church. The late Bishop Spaulding said: "The only sect that Roman Catholics fear is organized Methodism, and this fear is based upon its aggressive zeal and hearty presentation of truth to the common people without making any preposterous claim to apostolic successorship or offensive assertion of being 'the' church. I greatly fear the influence of Methodism upon the second and third generation of imported Romanists."

The important point to notice is that the fighting spirit of Methodism did not end with the work of John Wesley, the ministry of Francis Asbury, or the labors of the circuit riders. Methodism is witnessing to-day repeated examples of that same energy and zeal. The best modern example is the growth of the Methodist Episcopal Church, South, after the Civil War.

Only a few facts need to be presented to show that when the Civil War ended, the Southern Methodist Church was in a critical condition. The church had suffered, as had the South, from the vicissitudes of the war. In 1860, the church reported a membership of 757,205, but in 1866 the number had fallen to 511,161, showing a loss of 246,044 members for the period of the war. In 1858 the church had one hundred and six schools and colleges, but during the war the endowments were swept away and in some cases the buildings were destroyed or abandoned. The Annual Conferences met irregularly and it was impossible for the church to hold the General Conference in 1862. Hundreds of church buildings were burned or dismantled, while others were used by the Northern army for hospitals and stables. The Southern Methodist Publishing House at Nashville, Tenn., was occupied and used by the United States military authorities during the greater part of the war. During the war the Northern Methodist Church, with the consent of the Federal War Department, began to send missionaries and ministers to the territory occupied by the Federal troops and took possession of many Southern Methodist pulpits. At the beginning of the war there were 207,776 colored members of the church, while statistics for 1866 gave only 48,742. The missionaries in China were cut off from all communication with the mission board. In 1866 the bishops could only state: "Our missionary work, once the glory of our church, has been well nigh ruined." The Sunday school program had been hurt during the war. Many of the most liberal supporters of the church were reduced to poverty during the war. There was not a single Conference in the bounds of Southern Methodism in which the roar and flash of arms had not been heard. Such was the condition of the Methodist Episcopal Church, South, at the close of the Civil War. Certainly its former glory had vanished.

But in the face of these difficulties the Methodist Episcopal Church, South, did not surrender. In the summer of 1865 the bishops met, and after consultation, they issued an Episcopal Address to the members of the church. To quote Bishop McTyeire: "It was the blast of a trumpet and gave no uncertain sound that the Methodist Episcopal Church, South, still lived." The bishops declared that neither disintegration nor absorption was to be considered for a moment. In eloquent terms they stated that whatever banner had fallen or had been folded up, the banner of Southern Methodism was yet unfurled. They called for the meeting of the General Conference in April, 1866, the first General Conference since 1858. In the Episcopal Address to this Conference, the bishops sounded the keynote when they said: "We must meet the emergency with an unfaltering purpose, and rise with determined might to the difficult, yet hopeful task which lies before us." With such sentiments we have the rejuvenation of the Methodist Episcopal Church, South, after the Civil War.

How different is the inventory of Southern Methodism in 1928 as compared with the condition of the church in 1866. Instead of 511,161 members in 1866 the church can now claim about 2,650,000, a gain in sixty years of more than 500 per cent. Upon the ruins and ashes of the Civil War the church has erected church buildings, parsonages, colleges and orphanages, which were estimated in 1927 to be worth more than a quarter of a billion dollars. During the quadrennium of 1918-1922 the church raised $13,650,000 for mission work, while the missionary force has more than doubled since 1919. The fact that between the years of 1922 and 1926 sixty-four per cent of the total members received into the church came from the Sunday school suggests the important place the once weak Sunday school has come to occupy in Southern Methodism. In 1865 the church did not own a hospital, but in 1926 the general hospital board could report that there were Southern Methodist hospitals in operation, aggregating the value of four and a half million dollars, with 884 beds and 200,000 patients treated annually. The achievements of Southern Methodism since the Civil War have proven the truth of the statement of the bishops in 1865 that the banner of Southern Methodism is still unfurled.

Methodism now faces the problems of the new century. Shall our church continue to hold the influential position it secured in the nineteenth century? To keep the banner of Methodism unfurled, the writer is convinced that the twentieth century Methodists must carry on the same fighting spirit which won for Methodism years ago the distinctive title of "Christianity in earnest."—North Carolina Christian Advocate.

"BEHOLD, NOW IS THE ACCEPTED TIME."

By Dr. Elmer T. Clark.

"Behold, now is the accepted time; behold, now is the day of salvation."

The Board of Missions, believing this, has called for a great missionary advance—a great international revival that will sweep not only throughout the home land, but far out into the unevangelized districts of our foreign mission fields. The plans are laid, the missionaries are waiting eagerly for the word to go, the non-Christian multitudes are begging for the Bread of Life. Truly, the day of salvation is at hand, and the great march forward will begin if the church at home but speaks the word when at the close of the church-wide January-February cultivation campaign the great free-will offering for missions shall be taken.

"Behold, now is the accepted time." In Korea, native Christians have long been praying for a great revival, and the news of the great international revival planned by the Board of Missions came to them as a direct answer to prayer—a message straight from heaven. Already the re-

vival spirit has begun it work among the workers in the district meetings, and a great ingathering of souls is expected in Korea as this spirit spreads throughout the land.

"Behold, now is the accepted time." In China, a Chinese non-Christian gentleman recently said to a Christian: "Your religion is going slowly in China to-day; but give it ten years more and it will go like wild fire." The Chinese Christians have remained true to their faith in spite of threats and perils. "In their faith, faithfulness, and zeal," writes one of our missionaries returning to his post after several months of enforced absence, "these Chinese Christians put us to shame. Never have I been so convinced of the possibilities of the continued development of Christian characters among the Chinese and the growth of really Christian institutions in their midst as I am to-day."

"Behold, now is the accepted time." In Japan, where ideas of brotherhood, of service, and of purity are spreading steadily and rapidly through the influence of the religion of Christ, the missionary has never had a more hearty welcome or a greater opportunity than he has to-day. Even the leading Japanese newspapers are giving prominence to mission work and praising the work of the missionaries, urging them to stay in the land. Already a great movement whose motto is, "A million souls for Christ," is in full swing throughout the land, led by a widely known Japanese social leader and reformer, who is also an earnest Christian. Shall we not cooperate with this great movement already set in motion by Japan's great church leaders and set aflight a flame that will spread throughout the length and breadth of the land?

"Behold, now is the accepted time." From Brazil comes the message: "There can be no doubt about the future of Jesus Christ in this great land. God is leading and his kingdom is coming." Doors are opened wide on every side, and from every nook and corner comes the Macedonian cry, "Come over and help us." And young men and young women of Brazil are putting aside earthly pursuits and the hopes of great professional careers and laying their lives on God's altar for the gospel conquest of one of the great nations of the future. Our missionaries in Brazil have their hands full to overflowing, and still the calls for new work keep coming in, which they are not able to answer. Daily opportunities are slipping by in that great land because of a lack of men and money. Shall we not heed their cry? Shall we not indeed "come over and help them?"

"Behold, now is the accepted time." In Poland, from every side, come calls, but we have not the funds to go forward. "A priest came to me the other day," says our missionary at Lwow, "asking me to go into the Roumanian border. He said we could have the whole field there, as the people are without schools or churches of any kind. But we could not go, for to open that work would cost at least $100 a month." Another village six hours' ride from Lwow is crying for the gospel, saying, "the whole village will be yours if you can only come." But alas! there is no money, there are no workers to answer their cry. The Polish people like our Methodist teachings and are eager to learn the Bible, which they are not permitted to do in their own church. Shall we not carry the gospel unto them?

"Behold, now is the accepted time." From Belgium, from Czechoslovakia, from Manchuria, from Cuba, from Mexico, and from the plains of White Russia the people are calling for the true gospel of Christ. Even in the villages of Central Africa the chiefs are asking for native evangelists to be sent to their people. In the face of this great world cry, shall we stand idly by?

"Behold, now is the accepted time," to carry the gospel unto all the world. America cannot wait for this great advance until all her people are Christian. The preaching of the gospel to others will build a stronger, better church in America herself, and will hasten the day when Jesus shall rule in all her affairs, national as well as international.

MISSIONARY INSTITUTE, ABERDEEN DISTRICT.

[illegible] the Aberdeen District, Jackson Conference, was held at Shannon [illegible] Jan. 12, by Rev. W. [illegible] to preside.

At the [illegible] o'clock the beautiful little church at the Methodist of that community [illegible] well by a full preacher, Rev. [illegible] with the following [illegible] the [illegible] and [illegible] pre- [illegible] elder.

Rev. [illegible] elder, called [illegible] Rev. C. A. Parker, [illegible] Rev. [illegible] R. A. Carroll [illegible].

[illegible] the [illegible] the [illegible] Rev. R. [illegible] Secretary, and [illegible] Korea. The [illegible] it was found that [illegible] present, which, with [illegible] hundred and [illegible] who had [illegible] were [illegible] Of the six absent pastors it was found that [illegible] these were ill and unable to be present, [illegible] that the district was [illegible] represented.

The [illegible] of Dr. Jeffers was both [illegible] each one with a desire to [illegible] on the program of the Missionary Institute, as outlined by the Mission- [illegible] Brother Moore's explanation of the plan, distribution of literature, [illegible] Study Books, etc., it seemed that [illegible] to making [illegible] and yet put [illegible] the Jericho spirit at the [illegible] closing some of Miss Rosenthal's interesting observations of his work in the Kong mission.

At the [illegible] the good people of Shannon [illegible] a delightful dinner in the Sunday school [illegible] and although the crowd must have been [illegible] than they had expected, ample [illegible] for all, and every representative [illegible] adopting the resolution of thanks offered to Brother Young and his people for their [illegible] hospitality.

All [illegible] was a great institute, and too much credit cannot be given to Brother Broyles, presiding [illegible] the way in which it was planned and carried [illegible]. We make bold to say that it could hardly [illegible] have been the best attended and no doubt the most enthusiastic institute held in the North [illegible] Conference this year.

J. J. BAIRD, Secretary.

BROOKHAVEN DISTRICT MISSIONARY INSTITUTE.

The [illegible] for the Brookhaven District was held at Bude Methodist Church, Wednesday, Jan. 11, 1928.

The [illegible] was led by Mrs. L. W. Wood, the president of the Mississippi Conference [illegible]. Her message [illegible] information concerning [illegible], following the [illegible] for every one [illegible] in the [illegible]. Following [illegible] the church of this [illegible]. The pastor, Elder [illegible] then [illegible] forth the [illegible] for [illegible] and the action of [illegible] this method [illegible]. Then came the cheering [illegible] from our Conference Missionary Secretary, [illegible] of the [illegible] we had made. [illegible] from Dr. Odom, our General Secretary, [illegible] that the [illegible] of $1,655,000 against the [illegible] of Missions in May, 1926, had all been paid, so that our contributions from now on will be used for better and larger service in our several mission fields.

Following Brother W. D. Hawkins, came a message from Bishop Darlington. Any man who has ever heard this man knows that he gives us a message that enlightens and inspires us for bigger and better things.

After the noon lunch we reassembled and the roll was called and it was found that we had 163 delegates present. Three pastors were absent, being prevented because of deaths and funerals among their members.

The Fulding Committee, composed of Revs. P. D. Hardin, J. D. Ellis, and J. F. Campbell, which was appointed at the morning session, made their report, apportioning the allotment of $6,250 to the several charges within the district.

A motion was then made to have the presiding elder to work out a schedule whereby the pastors might help each other during this cultivation period by exchange of pulpits. The spirit of the day was fine and the outlook for full payments is good.

L. E. ALFORD, Secretary.

THE GREATNESS OF SERVICE.

By Rev. Robert Menzies

Christ took the form of a servant, because this was the most effective avenue to permanent influence. That service is the authentic passport to the conquest of the human soul was one of the discoveries of Jesus. It had never been preached and certainly never practiced before. It was a new idea, and Jesus calls his disciples' attention to the novelty of the idea. "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you let him be the least, and he that is chief as he that serves."

Christ is here reversing the normal conception of greatness and stating the law of true influence. He is contending for the position that privilege and selfishness are doomed to extinction, and that self-effacement and sacrifice are rewarded with perpetuity and permanent continuance. That is the solemn teaching of history. Its truth is strikingly demonstrated in every form of institutional life, the maintenance or extinction of whose life is in exact proportion to its usefulness or worthlessness. "The greatest shock," says Huxley, "that an organism can sustain is uselessness." And the contrary is also true. The working out of this law is most demonstrably evident in the individual sphere. The men we honor, to whom we give titles, whose statues are carved in bronze and marble, are the State's public servants, whether in the church, education, politics or business. This is really the secret of Jesus' abiding influence. He clothed himself in the robes of service in the days of his flesh, and now he wears the mantle of universal sovereignty. He was the servant of all when he sojourned here on this earth, and as a result he is to-day Lord of all, of things in heaven, and of things upon the earth, and of things under the earth.

There is no more significant form that the religious life can assume than the form of a servant. As we would help our fellowmen in their need, as we would resemble God in his perfection, as we would choose to leave behind an influence that is lasting, then among all the alternative forms of life which ambition, goodwill, or even self-interest dictates, let us select as the highest, the richest and the most significant the one Christ deliberately selected for the vehicle of his life, "the form of a servant." The Scots Observer.

A schoolboy wrote an essay on cats. The chapter on different breeds supplies the following information: "Cats that's made for little boys and girls to maul and tease is called Maltese cats. Some cats is known by their queer purrs; these are called Pursian cats. Cats with bad tempers is called Angorrle cats. Cats with deep feelin's is called Feline cats."—Exchange.

THE SUPREME ISSUE BEFORE THE CHURCH.

By Bishop Warren A. Candler.

The supreme need of all our people is a revival of religion. From all our hearts the cry should rise, "O Lord, revive thy work!"

It would be unprofitable to ask, "What is the cause that the former days were better than these?" It is wise, however, to seek a just "understanding of the times to know what Israel ought to do" (I Chronicles xii:32); and no adequate comprehension of present-day conditions will fail to observe that in our own and the other lands of Christendom, donht, disorder, and unrest are widespread. Unprecedented opnlence througbout our country especially has resulted, as always and everywhere it does, in worldliness and wickedness; and because "inlquity abounds, the love of many has waxed cold." Exaggeration of the facts of the case, if it were possihle, is not requlred to enforce the sorrowfnl truth that multitudes have departed from the living God. They have "forsaken the Lord, the fonntain of living waters," and "hewed them out cisterns, broken cisterns that can hold no water."

Both candor and conscience alike forhid any disguising or extenuation of the evils of the day, which imperil the souls of men, dishonor God, and hinder the progress of the kingdom of heaven. They must be faced fairly and vanquished courageonsly with the victory of the faith that "overcometh the world" (I John v:4). Nothing about us or before us can justify a blind optimism or a despairing pessimism; hut there is everything to impress us with the most solemn sense of responsibility for the welfare of both ourselves and others.

Martin Luther said that for sixteen hundred years the longest revlval lasted no more than the life of one generation. A whole generation has passed away since the English-speaking nations —the great evangelical peoples—were blessed by such a general visitation of divine grace. Local showers, which are not to be depreciated or despised, have fallen, at favored spots; hut there has heen no general awakeniug affecting with saving power the inhahitants of these lands upon which such weighty ohligations now rest for the evangelization of the whole world. In the meanwhile, however, providential events have enlarged their opportunities and accentuated their manifest mission to give to all mankind the gospel which is "the power of God unto salvation to every one that believeth" (Romans i:16).

Heretofore, a nation-wide revival of religion in any one of these lands has heen quickly communicated to the others; and it is not too much to helieve that at this time a revival of religon throughout the United States and the British Empire would spread to the utmost ends of the earth, would disperse the clouds overhanging a benighted and bewildered world, would heal its bleeding wounds, would hring peace to its troubled heart, and would cleanse away its sins.

Why should not such a blessed movement begin with us? Why should not our people return to God in true repentance and faith unfeigned, and, thereby, help to lead the way of all mankind to our Incarnate and ever-living Saviour who waits to he gracious? Why should they not hear and heed the divine voice, "Return unto me, and I will return unto you, saith the Lord of hosts" (Malachi iii:7)?

Nothing else can by any means approach the importance of this momentous matter.

Even the editors of secular periodicals, publicists, and statesmen perceive and declare the imperative necessity of a general revival of religion. To it they look as the only remedy for prevalent evils and the ultimate solution of many perplexing problems.

The last General Conference of our heloved church was awake to this supreme necessity; and to this end it charged the Department of Home Missions with the duty of alding "the evangellstic work of the church in all its departments" and of "promoting revivals" throughout the entire connection (Paragraph 480, page 228, Discipline of 1926).

In like spirit and purpose the Secretary of the Foreign Department of the Board of Missions has been, and is, seeking to kindle revival fires in our foreign missions.

Thus a concerted effort in an evangelistic campaign is proposed throughout all our widely extended horders during the year at hand.

Surely faithful souls among us will give themselves to prayer and zealous labor to promote this great porposal.

It is to he hoped that there will he formed bands of devoted men and women in all our churches and congregations who will covenant together to live and pray and labor with godly fear and holy zeal to bring to its perfect consummation this plan of evangelism for a revival of continental extensiveness. In personal appeals to the unconverted and in earnest supplication to the God of all grace they will endeavor to bring to pass the great salvation that we seek.

But while wise plans are devised, we must not rely upon any programs or schemes of our own to secure a revival of religion; hut we must depend most humhly upon the Holy Spirit. Power from on high, not any force from helow, must make us sufficient for these things. "Not by might, nor hy power, but by my Spirit saith the Lord" (Zechariah iv:6) are words of the ancient prophet which are especially applicahle to God's church in these distant lands and far-off times of to-day.

No human skill, nor earthly culture, can be substituted for the presence and power of the Holy Ghost to accomplish the regeneration of souls and the revival of religion among men. He is not "the author of confusion," and he does not approve disorder; but he will not allow that any ingenious system, or mechanical plan, may usurp his throne and he set up in his sovereign place. Separated from him we can do nothing, though our schemes be never so sagacious and our methods never so well ordered.

Let us in the light of the Spirit search our hearts, and see if there be any wicked way in us, and renounce whatever grieves him, to the end that he may fill our minds and souls and lead us in the way everlasting.

There can be no general revival without a general repentance as wide as our spiritual deadness and as extensive as our departure from God. With such general and genuine repentance we must return to God in order that he may return to us.

THE SUPERANNUATE CAUSE IN THE MISSISSIPPI CONFERENC.

My Dear Brother: The hour has come and we are to have our day in the church. For more than one hundred years the pastors have given themselves to the work of the church without thought of themselves.

We have given ourselves to all causes, Missions, Education, etc., and to the carrying on of all the work of the churches. Now nothing is to interfere with the Superannuate Endowment Fund.

January, February, and March have heen set aside for preparation. April and May are the months in which we are to secure cash and subscriptions.

Our Conference has raised ahout $100,000 of the $269,000 to be ralsed.

Easter Sunday has heen set aside as the day that we are to make our appeal to all the churches for the superannuates, widows, and orphans until all charges have made their contrihution.

If we fail to ralse our quota, we do not get anything that is raised in any other Annual Conference. The **Laymen** tell me that this is one cause that they want to see put over in full.

I am now trying, with your aid, to complete the work. Select the hest man or woman in your charge, if circuit, at each church, for chairman of your committee. Get the hest and most active persons for this position and send me their names and addresses.

Will you please attend to this at once? As you know, this is the fifth and final year of this cause. We Must Not, We Cannot let it fail. Will send the "Pastors' Guide" soon.

Our Slogan is: "Every Church Over the Top."

Yours very sincerely.

J. M. MORSE,
Conference Director,
144 Adams Street,
Jackson, Miss.

COLUMBUS DISTRICT MISSIONARY INSTITUTE.

The Columbus District, North Mississippi Conference, Missionary Institute met in West Point church, Tuesday morning, Jan. 10, at 10:30 a.m., Rev. J. B. Randolph presiding. Rev. R. H. B. Gladney led the devotional. Rev. J. B. Randolph read from the Discipline that portion concerning the work of carrying on the missionary program of the church. Rev. C. W. Avery was elected secretary. Rev. R. A. Tucker, President Board of Missions; Rev. V. C. Curtis, President Board of Missions last quadrennium, and Hon. J. H. McKinnen, Lay Leader Columbus District, all made inspirational addresses on the missionary work of the church. Dr. Jerdine was then introduced and gave a splendid address on the economic and spiritual condition of the Orient. Rev. R. G. Moore, Conference Missionary Secretary, was introduced, and gave the plan handed down from the General Board of Missions for putting on the campaign for missions in the local charge. After several announcements, the benediction was pronounced by Rev. W. N. Duncan.

A large number of the preachers and laymen of the district were present. All charges of the district save three were represented by peachers or laymen, or both. A very inspirational session was held. The meeting was made more enjoyable by the splendid dinner served by the ladies of the West Point church, and also hy the kindnesses of the pastor, Rev. W. R. Lott.

CASPER W. AVERY, Secretary.

MISSISSIPPI CONFERENCE FLOOD RELIEF ACCOUNT.

Receipts.

Bishop W. A. Candler	$ 250.00
Brookhaven District	858.00
Hattiesburg District	1,053.86
Jackson District	1,207.64
Meridian District	630.06
Newton District	503.74
Seashore District	882.00
Vicksburg District	485.40
	$5,870.70

Disbursements.

Vicksburg District, 77 per cent, J. T. Leggett, Presiding elder:

Disbursed prior to united program	$1,033.45
Paid cash	3,496.99
	$1,520.44
J. L. Decell, presiding elder, Jackson District, 23 per cent	1,350.26
	$5,870.70

As presiding elders of the two affected districts, we thank the preachers and people who so loyally stood by the church during the flood crisis of 1927.

According to plan adopted by the presiding elders of the Mississippi Conference, we have distributed the amounts within our own districts to the preachers, church buildings, and church furnishings at such places where we saw the largest need:

J. T. LEGGETT,
Presiding Elder, Vicksburg District.
J. L. DECELL, P. E.,
Jackson District, and Treasurer of Flood Fund.

METHODIST EDUCATIONAL ASSOCIATION MEETING.

The central theme of the Methodist Educational Association to meet in Memphis, Tenn., Feb. 7-9 will be "A Correctly Articulated System of Schools for the Methodist Church." Our denomination has three universities. Duke University, which is one of the most richly endowed institutions in the world, will in a few years take its place as one of the outstanding universities to which students from foreign countries will doubtless come in increasing numbers. Emory University is the central school of Methodism east of the Mississippi River. Southern Methodist University is the central institution of our church west of the Mississippi River. Correlated with these are twenty-eight senior colleges, most of which offer the master's degree as well as the bachelor's, and twenty-two junior colleges and several academies. The place that each school is to fill, the equipment and endowment necessary to do its work efficiently, and the particular type of orgauization necessary are among the themes to be discussed at Memphis. A large place is being giveu on the program to the discussion of the junior college, as this is one of the livest subjects in American education today. The question of universities uot receiving students in the academic department below the junior year will also be discussed. Likewise, another very interesting subject will be the establishment in various sections of the Southern Church of a few schools that offer work through the grades and through junior high school. This seems to be necessary to meet the needs of an ever-increasing number of our people who are able to pay for the children's education, but because of the loss of the father or mother, or both, the children have to be placed in school. At present they usually have to go to a Catholic school.

A CORRECTION IN THE MINUTES.

Dear Brother Carley: There is a glaring mistake in the Minutes of the last session of the Louisiana Conference held at Baton Rouge.

Please make this correction for Haughton and Doyline charge:

Presiding elder's salary, $169, instead of $195, as published in the Minutes.

Pastor's salary, $1,300, instead of $1,500, as published in the Minutes.

My blanks show this, and the quarterly conference record shows the same.

Haughton and Doyline paid in full on ministerial assessments.

Yours fraternally,

S. D. HOWARD.

TITHING LITERATURE AT LESS THAN COST.

During the last five years, the Layman Company has circulated more than one hundred million pages of pamphlets advocating tithing, either free or at less than cost.

They now offer to send, postage paid, a package containing thirty-eight of these pamphlets, aggregating 500 pages by thirty-three different authors, for 50 cents. They include "Thanksgiving Ann" and one other in playlet form; also a "Tithing Account Book" with plain directions for use, and "Adventures in Tithing," a 96-page book. The price is less than the cost of production.

Please metion the New Oricans Chrstian Advocate; also give your denomination.

THE LAYMAN COMPANY,
740 Rush Street,
Chicago, Ill.

NOTICE!

Anybody having a good second-hand gospel tent for rent or sale, please write me, giving description and terms. Give size, length of time used, and condition.

JAMES L. SELLS,
West Beach, Gulfport, Miss.

PRIZE OFFER BY COMMISSION ON INTER-RACIAL CO-OPERATION.

The Commission on Inter-racial Co-operation, with headquarters at 409 Palmer Building, Atlanta, Ga., announces the offer to American high school students of three prizes of fifty, thirty, and twenty dollars, respectively, for the three best papers on "America's Tenth Man," submitted on or before April 1, 1928. The purpose of the offer is to interest students in a brief study of the Negro's part in American history, which, according to the Commission, has been much more interesting and creditable than is generally supposed.

The Commission has prepared suggestions and data for the use of those desiring to submit papers, and invites inquiries from principals, teachers and students who may be interested.

THE CRUCIAL ISSUE.

Much has been said, and rightly said, in these present years of the necessity of making the Christian religion intellectually respectable.

The emphasis laid upon that task has been well justified, for unless our faith can be made at home amid the intellectual environment of the modern world, it will soon become merely a sentimental memory.

And yet the supreme issue before the church to-day runs much deeper than that. The great question about Christianity is not whether it can be made intellectually respectable, but whether it can be made morally powerful. Can it, by working through the lives of men and women in the world to-day, actually shape a moral order of society on the principles of Jesus? If it cannot do that its intellectual respectability will avail it little.—New York Christian Advocate.

"TO THE LAW AND THE TESTIMONY."

Dear Mr. Editor: In the Jonrnal of the Mississippi Conference for 1927 there appears a resolution signed by J. M. Morse, T. J. O'Neill, O. S. Lewis, L. A. Darsey, and W. H. Lane. This resolution was "concerning Rev. O. G. Hallihurton," and was adopted by the Conference.

It seems from these resolution that I did greatly err in dealing with this case back in 1918; but to "the law and testimony."

Paragraph 563 of the Discipline of 1918 in the last five lines says: "However, when his" (a minister of the Methodist Episcopal Church, South,) "character is involved in cases where the law permits final adjustment of the case by the surrender of credentials, the surrendering of the same shall carry with it the surrender of membership in the church." This was the law under which I was working at that time, and so far as I know is still the law. That is the law; now to the facts.

When I was serving as presiding elder on the Meridian District, Rev. O. G. Hallihurton was one of the pastors. While I was having complaints of immorality against him investigated, he surrendered his credentials and gave to me a written withdrawal from the ministry of our church. When I tendered to the Annual Conference his credentials, I stated that he had withdrawn from the ministry and membership of the Methodist Episcopal Church, South, and this was done under my impression of the law quoted above, and to which I could not turn at that time.

In the afternoon Brother Hallihurton came to me and contended that he had not withdrawn from the membership of the church. I told him that withdrawing from the miuistry and membership stood together in a case like his under the law. He was equally positive about his position. Enquiry was made of some of my preacher friends that I thought knew the law, and they told me that I was mistaken. Unable to turn to this provision of the law, and a growing doubt about the correctness of my position coming through the opinions of my friends, at the next day's morning session I stated that I thought that withdrawal from the ministry under the pending circumstances carried with it withdrawal from the membership of the church; but that if such was not the case, Brother Hallihurton did not withdraw from the membership of the church. I thought the bishop would set me right, but it was passed without comment, and the secretary failed to make a note of my statement.

Let me enumerate some of the errors the committee alleges that I made:

Error No. 1—"Through an error of Rev. G. H. Thompson it was stated that the Rev. O. G. Hallihurton withdrew from the membership of the Methodist Episcopal Church, South." The law says that he did withdraw, and I was under vow to keep the law and not to mend it.

Error No. 2—"Whereas, the Rev. G. H. Thompson did on Aug. 8, 1925, make affidavit that he was in error in the statement that Rev. O. G. Hallihurton withdrew from the church, which affidavit is herewith presented from the Rev. G. H. Thompson." If such an "affidavit" is in existence it is a forgery and is false. About 1925 I did furnish to Hallihurton a statement to the effect that I prohably had erred in my statement the day before in saying that he had withdrawn from the membership of the church. He asked me for this because the minutes of the day did not mention my statement. I have never sworn before anybody that I erred in making my first announcement. I was at the late session of the Mississippi Annual Conference, and my story of the transaction could have been easily obtained by this committee.

Since it is the order of the day to point out errors, let me try my hand.

Error No. 1—Brother Hallihurton withdrew from the ministry and membership of the Methodist Episcopal Church, South, according to the law cited above. He was again licensed to preach when he was not a member of the church, in violation of the law.

Error No. 2—The Conference which asked for the restoration of his credentials erred in asking this for a man who had not been legally licensed to preach.

Error No. 3—The Mississippi Conference erred in restoring credentials to a man who had not obtained legally license to preach.

Error No. 4—This committee, the personnel of which is given above in this article, who on an ex parte investigation could find so many errors on one side and none on the other, probably erred in asking the Conference to change its records to make them show what did not happen, and to make the presiding elder, the bishop, and the Mississippi Conference appear as doing an unlawful thing.

GEO. H. THOMPSON.

Yazoo City, Miss., Jan. 20, 1928.

READY FOR SERVICE.

Dear Brother Carley: Please allow me to say through the columns of the Advocate that I am ready and able to assist in meetings and fill appointments for the brethren when I am needed; and do not let the matter of finances be in the way of calling on me.

Address me at Crystal Springs, Miss.

Yours in Him.

C. C. GRIFFIN.

ANNUAL MEETING, BOARD OF MISSIONS.

The Board of Missions will hold its annual meeting in Nashville, Tenn., on Tuesday, May 8, 1928

W. G. CRAM, General Secretary.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La

FOURTEEN POINTS ON THE BIBLE AND MISSIONS.

1. Every book in the New Testament was written by a foreign missionary.

2. Every epistle in the New Testament that was written to a church was written to a foreign missionay church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Testament that was written to a community of believers was written to a group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journeys of the apostles.

10. The problems which arose in the early church were largely questions of missionary procedure.

11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.

12. The only man among the twelve apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, the missionary is the highest expression of the Christian life.—William A. Brown, in "The Expositor."

THE CHURCH BOSS.

(Being a Confidenial Letter for Ministers and Their Wives Only.)

By Mary Foot Lord.

My Son:

Thou art no babe, but a full-grown man about to assume thy first charge. Let me speak plainly to thee that thou mayest be able to profit by the experience of thy elders and may thus avoid many a pitfall. Thou needest not think by moving from one charge to another (as many of them have done) you escape this problem. If thou flee it in one church thou mayest meet it in the next. Though most often, praise be, there is no boss.

I speak in regard to the church boss.

Let me treat of this problem under three heads:

1. How to know a church boss at sight.
2. How he will act.
3. How he will react.

1. How to know a church boss at sight. It is Conference time, and thou art about to take thy first charge. Churches are looking for a pastor and a committee waiteth on thee. Note well! The church boss is always on the committee. He never misseth Conference when a new pastor is to be selected. Thou wilt know him (a) by his much speaking. Remember he is the boss and he worketh at his job. And how shall one boss if he do not talk? (b) Thou wilt know him by laying on of hands. He is demonstrative and effusive. He either putteth his arm about thy shoulders in familiar, brotherly fashion and hugget thee to him, or else he patteth thee continually on the back (until thou art his pastor- then thou must return the compliment and perfom the patting rite and do the hugging act to him).

2. Having assumed thy duties on the new charge, how mayest thou expect the church boss to act? I will tell thee how he hath acted from time immemorial. Remember he is boss! He layeth down the law to thee; thou art his servant; he carrieth at his girdle the keys of thy failure and thy success; he hath power to retain thee and he hath power to dismiss thee.

Now if thou wilt be his lackey, all shall go well with thee; thou shalt go in and out and shalt find pasturage; his automobile shall be thy automobile; his home shall be thy home; thou shalt prosper and be in health; the finances shall not trouble thee by day, nor the bills by night, for the boss is thy banker. With a great price obtaineth he and holdeth he his position.

He telleth thee very confidentially little indiscretions and mistakes of members of thy flock; he pointeth out to thee the homes where thou mayest call once, those it would be well for thee to visit twice, but only in his house it is safe for thee to call thrice or make thyself at home.

3. Now if thou art a servant of the Most High God instead of a servant of the boss, thou mightest as well decide to go all the way with God alone, and begin to lay up for thyself treasure in heaven, for the boss will see that thou hast no earthly possessions to call thine own. Thou wilt receive no Christmas gift; thy vacation will be cut short; the boss will decide that he hath been overworking in the interests of the church and needeth a rest. Thus doth he react and exalt himself above all that is called Christian. He giveth up his activities in the church and crippleth thy work. He withdraweth his "support;" thy people are behind; thou mayest no longer ride in the boss' automobile; and the boss attendeth Conference again "for the sake of the dear old church."

Rejoice in the Lord, my son; and again I say, rejoice that another moving day cometh!

Perhaps experience will teach thee wisdom. My son, be advised! Every church boss who approacheth thee hath looked into thy record. He knoweth whether he be able with his wiles to overcome thee in thy youth and inexperience, or whether he must look elsewhere for one more pliable. He hath inquired about thee; be thou as wise as he. Go to his former pastor; be not content with one; neither let thy judgment rest upon the testimony of two, but by three thou mayest be warned.

Fare thee well, my son.

A. N. ELDER.

The Western Christian Advocate.

WHAT HAVE BEEN THE RESULTS OF PROHIBITION?

A Statement by the Commission on Youth and Law Observance of the Citizens' Committee of One Thousand.

It is impossible to state in statistical terms what the net results of prohibition are. The social and economic consequences have, on the whole, been strikingly beneficial, particularly so far as the masses of the people are concerned. Politically and morally there have been some serious casualities. Yet the fact remains that the passing of the saloon has worked a tremendous transformation in our urban communities and has been an unprecedented boon to our industrial population. At least, many cool-headed captains of industry are ready to go down the line for prohibition.

The frequently heard statements that prohibition has increased crime and the drug traffic are not supported by social statistics. There is no evidence that serious crimes are increasing in proportion to population. Rather, it appears that there has been an increase in certain kinds of spectacular crime. The alleged increase in the drug traffic as a result of prohibition may likewise be discounted as wholly unsupported by the facts. As to the assertion that more young people are drinking now than before prohibition went into effect, exact figures are almost impossible to secure. In some communities this is apparently true. But it is also true that young people are doing many things they did not do before, and that the change in their habits and ideas is more safely traced to inherent adventurousness than to the effect of one law or a dozen laws. It seems clear that whatever tendency to lawlessness there is at present is not confined to the United States nor is it traceable to prohibition.

In short, the material results of prohibition are, on the whole, impressively good; the liabilities of the regime are chiefly in the realm of the defiance of law and political corruption. It seems safe to say that these evils will yield to social treatment as they have always yielded in the past to social treatment. The one necessity is the active support of the citizenry in the maintenance of the public morale.

One great difficulty that American students face is the necessity of judging a great social experiment against the background of conditions they do not remember. They can have little knowledge of the social situation which prohibition was designed to remedy. An inquiring and fair student will look into the history of the liquor traffic before he passes up prohibition as a "failure." Suffice it to say here that the liquor traffic was recognized by sociologists, political scientists and jurists as one of the most baneful and vicious influences in American political and social life. It persistently defied regulation and corrupted those who went into it to reform it. The corner saloon was the bottom level of the community's life, the harbor of vice, and the breeding place of political corruption. Admittedly some of the aspects of the prohibition regime are gravely disquieting, but viewed against the background of the palmy days of licensed liquor traffic, they lose much of their impressiveness. The foes of prohibition are wont to say that it was adopted in the heat of indignation against a lawless liquor traffic. True enough. Would it not be well, then, to judge prohibition by comparison with a situation that could inspire such indignation and such resolute action?

EVANGELISM UNDER DIFFICULTIES.

It is not the easiest thing in the world for a pastor to hold a revival. Indeed, it is one of the most difficult things he has to do. The average layman does not know this. There are some churches where this difficulty is almost insurmountable.

Our pastor writing in recently gave us a picture of what confronts him as he contemplates his revival period. He has a large territory with three small churches. "There are practically no pastoral helpers in any of the churches, and really not very much talent if they were willing. As it is, almost no one is willing to do any kind of personal work. Some are backward and reticent; others are unconsecrated; few have any Christian experience. There is no money with which to hire evangelists for revival meetings; in fact, not enough for regular obligations. In the church there is no voice but that of the pastor, and occasional visit by the district superintendent. Big speakers have no time for small churches; outside speakers can only be secured for small churches when they represent some cause and are after a collection or pledges. It is easy to keep a church going when it has some momentum of its own, but it is not so easy to start the momentum when there isn't any."

A pastor in such a charge as this one and there are many of them has no help other than that of the Holy Spirit. If he himself has not found the inducement of power from on high, then God pity him, for he is like a man trying to leap a fence by pulling at his own boot-straps. One man and God may chase a thousand, but one man without God standing in the midst of such a church situation as described above is pitiful and hopeless.—Western Christian Advocate.

The Commission on International Justice and Goodwill of the Federal Council is offering cash prizes of $500, $300, and $200, and gold, silver, and bronze medals for the winners in the "National Oratorical Contest on Outlaw War Treaties," which closes on May 15. The contestants must be of high school age. Full particulars may be secured from the secretaries, A. C. Watkins, 532 Seventeenth Street, N. W., Washington, D. C., or S. J. Calick 105 East Twenty-second Street, New York City.

The Home Circle.

BOBBIE THE BUSY.

Bobbie was lonesome. What little five-year-old wouldn't have been, with all of the other little boys and girls on the street suffering from whooping cough? and besides, Bobbie had a tiny new baby sister—a little rosebud of a girl—his mother insisted that he keep away from the whooping cough sufferers.

And the distressing part of it was that Bobbie could see them playing together and having a nice time, while he was obliged to remain at a distance all alone. That's why Bobbie was lonesome.

Baby Rosemary was much too tiny to have any fun with, and Bobbie soon got tired of his kiddy car, and velocipede, and express cart, and even his toy automobile. So he thought he would go calling.

As soon as he thought of it, he acted on the impulse, and in another minute was ringing the doorbell of a woman who had come lately to live on that street. Bobbie had seen her and always called her the Nice Lady with the Silver Hair.

"Oh," she said, smiling, "you are the little boy who lives in the white house up the street, aren't you? I'm glad to see you."

"Your daddy's name is Robert Steel, is it not?"

Again Bobbie nodded.

"That's fine," beamed the Nice Lady. "Do come in and tell me all about your dear little sister."

"Baby sister is asleep," he informed, "and Muvver said I must keep quiet, so I came to see you."

The Nice Lady nodded understandingly.

"I have been thinking," she said, "that I should like to hire a little man about your size to help me sometimes. Do you see those big leaves on the lawn?"

Bobbie slid down off the chair and looked out of the window.

"I see 'em," he cried, "a whole big lot of 'em!"

"Yes," agreed the Nice Lady, "and they make my pretty lawn look very untidy. How would you like a cookie and a penny to pay for picking them up?"

"I'd like it," he declared promptly.

So the Nice Lady got him a basket, and he was soon busily engaged in picking up leaves. When he had cleared up about a quarter of the lawn, the task became rather tame.

"I'm getting tired of this," he called to the Nice Lady. "I fink I'll stop."

"Oh, I wouldn't," urged his new friend. "I used to know your daddy when he was a boy, and he made it a rule that when he started anything he would finish it. That's the way little boys ought to do, and besides, I can't pay you the penny and the cookie for part of the job. But I'll tell you what I'll do. You finish the lawn, and while you are eating the cookie, we will sit on the porch, and I'll tell you a story about your father when he was a little boy. And now if you like, you can pretend that every leaf is a big, fat, ripe, red strawberry. See how many berries you can pick."

"All wight," laughed Bobbie, "that will be fun."

So he picked strawberries until the lawn was about two-thirds finished. Then he came to the window.

"I'se tired picking strawberries," he pouted.

"Well, well!" exclaimed the Nice Lady, "who would think that? All right," she said, "stop picking strawberries then and pick green peas instead. Just play that you are a market gardener and you are going to bring me peas to buy, and I am to pay you for them."

So Bobbie went back and picked green peas, and almost before he knew it, the whole lawn was beautifully cleaned, and he was sitting on the porch eating a delicious cookie and listening to the time that his daddy was a little boy not much older than himself, and was hired to weed the garden of the Nice Lady.

The weather was warm, and there were lots and lots of rows of green peas, and strawberries, and onions, and carrots, and potatoes, and there were striped bugs to pick off the potato vines, but the little worker kept right on. Sometimes he would stop to rest a minute, and then he would whistle and sing as he worked away. When he was all through he came to the Nice Lady, and touched his cap very politely, and said as he took the money:

"Thank you, Auntie Brown. Is my work quite satisfactory? Does it please you?"

And when the Nice Lady told him that his work was very good indeed, he said simply:

"I am glad of that. Is there anything else you would like to have me do to-day or to-morrow?"

And so he was hired to come for other work, and he always did it so cheerfully and so well that the Nice Lady kept on hiring him. And when he grew a little older, she was able to speak so well of him that he got a place in a store because he had learned to start and finish things, and to do them well.

"And now," went on the Lady with the Silver Hair, "your daddy has a big, fine store of his own, and a little boy who is going to be just as helpful and polite as Robert Steel was when he was small."

Bobbie was finishing the last crumb of the nice cookie, and he was winking long thoughtful winks. In a minute he stood up, went to the edge of the porch and brushed the crumbs from his little linen suit so that they fell upon the ground in place of the porch floor.

"Fank you," he said, turning to the Nice Lady, "for letting me help you to-day, and for the cookie and the story about my daddy. And please may I come to-morrow and work some more?"

Then the Nice Lady laughed and hugged Bobbie, and gave him a kiss right on the back of his smoothly-shaven, white neck.

"You surely may," se said, "for I am lonesome sometimes, and you are lonesome now that the other children have whooping cough. So we shall have to help each other."

"It isn't going to be lonesome any more," Bobbie declared. "Just see if it is."

And it wasn't!—Emma Gary Wallace.

THE GREEN CAT.

On the very first warm, sunny day of the year the postman brought Anne Mason a letter. Dickey Brent, her next door neighbor, was there when the letter arrived.

"It's from Aunt Lucy!" cried Anne joyfully. "She always writes on a typewriter."

Dickey remembered Anne's pretty young aunt who had several times driven out in her car to see the little girl.

The two children took the letter in to Anne's mother. It turned out to be a very puzzling letter.

Aunt Lucy was going away on a long journey, she said. That was easy enough to understand. "And I am going to send you my little green cat to stay at your house while I am gone." Aunt Lucy had written that, too. And what could it mean?

"Her little green cat," exclaimed mother.

"Why, Lucy never owned a cat in her life."

"She would hardly own a green cat anyway," observed father, who had been listening.

"Who ever heard of a green cat?" scoffed Dickey. "I never did—not even in a circus."

"She says we must make it work for us," mother went on. "What a strange way to speak of a cat!"

But Anne was determined to make the best of things. "Well," she said, "Malta and Fluff are pretty lazy, you know, and there are lots of mice. I think it will be fine to have a new cat."

"Not a freak cat"—began Dickey, but mother interrupted.

"Oh, here's a postscript on the last sheet. Lucy says, 'Your daddy will know how to attend to it. Tell him to call at 105 Broad Street and get it the next time he is in town.'"

Father seemed rather red in the face. "Well, upon my word!" he said. "What's come over Lucy, I should like to know?"

"There's something queer about this," mother said. "Well, when you go to town on Thursday with Dick's father you can clear up the mystery. I suppose Lucy meant to say white cat or black cat, of couse."

"Broad street is a business street," father went on grumbling. "I shouldn't think she'd leave a cat of any color there."

All that morning Dickey chuckled about the green cat that was coming.

But Anne took the matter very seriously. "It must be a strange bluish-gray, and Aunt Lucy just calls it green," she said. "Oh, I'm crazy to see it! I wish Thursday would come."

At the breakfast table on Thursday father said, "Look here, Anne, don't you want to go up town with me and help bring home that everlasting cat?"

Anne was delighted, of course. What could be pleasanter than to go to town in Mr. Brent's car and bring a green cat home?

That afternoon Dickey, full of curiosity, watched impatiently for her return. When he saw his father's car coming he hurried over to the Mason's yard. When the car drew up at the gate there was little Anne, sitting very straight on the front seat beside Dickey's father. Her own father was nowhere to be seen.

Anne's eyes were sparkling as she clambered down.

"Where's your father?" Dickey asked, "And where's Aunt Lucy's green—"

"Coming," said Anne. "Look." She turned and pointed toward a cloud of dust.

Before Dick could say anything more a second car drew up at the gate. Anne's father, looking very much pleased about something, got out.

Dickey was dazed. "But where's the green cat?" he insisted.

Anne could not keep back her chuckles any longer. "It isn't a green cat; it's a green car," she said. "O Dickey, Aunt Lucy wrote a 't' instead of an 'r.' It was her car that she was talking about; she has had it painted—it's green under all that dust. And she wants us to use it while she's away. Now, isn't that fun?"

Anne's father looked a little uncomfortable. "It wasn't much fun going around inquiring for a green cat. However, all's well that ends well."

Malta and Fluff came down the walk and rubbed, purring against Anne's legs.

"See how pleased they are," Anne said. "I do believe they had been dreading that extra cat."

Dick rubbed his forehead. "Well, I'm pleased, too," he said. "But I should like to see a green cat, all the same."—Daisy D. Stephenson, in the Youth's Companion.

"TIME OUT."

Woman: "How can I drive a nail without hitting my fingers?"

Clerk: "Hold the hammer in both hands."—Good Hardware.

"Doctor: "I can't cure your husband of talking in his sleep."

Wife: "But can't you give him something to make his wife talk more distinctly?"—Everybody's Magazine.

Barton: "I just came in from Priestley's funeral."

Ralph W.: "Is he dead?"

Barton: "Well, if he isn't they certainly played a dirty trick on him."—Exchange.

"My dear, I wish you could make bread that my mother used to make," remarked the groom.

The bride smiled and answered in a voice that did not tremble: "Well, dear, I wish you could make the dough that father used to make."—Home Digest.

Customer: "I'd like to see something cheap in a straw hat."

Salesman: "Certainly, sir. Try this one on, sir, and the morror's on your left."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and othor business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

AT THE HEAD OF THE CLASS!

Rev. S. A. Brown, Pickens, Miss., of the North Mississippi Conference, and Rev. H. C. Murphy, Eros, La., of the Louisiana Conference, occupy places No. 1 and No. 2, respectively, on the roll of those who have sent in subscriptions to the Advocate according to the club plan. Brother Brown has secured a list of twenty-one (counting one who subscribed for two years the total is twenty-two), and Brother Murphy secured a list of twenty. Brother Brown writes that thanks for his list are due to Mrs. Louise McPhearson, of Pickens; and we hereby express to her our sincere appreciation, as we do also to Brother Brown and Brother Murphy.

The lists complied perfectly with the conditions of the club offer in that all the names were sent in at one time and the money accompanied the lists.

As far as price is concerned, we believe the club proposition is the best offer that has yet been made for securing subscriptions to the Advocate. The club rates are: Clubs of from 20 to 50, $1.50 a year; clubs of from 50 to 100, $1.25 a year; clubs of 100 or more, $1 a year. The regular price for any number below 20 is $2 a year.

Surely there are few pastoral charges that cannot secure a club of at least 20; and there are many that could, by proper effort, secure the larger lists.

We hope the number of club lists will grow rapidly, with Brother Brown and Brother Murphy leading the way.

Since the above was put in the forms, Rev. C. W. Wesley, Purvis, Miss., has sent in a club of 20. Fine for Brother Wesley, too.

PERSONAL AND OTHER NOTES.

The Sunday school attendance of the First Methodist Church, Shreveport, La., on Jan. 15 was 1,537.

We regret to learn that Brother George Manotte, now of New Orleans, but formerly of Morgan City, La., has been suffering with an attack of the "flu."

Brother L. P. Bailey, Route 2, Coldwater, Miss., in renewing his subscription to the Advocate, says he has been taking the Advocate since 1891, and he does not want to miss a copy. We appreciate his kindly expressions.

The January number of the "Clinton Methodist," issued monthly by the pastor at Clinton, Miss., has much that is of interest to the membership of the charge and to other readers. Rev. Marlin H. McCormack, Jr., is the pastor.

Rev. Claude P. Jones, Mississippi Conference evangelist, has two dates open—from Feb. 12 to March 18. He would be glad to hear from any brother desiring his assistance in a meeting during this time. His address is 103 Fourth Avenue, Hattiesburg, Miss.

Rev. Leon I. McCain, pastor of the First Methodist Church, Minden, La., delivered an address at the recent missionary institute at Rochelle, La., by special invitation, his address at the Minden institute having made a deep impression on those who heard it. Brother McCain is abundant in good works.

We received a copy of the Minutes of the recent session of the Mississippi Conference on Jan. 19. The volume is edited by Dr. A. F. Watkins and Rev. W. B. Jones. It is splendidly arranged and well printed, measuring up to the high standard that has long been maintained by the editors of this journal.

The North Carolina Christian Advocate has recently moved into a new home, a building that was constructed at a cost of $75,000. A full supply of the latest printing equipment has been installed. The North Carolina Advocate is now appearing in a new and improved form. Congratulations to the Drs. Plyler and all others concerned.

Dr. E. H. Rawlings is urging that the campaign for subscriptions to the Missionary Voice be pushed to an early and triumphant conclusion. It is expected that Sunday, Feb. 12, will be a red letter day in the circulation of this great missionary periodical, and pastors all over the connection are asked to lend a helping hand in this good work. This we believe they will do.

The Publishing House announces that the General Minutes and Year Book is ready for distribution. This is an invaluable book for those who want to know all about the work of the church. In addition to the official information, there is a great mass of interesting facts that go to make up a book that one can sit down and read through with both pleasure and profit. The price is 75 cents for a single copy, less for six or more. It is abundantly worth the price.

The First Methodist Church, Baton Rouge, La., has announced a "Big Church Party" for Valentine night, Feb. 14. The announcement says: "It is for every member of the family, from the baby to the grandfather and grandmother." The recreation committee, of which Mrs. W. D. Woodward is chairman, is planning a special program for four groups: one for very small children, one for the children of the junior and intermediate age, one for the young people, and one for grown folks.

The reports of our general evangelists for the past year show that in meetings which they have taken part there have been 16,116 additions to the Methodist church, and 8,875 to other churches. They have received an average salary of $3,293.71 per year. For one reason or another, the names of seven were taken from the list of those who were recommended for appointment as general evangelists and forty-nine are continued on the list.

The ladies of Parker Memorial Church, this city, gave an informal reception in honor of their new pastor and his wife, Rev. and Mrs. P. M. Caraway, on Thursday evening, Jan. 12, at the residence of Dr. and Mrs. Z. T. Young, 1282 Nashville Avenue. A delightful program was given by the church choir. Dr. R. H. Harper, presiding elder of the New Orleans District, made a welcoming address, which was appropriately responded to by Brother Caraway. Delicious refreshments were served.

General Evangelist George Tucker, of Memphis, Tenn., is now conducting a city-wide campaign at Canton, Miss. The meeting is being held under the auspices of the Y. M. C. A., with the co-operation of the Protestant churches of the city. The evening services are being held in the Methodist church, with a noonday service at the theatre. The evangelist is being assisted in his work this year by Jack Yarbrough, song leader. Brother Tucker is now making up his slate for the year, and he has some open dates available. Communications will reach him at 2014 Nelson Avenue, Memphis, Tenn.

Rev. Percy Vaughan, our pastor at Ellisville, Miss., reports that the year's work begins with interest. The pastor's salary has been increased $300, and the attendance at services is good. A fire damaged the church recently to the amount of $25. Brother Vaughan says the fire started under the pulpit—which, by the way, is a pretty good place to have a fire in a church. He is reminded of the story told by Dr. Clovis Chappell of the Irishman whose first visit to a church was to help put out a fire; when asked about it, he said that it was the first church he had found on fire. A church on fire, materially or spiritually, draws people.

Rev. E. B. Sharp, Merigold, Miss., writes: "We found a hearty welcome from the good people awaiting us at Merigold—the house warm, the pantry full of good things to eat, and a committee on hand to make us feel at home. At Shipman's Chapel yesterday (Jan. 15), we had ninety-five in Sunday school, and a crowded house for the evening service. We will install a heating plant here in the next few days, which will complete one of the best churches in these parts, and it will be practically free of debt. We hope to dedicate it this year, and then Merigold will take its rightful place as one of the best appointments in our Conference."

Dr. W. Russell Bowie, rector of Grace Church, New York City, recently received a fountain pen as a prize for the best statement on "What the Church Has to Offer Men," offered by the church advertising committee of the New York Advertising Club. The prize-winning statement is as follows: "Without ideals, life is mean. Without a purpose, it is flat. Without inspiring power, it will fail. The church can give to men ideals, purpose, power. In the lives of prophets and heroes, and in the life of Jesus Christ, the church holds up the ideals by which character and achievement must be measured. In the call to help build up the kingdom of God on earth, the church presents the purpose which can give new meaning to everything men do. In common faith and in co-operation of purpose, the church releases through human lives the transforming power of God."

SAVING AMERICA.

(Note: The Board of Missions has set aside the week of Jan. 29-Feb. 4 as a time for study, prayer, and reflection on "Home Evangelization.")

"Why send missionaries to people in America? Is not this a Christian nation?"

Such questions are usually met with when a widespread home mission program is under consideration. There are many Americans, indeed, who see only the success and prosperity of their country, her fine houses and splendid churches, her comforts and her luxuries. They do not realize that there are mountain coves and remote rural districts, city slums, and frontier towns,

Negro huts and immigrant tenements, bayous in Louisiana and canyons in the Rockies, where the gospel of Christ has never penetrated. They do not know that even in America—the most nearly Christian of all lands—one-half the people are not enrolled as members of any kind of religious organization.

The Home Mission Department of the Southern Methodist Church functions in America among soldiers and sailors, cities and industrial sections, rural districts, the French of Louisiana, the Mexicans, Cubans, Italians, Orientals, Indians, Negroes, and along the frontiers of the Far West.

"Why send missionaries to people in America?" Because the task of saving America will not be complete until her people are 100 per cent in loyal allegiance to the teachings of Jesus Christ.

* * *

"In all my five charges," says a French Methodist missionary in Louisiana, "there is not one person who is educated." This missionary is not only preacher, but teacher as well, and under his instruction a few of his people have already learned how to read the Bible. And this condition exists in America, not among recent immigrants, but among people who have lived within her borders for more than 170 years.

* * *

They had no church, they attended no Sunday school, and they had grown to manhood without ever having heard more than a dozen sermons in all their lives. They did not live in Africa or the Orient, but in America, in a remote canyon among the Rockies. Here the Methodist missionary from Camp Verde, Arizona, found them, and for three months he has been preaching the gospel to them. To-day when he holds services in that remote region he has an interested audience of about thirty people.

* * *

Language schools for Korean and Japanese children under the direction of native Methodist pastors—this is part of the work of the Home Department of the Mission Board in California. How the Korean and Japanese parents grieve to see their little ones forgetting their mother tongue as they pick up the new American speech, and how gladly they send them to the little language schools! To the Methodist Mission in San Francisco thirty-five children come each day after the public school closes for two hours of study under Korean teachers. While here, they are also told stories of Jesus and his great love for little children, and thus the seeds of Christianity are sown among the next generation.

* * *

Eight years ago it was a crude country—this wide stretch of ten thousand square miles in southeastern Oklahoma—with no churches to speak of, a few very poor schools taught by teachers holding special permits since they could not pass the county examinations, and very poorly kept homes. The whole region abounded in moonshine stills and their attendant evils.

Eight years ago Folsom Training School, the Methodist mission school for Indians and underprivileged whites, was established here. To-day the stills have disappeared, churches have been built, the homes are better kept, and approximately 100 qualified teachers, trained at Folsom, are now at work teaching the young people throughout this needy section. Already more than 600 young people have come under the influence of Folsom and eleven of her graduates are volunteers for life service.

* * *

Hundreds of thousands of Mexicans have flocked across our borders during the past few years. There are nearly half a million in Texas, and many other thousands in New Mexico, Arizona, and California. They the settling in our cities and taking over our farms. They mean to make themselves an integral part of American life, and unless we can give them the gospel they may become a menace to our American civilization. Among these the Southern Methodist Church maintains sixty preachers, 100 churches, and six schools. We must save our Mexican neighbors who are flocking into our borders if we are to save America. We must evangelize them or suffer the consequences.

* * *

Eight years ago a Methodist Mission was established among the Italians of Ensley, Ala. To-day there is a beautiful little church, approximately 125 church members, and a thriving Sunday school. Why did Methodism succeed when other demoninations failed? "Because," says our italian pastor there, "God's people have been in prayer for us. There cannot be made enough requests for prayer for the success of God's kingdom among all nationalities."

* * *

That the task of saving America may be completed—that all nationalities within her borders may be 100 per cent in loyal allgeiance to the teachings of Jesus Christ—that is the purpose of tho contemplated widespread evangelistic movement in the home land.

THE BURDENS OF CHURCH GOING.

It is a common thing to note church members who find so many excuses for not attending church. It is too hot or too cold, or too far for them to get there. They are tired and have a Sunday headache, or a pain in their toe, or a swimming in their heads. Cousin Sallie came from Gloucester and they had to have dinner and then they rode out and got back too late for the night service.

But in spite of all this, they are on duty Monday morning, and the children are in school, and Pa is at the office and Ma is at the ten cent store waiting for the doors to open at the special sale. We seldom miss the special star we like at the movie, as well as games and lodges and things upon which our hearts are set. It is a sad reflection on our poor frail humanity. Let the poet finish up the matter:

We're a mile and a half from church, you know,
And it rains to-day, so we can't go.
We'd go ten miles to a dance or a show
Though the rain should fall and winds should blow.
But the church is different, we'd have you know,
That's why when it rains we just can't go.
But we always go to the things we like
And ride if we can; if we can't we'll hike.

—Jeo. C. Degan, in Evangelical Messenger.

TEAM WORK.

There is nothing the churches need more than to develop team work. So many times we accomplish little because of the absence of that organized co-operation known as team work. We work in spurts and jerks and go independent of one another rather than all together as a team.

The other day a prominent football coach said he could take a team of ordinary players who worked all together and win over the finest team on record if they worked each man to suit himself. Certainly there is much in such reasoning. No army over won without a co-operation and concentration of effort on the team work plan.

If any ordinary congregation in any average church would get to working all together for the success of the church, the salvation of the community and the redemption of the world, there is no telling what could be accomplished. So many times there are a few who pull and tug and work and dig, while the rest do or do not try to do their part. The Sunday school, the prayer meeting, the missionary cause and every other department of the church suffers because we do not pull together for the one great common cause of success of the church and advancement for the kingdom. —Richmond Christian Advocate.

JOHN WESLEY AND THE BIBLE.

In these days when there is so much controversy over interpretations of the teachings of the Bible, we Methodists can do no better than follow the example of John Wesley in seeking out the spirit of the glorious teachings of our Bible. In all humility may we sit down and ponder over what Mr. Wesley has said: "Here I am, far away from the busy ways of men, I sit down alone; only God is here. In his presence I open and read his Book for this end—to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy Word? If any man lack wisdom, let him ask of God. Thou hast said if any man be willing to do thy will he shall know. I am willing to do; let me know thy will. I then search out and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the confession and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby, these being dead, yet speak, and what I thus learn that I teach."—Christian Advocate (Nashville).

SCRIPTURES ENCIRCLE THE GLOBE.

If all the pages of the Scripture portions issued by the American Bible Society during 1927 from its New York headquarters at Astor Place were placed end to end, they would more than girdle the globe, a distance of 25,000 miles. Over five million copies (5,056,728) in seventy-eight languages and dialects were sent out for distribution from the Society's historic Bible House.

These figures do not include the Scriptures published by the Society outside the United States in its foreign agencies.

Benga, Chamarro, Diekele, Grebo, Ibanag, Marathi, Oluuyore, Quecha, Ruk, Sheetswa, Urdu and Zulu are some of the unfamiliar languages in which requests for Scriptures were filled by the American Bible Society.—American Bible Society Bulletin.

CHOOSE NOT REPOSE.

Emerson said, "God offers every mind its choice between truth and repose. Take which you please—you cannot have both." There are a number of things we have to choose in this world, and we are wise to recognize the fact in the beginning of a new year—repose on the one side; service, a better world, intellectual growth, character, on the other. Of all things, friends, do not choose repose. You can take your rest in the grave—and the grave is not so very far away.

Choose the rough way, the fighter's way, the way of self-discipline, the way of whole-hearted service. Choose truth. And be assured that truth must be achieved, fought for, grown into, shown in character.

The universe hates a loafer. Do not seek repose. Wait for that in your grave.—Central Christian Advocate.

PARAGRAPH PREACHING.

The best preaching is uncomfortable preaching.

Every Christian is expected to be a demonstrator for Christ.

I know a lot of people who desecrate the Sabbath day on Saturday night.

God loveth a cheerful giver who does not talk too much about it nor expect too much credit for it.

Blessed is the man who does not insist upon talking about his children when I want to talk about mine.

Heaven will hardly be heaven if you can't do something for some one—at any rate that's what makes heaven here.—Roy L. Smith, in New York Christian Advocate.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, God who knoweth best has taken from the roll of the Lambuth Circle, to be placed on the roll triumphant, the name of our late beloved MRS. REBECCA HARVEY;

Whereas, the deceased has been a valued, active, and loyal member for a number of years; and,

Whereas, she has been faithful to her church, and all its teachings, and helpful to the membership;

Therefore, be it resolved by the members of the Lambuth Circle of the Methodist church:

1. That we have suffered a great loss in the death of Mrs. Harvey, who was a faithful and devoted member, and who has been helpful to us through a life worthy of example in its purity, duty, honor, truth, faith and hope, and she will be sadly missed from our Circle.

2. That a copy of these resolutions be recorded in the minutes, that a copy be sent to the New Orleans Christian Advocate.

Signed: Mrs. Nellie McNeill, Mrs. C F. Smith, Mrs. E. G. Rabb.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

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is a Prescription for

Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.

It kills the germs.

S. M. U. "WESLEYAN SOCIETY" BRINGS UNDERGRADUATES AND GRADUATES TOGETHER.

By Frank Pippin.

A great stride was made in the religious life and development of the young ministers in preparation at Southern Methodist University when the post-graduates, or "theologs," forgot their dignitorial seniority and met with the undergraduates, or ministerial students, on Friday night for a forum discussion of the sundry problems confronting the pre-seminary and the seminary students.

The meeting marked the beginning of a splendid organization, the "Wesleyan Society," whose purpose is to bring about a more complete understanding and a more sincere fellowship among all the youth at Southern Methodist University who have dedicated their lives to the ministry.

The meeting was conducted solely by the students, with Buster Powell as chairman. The program, in the main, was featured by four main speeches.

Jack Hodges, a freshman in the college, spoke on "First Campus Shocks." He gave some very humorous remarks on the shocks he received when first entering the university last fall; he concluded with an expression of satisfaction as to the fellowship and sympathetic attitude he found among the students in general.

Joseph Gibson, a senior in the School of Theology, and one of the most spiritual men in the school, dealt very adequately and sincerely with the question: "Why ministerial students are not considered Christ-like." Three facts, according to Brother Gibson, explain the question. In the first place, he declared that those judging the young ministers are incapable of justly doing so on account of an un-Christian background or foundation. In the second place, he mentioned the fact that the ministerial students should not become alarmed over such a question, because the verdict of Christian history is that Christ and his advocates have always been misunderstood. Concluding, he wisely answered the question by confessing that ministerial students are not considered Christ-like because they actually are not. To remedy this, he urged that they commune more together and inquire more into one another's spiritual life.

Quite an old theolog, Walter Towner, next discussed "Constant Campus Problems." Two were mentioned and their solution given. The first was the physical problem of doing the required work and at the same time make a living; keep invigorated with sufficient exercise so as to keep the body, the temple of the Spirit, sound and healthful. He next indicated the problem that comes from the clash of idealism in the class rooms. "While this comes from our very best friends, and is sometimes revolutionary, it is a wholesome thing as it makes us readjust some of our preconceived ideas." He offered the general solution of every young minister getting "the Everlasting Arms Around Him."

P. W. Walker, a junior Theolog, concluded the program with an intelligent attempt to answer the question, "What is there in the school that prepares one to be a minister?" The cardinal feature of preparation, young Walker emphasized, is the discipline and training of the plastic mind to think on its own, a sufficient outlook to be cognizant of problems, and the ability to solve them. He also emphasized the necessity of a student's always having a respect and reverence for his studies, be they trigonometry, physchology, or a course in the Old Testament. "I am afraid for any student who has become indifferent to his studies," he said. In closing, he gave the undergraduates some ground for comfort, as he told them not to be afraid of the School of Theology, for "all of us over there," he contended, "are human beings."

In the forum discussion, which followed the main speeches, some vital ministerial situations were presented, and some interesting suggestions were offered relative to the organization and its future work. Every young minister carried something fine away with him, and all were resolved better to train themselves for the great future work.

FROM THE FLORIEN CHARGE.

Dear Brother Carley: I will try to write a few lines concerning my work and this new field, which I shall do my best to serve. We were transferred from the Arkansas Conference. This work having been recently formed, we were sent to Florien circuit. The work composes three points, or rather preaching places; one, a sawmill (Peason), has half time. I wish to say that there are many very fine people on this charge, and quite an interest seems to be manifested in many ways.

People have been nice to us since we came, and already we begin to feel at home. I have preached only three times, made several visits, and attended the district stewards' meeting and the missionary meeting, both of which were held at Lake Charles and were successful in every way.

My first quarterly conference was held on the 8th of January, at Holly Grove church. While there was not such a large attendance, yet there was a goodly number present, and we had a good conference. Brother Doss, presiding elder, had matters well in hand. He preached a splendid sermon on "Service."

I am praying for a great year, and hope to interest my people more in every way as to the interest of the church. I expect to canvass my field in the interest of the Advocate, and other missionary interests.

Trusting that many blessings will come to us all this year, and many souls be brought into the kingdom.

Fraternally,

C. B. POWELL.

Florien, La.

SEVEN LAWS OF GIVING.

In the very suggestive pamphlet on the Teaching of Stewardship, just issued by the Department of Missionary Education of the Methodist Episcopal Church, the following seven principles of giving, for children and young people, are given:

1. Giving should always be intelligent, based upon definite knowledge of the cause or work supported.

2. It should be specific, to a known cause or person; not for "apportionment" or "quota."

3. Money given should be one's own, not the sum obtained from mother's bag or dad's pocket just as Mary leaves for Sunday school.

4. Giving should be systematic, and should be encouraged in all possible ways. Naturally, of course, in the nursery and kindergarten, giving will not be systematic, but the programs in these departments will build toward the ideal.

5. The contributor should always have the privilege of deciding, himself or herself, to what cause the money should be given.

6. Giving should always be real, the glad sharing of one's own with others. There is a vast difference between money giving and money raising.

7. The consecration of the offering should be a regular part of the worship service. — Methodist Episcopal Press.

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Big Cash Bonus, $25 to $100 Extra Sam Gomperz, Ky., pocketed $83 in 6 days with fast-selling O.K. line. Martin Henning, Ala., took 8 orders one afternoon. Many others making org money. You can do as well. **Get big profits at once. No waiting!** We furnish you FREE outfit which brings orders fast. Send no money. Write at once.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

HOTEL RATES FOR COUNCIL MEETING.

Attention, Conference Women: For the information of women who expect to attend the approaching meeting of the Woman's Missionary Council at Nashville, Tenn., March 14-21, 1928, the hotel rates given below have been secured.

These hotels are all first-class and within three blocks of McKendree Church, where the sessions are to be held.

Make reservations as early as possible.

The Andrew Jackson Hotel—Council headquarters for officers and delegates:

Rates—Double room, with bath, $2.50 (per person); single room, with bath, $2.50 and $3; three and four, with bath, $2, $2.50, and $3.

Hotel Hermitage—Double rooms, with bath, $2.50 (per person); single rooms, with bath, $3 (per person).

Sam Devis Hotel—Single rooms, with bath, $2.50; double rooms, twin beds, with bath, $4; three persons, twin beds, with bath, $6.

Maxwell House—Single room, without bath, $1.50; double room, without bath, $1.50 (per person); other rooms, without bath, $1 and $2 each; single room, with bath, $2.50; double room, with bath, $3.50 (for two); twin beds, with bath, for two, $4.50 and $5; four to a room, with bath, $2.

Tulane Hotel—Single room, without bath, $1.50; single room, with bath, $2 and $2.50; double room, without bath, $2.50; double room, with bath, $3 and $4.

Hotel Savoy—Siugle room, without bath, $1.50 and $1.75; single room, with bath, $2 and $2.50; double room, without bath, $2.50 and $3; double room, with bath, $3.50, $4 and $4.50.

MRS. A. B. SMITH,
General Chairman of Arrangements.
MRS. J. P. HARVILL,
Chairman of Hotels.

INFORMATION FOR LOUISIANA WOMEN.

Dear Dr. Carley: Mrs. Hyams, from Natchitoches, has written me to give you dates of our Jubilee Council meeting in Nashville, Tenn. They will be March 14-21.

Our Woman's Conference of Louisiana will meet in Carrollton Avenue Church, New Orleans, March 27-30.

Mrs. Virgil H. Spinks, of Ruston, is the new Conference President, since Mrs. C. F. Niebergall resigned in December at the executive meeting in Baton Rouge.

Mrs. S. M. Collins, 500 Hudson Lane, Monroe, is Conference Vice President.

Mrs. L. A. Sims, of Hammond, is Conference agent for Missionary Voice among the women.

MRS. D. BEACH CARRE,
Corresponding Secretary.

METHODISM IN CARTHAGE.

The Annual Conference is over and each pastor has found his place of labors, and is planning for the work of the new year—some with joy and thnaksgivings, others with disappointments and burdens. The pastor of Carthage is in the first group.

We were happy to learn that we were to return to Carthage for the second year, because we have never served a more loyal and sympathetic church in our short ministry. When we returned from Conference we found that some of our people had been at the parsonage to welcome us, but as we were delayed on the return trip the people were gone when we reached the parsonage late in the night. We found evidence to the fact that they had been here, as many expressions of kindness were found in the way of groceries. We are happy in the work here. The outlook for the year is good.

We are completing our new church at a cost of $21,000. It is a modern church throughout, bulded by local contractors, Chamblee & Blocker; otherwise it would have cost much more.

We are now worshiping in the basement of the church, and will open the church the fifth Sunday (Jan. 29). We extend a cordial invitation to all of our friends who are in reach to be with us, and especially does the pastor invite all former pastors to be present to take part in the opening service and be guests of the pastor while in our town.

We have planned to begin our revival March 18. Brethren, pray for the workers and the work of our town, as we have great opportunities here for service.

M. L. McCORMICK.

MISSIONARY QUOTAS, BROOKHAVEN DISTRICT.

The apportionment of the Mission Special to the several charges in the Brookhaven District is as follows:

Adams, $175; Bayou Pierre, $175; Bogue Chitto, $200; Crystal Springs, $450; Gallman, $200; Hazlehurst, $500; McComb, Centenary, $800; McComb, Pearl River, $250; Monticello, $225; Scotland, $175; Tylertown, $350; Barlow, $150; Beauregard, $125; Brookhaven, $800; Foxworth, $175; Georgetown, $150; Magnolia, $300; McComb, LaBranch, $150; Meadville and Bude, $275; Osyka, $175; Summit and Topisaw, $250; Wesson, $200. Total, $6,250.

L. E. ALFORD, Secretary.

Genuine BAYER ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

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Safe — Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets Also bottles of 24 and 100—Druggists.

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FOR CONSTIPATION

Mississippi Man Says He Has Found Black-Draught So Satisfactory, He Has No Need to Change.

Wiggins, Miss.—Mr. A. L. Cone, a well known Wiggins resident, says: "I have used Thedford's Black-Draught for constipation. I have never had to take a great deal of medicine, but for fully 30 years I have, by using it, known Black-Draught to be a great medicine, and when I found it so satisfactory, I haven't seen any need to change.

"When I get constipated, I feel all out of sorts and tired and sluggish and I take a few doses of Black-Draught. It regulates my bowels and I get all right. My wife takes more Black-Draught than I do. She is a great believer in it too, so we keep it in the house. It will cleanse the system and help you, if you use it as we have."

Constipation leads to a great deal of sickness among those who do not understand its dangers, and who neglect to treat it without delay.

Black-Draught, with the natural, prompt action of its purely vegetable ingredients, quickly relieves constipation and helps to drive out the poisons so as to leave the organs in a state of healthy activity.

Sold everywhere, 25c. NC-179

Thedford's BLACK-DRAUGHT Purely Vegetable

Get this remedy! Guaranteed to cure Itching, Bleeding, Blind or Protruding Piles or money refunded. Get the handy tube with pile pipe, 75c; or the tin box, 60c. Ask for PAZO OINTMENT

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STOMACH LIVER and GALL TROUBLE Gas Colic Pain in Right Side, Nervous Breakdown. Even two operations failed before finding help I'll tell you about FREE. Madeline E. Unger, Dept. 408, 22 Quincy St. Chicago, Ill.

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Proclaimed the Most Effective, Agreeable Tonic Laxative on the American Market Today.

Herb Extract

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practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste from the system, through its free action on the bowels.

If you want to enjoy good health, you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The following schools making missionary offerings for November were inadvertently left out of the list recently mailed to the superintendents and pastors. These amounts were sent to Rev. H. P. Lewis, Ripley, Miss.: Shannon, $4; X Prairie, $2.43; Brooksville, $5.46; First Church, Columbus, $23.05; Liberty, Asbland circuit, $1; Holcomb, $3.05; Abbeville, $3.10; Durant, $2.04; Sidon, $1.99; Moorhead, $5.35; Houlka, $4.85; Artesia, $4.68. It would be of great help if those who remit would give the name of the superintendent and name of the chairman of the missionary committee. We desire to send the literature to the proper person. Let us push this phase of the work until every school in the Conference is taking part of this work of giving the gospel to our home people and those in Europe.

If any superintendent failed to receive a copy of the Methodist Workers' Guide for 1928, write me and I shall send another copy. We have a few left. The value of this Guide depends upon the use made of it. The blank pages should be filled with a record of what is being done from day to day. At the close of the year of prayer, study, and labor the record will be great.

Brother Superintendent, order a supply of literature on Evangelism, read each piece, give to each teacher the leaflet she needs, call the teachers for instruction and prayer. Secure a list of all the unsaved, pray for each one by name, pray until you feel that you must present Christ to the unsaved. Present him until he is accepted. Then it devolves upon the pastor to instruct the children further in the meaning of church membership and the Christian life. We know it is the duty and privilege of the parents to lead their children to Christ, but if they fail, then it devolves upon the teachers in the Sunday school to do this work. A good teacher leads the lambs into the fold. United prayer upon the part of our Sunday school forces, a definite effort upon their part to lead the children to Christ, will be a great step toward the world-wide revival we need so much. May the Lord lead us to work and pray for the salvation of all our children this year. Why should one be left out when it is so easy to lead them to a definite acceptance of Jesus Christ? Remember, evangelism in the Sunday school is not the effort of a month, or three months, but the prayer and work every day, all the time until all are won for the Master.

The Worker's Council, the Magazine, the Adult Student, and Advocates have strong articles on Evangelism. These should be read by every lover of childhood. One thing is certain, our leaders have a passion for souls. The Elementary Teacher is a magazine that every teacher of children under twelve years of age should have; especially do teachers in the rural schools need this periodical. It contains stories that mothers would do well to learn to tell the children at the evening hour of quiet.

Rev. E. G. Mohler, Rev. W. R. Hammontree, and Mr. E. M. Sharp have been making surveys, teaching Cokesbury classes, and helping country churches in every way possible. Hammontree writes that he has covered Itawamba and Monroe counties three times in general surveys and has taught in all the charges except three, and has put on a recreational program in every community he has worked in.

AGENTS $100.00 Week—Selling Perfumes, Extracts, Toilet Goods, Medicines, Household Articles. THE DORAY CO., 6747 Glades, St. Louis, Mo.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Dual-Extension receipts for the month ending January 10 are as follows:

Brookhaven District.

Brandywine, $2.02; Center Point, $2; Foxworth, $1.96; Gaiiman, $2; Georgetown, $5.70; Centenary, McComb, $18.12; Pearl River Ave., $3; Monticello, $3.35; Bude, $3; Summit, $2.93; Tylertown, $3.74; Wesson, $5.55; Hawkins Chapel, $2.

Hattiesburg District.

Ellisville, $5.88; New Augusta, $2.50; Petal, $2.65; Prentiss, $3.48; Richton, $7; Ovett, $2; Silver Creek, $2.57; Bethel (Silver Creek charge) $1.25:

Jackson District.

Benton, $2.02; Bolton, $32; Brandon, $3.40; Pelahatchie, $16.25; Millville, $1.10; Clinton, $2.99; Bentonia, $2; Edwards, $9; Fannin, $2; Rexford, $2; Galloway Memorial, $59.50; Grace, $6.39; Madison, $2.40; D'Lo, $4.18; Wesley Chapel, $4.57; Terry. $1.70.

Meridian District.

State Line, $3; Bucatunna, $2.20; Collinsville, $1.50; Meehan, $2.12; Suquaiena, $1; New Hope (DeKalb charge), $2.58; Enterprise, $9; Lauderdale, $4.75; Langsdale, $1.28; Theadville, $0.40; McKinnons, $3.65; Quitman, $9.51; Scooba, $2.77; Shubuta, $6.5v; Andrews Chapel, $1; Waynesboro, $10.75.

Newton District.

Hillsboro, $1.96; Lena, $1.50; Contrell, $2.95; Homewood, $2.29; Lake, $3.50; Lawrence, $1.27; Eureka, $5; Kingston Laurel, $3.15; Montrose, $9; Philadelphia, $21.11; Shiloh, $4.01; Old Walnut Grove, $2.40.

Seashore District.

Main Street, Biloxi, $10.20; Bigpoint, $4.14; Junior Department, Gulfport, $5; Orange Grove, $10.62; Ocean Springs, $4.25; Pascagoula, $10.93; VanCleave, $11.95; Wiggins, 13.31.

Vicksburg District.

Anguilla, 12.30; Liberty, $3; Holly Bluff, $12.24; Louise, $2.63; Port Gibson, $15.45; McNair, $0.56; Crawford Street, $45.61; Washington, $1.53.

JOHN C. CHAMBERS,
Conference Superintendent.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

We are sending out to each superintendent in our Conference a copy of "The Methodist Workers' Guide." issued with compliments of publishing agents of our church. Should any superintendent fail to get his copy, please write us.

Mr. Mayo, superintendent, of Lake Charles, writes: "Quite a surprise this morning in the 'Methodist Workers' Guide.' It is remarkably full of information. I am afraid I can't compass every good point in it."

Mr. Holloman, superintendent of the Alexandria Sunday school, said: "I have copy of the Methodist Workers' Guide for 1928, and thank you very much. I shall attempt to make some use of this little book."

* * *

Dr. Andrew Siedd, of Emory University, accepts our invitation to the State-wide Conference at Alexandria, with these words: "I am very glad to be able to accept your invitation for the Sunday School Conference at Alexandria, April 10-11. Please give me any information and advice that will make my work more pleasant and profitable."

* * *

My "week-end trip" for the past Sunday, Jan. 15, included a round with the new presiding elder, Dr. Lutz, of the Alexandria District. We visited Lecompte and Bunkie. The sermon at each place by Dr. Lutz was a great gospel message.

Since the burning of the Methodist church at Lecompte, we find that the Sunday school there is much handicapped. Mr. W. B. Robinson, superintendent, is very anxious to make his school one of the best. We found one of his workers, Mr. Carl Smith, with a Blue Seal Diploma in training secured through correspondence.

At night we were at Bunkie, and were given a warm reception by the pastor, Brother Hoffpauir, and his congregation.

* * *

I left Alexandria early enough Monday morning to reach Rochelle in time to find the pastor, Rev. J. T. Harris working in his garden.

During a fine group Missionary Institute in Rochelle we had a conference with Brother Dodson and other leaders; among them was the young pastor from Standard, Rev. S. S. Holladay, Jr., who is starting off his first work in our Conference with much promise.

The attendance of laymen at the Rochelle Institute was good. When I call for laymen in the Minden District is made you can always count on the Abel brothers—P. K., of Winnfield, and his brother at Rochelle.

* * *

We were much pleased this week with a chance of having a conference with Brothers Johns and Caraway, of New Orleans, while en route to vote. Both are pleased with their new field of labor.

* * *

Among the recent visitors to our office was Rev. J. G. Snelling, of New Orleans; sorry we were not in when

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THESE ARE THE REASONS:

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25 PACKED IN GLAZINE PACKAGE 25c

Finest crepe paper, quickly absorbs.
No need worrying about laundryman.

For instant use at home or church socials Enables you to entertain in good taste without excessive cost. Send 25c for sample box and earn $25 to $50 supplying your friends at liberal profits.

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offered in our 1928 catalogue. Send 25c for copy and present to your society. Money refunded if plans not applicable. Many churches using them.

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GILLMORE BROS., Blossburg, Pa.
Please mail 1928 catalogue with 12 plans ☐
Sample Package Embossed Initial Tea Napkins ☐
.....enclosed. (Check items above desired)
Name.....
Address.....

he called. Brother J. W. Suddith, of White's Chapel, also paid us a call in the interest of having a Daily Vacation Bible School.

* * *

The writer's itinerary for the rest of the week is: To-night, at Pineville; to-morrow, Shreveport; Sunday, New Orleans.

C. D. ATKINSON,
Conference Superintendent.

REPORT RURAL EXTENSION SECRETARIES, NORTH MISSISSIPPI CONFERENCE.

By Rev. E. G. Mohler.

Since Conference we have visited fifty pastoral charges, holding Institutes, checking schools and holding group meetings with teachers and officers. Quite a number of these schools began missionary instruction and the observance of Missinary Day for the first time. Our ambition is that every school in our Conference give missionary instructions and adopt the Dual Special, thereby having a part in the vital missionary program projected by the Conference Sunday School Board.

Cokesbury Training Schools.

We have held Cokesbury schools at the following places: Two in Smithville; at Antioch, Tremont, Pearce's Chapel, Nettleton, Siloam on the Marietta charge; and a Standard Cokesbury School at Tishomingo. In these schools we enrolled 229 and issued certificates of credit to 139. The spirit and work in these schools were as fine as one could wish for. The people we endeavored to help seemed responsive and appreciative. We have arranged two other Standard Cokesbury Schools—one at Kilmichael and one at Mathiston.

A Most Remarkable Superintendent.

Miss Martha Rye is the wide-awake and progressive superintendent of the Antioch school, on the Smithville charge. She is 82 years young and has been a real member of the Methodist church for seventy-two years. At a training school recently held at Antioch, Miss Martha attended regularly, walking three-quarters of a mile over rough country roads to every session, writing carefully her daily assignments and making her certificate of credit. This was during one of the coldest spells of the winter. She is a power in prayer, a benediction and inspiration to the school and community. Her school observes Missionary Day and makes monthly remittance to the Grenada office. Incidentally, she has successfully reared ten orphans.

Every Preacher Holding a Cokesbury Unit in 1928.

Most of our presiding elders have indicated their intention of reading "The Sunday School Worker" and taking examination on same. In this they hope that every preacher of their districts will join them. This is a laudable ambition and we shall co-operate with the elders in this worthy undertaking. The "Sunday School Worker" is one of the most helpful and delightful units in the Cokesbury course, the reading of which will introduce one to the courses of studies on the Cokesbury course and enable one to be a better preacher and more thoroughly acquainted with the aim of his Sunday schools.

Charge Educational Week.

This is something new under the sun. The idea was hatched out in the fertile brains of Rev. W. L. Pearson, of the Smithville charge. After thorough cultivation of all of his people, he announced five schools for the week of Dec. 4-7. Two were taught by Rev. W. R. Hammontree, and two by Rev. E. G. Mohler, and one by Rev. W. L. Pearson—the five schools running at the same period each day. He writes us that he got mighty results, and at some convenient period this summer he aims to have all of his churches to meet at some central point for a Standard school. Keep your eyes on the Pearsons.

Our Co-Workers.

Rev. W. R. Hammontree, of Amory, and Mr. E. M. Sharp, located at Boonville, are bending every energy in promoting our rural work in their fields. Two more consecrated and energetic men would be hard to find anywhere. We will tell more of their work in another communication.

"I am thoroughly convinced that the foundations of the gospel are firm and strong in Brazil," writes one of our missionaries in that land. "If every American missionary on the field were to leave to-day, the church of God would remain here to work and transform this people until the whole nation had been brought to a knowledge of the Master."

A new work has just been opened at Vilvorde, in Belgium. It is most appropriate that a Protestant work should be carried on in this place, for it was here in 1536 that William Tyndale, that early disciple of Protestantism, who gave the Bible in their own language to the English people, was imprisoned by the Romanists, and afterwards strangled and his body burned. A huge monument at Vilvorde to-day marks the spot wher this occurred.

The Best Cough Syrup Is Home-made

Here's an easy way to save $2, and yet have best cough medicine you ever tried.

You've probably heard of this famous home-made cough syrup. But have you ever used it? Thousands of families feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified honey, instead of sugar syrup. It tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract and palatable guaiacol, which has been used for generations for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

FINE REVIVAL AT SUMRALL, MISS.

Dear Dr. Carley: We are in the midst of a great revival at the present. The preaching is being done by Rev. Dan E. Kelly, one of our general evangelists; and his associate helper is Rev. Otis Spinks, choir leader. The Baptist church, with their good pastor, is standing by us in the great fight against sin. One of the outstanding features of the meeting is to be found in the men of the town coming together every morning at 8:30 for the prayer meeting. Under the leadership of Brothers Kelly and Spinks, the people of the town are working, praying, looking to God for a great revival of pure religion. Brother Kelly is a great leader in spiritual work. This is his sixth revival in this town, and it bids fair to be the best of all. It is Kelly's undying faith in God that causes people to want him again and again, and he has a great helper in the person of Brother Spinks, who is a man of prayer and deep consecration.

This is the tenth revival Brother Kelly has held for me, so you see we have been in ten great battles for our Lord and his cause; and when the battles are over and victory won we are glad to give God all the honor and praise. Pray for us.

W. H. LANE, P. C.

THROUGH ADVICE OF NEIGHBOR

Woman Tried Lydia E. Pinkham's Vegetable Compound

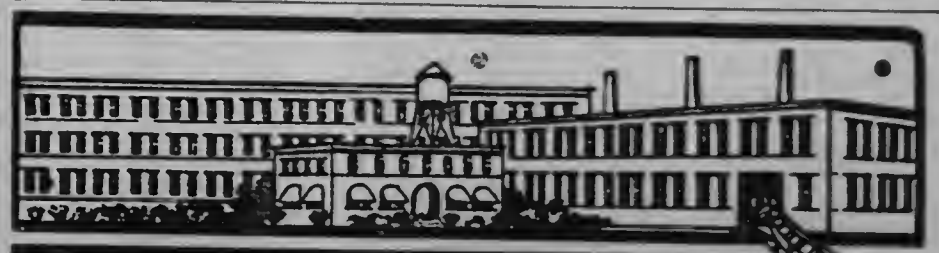
"A neighbor advised me to try Lydia E. Pinkham's Vegetable Compound, which she said had helped her so much. So I bought a few bottles and tried it out. It sure helped me wonderfully. I felt much better. My work was no longer a dread to me. If I hear of any one who is troubled the way I was, I will gladly recommend the Vegetable Compound to them and I will answer any letters in regard to the same."—Mrs. Bertha Meachan, 910 Center St., Lansing, Mich.

"I had been sickly ever since I was fifteen years old. After taking Lydia E. Pinkham's Vegetable Compound I got so I could do all my housework and I am in good health."—Mrs. Marie K. Williams, Ketchikan, Alaska.

From Michigan to Alaska, from Maine to Oregon and from Connecticut to California letters are continually being written by grateful women recommending Lydia E. Pinkham's Vegetable Compound.

The Compound is made from roots and herbs and for more than fifty years has been helping to restore run-down, over-worked women to health.

Are you on the Sunlit Road to Better Health?



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GREENVILLE, S. C.

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Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LETTER FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: My entire thoughts are so taken up with "Institutes" that I can hardly think of anything else. I am so happy to report that four of the eight institutes are already planned, and by the time this letter reaches you. the other four will be complete. I hope that every Epworth Leaguer will avail himself of the opportunity of attending the institute in his district as often as possible, if not regularly, for credit. In the last letter to you I gave you the dates for the institutes. Siuce then we have exchanged the Alexandria and Homer dates on account of the Sunday school convention in Alexandria.

I'm wondering how our Epworth Era drive for new subscriptions is progressing. On the last week in this month each chapter is to report to a district secretary and to Central Office the results. We cannot fail to go over the top. We must have 345 new subscribers this month.

Your January and February Eras are giving you information concerning the Oratorical Contest for 1928. The subject is "Know Missions," and the aim is "a contestant in every chapter." Begin now to select your contestants and have your chapter elimination in April. The district elimination comes in May, and the State elimination will be at Mansfield Assembly June 12-19.

To the Epworth Leaguers that are contemplating a pleasant tour next summer it is not too early to remind you of the Epworth League pilgrimage to the birthplace of Methodism, Los Angeles, Calif., to be conducted in July. Begin now to save your dollars for this wonderful trip. If you are really interested, get on my mailing list aud I'll furnish you with all information you will need.

Let me remind both pastors and Languers that Feb. 5-12 is Epworth Hi League week in Southern Methodism. If you do not have a Hi League in your church, let's make an attempt to organize one during this week. I will gladly assist you if you will call on me.

On Sunday, Jan. 15, we had a most interesting district rally for Monroe District in Rayville. Rev. John Norris, assistant pastor of Monroe First Church, conducted the devotional, and Mr. W. L. McDuff, our new district secretary, presided over the business meeting. As usual, we enjoyed the lovely hospitality of the Rayville Leaguers.

The dates for the quarterly reports to the State and Central Office are at hand, and I have only heard from Minden, Alexandria, and Shreveport Districts. Remember that these reports must be "on time" if you wish to carry the fifth point on your loving cup award.

This week I have met with the New Orleans City Union League, Baton Rouge, Pineville, Alexandria, Shreveport City Union, Monroe District at Rayville, West Monroe and Jonesboro.

I have received several calls from different pastors of late, and am sorry that I cannot assist them in League organization at an early date. As soon as our institutes are over I'll be only too glad to give every assistance possible.

Remember that the main thought for February and March is "Efficiency Institutes," and **do your part.** Let us work and pray for success.

Most sincerely, your Field Secretary,
ELIZABETH LANGFORD.

ORATORICAL CONTEST FOR LEAGUERS.

Our president returns from the Presidents' meeting with the announcement of another oratorical contest for the Epworth Leagues to take an active part in. This time the subject is, "Know Missions," and the phases of this subject that may be used for speaking are: "Missions and Non-Christian Practices in America," "Missions and Nationalism," "Missions and International Relations," and "A Missionary Motive for This Generation." The speeches will be judged on a basis of subject matter, construction, and presentation.

The requirements for this contest are: Contestant must be a bona fide member of the Epworth League between the ages of 16 and 25; chapter entrants must be certified by their local chapters; only district winners or their alternates are eligible to enter the Conference contest, and only Conference winners are eligible to the semi-finals at Lake Junaluska.

The semi-final contests will be held at Lake Junaluska Aug. 5-14. Only winners, one from each section (Mount Sequoyah and Lake Junaluska), shall be eligible for the final contest. The place of the final contest is to be decided on later. This contest will be held in September.

The prizes offered are certainly adequate. The winners from each Conference are given a suitable award. Each winner in the semi-finals, $25 in gold for first place, and $15 for second place. Winners in finals, first place, $100 and gold medal; second place, $75; third place, $50; fourth place, $25.

These speeeches are limited to fifteen minutes, and must be confined to the theme, "Know Missions." They must be original, representing the speaker's own thoughts on the subject after diligent research and meditation.

We have not yet received the literature concerning this contest from Central Office, but we think it best to inform the Leaguers of our Conference of this coutest in order that those who wish to take part may begin their preparation early. When the literature comes, we will write more about this contest.

FRANCES ULMER.
League Editor, Mississippi Conference.

The Methodist church at Manchuli, Manchuria, is located upon the very doorstep of the Soviet Socialistic Republic (formerly Russia), and the members of this church can look over the border and see their native Russian mountains and fields. The church services are often attended by people coming from Transbaikalia, a part of Russia proper, and the Russian exiles in Manchuria are rejoicing to see the gospel thus penetrating little by little into the Russian land.

BROADCASTS GOOD NEWS

Monroe, La.—"I have taken Dr. Pierce's Pleasant Pellets and have found them to be extraordinary. No other remedy for constipation ever gave results equal to the 'Pleasant Pellets.' They do not gripe nor cause any discomfort whatever, and besides they do not leave any bad after-effects. These 'Pellets' also act well on the stomach and relieve torpid liver. I can praise them very highly indeed."—R. C. Greer, 815 S. Grand Ave.

All dealers, 60 Pellets, 30 cents.

Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company. Atlanta, Ga. (adv)

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Dr. Caldwell's 3 Rules Keep You Healthy

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time regardless of how much one tries to avoid it. Of next importanee, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the most delicate system and is not a habit forming preparation. Syrup Pepsin is pleasant-tasting, and youngsters love it. It does not gripe. Thousands of mothers have written us to that effect.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. In a practice of 47 years he never saw any reason for their use when a medicine like Syrup Pepsin will empty the bowels just as promptly, more cleanly and gently, without griping and harm to the system.

Keep free from constipation! It robs your strength, hardens your arteries and brings on premature old age. Do not let a day go by without a bowel movement. Do not sit and hope, but go to a druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin. Take the proper dose that night and by morning you will feel like a different persou. Use Syrup Pepsin for

W. B. Caldwell M.D.
AT AGE 83

yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Always have a bottle in the house, and observe these three rules of health: Keep the head cool, the feet warm, the bowels open.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a **FREE SAMPLE BOTTLE**

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dst.—First Round.

Baker, at B., Jan. 29, a.m.
Istrouma, Jan. 29, p.m.
Springfield, at S., Feb. 5, a.m.
Natalbany, at N., Feb. 5, p.m.
Walker, at Palmetto, Feb. 12, a.m.
Denham Springs, at D. S., Feb. 12, p.m.
Baton Rouge, First Church, Feb. 19, a.m.
Jackson, at J., Feb. 19, p.m.
Donaldsonville, at D., Feb. 26, a.m.
Keener Memorial, Feb. 26, p.m.
Pine Grove, at P. G., Mar. 4, a.m.
Hammond, Mar. 4, p.m.
Greensburg, at G., Mar. 11, a.m.
Ponchatoula, Mar. 11, p.m.

District slogan: "A revival in every church, and the finances in full." Let it be sung and whistled and shouted from one end of the district to the other.

L. W. CAIN, P. E.

Lake Charles Dist.—First Round.

Indian Bayou, Jan. 25.
Crowley, Jan. 26.
Acadia ct., at Estherwood, Jan. 29, a.m.
Rayne, Jan. 29, p.m.

W. L. DOSS, JR., P. E.

Monroe ist.—First Round.

Bastrop, Jan. 29, 11 a.m.
West Monroe, Jan. 29, 7:30 p.m.
Crew Lake, Feb. 5, 11 a.m.
Rayville, Feb. 5, 7:30 p.m.
Lake Providence, Feb. 12, 11 a.m.
Tallulah, Feb. 12, 7:30 p.m.
Oak Grove, Feb. 19, 11 a.m.
Delhi, Feb. 19, 7:30 p.m.
Oak Ridge, Feb. 26, 11 a.m.
Mangham, Feb. 26, 4 p.m.; preaching at Little Creek, 7:30 p.m.

ELMER C. GUNN, P. E.

Minden Dist.—First Round.

Standard, Jan. 29, 11 a.m.
Sicily Island, at Sicily, Feb. 5, 11 a.m.
Ferriday, Feb. 5, 8 p.m.
Ringgold, at Ringgold, Feb. 11, 2:30 p.m.
Hall Summit, at Hall Summit, Feb. 12, 2:30 p.m.
Campti, at Campti, Feb. 19, 11 a.m.
Coushatta, Feb. 19, 8 p.m.
Plain Dealing, at Plain Dealing, Feb. 26, 11 a.m.
Bossier ct., at Walker's Chapel, Feb. 26, 8 p.m.
Minden, Feb. 27, 8 p.m.
Colfax, at Colfax, March 4, 11 a.m.
Trout and Good Pine, at Good Pine, March 11, 11 a.m.
Jena and Jonesville, at Jonesville, March 11, 8 p.m.
Castor, at Goldonna, March 18, 11 a.m.
Monterey, March 18, 8 p.m.
Sibley, at Sibley, March 20, 2:30 p.m.
Zenoria, at Zenoria, March 21, 2 p.m.

K. W. DODSON, P. E.

Ruston Dist.—First Round.

Lapine, at Lapine, Jan. 29, 11 a.m.
Choudrant, at Choudrant, Jan. 29, 7 p.m.
Eros, at Eros, Feb. 5, 11 a.m.
Ruston, Feb. 5, 77 p.m.
Bienville, at Bienville, Feb. 12, 11 a.m.
Athens, at Athens, Feb. 12, 7 p.m.
Clay, at Clay, Feb. 19, 11 a.m.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Jonesboro, at Jonesboro, Feb. 19, 7 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—First Round.

Stonewall, Sunday, Jan. 29, 11 a.m., preaching; conf. 3 p.m.
Pelican, date to be announced later.
District Conference delegates will be elected by all the churches in these quarterly conferences.

W. W. HOLMES, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30

J. R. JONES, P. E.

Jackson Dist.—First Round.

Camden, at Camden, Jan. 28, 2:30 p.m.; Jan. 29, 11 a.m.
Vaughan, at Vaughan, Jan. 29, 7:30 p.m.; Jan. 30, 10 a.m.
Harrisville, at Harrisville, Feb. 5, 11 a.m., 1:30 p.m.
Florence, at Florence, Feb. 5, 7:15 p.m.; Feb. 6, 2 p.m.
Yazoo City, Feb. 12, 11 a.m., 3:45 p.m.
Yazoo ct., at Lintonia, Feb. 12, 2 p.m., 7 p.m.
Mendenhall, at D'Lo, Feb. 19, 11 a.m., 2 p.m.
Madison, at Pocahontas, Feb. 19, 7 p.m.; Feb. 20, 10 a.m.

J. L. DECELL, P. E.

Meridian Dist.—First Round.

Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

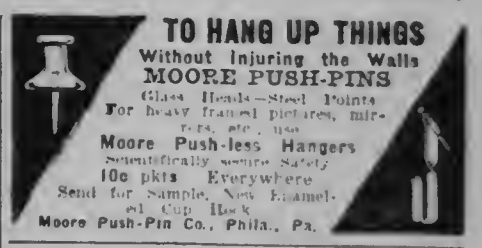
My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

Marietta, at Marietta, Jan. 26.
Blue Mountain, at Blue Mountain, Jan 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

E. H. CUNNINGHAM, P. E.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Grenada Dist.—First Round.

Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,
L. P. WASSON, P. E.

Grove's Tasteless Chill Tonic

Makes the Body Strong. Makes the Blood Rich. It restores Energy and Vitality by creating new, healthy blood and fortifies the system against Malaria and Chills. Pleasant to take. 60c.

MOTHER

A Cross, Sick Child is Constipated!

Look at Tongue

No matter what ails your child, a gentle, thorough laxative should always be the first treatment given.

If your little one is out-of-sorts, half sick, isn't resting, eating and acting naturally—look, Mother! see if tongue is coated. This is a sure sign that the little stomach, liver and bowels are clogged with waste. When cross, irritable, feverish, stomach sour, breath bad or has stomach-ache, diarrhœa, sore throat, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the constipated poison, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

Mothers can rest easy after giving this harmless, "fruity laxative" because it never fails to cleanse the little one's liver and bowels and sweeten the stomach and they dearly love its pleasant taste. Full directions for babies, children of all ages and for grown-ups printed on each bottle.

Beware of counterfeit fig syrups. Ask your druggist for a bottle of "California Fig Syrup;" then see that it is made by the "California Fig Syrup Company."

NOTES FROM METHODIST CHURCH, WEST POINT, MISS.

Dear Brother Carley: These items of information about the work here in West Point I trust will be of interest to Methodist people in general.

The last Conference saw fit to transfer me from Amory to this good charge, and the more I work with the church here the better I appreciate the work we have found. The handsome new church building, erected in 1921, is very fine. The auditorium is as well equipped for worship as any I have ever seen. The new carpet, pews, organ and, best of all, a beautifully draped curtain hangs entirely across the rear of the auditorium, separating the auditorium from the Sunday school section. It reminds me of how I think the Veil of the Temple must have appeared. This curtain has corrected a very pronounced reverberation, making the auditorium have almost perfect acoustics.

The membership of the church is 780, giving us the largest number of any denomination in the town. The Baptist people, the Disciples and the Presbyterians have good congregations. Recently we had four successive nights of union prayer meetings, the pastors leading in some church other than their own. It was real joy and a good spiritual feast.

The ladies of the church have recently made a proposition to the board of stewards that they would assume one-fourth of the cost in building a new parsonage. Just how far that movement will go is yet to be seen, but certainly in the near future there will be some progress made.

We have all our plans made for the cultivation period in missions. Six of our people are to give the six chapters in study book, meeting on Wednesday, Thursday and Friday nights. The missionary committee is going to try to see every member of the church to give them an opportunity. The chairman of the committee says, "We did well last year, but I think we can do better this year."

I am beginning a series of night sermons on "Famous Women of the Bible." The first will be on the night of Jan. 29, using the subject, "Jezebel, a Vixen of the Old Testament."

The laymen and women of the church are having what they please to call, "Good-fellowship Night," on Friday night of this week, Jan. 20. The pastor and his family are to have an appreciated part in the meeting, for it is to help them to know every one.

W. R. LOTT, Pastor.

OUR BEST PALS.

By Helen Greeg Green.

I recently heard the lovely story of a little mother whose small son always called her "Mammy." Mammy was the posessor of a beautiful voice, soft and soothing, with always just a hint of a quaver in it, like the linnet. Every evening Sonny was soothed to sleep by Mammy's soft, lovesome voice.

Mammy, Father, and Sonny lived in a city apartment.

One day Sonny pushed up the screen from a window in the living room, crawled to the edge of the window, and, perched there, waved and called to the crowd below. The crowd stopped, breathless, terrified.

Some one, with more presence of mind than the others, rushed into the house and found the little mother in the hallway. Hysterically the stranger told her of Sonny's dauger.

Mammy, her heart full of sobs and a great fear, tiptoed into the room. There was Sonny, on the edge of the sill, smiling at the wild-eyed crowd below.

With tears falling down her cheeks, Mammy began to sing softly Souny's favorite bedtime song. Very gently she glided toward him, singing and sobbing. When she reached the boy, and held him in her arms again, she fainted.

But Mammy's vice had saved Sonny!

So it is with mothers, the world over. There is no other influence half so great as the voice of a mother, or a father. But it must be an understanding voice, and mother and father must be understanding comrades.

Between my own mother and myself, there always existed the happiest, just-two-girls-together cameraderie.

She had a marvelous way of instilling high, fine ideals. But it was done in such a sweet, I-wouldn't-preach-for-the-world sort of way.

I remember one day of making some silly, fluffy-minded remark which my father, half-smilingly, criticized. Mother said:

"My dear, if you do that every time the youngster says anything of which you do not approve, you'll soon be left out in the cold." And that is true.

A parent must learn not always to judge the younger generation from his point of view, but by his viewpoint when he was the same age as the son or daughter.

"Do not think of knocking out another person's brains because he differs in opinion from you. It would be as rational to knock yourself on the head, because you differed from yourself ten years ago."

The greatest need of the younger generation of to-day is understanding, principally, young-at-heart mothers and fathers, who can inculcate such high ideals in boys and girls that no difference where they go, or with whom they are thrown, their influence will be so great that the children will be immuue to any and all temptations.—Pittsburgh Christian Advocate.

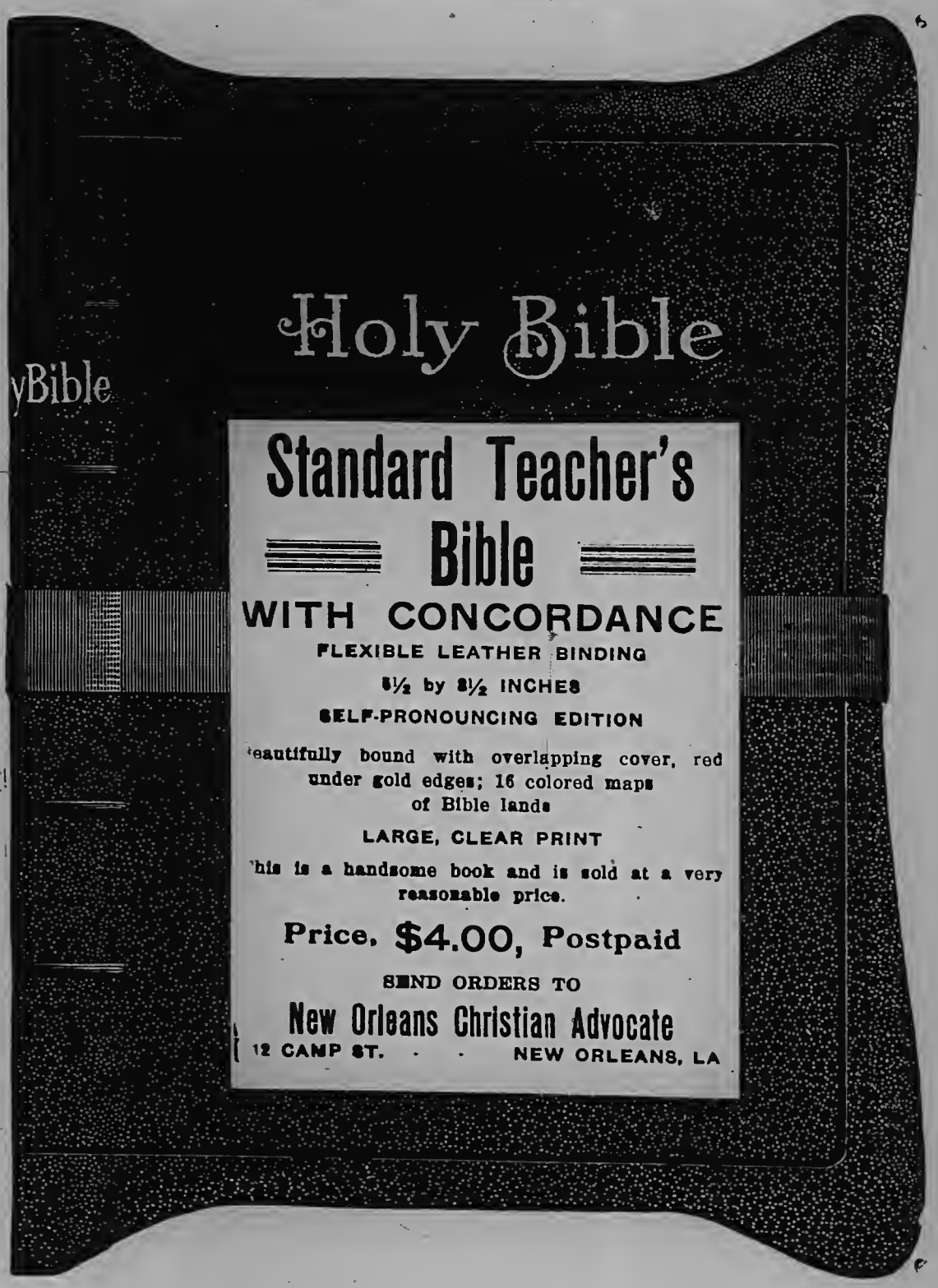
Clean Kidneys By Drinking Lots of Water

Take Salts to Flush Kidneys If Bladder Bothers or Back Hurts

Eating too much rich food may produce kidney trouble in some form, says a well-known authority, because the acids created excite the kidneys. Then they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, begin drinking lots of good water and also get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to flush clogged kidneys and stimulate them to activity; also to neutralize the acids in the system so that they no longer irritate, thus often relieving bladder disorders.

Jad Salts can not injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to help keep the kidneys and urinary organs clean, thus often avoiding serious kidney disorders.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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 2, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHERE ARE THEY GOING?

As we sit at our desk, we look through a window into Camp Street, one of the principal "one-way" streets leading downtown. A never-ending stream of automobiles is passing, halted now and then by the traffic signal at the corner of Camp and Poydras. Where are they going? We look through the window, see them for a moment, and they pass out of sight; but others take their places. Some of them turn to the right or left at Poydras; others go on to Canal Street and cross to the section below; others turn to the right toward the river, or to the left toward the "woods;" others find a parking place (perhaps) along the way and are out of traffic till their owners are ready to proceed.

This is a picture of life. The stream of humanity is constantly passing. It is headed somewhere. We see the individuals composing the stream for a moment and then they pass out of sight. We do not know many of them—probably we shall never see them again. *But they are going somewhere!* Is it any business of mine? Yes, to the extent that I want them to arrive safely at a good destination and to the extent that I want to place as many safeguards along their way as I can. The gospel gives all the traffic signals that are necessary for safe passage along the highway of life. Let us, then, give all the people the gospel.

MILITANT WICKEDNESS.

On the night of January 14, an attempt was made to destroy the radio broadcasting station of the Trinity Methodist Church, Los Angeles, Calif., of which Rev. R. P. ("Bob") Shuler is pastor, by the placing of a bomb at the foot of one of the towers. The explosion that followed damaged the church considerably, though no actual damage was done to the broadcasting station. The presumption is that this bomb outrage was perpetrated by a representative of the criminal classes in the attempt to terrorize the pastor and his church and thus prevent them from carrying on the campaign against lawlessness and criminality which they have waged so efficiently by means of the radio. At the same time it appears that efforts are being made, presumably by the same criminal elements, to secure from the Radio Commission, Washington, D. C., an order eliminating this station (KGEF) from the air or crippling it to such an extent that it will become ineffective.

It is really amusing to think that anybody could imagine that "Fighting Boh" Shuler could be scared from doing what he conceives to be right. He has had plenty of fights—but a white feather is not a part of his armor, and the scars he has received in battle were received while he was fighting "face forward." But this bombing incident shows that wickedness is militant, and that it will stop at nothing to put out of its way the forces that make for righteousness. It would be a tragedy for the Radio Commission to close or cripple KGEF. A protest addressed to the Radio Commission against such action would be a blow against militant wickedness.

THE ORPHANS OF THE NEAR EAST.

A recent statement from the Near East Relief calls attention to the fact that among the more than a million people whose lives have been saved, a disproportionately large number are children. Many of these children have already gone out from the orphanages to earn their own livelihood, and not a few have made worthwhile contributions to the lands that have offered them shelter. But among the children gathered in during the years of continuous war, many were but babes, and these must still be cared for by the friends of little children. It has just been decided by the trustees of the Near East Relief to ask for contributions from the public to secure a fund sufficient to care for these children until they are sixteen years old, when they are expected to become self-supporting. The number of children multiplied by the number of years each must be supported gives a total of 28,600 "child years," and the sum needed is $6,000,000. It will be no easy task to secure this amount, of course, and it is hoped that both old friends and new will help reach the goal. During the twelve years of its existence, the Near East Relief has saved a million lives.

THEY WON'T—BUT DON'T THEY?

We take the following from the Dearborn Independent:

"Here are a few of the things the movies won't do in the future, according to an offer made before a Federal Trade Commission conference by Louis B. Mayer, representing the picture producers: They will not disseminate profanity; they will not portray nudity; they will not ridicule the clergy; they will not show traffic in drugs; they will not give offense to any nation, race, or creed; they will not picture seduction; they will not show arson, the use of firearms, or methods of smuggling; they will not demonstrate the technique of murder. Nor is this all. Such things as theft, robbery, safe-cracking, and dynamiting of trains, mines, and buildings will be portrayed with care."

That is a fine program; and if it is followed out, the movie business will be raised to a much higher plane than it has occupied hitherto. We are perfectly willing to concede utter sincerity to the picture producers in their promises to make better pictures in the future; but we wish they would go a step further and destroy or withdraw from circulation some that we see advertised on the billboards and in the newspapers. We believe one thing is sure: If the producers themselves will not give the public clean pictures, that public will have to adopt some plan that will force them to do so. Most States test the fertilizers that are sold within their borders, to be sure that they contain the essential elements of plant food; it is not too much to expect them to be concerned that the movies their children—and grown people, too—see shall not contain elements that pollute their minds. House-cleaning from within is better than house-cleaning from without—but house-cleaning has to be done now and then.

"BUILDING THE FENCES."

We do not profess to have any expertness in political matters, and we have steadfastly refrained from discussing political issues in the columns of the church paper. But sometimes a moral question is so closely interwoven with a political situation that it is impossible to speak of one without thinking of the other. We believe that prohibition furnishes an example of what we have in mind. Prohibiton is an economic and moral question; but it looms so large in the minds of the American people that it has become inextricably mixed up with politics—local, State, and National. It appears to us that some politicians in the national field are very skillfully laying their plans and "building up their fences" to bring about the nomination for the presidency of a man who is "wet" through and through. We are simply calling attention to what seems to be the case in order that those who are "dry" may be on their guard—not be misled by the arguments in favor of nominating a "wet." The economic and moral welfare of this country is worth a great deal more than the success at the polls of a political party.

A GOOD PRAYER MEETING.

All prayer meetings ought to be good ones—but perhaps not all are. They are not positively bad, but too often they are lacking in the elements of interest and inspiration that make them spiritually helpful. We have heard of one—we are sure there are others—that is notably good. The attendance runs around the two-hundred mark each week, and the people take a great deal of interest in it. Of course the preacher is interested, talking about it in his pastoral visiting and as he meets people on the streets, calling them over the telephone and reminding them of the meeting; and then he prepares his program carefully, giving the people a part in it. Of course the service is not long-drawn-out.

EVANGELISTIC CONFERENCES.

Dr. J. W. Perry, Secretary of the Home Department, Board of Missions, announces the following dates and places for the holding of the Evangelistic Conferences, to which we have previously called attention:

St. Louis, February 28.
Dallas, March 1.
Birmingham, March 6.
Richmond, March 8.
Los Angeles, April 10.

The program at these Conferences will be on the general theme, "The Call for a Genuine Revival of Religion," and the following topics will be included in the discussions: "The Call of God;" "The Church-wide Movement;" "The Call of Our Country;" "The Call from Afar;" "The Call of Youth;" "Evangelism Worth While;" "Deepening the Religious Life;" "The Revival Meeting;" "Visitation Evangelism;" "The Call to Forgiveness of Sins;" "What Will We Do?"

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PUBLIC WORSHIP AND THE RELIGIOUS LIFE.

By the Rev. Charles M. Stuart, D.D.

One goes to church to worship. It is for this the church was created and is maintained. Worship and social worship is so much a necessity of our nature that the church or something else like it will never lack support while human nature is as it is.

Church going may be just a habit. Having been brought up to it, momentum may carry the habit until other and stronger reasons set in against it. Or it may be the neighborhood fashion, or a festival inducement, like Christmas or Easter; or the attraction of sermon or music; or the social opportunity of meeting with desirable people; or just the unwilling but compelling wish to be respectable. But whatever the reason which brings one to church, it does not alter the fact that the church exists as an ordained instrument and opportunity for worship; the opportunity of inducing that supreme mood of the soul in which one becomes conscious of the need and presence of God, and by virtue of which one returns to the daily walk of life with an indelible and exalted assurance of God's comradeship in the work of life.

It is unhappily true that many, very many, miss this opportunity of the church. Chiefly, it may be said, for want of thought; they have not decided in their own minds that the act and mood of worship represent the church's value to them. They have not prepared themselves to meet this condition of finding the real merit of the church's offer. It does not seem as if they had even thought any preparation necessary. The consequence is that the outcome of what might have been a spiritualizing and uplifting experience is practically without effect.

Thus the first thing to be said about successful church going is that one should prepare for it. One does in a measure prepare for it in the matter of becoming apparel; one does not don "Sunday clothes" merely as a matter of show. Sunday, by common consent, is a festival day. It marks the festival character of the day to don "glad raiment." This is a time-honored and universal way of observing the break in the weekly routine, and it has the approval of all decent people. Not less fitting is the preparation of mind and heart for worship. Such preparation requires devout and intelligent effort.

Help might be derived from a brief and pointed session of family worship. With very young people a bit of instruction might be ventured; the same, if sensibly and cheerfully given, reacting favorably upon the one giving it and upon the elder members hearing it.

Then one might cultivate and respond to the exercises and opportunities provided by what is misleadingly called the "preliminaries" of the public service. There is no "preliminary" save in the preparation of the worshiper before the church is reached. But there is no reason why one should not observe silence upon entering the sanctuary. Even the organ voluntary intelligently and reverently rendered can become a means of grace. Moreover, one could also lift up his heart in a silent ascription of praise to him who in the sanctuary vouchsafes visions of his power and majesty. "Never enter God's house carelessly," says the wise man. "Draw near him to listen." It is, after all, a matter of seeking definitely to realize the reality of the acts of worship.

Once more, into the passages provided by the church program for congregational use the worshiper, for his immediate and lasting benefit, should put himself intelligently and with all his heart. He should discipline himself to sing the hymns with understanding; in their use his emphasis should come upon the spiritual rather than the aesthetic; during the pastoral prayer he should endeavor to remind himself that the leader is not voicing his own, but the needs, the desires, the thanksgiving of his people; in the Scripture readings and in the sermon he must realize and, if necessary, strive to realize, that he can get profit from them only as he interprets them as a voice of God. There are those who find the pastoral prayer and the sermon a check upon the devotional mood; the prayer when it is long and vague and repetitious; the sermon when it is secular, or trite or controversial. There is really no help for such abatement to the spirit of worship, but to suffer them as contributory to the virtues of patience and charity, by no means slight advantages.

The exercises concluding a service of public worship are often ineffective since no proper climax is sought for. The value of silence for its opportunity for reflection and dedication is overlooked and the total effect of an otherwise impressive hour of religious fellowship is dissipated by an apparent eagerness to have it done and over with.

What is said of the low tide of spirituality in the Christian community may be true. It is not necessary to argue that. Much of the present condition is due to the prevailing inadequacy of ideas touching the methods and practice of public worship. If the object of the church service is to make for spiritual living, what impression is gained of the effect of the service as judged by the temper and talk of the worshipers at its close? Beyond some casual comment upon the sermon or the music, there is nothing of moment. In the case of the sermon the talk is apt to be misleading. The preacher would hardly recognize his own sermon from a hearer's digest of it. In the case of the music, the talk is apt to be anything but devotional. The congregation is so little in earnest about singing the hymns that it can chant "E'en though it be a cross that raiseth me" as blithely and as cheerfully as if the cross were upholstered. The whole service is shorn of its proper effect for want of an earnest thought about its meaning and object and an avoidable indifference in the matter of sharing it and experiencing it.

The lesson of it all is that the low state of spirituality in the Christian community rests, in the first instance, not with the church, the preacher or the choir, but with the worshiper. Better hearing in the pew would make for better preaching in the pulpit, and better music in the choir. When Ezra read the law publicly it is recorded that all the people were weeping when they heard it. Hearing as intense as that would transform the most commonplace of services into a service of power and beget a new era of witnessing grace. —New York Christian Advocate.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The great heart of the church to-day is throbbing with missionary life and missionary effort as never before. The call for the enlightening, humanizing, upliftiug teachings of our holy religion is realized as the only hope of the race, far and near, to save it from ruin and disaster. Farther flung than the flag of empire are the sin and shadow and sinister influences from heathen nations, falling upon our homes and our people. Saving others, we save our own. Teaching others, by example, by charity, by humane and Christlike deeds, we inculcate as in no other way the grace, the life, the real meaning of Christianity. What Theodore Parker called the "glowing dogmas" of Christianity must be asserted with a strength and determination that knows no compromise with the evil teachings of heathen philosophy, which, after all, is but an output of heathen religion. There is nothing good in any of the world's other great religions that is not found in the righteous principles of Christianity. The "boast of heraldy and pomp of power" with which not a few among us exploit the strange cults from India and China "await alike the inevitable hour." They lead to the grave, and if followed will bury with them the world's brightest hopes and fairest flowers. Call me dogmatic. Very well, truth is ever dogmatic, for it is an essential element of its very being; otherwise, it is not truth. That is why martyrs and saints have died, that it might live and then be given to the dying, starving world, the bread of life. The miserable failures of the repeted experiments to supercede the teachings of Christ with schemes better adapted to the needs of men should teach wisdom and warn us against the folly of empiricism.

This line of thought to me is one of the great "imperatives" of Christianity, and I sincerely hope may be an incentive to some for a surer "indicative" of its saving power. An ambassador should never doubt his credentials; and a preacher to achieve success must declare his message with accredited authority. We have a message of life, of hope, of redeeming grace and power to a lost world; let us declare it, never doubting, never halting, for the loaves and fishes grow and increase as these are given from the Master's hand and passed to others.

Methodist folk may be clannish, but they are not exclusive. The privileges and sacraments of our church are extended to all believers, and I thereby hold by these tokens we do exemplify the very spirit of Christianity. An appeal to tradition, to history, to church, or apostolic succession cannot stand the test and scrutiny of fair, impartial investigation. The great appeal or proof of any church as to its diving origin lies not in the accumulated teachings and deeds of the past, but rather in the living, moving faith of the present as a mighty incentive to toil or even suffer and sacrifice for the kingdom of God in the earth. "By their fruits ye shall know them," forever remains the only and the ultimate test. I am amused at times by the apparent fears on the part of some good men, lest the sum and substance of the great evangelical doctrines taught by our fathers and received at their hands should suffer disaster, or even be relegated to the scrap heap. There is little danger here so long as the "Spirit answers to the word." The keeping of the ark of testimony lies in fairly safe hands, and, moreover, God watches over his own. A fearful spirit is an uncertain spirit. Give me a man who will go ahead and do things, though he may blunder occasionally, rather than the halting, fearing, questioning one who does not know where he stands or wither he is going. Don't be so wonderfully concerned about what others are saying and teaching, for they are saying and teaching enough and to spare; but be mightily concerned with the things that are really essential. Christ's kingdom is not of this world, its hopes and fruition are independent of mere theories. It is the focal light point, whence emanates all moral truth worth the holding and teaching. I, for one, maintain that we have in the Methodist church, in her life and doctrine, just about as broad ground as any man needs to stand on, just about as much truth as any need to accept and believe, and just a bit more gospel than any can find time and occasion to preach. In fact, all the great churches are following in the great way of light and grace blazed by Asbury and McKendree through the forests, and in the hearts of the pioneer American people. We do well to follow.

628 Kings Highway, Shreveport, La.

SEEING THE WEST WITH THE SUNDAY SCHOOL DELEGATES.

By Van Carter, General Secretary, Louisiana Council of Religious Education.

You have long wanted to "Go West." Your golden opportunity is here—a special train of Louisiana and Mississippi Sunday school workers will journey to Los Angeles to attend the World's Sunday Schoool Convention, July 11-18, where some seven thousand delegates from all over the world will be present; and for one week plans for the evangelization of the world will be discussed and adopted. En route, the party will visit the Petrified Forest and the Grand Canyon of the Arizona. Returning, we will visit San Francisco, Mount Tamalpias, Feather River Canyon, Salt Lake City, enjoy the eighty-mile sky line drive in Colorado, climb Pike's Peak, see the wonders in and around Colorado Springs, catch a glimpse of Denver, Kansas City, and see the beautiful country in the States of Kansas, Missouri, Arkansas and Louisiana in our twenty-one days of travel.

The special train will leave New Orleans on July 7. It will be first-class in every respect, with Pullmans, observation car and lounge car. Arrangements will be made for Pullmans to originate in centrally located points in Louisiana and Mississippi for parties wishing to join the special at the nearest junction point. The cost of the tour covers your transportation, Pullman, transfer of self and baggage, sightseeing, hotels at Los Angeles and San Francisco, meals en route and returning, except the week in Los Angeles and two meals the one day in San Francisco. This exception is due to the fact that experience has proved it impossible to keep a crowd of a hundred folks together for three meals a day for seven days when each person of the party is sightseeing and in different sections of the city being visited. The rates are exceedingly moderate. Two persons to a lower berth costs only $237.50, and one person to a lower only $267.50. Other combinations equally as low. For passengers who desire to accompany the tour to Los Angeles only and return independently, the cost to Los Angeles and transportation on return trip will be considerably lower.

The tour will be personally conducted by Rev. W. Fred Long, General Secretary of the Mississippi Sunday School Association, and Mr. Van Carter, General Secretary of the Louisiana Council of Religious Education, assisted by competent passenger representatives of the lines concerned, who will accompany the train, handling all details incidental to the welfare of the party. A special baggage master will have charge of the baggage, which will be accessible at all times.

In selecting the route for the tour and arranging the schedule for the special train, it has been our endeavor to make the trip attractive from every viewpoint; and that we have succeeded will be your verdict when you come to the end of these articles we feel sure.

Leaving New Orleans on the now famous Gulf Coast Lines, we will enjoy a splendid observation car ride through Louisiana's lowlands of cane fields, rice fields, cotton fields, swamps, timberlands, cattle country, and dairies till we reach the open country of Texas, which begins with the crossing of the Sabine River at Beaumont; and then for 117 miles we race across the prairies to Houston, where we then travel "Santa Fe all the way." Our first stop will be at Sweetwater, Tex., for Sunday service, and this we plan to make most spiritual—the keynote of the whole trip. Monday morning, July 9, "bright and early," we plan to arrive at Albuquerque, New Mexico, where, after a good breakfast at the Alvarado Hotel, such as only Fred Harvey can serve, we will visit the Indian exhibits and browse around the museum of that most delightful city, which is some 4,934 feet in altitude, and has been in existence since 1701, when it was founded and named after the Duke of Albuquerque of Spain. There are many interesting things for the tourist in this city of 28,000, but the thing we will give our time to will be the museum, which contains the most extensive collections of Mexican and Indian relics in the United States. Here we will see Hopi and Navajo weavers, potters, silversmiths, and basket-makers at work. And, by the by, as long as we are in this city we may as well recognize the fact that the Alvarado, "our hotel" for the few hours we are there, is the finest hotel of the Fred Harvey system. It is built in old Spanish Mission style with 120 rooms; dining-room, grill, sun parlor, and all modern conveniences. The guests also have country club privileges, but the golfers in the party will not have time to put on a game in the few hours we are there, so you may leave your golf sticks at home.

About noon the same day we reach Adamana, where we take the auto trip to the Petrified Forest—the world's greatest puzzle and America's wonder field of mosaics. Here is laid bare for the delight of the tourists and the research of the scientist vast deposits of petrified wood, from the size of a marble to trees more than 200 feet in length. Mr. Charles F. Lummis, in describing the forest, says that these vast logs are not huddled or criss-crossed, but are fallen in an orderly way, as God gave them to grow. I can conceive of but one power that can have mowed them down so marshalled—an earthquake of the first dimensions, traveling from the crest of the continent southerly. You never saw such logs before—whole trees, several of them more than 200 feet long. The colors duplicate every tint of the rainbow, and as you stand and gaze upon this scene you will realize you are having one of the greatest experiences of your life, no matter how traveled you may be.

On Tuesday, July 10, we arrive at Grand Canyon for sunrise. Nothing in all the world will surpass the day spent at the Grand Canyon, for it is beyond doubt the world's greatest wonder. There is no sight in all the world more stupendous, more gorgeous, more awe-inspiring than this mighty gash in the earth's surface so fittingly named the Grand Canyon. It means nothing to the traveler to read that the canyon is 200 miles long, five to twenty miles wide, and a mile deep. One has to see this wonder in order to appreciate its magnitude. Here at an elevation of 7,000 feet there is offered to one unlimited attractions. For instance, a scenic boulevard stretches nine miles west along the rim of the canyon to the head of Hermit Trails, and at almost any place along the way magnificent views of the gorge may be obtained; or should you prefer to turn east, you have your choice of the Yavapal Point, Grand View and Desert View; or better still, there are delightful walks winding around the edge of the abyss which present innumerable views of wonder and amazement. Many of our party will be tempted to spend the forenoon wandering along these paths, absorbing the utter peace of the canyon, for it is undoubtedly the quietest place on earth. For those who prefer riding, the day may be spent in the saddle on Bright Angel Trail or Tonto Trail, which takes one to the Colorado River 5,000 feet below, but requires seven miles of travel for the burros.

Leaving the Grand Canyon late in the afternoon of July 10, we arrive in Los Angeles about 10 a. m., July 11, and after breakfasting with Fred Harvey we will take up our headquarters at the Alexandria Hotel. Your tour costs covers your hotel during our stay in Los Angeles, but not your meals or sightseeing, as the inclusion of such items may conflict with the set program arranged by the committee in charge of the World's Convention or your own individual program. We will be in Los Angeles until the night of July 18, enjoying the World's Sunday School Convention and taking in such sights of this marvelous country as we may desire.

(To Be Continued.)

MOB MURDER IN AMERICA.

By R. B. Eleazer.

American lynchings are doing more than anything else to discredit this country's missionary work around the world, according to a statement just issued by the Commission on Interracial Co-operation from its headquarters in Atlanta. "Lynchings occur nowhere else," says the Commission, "while stories of American mobs burning human beings at the stake and exulting in their torture are regularly published throughout Europe, in Latin America, in the Orient, and even in Africa. The effect in mission lands may easily be imagined."

These facts, in the opinion of the Commission, lay upon the church peope of America a peculiar obligation to make an end of the lynching habit. "We must either Christianize ourselves or else discontinue the effort to Christianize others; and the eradication of lynching is a good place to begin," the Commission concludes.

Entitled "Mob Murder in America," the statement sets out the fact that in the forty-six years ending with 1927 American mobs lynched 4,356 persons, and that every State in the Union except four had participated in this crime, the exceptions being Massachusetts, New Hampshire, Rhode Island and Vermont. Mississippi led the list with a total of 522, followed in order by Georgia, Texas, Louisiana, Alabama, Arkansas, Florida, Tennessee and Kentucky. It is pointed out that the average for the past five years has been much lower than formerly, the number of victims for that period having been 111, or twenty-two a year, as against a forty-year average of about one hundred a year. During the five years ending with 1927 Mississippi still held the lead with twenty-seven victims, followed by Florida with twenty-five, Texas with fourteen, Georgia with nine, and Arkansas with eight. Eleven other States each had from one to four lynchings during that period.

The Commission points out that in certain States special legislation has helped toward the eradication of lynchings, but expresses the opinion that "public sentiment at last controls, and lynchings will cease only when good people cease to condone it, either actively or by their silence." The suggestion is made that the preachers and teachers might do much toward the creation of a sentiment that will no longer tolerate mob violence.

IF I WERE A LAYMAN IN 1928.

By Thomas Hugh Gallagher, D.D., Pastor Janes Methodist Episcopal Church, Brooklyn, N. Y.

1. I would "so live" that Jesus Christ would get the best of me.
2. I would "so love" that my fellowmen could always rely upon me.
3. I would "so labor" that others would not be compelled to carry too big a load.
4. I would "so lift" that others would ask, "Where does he get all his power?"
5. I would "so lead" that an innocent child or a matured person, following, would never miss the true goal of life.
6. I would "so lend" that others would never need to repay me.
7. I would "so look" that people would say, "He reminds me of Jesus."
8. I would "so lose" that my loss would greatly enrich others.
9. I would "so laud" that the humble struggler in life might take courage.
10. I would "so laugh" that others might know that I'm on top of the world and thoroughly enjoying the Christian life.—New York Christian Advocate.

"Prayer is not monologue, but dialogue; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that he will listen to mine."—Andrew Murray.

THE NEW COURSE OF STUDY.

Attention, Undergraduates, Committees on Examination and Pastors' Schools.

The new courses of study become effective this present year—1928. It is important that undergraduates and committees of examination take note of this change, otherwise there will be great confusion and embarrassment.

The new course of study is not in the Discipline but is published herewith for the information and convenience of all concerned.

STONEWALL ANDERSON,
Secretary, Board of Education.

Nashville, Tenn., Jan. 21, 1928.

Courses of Study.

The following Courses of Study, adopted by the College of Bishops at the December (1926) meeting and published by the Secretary, Bishop Collins Denny, will go into effect at the beginning of the year 1928:

Courses of Study for English-Speaking Preachers.

For License to Preach.

1. The Discipline of 1926.
2. The Bible generally.
3. "The Bible; Its Origin and Meaning," Harrell.
4. "What We Believe," Parker.

The ordinary branches of an English education.

Courses of Study for Traveling Preachers.

For Admission on Trial.

1. The Discipline of 1926.
2. "The Tongue of Fire," Arthur.
3. "Personal Salvation," Tillett.
4. "Studies in the Life of John Wesley," Chappell.
5. "Life of Christ" and "Life of St. Paul," Stalker.
6. The candidate shall give a written account of his conversion, religious training, service in the church, and his call to the ministry. The candidate's papers shall be graded on their punctuation, grammatical correctness, and rhetorical form, and this shall give his grade in English.

First Year.

1. The four Gospels and Acts, with "The Making and Meaning of the New Testament," Snowden.
2. Wesley's Sermons, 1-26.
3. "Wesley and His Century," Fitchett.
4. "Letters on Baptism," Fairfield.
5. "The Ministry to the Congregation," Kern.
6. "Christian Doctrine," Dale.
7. The Discipline, chapters I-VIII.
8. Written sermon on repentance.

Required to be read:

1. "The Prophet of the Long Road," Tipple.
2. "Organization and Administration of the Sunday School," Cuninggim and North.
3. "The Meaning of Methodism," Rowe.

Second Year.

1. Romans to Revelation, with "The Messages of the Books," Farrar.
2. Wesley's Sermons, 27-52.
3. "The Christian Faith," Curtis.
4. "History of Methodism," McTyeire.
5. "Preparation and Delivery of Sermons," Broadus.
6. "Logic," William Minto.
7. The Discipline, chapters IX-XXIV-XXVI.
8. Written sermon on Justification by Faith.

Required to be read:

1. "Brain and Personality," Thompson.
2. "General View of the History of the English Bible," Westcott.
3. "Life of Thomas Coke," Candler.

Third Year.

1. Genesis to Esther, with "An Outline for the Study of the Old Testament History," Frank Seay (examination on the text of the Scripture itself).
2. "The Virgin Birth," Orr.
3. "The Reformation in Germany," Lindsay.
4. "Elements of Ethics," Davis.
5. "Life of William Tyndale," Demaus.
6. "Evidence of Christian Experience," Stearns.
7. Written sermon on Regeneration.

Required to be read:

1. "Life of Hugh Latimer," Demaus.
2. "Life of William McKendree," Paine.

Fourth Year.

1. Job to Malachi, with "An Outline for the Study of Old Testament Prophecy, Wisdom, and Worship," Frank Seay. (Examination on the text of the Scripture itself.)
2. "Grounds of Theistic and Christian Belief," Fisher.
3. "The Reformation in Lands Beyond Germany," Lindsay.
4. "Christianity as Organized," Kern.
5. "Personality and Psychology," Buckham.
6. "The Resurrection of Our Lord," Milligan.
7. "Manual of the Discipline," last edition.
8. Written sermon on the Witness of the Spirit.

Required to be read:

1. "Life of Joshua Soule," DuBose.
2. "The Organization of the Methodist Episcopal Church, South."

Courses of Study for Local Preachers.

For Local Deacon's Orders.

1. The New Testament, with "The Story of the New Testament," Carter.
2. "The Tongue of Fire," Arthur.
3. "Personal Salvation," Tillett.
4. "History of Methodism," McTyeire.
5. "Life of Christ," James Stalker.
6. "Winning of the World for Christ," Lambuth.
7. "How We Got Our Bible," Smythe.

For Local Elder's Orders.

1. Old Testament, with "The Outline for the study of Old Testament History," Seay.
2. "Manual of Christian Doctrine," Banks.
3. "History of the Christian Church," Fisher. (One volume edition.)
4. "The Apostolic Age," Purves.
5. "Ministry to the Congregation," Kern.
6. "Manual of the Discipline," last edition.

CONCERNING THE METHODIST EDUCATIONAL ASSOCIATION.

Dear Mr. Editor: I notice in your paper of the 26th instant that the "Methodist Educational Association" will meet at Memphis, Tenn., Feb. 7 to 9.

It will be hoped that this Association will not again attempt to misrepresent the Methodist Episcopal Church, South, by passing resolutions as an Educational Association of the Methodist Church, South, whereby they would attempt to speak for the church on the political issue of State education in an attempt to use the church in an effort to encourage the substitution of Darwinism in the public schools of our country for the inspired statement contained in Genesis.

Of course I do not dispute the individual right of any member of this Association to express himself personally on any political issue, but since the church and State are separate, or supposed to be, no person has authority to speak for the church on any political issue, just as the judge of the court has no right to sign his official signature to any paper except the records of court, and no Governor has the right to place his official signature to any paper except those which he is required to sign in due course of the governor's business. And no minister is authorized to sign his official signature to any paper except those that he is required to sign in his official duties.

Respectfully submitted,

T. M. EVANS.

Gulfport, Miss.

A PROTEST.

Dear Mr. Editor: "The High Road," a periodical edited by the Sunday school editor of the Methodist Episcopal Church, South, Dr. E. B. Chappell, sponsored and recommended by the General Sunday School Board of the same church for circulation among our Methodist young people through the Sunday schools, in the issue of Jan. 22, contains an editorial entitled, "Fear, Man's Greatest Enemy," in which these statements occur:

"All believers in real mental and physical welfare have cause to rejoice in the abatement of the old-time preaching of fear of everlasting punishment and hell-fire. Can these superstitious of pagan Europe save any one? Christ did not emphasize these things in his preaching."

Here we have an official publication of our Southern Methodist Church, in the editorial column, mind you, these strange words characterizing the teaching of Jesus on eternal punishment, which are plain and unequivocal, as "superstitions of pagan Europe."

As a matter of fact, his teaching on eternal punishment and hell-fire is just as positive and just as authoritative as his teaching on any other subject, and I am wondering, when we lead our young people to believe that the plain, emphatic statements of Christ on this subject are "superstitions of pagan Europe," on what grounds and by what method of reasoning we can impress them that any of his words are to be accepted and believed.

The inevitable result of such a course, if persisted in, will be the loss of faith in the Bible as the Word of God, and the setting adrift of our young people so far as belief in the eternal verities are concerned.

For forty-two years I have been a loyal member of the Methodist Episcopal Church, South, and during the past twenty-six consecutive years Sunday school superintendent, using nothing but our own literature; but when it comes to pass that our Sunday school officials stand for the propagation of such infidelity as this, I rebel with all the power there is in me, and it seems to me it is time for all true Southern Methodists who believe in and stand for the whole Bible to raise a protest of such volume that it will be heard from center to circumference of our Methodism.

Our order for "The High Road" has been canceled, and it will be seen in the Zwolle Sunday school no more until we are assured it has been purged of such dangerous teaching.

S. H. PORTER,
Superintendent, Zwolle Sunday School, Methodist Episcopal Church, South.

Zwolle, La.

DESIRES TO HELP IN MEETINGS.

Dear Dr. Carley: Having been brought to this, my home Conference, last August to fill an unexpired term of Rev. Fred Sartin, I am almost unknown to the brethren of this Conference, and I take this method of trying to get acquainted.

I am very anxious to conduct several revival meetings throughout the year. I have had rather unusual success in revival meetings, and really enjoy that kind of work.

I wish you would announce, through our very excellent Conference organ, that I would be glad to give any one desiring my services just such dates as may be arranged.

Of course I make no charge for my meetings, and am always willing to go for free-will offerings.

If any desire any references, they might write to my presiding elder, Rev. Robert Selby, or Rev. W. E. Dickens, and they would be glad to give all information wanted.

Wishing for you and the paper all success, and asking an interest in your prayers, I am,

Yours very truly,

B. W. WARE, Pastor, Daleville, Miss.

OUR MISSIONS SPECIAL.

By Rev. J. G. Snelling, Louisiana Conference Missionary Secretary.

The plan and purpose of our General Conference in providing a quadrennium of missionary cultivation and study of the whole program of the church's activities in all the fields she occupies, is one of the most far-reaching and comprehensive plans that we have developed in many years.

In my opinion, it even surpasses the great Centenary movement; in that, we tried to do five year's work in one year, and now we do it each year, "lest we forget!" Our people are as loyal and interested as any of Christ's followers, but they are not all informed on the great tasks of church and the present need of many of God's unfortunate children.

In our Louisiana Conference I have found a real sane enthusiasm and a fine spirit of determination on the part of our church leaders. I do not hesitate to say that I believe that the time is not far in the distance when we will finance all of our missionary enterprises by a free-will offering instead of using the plan of assessment for each church.

This goal will not be reached, however, until there is a unity of action in carrying out the plan of our church for the cultivation and educational period of January and February and then giving every member an opportunity to make a free-will offering for missions.

As we grow and develop physically and intellectually, our vision broadens; just so in God's kingdom, as we come to mature and sincere thinking, we find our heart's interest vastly increased until we come to interpret the great commission as having a personal message in it. I believe that every preacher and layman who now understands fully the plan of our church is in hearty sympathy with it and desires to make it a real success.

Let us, therefore, press toward a high tide for missionary zeal in all of our churches, which within itself will bring the revival that we have longed for, that we are praying for, and so much need.

METHODIST EDUCATIONAL ASSOCIATION MEETING.

The personnel of those having place on the program of the Methodist Educational Association at Memphis, Feb. 7-9, guarantees that the subjects will be well discussed and that the best educational policies for the present will be worked out. Dr. Gilbert T. Rowe, our book editor, will have charge of all devotional services. President James M. Wood, president of Stephens College, Columbia, Mo., is one of the recognized authorities of the junior college movement in America. He has been president of the American Association of Junior Colleges, and is at present on the research committee of that organization. The North Central Association has given him special permission to demonstrate the theory that a junior college should be organized as a four-year institution, offering the last two years of high school work and the first two years of a liberal arts college. President Wood is at the head of a school that has a plant valued at a million and a quarter dollars, and they seek to do junior college work only. Commissioner J. J. Tigert, United States Commissioner of Education and the son of our late Bishop J. J. Tigert, is scheduled for an address at this meeting. The Methodist Episcopal Church, South, is proud of the fact that some of the leading educators of America are in her institutions. Such men as Dr. Henry N. Snyder, of Wofford College, Spartanburg, S. C.; Dr. R. E. Blackwell, of Randolph-Macon College, Ashland, Va.; Dr. W. P. Few, president of Duke University; and Dr. J. H. Reynolds, president of Hendrix College, Conway, Ark., have been leaders of education in the South for a number of years. Dr. C. C. Selecman, president of Southern Methodist University, and Bishop W. F. McMurry, president of Central College, Fayette, Mo., are among the leaders in the Methodist Church who have gone into educational work during recent years. Dr. Stonewall Anderson, General Secretary of Education for the Methodist Episcopal Church, South, has, through long and efficient service, won high recognition among all educational bodies in the United States. He, together with one or two leaders from every Conference in Southern Methodism representing the Conference Board, will take part in the interesting program at Memphis.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Church Extension Building, Louisville, Ky., beginning Thursday, April 26, 9:30 a. m. All applications to be considered by the Board at its annual meeting must be in the hands of the Secretary on or before March 31, 1928.

T. D. ELLIS, Secretary.

"The work of Christ ceases, then, to be isolated and incomprehensible; it falls within the law which, more than anything else in the world, it contributed to reveal and to stamp deep down in the consciousness of mankind. His was the most fruitful of all sacrifices, because his love was the most intense and his self-renunciation the most complete, whereas, even in the best of men, this brotherly love and devotion are but partial and full of limitations. In death as in life, the Son of man remains the incomparable One among the children of men."—Auguste Sabatier.

EVERY CHURCH IS EXPECTED TO DO IT!
EVERY CHURCH SHOULD DO IT!
EVERY CHURCH CAN DO IT!

"The preacher in charge shall . . . through the missionary committee conduct an every-member canvass in every congregation to secure a freewill offering for missions in addition to the assessment."

The objective in the January-February Missionary Cultivation Movement is to secure 100 per cent observance of this law of the Discipline. Thousands do it, and the others should. For there is no Church anywhere—no matter how weak, remote, poor, or burdened—that cannot faithfully live up to the provision and "let every member be given an opportunity to make a freewill offering."

To take up a collection is good. To put a quota in the budget is good. To divide an amount among departments is good. But none of these plans meets the provision of the Discipline. An every-member canvass is specifically directed.

Given the facts about missions, the people will always respond. They have never failed. If the story is told to them and they are given an opportunity to do what their hearts prompt them to do, there can be no doubt about the outcome.

The cultivation and the canvass are integral parts of one plan. Without information, the offering will be forced and cold. Without the canvass, the cultivation will vanish in thin air and accomplish nothing.

Observe the whole movement as the Discipline provides, and our Church will again take its rightful place in the foremost ranks of the great missionary agencies of the world.

Southern Methodism has emerged from her missionary crisis. All is in readiness to launch a great missionary offensive. Plans are laid for the greatest evangelistic crusade of our history—the International Revival is to be projected simultaneously in every field at home and abroad.

It all depends upon the Missionary Cultivation Movement this year. Observe it faithfully and insure success. Make the every-member canvass. Give the people the facts, and "let every member be given an opportunity to make a freewill offering."

BOARD OF MISSIONS

Methodist Episcopal Church, South

W. G. CRAM, General Secretary

NASHVILLE, TENN.

OUR MISSIONARY TASK

(The material for this page was supplied by Rev. R. G. Moore, North Mississippi Conference Missionary Secretary.)

TO THE PASTORS AND PEOPLE OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren and Friends: Your Conference Missionary Secretary was authorized by Dr. Cram, General Secretary of the Board of Missions, to make at all of the District Missionary Institutes, which have recently been held in the North Mississippi Conference, the following brief but very significant announcement, which was issued to the whole church through the Conference Missionary Secretaries:

"Campaign for January and February opens with great enthusiasm and interest throughout the whole church. Results of 1927 Maintenance Campaign, $795,000. The Board is now free from all indebtedness. Tell the church and preachers in your institutes that the Board of Missions is now ready to move forward on all fronts at the command of the church. This command must be given by presiding elders, pastors and church membership. We, their servants, will obey when commanded. You, as Conference Missionary Secretaries, are requested in my behalf to ask for marching orders."

Many heard this at our Institutes. It is indeed good news, and should stir every heart in Southern Methodism with a profound sense of pride and gratitude. It should quicken the pulse and pace of nearly three million Southern Methodists in trying to reach the goal of $1,000,000 for 1928 to know that we begin the new year with a clean sheet. I sincerely trust that many shall read this announcement and shall give thanks and take courage in doing the big and challenging task which is ours.

The note of enthusiasm sounded by the General Secretary of our Board has found an echo in the hearts of the preachers, laymen and lay-women of the North Mississippi Conference. Great was the attendance, and great was the enthusiasm at some of our Institutes. Even the cold weather did not chill the ardor of our preachers and people who attended the Institutes held during the first week in January. During the first week we held Institutes in the Sardis, Grenada, Greenwood and Greenville Districts. During the second week Institutes were held in the Columbus, Aberdeen and Corinth Districts. While the attendance was fine in all of the districts, first place for attendance goes to Aberdeen, at which there were more than one hundred and twenty-five present. The Corinth District was a close second, with the Columbus District third. However, we must not forget that the Columbus District was on the Honor Roll last year for reporting something on the Maintenance Fund from every charge. What district will try to take a place along with Columbus in 1928? It is not easy, but it can be done. All that is necessary is a mind on the part of each pastor to try to work the plan which has been suggested by the Mission Board. en toto, or modified, take the free-will offering from his membership and send to the Conference Missionary Treasurer, Mr. H. C. Campbell, of West Point. Let's have more preachers, more charges, and more districts to get on the Honor Roll this year.

DR. GERDINE THRILLS INSTITUTES.

Great messages of both information and inspiration were brought to all of our Institutes by Dr. J. L. Gerdine, who has been a missionary in Korea for twenty-five years. The following striking statements were given out by this long-time student of the Orient. The first, which was copied from the Japan Times, the editor of which is a non-Christian, is as follows:

"No amount of sophistry will hide the fact that much that is best in Japanese civilization is the product of Christian Missions. Christianity as a religion may seem to make slow progress. Christian ideas have already conquered the country."

The other statement comes from Dr. John R. Mott, one of our great missionary statesmen, who said: "If Christianity should die out in the United States of America, Korean Christianity is sufficiently vigorous in spirit, evangelical in aim, missionary in outlook to bring the Christian faith to America without any lessening of purity or power."

MOBILIZING THE CHURCH.

As has been said, the Missionary Institutes are over. The Cultivation Period is now on, and should continue throughout February, closing out with the Every-Member Canvass and the free-will offering the last week in February. We as pastors and laymen and the fine women of the Missionary Societies have come back to our charges with new euthusiasm which was generated at the Institutes. Let us awaken the people of our churches and charges to a sense of our responsibility and opportunity. Let us organize our study groups in our church or churches at once. Let us mobilize a great host of Methodists in executing the command of our King, as well as for giving marching orders to the Commander-in-Chief of our Missionary Board.

THE CULTIVATION PERIOD.

As I see it, the Cultivation Period is not to be regarded as an end in itself, but only as a means to an end, viz., the acquisition of a missionary vision and a missionary heart which sees a world in dire need of redemption, and yearns for the speedy advent of such a glorious day.

If the tourist would see the beauty and grandeur of North Carolina, let him climb laboriously to the crest of Mt. Mitchell, the peak of the Blue Ridge Mountains; if the Christian would see the wonder, the glory of redeeming grace, let him climb to the crest of the Mount of Missionary Vision. Then he will see and know God's purpose for an unredeemed world. Such a heart will be stirred with a consuming passion to seek and to save the lost. If this should happen to our church, beginning at home we would go to the furthest ends of the earth as flaming evangels of Christ. As we agonize with our Lord in daily prayer, and make plans for wider and more intensive evangelistic work at home as well as abroad, the church will gain in both power and interest. And as we shall study the needs as well as the possibilties of the missionary fields, we shall instinctively reach out helping hands to our less fortunate brethren.

THINGS TO REMEMBER.

Brother Pastor, don't forget to appoint your missionary committee and call it together for electing a chairman, and then give the chairman a copy of the Manual for the missionary committee.

Mr. Chairman of the Missionary Committee, don't forget to try to help the pastor by following the suggestions of the Manual. And don't forget to elect a member of the Missionary Committee to act as agent for the Missionary Voice, which agent will co-operate with the Voice agent of the Missionary Society in trying to send this great missionary organ into more of our homes.

R. G. MOORE,
Conference Missionary Secretary.

A VISIT TO THE HOSPITAL AT TUNDA.

By Dr. W. B. Lewis.

(Dr. and Mrs. Lewis and their work are supported by the North Mississippi Conference Epworth League and the church at Greenville.)

Suppose we go to the hospital this morning. There are a number of men, women and children there suffering from all sorts of conditions and troubles. It is time to open for business, and all of the patients are seated on poles on the ground in front of the office building, the men on one side and the women on the other. I am trying to teach them "Onward, Christian Soldiers" for the week. (I use a new song each week), and they come in on the chorus strong. After the song I read the first twelve verses of the second chapter of Matthew. Yesterday I read Matthew's description of the birth of Jesus. For the Bible verse for them to learn (I try to teach them two a week), I took John 3:16 as being in line with the verses I had read. Following that, we had a prayer, then opened the doors, for admission of new patients. What a problem it is sometimes! One poor fellow with a stiff neck has scars all over the back of his neck where he had cut it "to let the pain out," another has an elephantiasis; another indigestion, headaches, rheumatism and on down the line of human ills.

When that is completed, I give my attention to the treatment of those ready in the hospital that need special attention. The hospital boys can handle the tropical ulcers. One man has a severe inflammation in both eyes; his wife has one eye involved; a woman has a small tumor growing from her forehead that I must remove this morning with a local anesthetic; a white man has an infected foot from a cut sustained while cutting up some buffalo meat; then the venereal cases, and those are becoming all too frequent. On top of that, one patient who was admitted about two weeks ago with a surgical condition and her little girl with yaws, came up and said she wanted to go home and take her little girl. When I asked why, as neither was well, she replied that the medicine used on her little girl was not strong enough. But that is all in the day's work, only it is hard to explain that it takes time to cure diseases, especially when the patient out here is already dissatisfied. All one can do is to say, "Go with strength," the native farewell, "and pray for more patience."

Some of the most pitiful cases are those surgical coiditions. When I was on my way over here I had to stop in Wembo Nyama for a few days waiting for some men to bring us over here. I went to the hospital there to help out, and a man came to me with a note dated Oct. 24, 1925, signed by Dr. Sheffey, in which Sheffey asked that whoever took his place at Wembo Nyama should operate on this man first, as he had applied just before Sheffey left for America and he didn't have the chance to operate before leaving. Think of waiting for two years! There are a lot more who have been waiting about as long, because Sheffey and I were the only ones doing any surgery in this part of the Congo.

To you who are helping in this work with your means, I can only say, "God bless you every one." I wish you could see the work you are doing, because then you would have the pleasure of seeing and not just hearing about your mission.

The Home Circle.

JED AND THE NEW YEAR'S SKATES.

Jed stood at the window working at the straps of a pair of old skates. Now and then he glanced toward the park, where he could see a number of boys on the ice. He was a-quiver with impatience to join them, but the skates must be repaired first. Because he needed a new suit Christmas, he had told his mother that he could get along with his old skates this winter. And now, on New Year's Day, the matter looked doubtful.

"There!!" he exclaimed frowningly as a strap broke. "That settles it!" And at that moment Fred Vincent appeared at the back door and called out, "Want to use my skates this morning? I can't go to the park till afternoon, so you can have them all forenoon if you want them."

There was no question about Jed's wanting them. Five minutes later he dashed out of the little flat and rushed with headlong speed down the stairway, a pair of shining new skates swung over his shoulder.

As he opened the big hall door he saw coming toward him the little old lady who had just moved into the room across the hall. He paused and held the door open for her.

"Good morning!" she greeted him as she came up the steps. "Going skating?" Jed answered. He did hope this would end the conversation, but not so. "And I suppose these are your new Christmas skates," smiled the talkative stranger.

"They're new Christmas skates," laughed Jed, "but not mine. I've outgrown and outworn mine. My chum lent me these to use till noon." He hoped the hint in this last sentence was not too broad to be polite.

It was, however, evidently unnoticed. The little woman beamed more happily than ever. "And you will be home at noon?" she queried.

"Yes, of course."

"Perhaps you would help me get a box down from a high shelf in the storeroom. Boys are always good at climbing."

"Why, certainly."

"I'm going out to dinner at 12, so if you will come in a little before that I'll be ever so much obliged."

"I'll be there." Jed was too grateful to see his new acquaintance turn toward the stairway to consider at the moment what his words meant. He recalled them as he hurried off to the park. "Before 12!" he thought ruefully.

He forgot all about the matter, however, when he reached the park. There were only a few boys out compared with what there would be that afternoon. And at night the ice would be alive with moonlight skaters; but Jed, gliding swiftly over the ice, was too full of joy in the present to think of that.

Something else, however, was gliding by quite as swiftly as were the boys, and that was time. Jed could scarcely believe Ralph when he called out, "It's almost 12."

"And I've got to be home by that time!" Jed announced.

"What for? Fred won't be here till 1," cried Ralph.

"I know, but I promised." And Jed explained the situation.

"Oh, forget about it!" urged Ralph.

"I might have forgotten about it if you hadn't reminded," answered Jed, with an injured feeling. "Now I've got to go."

"Just tell her you didn't get back in time," suggested Ralph. "You need not say why. You can get the box down to-night. What's the difference?"

"Maybe she keeps her best dress in it or something else she wants to wear to-day," answered Jed. He took a few more turns on the ice, meditating on the matter the while. It was certainly very trying. He had started out this morning with a fine new set of resolutions, and here at once was a temptation to break two or three of them. "Why was it always so?" he wondered.

At last he skated slowly up to the bank and began unbuckling the skates. Then, regardless of all urging, he started home. "She's a freaky little woman to spoil my last holiday this way," he said to himself. She certainly did not look "freaky," however, as she met him at the door. "I was afraid you'd be late," she exclaimed, with her sunny smile. "We've just time now."

Jed mounted the tall ladder, brought down the box and pried open the lid. "It must be her best bonnet she wants," he thought, for he recognized the fact that she was already in holiday gown.

She bent over the box in a pleasant little excited air. "I suppose they're in the very bottom," she laughed, as she hurriedly removed a variety of articles that made Jed open his eyes in surprise. "There!" she handed out a pair of gleaming skates. "I want you to have them."

"Me!" exclaimed Jed, breathless with astonishment.

"Yes, you! They are Jack's."

"Who is Jack? I'm—I'm ever so much obliged."

"Bless you," laugbed his friend, "I haven't told you yet about Jack. He's my grandson—just such a boy as you. He's traveling in the South with his father, and will be gone another winter yet. There's no skating there, so he wrote me to give these skates to some one who could make good use of them. He says he will have outgrown them before he gets back. I didn't know any one here to give them to, and besides—it's foolish, of course—but I didn't like to think of any one but a nice boy wearing Jack's skates."

"How do you know I'm a nice boy," laughed Jed.

"I know a boy who stops to hold a door open for a lonely, home-sick old woman when he's in a hurry to go skating is pretty nice. You can't fool me about boys. I know Jack too well."

At home again he marvelled over the gift. "I don't see why I should have got a fine pair of skates just for a little thing like holding a door open for a lady," he said.

"You surely know that we don't receive rewards that way, Jed," answered his mother. "Sometimes they are a long time coming. Then something pleasant may happen that is the fruit of many little kindnesses. For instance, I had a reward to-day for something I have been patiently trying to do for fourteen years. I have always wanted my boys to be kind and polite, especially to elderly people. This morning Mrs. Eagan said to me, 'I've always noticed how thoughtful your boys are to older people.' That was a reward that made New Year's Day very happy to me."

"You don't know how very near I came to spoiling my record this morning, mother," answered Jed, "nor how glad I am that I didn't do so."—Baptist Boys and Girls.

HARRY'S REPORT.

Harry was on the way home from school, and the tan shoes that usually skipped all along the way, and ran the last half, were travelling very, very slowly.

And the reason was that in Harry's pocket was a note from teacher, telling mother that her little boy had been disobedient and had failed in his lessons, and that he had whispered five times in school.

Harry knew why that note had to be written. Just a week ago to-day Roy had come to sit beside him. And Roy didn't care about lessons. He would draw pictures behind his book, and laugh and whisper when teacher wasn't looking. Somehow, he had made Harry think it was a big thing to do it, too.

Harry thought of mother's face when she should see the note. Always before he had carried home good reports. And she always watched so lovingly for him to come home. Baby sister was always watching, too.

He couldn't pretend to forget the note, for teacher must have an answer to-morrow. No, he must give it to mother. The tan shoes reached the gate, and there was mother smiling at her little boy. Then before he knew it, the tan shoes fairly flew, and he was in his mother's arms, sobbing the story into her ear.

Mother soothed and comforted him. "Harry," she said soberly, "I am going to tell you what made the wrong report. It wasn't my boy, Harry. It wasn't Roy. It was a big giant, Fear, who has my little boy locked up in his castle hard and fast."

Harry turned his head and looked up into his mother's face. "Is it a story, mother?" he asked.

"No," said mother. "It is not a story. I am sorry it is not. But I have seen for a long time that Giant Fear was getting a hold on my boy, and it made me feel very bad. He isn't afraid of the things some people are. He will drive away anything that would hurt baby sister, and if he is playing he is not afraid of being hurt; but Giant Fear has many ways of getting boys, and the net he has thrown about my boy is 'Afraid to Say No.'"

Harry and mother were both still a few minutes, but Harry was thinking hard. At last he raised his head. "I am going to get out of the net right away, mother," he said. And mother knew by the look on his face that he would.

So the next morning the tan shoes carried a note to teacher which said that if she would please give Harry one more trial he would not make her any more trouble.

Roy could not imagine what was the matter with Harry that day. He could not make him laugh or whisper, no matter how hard he tried; so at last he gave it up and turned to some one else.

After the first day or two, Harry found it easier. "That is what always happens," said mother when he told her. "Giant Fear is a big coward, and every time one stands up and says 'No,' firmly he grows a little smaller."

"He is going to be so small he is a dwarf," laugher Harry merrily, as he ran off to school. Yes, the tan shoes ran happily now. For wasn't there a report soon to bring home, and didn't Harry know it would have a high letter on it?

At last the day came. Harry could hardly glance at the card, he felt so afraid teacher hadn't seen how hard he was trying, but there it was in teacher's own hand: a great big "A" and underneath the word "remarks" that Harry had always dreaded to look at was, "Harry does a little better every day."

The tan shoes didn't lag that time. They hopped, skipped, jumped, ran, and shouted just as plainly as tan shoes could shout to the home where mother and baby sister were watching. Into the house they ran, their wearer waving the card in the air. Mother knew and so did baby sister, for she laughed and clapped her little hands, as Harry flew into mother's arms and thrust up the card for her to see.

"Oh, mother," he cried, "Giant Fear is gone forever. He is only a little bit of a tiny speck now, and soon he won't be anything."—Emma Florence Bush, in Zion's Herald.

"TIME OUT."

One At a Time.

"When we are married I must have three servants."

"You shall have twenty, dear, but not all at once."—Everybody's Weekly (London)

Nearly All Mothers.

Young son (to shoe clerk waiting upon his fastidious mother): "No use showing her the first ten pairs she won't take 'em."—Exchange

The Fact in the Case.

Teacher—"'I have went.' That's wrong, isn't it?"

Pupil—"Yes, ma'am."

Teacher—"Why is it wrong?"

Pupil—"Because you ain't went yet."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. THOS. H. LIPSCOMB.

The dally press carried the sad news on Monday of this week of the death of Rev. Thomas H. Lipscomb, our pastor at Louisville, Miss., at a hospital in Memphis, Tenn., on the Sunday preceding. According to the news dispatch, Brother Lipscomb had heen ill for several months, not having been able to fill his pulpit since last fall. He underwent an operation ahout a week ago, hut surgical skill falled to relleve the trouble, and he passed away. Burial was announced to take place at Columhus, Miss., on Monday afternoon.

Brother Lipscomb was admitted on trial in the North Mississippi Conference in 1903, and had been, therefore, an itinerant Methodist preacher for twenty-five years. He was thoroughly prepared for his work, having completed the course in theology at Drew Theological Seminary after finishing his college course. He early rose to prominence in his Conference, and held some of its leading appointments, including the presiding eldership. For a time he held the chair of English Bible in Emory University.

Brother Lipscomb wielded a facile and forceful pen, and he wrote a good deal for the church press on questions that were before the public. A volume hy him on "Conscience," published several years ago, was favorably received and had a wide circulation. He had strong convictions, and was always ready and able to give the reasons for the faith that was in him. Though he was at times in vigorous opposition to the policy of the present editor of the Advocate, there was never a break in the friendly personal relations between them, and the editor mourns with his brethren the passing of one who loved his Lord, the church, and his fellow-men, and who gave to the full limit of his strength to the promotion of the cause to which he had devoted his life. It is one of the tragedies of life that a man so good and so useful should he cut off in the prime of his activity. There is comfort in the thought that he has entered into the reward of the righteous.

We shall expect a suitable memoir for publication in due time.

THE DEATH OF DR. HENRY BEACH CARRE.

It was sad news that came Monday morning of the death of Dr. Henry Beach Carre, in Birmingham, Ala. Dr. Carre for many years had been professor of Old Testament Literature in Vanderhilt Universlty. He was at one time a member of the Louisiana Annual Conference. He was educated at Tulane Universlty, Vanderbilt, University of Chicago, and the Universities of Berlin and of Marburg. He went from the presidency of Centenary College, when that institutiou was located at Jackson, La., to a professorship at Vanderbilt. He was a member at the time of his death of the executive commlttee of the Anti-Saloon League of America, and secretary of the Tennessee Anti-Saloon League.

Dr. Carre was a member of the distiuguished Carre family of New Orleans, long prominent in the business and religious life of the city. He was licensed to preach from the old Carondelet Street Methodist Church. He was a scholar, Christian gentleman, and faithful worker in the kingdom of God. He is survived by three brothers in New Orleans—W. W. Carre, D. Beach Carre, and Tudor B. Carre, and his widow, Mrs. Mary Vaughan Carre. He was buried in Nashville on Wednesday.

PERSONAL AND OTHER NOTES.

Dr. and Mrs. D. M. Key, of Jackson, Miss., honored the Advocate office with a call on Monday of this week.

Bishop Edwin D. Mouzon has been selected to deliver the Lyman Beecher Lectures at Yale University next year.

The church at Satartia, Miss., is heing improved by a new coat of paint and other repairs. The church suffered severely in the overflow last spring. Rev, E. D. Simpson is the pastor.

"The Advocate is very precious to me—I have read it since early childhood," writes Mrs. T. P. Cranford, of Pearl River, La., in renewing her subscription.

We learn from the bulletin of the Louise aud Holly Bluff charge, Mlssissippi Conference, that construction on the new church at Loulse will begin within a few days. Rev. I. H. Sells is the pastor.

Dr. A. S. Lutz, presiding elder of the Alexandria District, and Rev. Robert W. Vaughan, superintendent of the Louisiana Methodist Orphanage, were appreciated callers at the Advocate office recently.

Mrs. D. S. Purvine, of Okmulgee, Okla., in renewing her subscriptiou to the Advocate, says: "I have enjoyed it for many years, and hope to enjoy it the few remaining years I have—I will be 82 years old on March 23." Blessings upon her!

Rev. Henry T. Young, formerly a member of the Louisiana Conference, but now pastor of the First Baptist Church, De Quincy, La., in renewing his subscription to the Advocate writes that he has a great field of service and that he is living in a new parsonage.

Rev. E. W. Day, writing from Haughton, La., says that he likes the charge very much, and the outlook is good for a fine year. The people have "pounded" the parsonage family more than once. Brother Day is one of those who have sent in a club at the special price to the Advocate.

The men's Bible class of the Parker Memorial Church, this city, of which Mr. W. H. Favourite is teacher, had the largest attendance in its history last Sunday. The prayer meeting at Parker Memorial is running around the forty mark in attendance. Rev. Porter M. Caraway is the pastor.

"Stewardship Tidings" is the title of a hulletin "published every now and then" by the Grace Methodist Church, Jackson, Miss., with the aim of developing a stewardship conscience and practice on the part of all church members. We learn from a recent issue that the pastor of Grace, Rev. W. A. Terry, has been ill with pneumonia, but is now on the road to recovery.

Rev. J. G. Galloway, who, with Mrs. Galloway, is enjoying a visit to Southern Florida, was kind enough to send a beautiful post card greeting to the editor from that land of sunshine and flowers. He preached for Dr. H. F. Tolle at First Church, Tampa, one Sunday, and had run across Rev. J. S. Purcell at Sarasota, both formerly members of the Mississippi Conference, and both still interested in the Magnolia State.

We acknowledge the honor of an invitation from the trustees and faculty of Lander College, Greenwood, S. C., to attend the formal inauguration of Dr. R. H. Bennett as president of the institution on Tuesday, Feb. 14. An attractive program will be given, including addresses by Dr. Bennett and Bishop J. E. Dickey. Lander College has already made great progress under the administration of its new president.

The sympathy of their many friends goes out to the family of Mr. Claude C. Herndon, of Shreveport, La., in the sorrow caused by the tragic death of Mr. Herudon, who was instantly killed recently by being run over by a train. He was a prominent citizen of Shreveport and an active official member of the First Baptist Church. His wife is a sister of Mrs. R. H. Harper, wife of the presiding elder of the New Orleans District.

The suddeu death of Mr. Donelson Caffery from apoplexy while delivering the address at the graduating exercises of the Warren Easton Boys' High Schoool, this city, on Wednesday night of last week, was a great shock and sorrow to the city and State. He was a distinguished lawyer, and had been promiuent in many movements for the public good. He was a steward of the First Methodist Church. The funeral services were conducted by Dr. R. H. Harper, presiding elder of the New Orleans District, and Rev. John Brandon Peters, pastor of the First Methodist Church.

The following from the patronizing territory of the Advocate are on the program of the meeting of the Methodist Educational Association at Memphis next week: Dr. F. N. Parker, Dr. George S. Sexton, President D. B. Raulins, of the Louisiana Conference; Dr. D. M. Key, President H. G. Hawkins, Rev. O. S. Lewis, of the Mississippi Conference; Professor J. E. Stephens, Miss Pauline Wynn, of the North Mississippi Conference. Bishop H. A. Boaz nad Bishop W. F. McMurry are also on the program, as is also Dr. J. J. Tigert, United States Commissioner of Education. Other distinguished speakers will also deliver addresses. Dr. G. F. Winfield, president of Lon Morris College, Jacksonville, Tex., is president of the Association.

THE CLUB LISTS.

We are glad to report the following clubs of subscriptions sent in on the special club offer:

North Mississippi Conference.

Rev. S. A. Brown, Pickens, Miss., 22.
Rev. R. L. Ellis, Black Hawk, Miss., 22.

Mississippi Conference.

Rev. C. W. Wesley, Purvis, Miss., 20.

Louisiana Conference.

Rev. H. C. Murphy, Eros, La., 20.
Rev. E. W. Day, Haughton, La., 20.
Rev. D. B. Boddie, Opelousas, La., 24.

Other brethren have written that they are taking the matter up and will send clubs a little later. We express our appreciation of those who have already sent in their lists—and of all who may do so. We hope several thousand names will be added to our mailing list as a result of this especially favorable club offer.

"THE CHURCH OF THE BEST LICKS."

By H. Walter Featherstun, D.D.

About forty years ago there appeared from the pen of the Rev. Edward Eggleston a novel entitled, "The Hoosier Schoolmaster." It was a rare combination of pure wit, sound philosophy and genuine religion, all told in a rustic language easily understood. We find presented in this rare book "The Church of the Best Licks," an unorganized coterie consisting of the young schoolmaster, the rough young giant, Bud Means, and poor little Shocky. The covenant of membership was a resolution to put in constantly for Jesus Christ their best licks. There is rugged common sense, admirable heroism and genuine religion in this resolution. This is really what Paul urges when he writes: "Whatsoever ye do, do it heartily as unto the Lord" (Col. 3:23); and "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). In Col 3:17 he more than advises: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."

This is a high and very glorious ideal; and yet an ideal that may be reached. Mr. Eggleston, in his story, shows us how the ideal may be reached. Little Shocky, poor and fatherless and almost helpless, did it by his marvelous patience, by his kindness in thought and speech, by his recurring question in hours of threatening danger, "Has God forgotten us?" and his answer: "God has not forgotten us!" and lastly by running on errands that brought succor in sundry times of danger; so he greatly helped. The Schoolmaster did it by conducting his school in that wild, rough Flat Creek district, firmly adhering to the right, by planting higher aspirations in the rude bosom of Bud Means, by befriending the wronged and the lonely, especially the lonely Hannah, and the persecuted old soldier, by carrying Shocky from danger, and the little fellow's blind mother from the poorhouse, bringing them together in a place of safety and comfort. Bud Means did it—yes, put in his "best licks for Jesus Christ" by "thrashing" Pete Jones in defense of Shocky and the old soldier, and by bringing a set of thieves and scoundrels to justice, thus vindicating the persecuted and innocent Harstook and Pearson. The writer of the "Hoosier Schoolmaster" was not afield in his story. Peter Cartwright, a pioneer Methodist preacher of this time and latitude, frequently used the same methods and won for God and Christ. History accords him honor and the church of his day approved him. One may teach school for Jesus Christ as verily as another may preach and sing and talk for him—others also may plow and hoe, make bricks and lay them, saw and plane, wash dishes and sweep floors, sell goods, run a printing office or store, practice medicine or law, and hold office or cast a vote for Jesus. The policeman on his rounds ferreting out a "blind tiger" or a gambling hall, arresting a lawbreaker, or standing guard over the city lest the law be broken and good people be robbed or injured, may know that every bit of his service is done for the Christ. The railroad engineer, the steamboatman, the drummer, the clerk, the bookkeeper, the cook, the sewing woman—every follower of every honest calling, however humble and drudgeful, taxing or toilful, may be doing it for Jesus Christ.

It is told of the famous painter, Leonardo da Vinci, that while yet a pupil, his old master, himself a renowned artist, finding his powers giving away under the burdens of age, ordered the young Leonardo to complete an unfinished piece of great importance which the master had begun, but could not finish. The young artist had so exalted an opinion of his master's skill that he refused to touch his master's unfinished painting. The old master was inflexible, and commanded the young artist to proceed: "Do your best!" Leonardo, trembling, took the brush praying: "O Lord for the sake of my master, give me skill;" and he painted as never before—his hand grew steady—his eyes glowed—his slumbering genius awoke—his enthusiasm burned with a high heat; and he painted, and one of the world's art masters was developed. When the work was finished the old master came in to pass judgment. His eyes were fixed for a moment on a marvel of art: then clasping Leonardo to his bosom exclaimed: "My son, I shall paint no more." The boy painter had leaped suddenly to greatness by simply doing his best for his master. So may we do.

"We are living—we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime!

"Fear not! Spurn the weakling's laughter!
Friendship's fawning trample thou!
Thou wilt find a long hereafter
Rich with glory waiting now!

"Oh! let all the soul within you
For truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

672 North Jefferson Street, Jackson, Miss.

A CORRECTION.

I notice in the Advocate of Jan. 26, the statement from Brother George H. Thompson, of Yazoo City.

I wrote the resolution to which he refers. I made the resolution to read that Rev. G. H. Thompson had made affidavit that he was mistaken in stating to the Conference that Rev. O. G. Halliburton had withdrawn from membership in the Methodist church when he surrendered his credentials in 1918. As a fact, the Rev. O. G. Halliburton made affidavit that Brother G. H. Thompson said, "I was mistaken when I said that Brother Halliburton had withdrawn from membership in the Methodist Episcopal Church, South."

Brother Halliburton later called my attention to the fact that he had made affidavit that Brother Thompson made the remark as quoted to him above.

It was too late at that session to call up the matter again. Monday was a busy day, and some of the brethren thought it was not necessary to call attention to it again. I should have called the attention of the Conference to it, however.

The matter of his credentials was not referred to in the resolution. There was no thought in the mind of any one to deceive the Conference. I am the one who is wholly responsible for the mistake and beg the pardon of all concerned.

J. M. MORSE.

Jackson, Miss., Jan. 28, 1928.

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council of the Methodist Episcopal Church, South, will hold its eighteenth annual meeting in McKendree Church, Nashville, Tenn., March 14-21, 1928.

This is our year of Jubilee, celebrating fifty years of organized woman's missionary work in our church. This meeting will be one of unusual interest and inspiration.

The Executive Committee will meet at 2 o'clock Tuesday afternoon, March 13.

The meeting of the 14th will be devoted to prayer and preparation for the meeting; Wednesday afternoon to the dedication of the Bennett Memorial; the evening to a great praise service.

The first business meeting will be called to order Thursday morning at 9 o'clock.

The Andrew Jackson Hotel has been selected for headquarters for Council members. Visitors will find accommodations in any one of the following hotels, the rates for which have been published in the Conference Advocates: Hermitage, Sam Davis, Tulane, Savoy.

Reduced railway rates according to the certificate plan have been granted by all the railroads. This means that a full one-way fare of not less than seventy-six cents must be paid for a ticket to Nashville and a certificate secured which will entitle the holder to one-half fare for the return ticket over the same route; provided not less than 250 regularly issued and properly dated certificates are presented in time to be counted and duly validated. The required number of certificates properly signed by the Council Secretary must be in hand before the railway agent can validate one. When conditions are met, certificates may be validated, March 14-21, inclusive, Sunday excepted. The dates of sale of tickets except from remote points will be March 10-16, inclusive. From more remote points the dates of sale are as follows: From Colorado (except Julesburg), Montana, New Mexico, March 9-15; from Arizona, California and Oregon, March 8-14. The final date for honoring certificates is March 24. All certificates must be signed by the Council Secretary and validated by Mr. W. M. Hunt, of Nashville.

Publicity agents are requested to take note of these dates and to urge those who plan to attend to travel by rail. Please discourage other modes of travel, as we wish to have more than the required number of certificates and thereby prove our appreciation of courtesies extended to us by the railways.

MRS. F. F. STEPHENS, President.
MRS. FITZGERALD S. PARKER,
Secretary.

AN OPPORTUNITY TO RENDER SERVICE.

The Sunday School Board's library is in immediate need of enlargement. The library so far has been built by private donations of members of the Sunday School Board, employed staff, and Lamar & Whitmore.

One hundred dollars at this time would make it possible for us to purchase some recent books that would aid materially the Sunday school workers throughout the Conference. If any feel disposed to render a large service by a small investment, here is your opportunity. Send your donations to

REV. JOHN C. CHAMBERS,
401 Millsaps Building,
Jackson, Miss.

DOCTOR SUNSHINE.

"I'm going to be a doctor when I grow up," declared Tom. "My Uncle Robert's a doctor, and I'm going to be just every bit like him when I grow up."

"Then if you're going to be a doctor," broke in his Uncle Robert, "you're just the little boy I'm looking for."

He took an orange from his overcoat pocket. "Put that in your case," he said, "and then put on your hat and go down the street till you come to a small gray house with green shutters. A little boy lives there who has a broken leg. Give him the orange and see if you can make him laugh."

Tom trudged off in great delight. It was a long time before he came back, but when he did he was so happy that his eyes shone.

"Well, Doctor Sunshine, how do you like it?" asked his uncle.

"Oh, I'm going every day till he is well!" cried Tom.

"I shall have to put Tom under the seat of my automobile," laughed the doctor, "and when my patients are cross I will bring Doctor Sunshine in to smile at them."—Exchange.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

I wish to contribute some words to the life and memory of MR. JOHN WILLIAM WICKER, who departed this life at his home uear Lingle, Miss., Smith County, in May, 1927. When we consider his life and how and where it was spent, truly we can claim him as ours. He has surely been a great benefactor both in temporal and spiritual affairs, having given many years of his life to the work of the church and Sunday school. We can only say, peace be to his ashes and rest his soul. Thou art gone to the grave, but we will not deplore thee, the lamp of the Saviour's love will be thy guide through the gloom.

"Farewell, dear father, sweet thy rest,
Weary with years and worn with pain;
Farewell, till in some happy place,
We shall behold thy face again,
'Tis ours to miss thee all these years,
And tender memories of thee keep;
Thine in the Lord to rest, for so
He giveth his beloved sleep."

A husband, a father, a brother, a friend has gone. Oh, may the gentle and loving hand of a great providence be upon the bereaved ones.

A FRIEND.

IN LOVING MEMORY OF LITTLE HENRY ORR WINDHAM.

At Jackson, Miss., at the Infirmary, on Dec. 31, 1927, about 7 o'clock p. m., Almighty God saw fit to send the death angel and take from their earthly presence and tender embrace their loving little son, Henry. Little Henry was born to Mr. and Mrs. Orr Windham near Homewood, Miss., July 28, 1926, and died Dec. 31, 1927. Little Henry had been sick several days at home, and it was thought advisable to carry him to the Infirmary. For about two days all in power of loving hands that could be done was done by doctors, nurses, and friends. But the Lord loved him more: "The Lord gave and the Lord taketh away; blessed be the name of the Lord."

"This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise would bloom.
Ere sin would harm or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

ONE THAT LOVED HIM.

A NEWS NOTE FROM EROS, LA.

Dear Dr. Carley: I am a reader of the Advocate, and I enjoy reading it—there are so many good things to read in regard to the church work and Sunday school work. I pray for the year of 1928 to be our brightest year in our Christian life we have spent. I earnestly pray that a great harvest of true Christian workers be added to the church.

We are so thankful to have Brother Murphy and his good Christian wife with us again this year. I am glad to note the Eros church has a good live prayer meeting once a week, and also a good Sunday school.

I ask the prayers of all praying people to pray for us in our work.

MRS. S. E. GREER.

FROM ELLISVILLE, MISS.

Dear Dr. Carley: We are beginning our year's work with some enthusiasm, and a little more encouragement than usual. Salary has been raised $300, and there is a larger attendance at Sunday school and Leagues and preaching services (on pretty days) than usual.

We had some fire at the church one time, anyway, and quite a good congregation came; but all were so busy extinguishing the flames I did not get to preach to them. Pity, was it not?

The damage was only about $25; the fire, as strange as it may seem, caught under the pulpit. Dr. Clovis Chappel tells the story of an Irishman who, when asked by the pastor why he had never been to church before (the church was on fire, and Pat was helping to put the fire out) said, "It is the first time the church has been on fire."

We are trying to carry through the missionary program, and will do so to the very best of our ability.

Wishing you and the Advocate and all connected with the work a happy and prosperous New Year.

Sincerely yours,

PERCY VAUGHAN.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Blue Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty. When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation, Rion, S. C.

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

THE CENTRAL ZONE MEETS AT MONTROSE, MISS.

The meeting was opened by the leader, Mrs. Mustin. Devotional service was led by Brother Algie Oliver. Delegates present: Lake, 10; Hickory, 4; Montrose, 15; Rose Hill, 5; Dushan, 2; Newton, 4.

Pastors from each charge and our presiding elder were present. We also had Brother Hawkins, Missionary Secretary, with us, and visitors from other churches.

Welcome address was given by Mrs. E. A. Sartor, of Montrose. Response by Mrs. Mustin, of Dushan.

The following program was rendered:

"The Importance of Mission Study," Mrs. P. L. Blackwell, of Newton; "Co-operation and Prayer," Mrs. L. L. Burton, Montrose.

Mrs. O. S. Hopkins, our new district secretary, was introduced, and she gave an interesting talk on her work. She changed Hickory from central zone to north zone, and appointed Mrs. Gilmore, of Hickory, as her assistant.

"The Advantage of the Missionary Voice in the Home," Miss Ethel French, of Rose Hill; "Stewardship of Time and Personality," Mrs. Idom, of Lake; "Standard of Excellency," by Mrs. Olliver, Hickory.

The 11 o'clock hour was given to Brother Hawkins to present the Missionary Special.

The afternoon session opened by singing, "Oh, Zion, Haste;" prayer by Brother Blackwell.

The following resolutions were presented by Mrs. Burton, of Montrose, and adopted:

"Resolved, That the auxiliaries represented in this zone meeting of the Newton District, held in Montrose, Miss., Jan. 18, 1928, go on record as endorsing for Democratic nominee for President a Christian, a Protestant, and a prohibitionist, and pray for election of same. 'When the righteous are in authority the people rejoice, when the wicked beareth rule the people mourn.'"

Mrs. Mustin urges all auxiliaries to attend the zone meetings and work together to make the new year the best, spiritually and educationally. She also presented a questionnaire to the members present to be answered at the next meeting.

A discussion was led by Brother Vickers in regard to setting a definite date for the zone meetings to be held.

A motion was made and carried that this definite date be Wednesday after the third Sunday of the first month of each quarter.

The next meeting will be held at Dushan, April 8, 1928.

A message from the district president was given, urging all ladies to register and vote.

Song, "Near the Cross." Dismissed by prayer by Brother White.

MRS. JOHN MUSTIN,
Zone Leader.

MRS. E. F. PRUITT,
Zone Secretary.

ILLITERACY AND CRIME.

Of 1,036 Negro convicts in thirty-three North Carolina prison camps recently investigated by the Research Department of the State University, it was found that not one had received the equivalent of a high school education, and only three were rated as of high school grade, according to a report entitled "The North Carolina Chain Gang," just issued by the University Press. Thirty-four per cent of the Negro convicts were found totally illiterate and eighty-three per cent unable to read newspapers. Of the illiterates 268 were boys of public school age, between 14 and 20, indicating, as the report points out, prior failure to enforce the compulsory education law.

The report draws no conclusions from these figures, but students of the race problem point out that they seem to indicate a close connection between ignorance and crime and to furnish at least presumptive evidence of the value of Negro education in promoting good citizenship.—Commission on Inter-racial Co-operation.

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practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste matter from the system, through its free action on the bowels.

If you want to enjoy good health you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

In checking up fifty of our representative schools we found that Point VI, Worship and Evangelism, both these items, were weak. There has been improvement in many schools in conducting a real worship service. As the superintendent and his helpers improve the worship service they will deepen and enrich the religious lives of all who are thus led into fellowship with Jesus Christ. A written program should be prepared in advance; conducted in a dignified and worshipful manner; atmosphere of reverence on the part of the school; program of worship should be prepared by the Worship Committee, composed of representatives from each of the departments worshiping together. Suggestions for these programs can be found in each issue of the Magazine and Workers' Council. They are worth studying.

Evangelism and winning souls for Christ is the chief task the year round. The leaders of our church are calling for a nation-wide revival of vital godliness, Bible holiness. This revival must begin in individual hearts. It is not apt to come without prayerful and heart-searching preparation. Our Sunday school workers have no insignificant part to play in bringing souls to Christ. Bishop Charles B. Galloway, far-seeing prophet, in an address delivered at the Centennial Methodist Conference, held in Baltimore, Dec. 9-17, 1884, speaking on "Methodism and the Modern Sunday School," said in part: "The church of the future that is to rank first in evangelistic achievement, that accomplishes most in winning a redeemed world to Christ, is the one that will wield most wisely this divine arm of service. The work of the evangelist is to be transferred largely from the field to the school; the pulpit is not to lose its power, but the pen is to become a more potent factor." We may defend the doctrine of the new birth until we are blue in the face, but unless we show by our conduct that we experience the new birth, unless we have a passion for souls and let our lives become mediums for winning them to Christ, our zeal for the fundamental doctrines will avail but little. Every organized Wesley Bible class, adult, young people's, senior, and intermediate, was organized for the purpose of winning souls. If these classes, through their committees on evangelism, are failing in this respect, what more are they worth than a decent club? The church has a task that no other organization on earth has assigned to it. This is an intensely personal matter. If the local organization to which I belong fails to function in winning souls, this failure does not relieve me as one who has been born again. Loyalty to our Lord, loyalty to our church, demand that we do our utmost to win men and women, boys and girls to Christ. The literature furnished free of cost, is of the best. It deserves and requires reading and study over and again. No one knows all there is to be learned about this God-given task of winning the loyalty of others to our Savior.

Point VII in our Program of Work has much to do in preparing us for our main buiness. The first step is to have some one definitely in charge of Leadership Training. This leader is to see that each officer and teacher read at least one approved book a year; half of the officers and teachers graduates of the Standard Training Course; training class for prospective leaders; Training Day annually. If every officer and teacher could be led to read one book pertaining to the work in hand, the whole school would be toned up. A growth in grace follows a larger and more intimate knowledge of God. Good reading leads to high thinking, and high thinking leads to holy living. The number of pastors and superintendents who are having books read and classes taught is increasing, but we need at least one hundred schools that are in earnest about reading and studying the Bible and books pertaining to building the kingdom of God.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The report of the Dual Extension Secretary is going to prove very interesting indeed for this month. Good reports are coming in from the territory. This is most encouraging and gratifying. We trust that these good things will be backed by continued prayer, that the work may be abiding and continuously progressive.

Many of the district officers are working on their jobs. Several have been promoting work for the advancement of religious education. We are happy to feel that this group of workers are supporting the whole field, and we are trustful that they will continue this service.

We are anxious to begin to fix the times and places of our Cokesbury Schools for the summer. We would be pleased for those who read these lines who would like to have this type of service to write us and let us plan to render the service asked for. The 100 Cokesbury Schools we are planning will make a wonderful impression on our Conference. If these are properly placed, we will about cover every nook and corner of our Conference. One very important matter in regard to this work we would like for all to remember: this service is for the smaller and least of our churches, where there is perhaps the smallest opportunity for growth and development. If you have a struggling church, it is the place of places we would like to place these workers.

Last year only about 25 per cent of those we solicited answered our appeals. We held fifty schools. Our territory is no larger than it was last year; it simply means we will have to have a larger response.

Already requests for Sunday School Day programs have come into the office, and as soon as these programs are published we will supply you. There will be three types of programs: One for A type and B type Sunday schools, one for C type Sunday schools, and one for D type Sunday schools. We are planning to handle each of these in our office and supply you on request.

The reports for Missionary Day are discouraging this year. For some cause the reports are not coming in as well as we had hoped. There are Sunday schools in our Conference that

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are as regular as it is possible for anything to be, and there are others who are so irregular that at times it becomes embarrassing; and there are other schools who do not send in their offerings at all.

The larger the offerings sent in, the more help the Mission Board receives and the better and quicker we will be able to do our full part towards building the kingdom of God.

Pray for the work and the workers.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Rev. Leon I. McCain, of Minden, writes: "We have decided to hold our Standard Training School May 28-June 1, inclusive. No better time could be selected for a Training School to be held at this place. I trust that such a time will be agreeable to you and that we can have the best one we have yet had."

* * *

Rev. Elmer C. Gunn, new presiding elder of the Monroe District, gives the following report on his Standard Training School: "At a meeting in Winnsboro last Friday night arrangements were completed for a Standard Training School there with the following schools participating: Wisner, Crowville, Gilbert, Fort Necessity, Winnsboro, Mangham, Union, and Little Creek. We wish to have four courses, as follows: 'The Bible,' 'The Small Sunday School Administration,' 'Junior Work,' and 'Adolescent.'"

* * *

Dr. Lutz, of Alexandria, and the Sunday school leaders in and around Oakdale, have called a "Set-up" meeting in the interest of a Standard Trainng Schooi, Sunday, Jan. 29, at 3 p. m.

* * *

Rev. Henry Bowdon, pastor of Keener Memorial, at Baton Rouge, writes: "We haven't had our 'Set-up' meeting yet for our Standard Training School here, but I don't think it will be a very great while off." The Baton Rouge school last year was the largest and best in its history, and came near leading Louisiana Methodism in number of credits secured.

* * *

The Shreveport District, under the leadership of the district secretary of Sunday school work, Mr. R. H. Nelson, had a joint meeting of all the superintendents and pastors last Friday, Jan. 20, at the noon hour, in the Y. W. C. A. building. This was perhaps the greatest district Sunday school meeting in the way of leadership ever held in Louisiana Methodism. Talks were made by W. A. McKennon, superintendent of First Church Sunday school; W. W. Holmes, presiding elder; C. D. Atkinson, Conference Superintendent, and A. K. McLelian, Extension Secretary. They voted to make the observance of Sunday School Day unanimous. A six weeks Standard Training School (meeting once a week) was approved. Dr. Goodrich, of First Church, announced the date of the opening of the Pastors' School, July 9, at Centenary College.

* * *

My "week-end" trip included a visit to New Orleans. We attended Sunday school at the Louisiana Avenue Church and preached morning and evening for the pastor, Rev. B. C. Taylor. Glad to report Brother Taylor was home from the hospital and was in fine spirits. His doctor thinks he will be all right after a short vacation, which he is now taking in Texas. While in the city we were entertained in the parsonage at 1125 Fern Street by our North Louisiana friends, Rev. and Mrs. H. L. Johns. Monday morning, before we reached the preachers' meeting, I made several calls with the young pastor of Carrollton Avenue. One of our visits was to the Baptist Hospital to see the Jordan baby boy. Rev. and Mrs. H. W. Jordan, of Covington, brought their child to the hospital some days before. We found him much improved and out of danger.

We attended the preachers' meeting and found all of the pastors present except Brothers Caraway, of Parker Memorial, and Taylor, of Louisiana Avenue. We were invited to speak about the Sunday school work in our Conference.

* * *

Mr. J. H. Carter, district secretary of the New Oreans District in Sunday school work, reports a new Sunday school to be organized at Reserve, La., Sunday, Jan. 29.

* * *

Rev. A. K. McLelian visited the Sabine River territory, out from De Ridder, last week in the interest of a mission Sunday school. This week he is in Delhi, conducting a Cokesbury Training School.

* * *

Mr. W. L. Carroll, superintendent of Alco Sunday school, writes: "We would like very much for you to hold a one-day Sunday School Institute here at Alco on Sunday, Jau. 29."

* * *

Among the welcome visitors in our office during the week were Rev. T. J. Lites, of Many, La., missionary for the American Sunday School Union, who states he has been in this work for nineteeen years, organized 430 Sunday schools and 70 churches; Miss Elizabeth Langford, State Secretary of Epworth League; Rev. C. K. Smith, pastor of Pineville church, and Mr. Winston Younger, district secretary of the Alexandria Epworth League.

C. D. ATKINSON,
Confernece Superintendent.

SUNDAY SCHOOL GROUP MEETING.

The Lake Charles Sub-Division District Sunday School Group meeting was held in Leesville on Sunday, Jan. 15, at 3 p. m., in the Methodist church. Representatives from all parts of the district were present, also a goodly number of visitors.

In the absence of the chairman, J. H. Cain, Mr. R. W. Cronin, our superintendent of Missionary Education, acted as leader for a most splendid program. The theme for the afternoon being Evangelism, many interesting and helpful talks were given, especially stressing Child Evangelism.

The program was as follows:

1. Double quartet, "Lovest Thou Me," Misses Junette Word, Josephine Raines, Avis Lenehan, Katherine Ferguson, Eulalie Tucker, Margaret, Gladys and Ford Ferguson.

2. Devotional, Rev. L. R. Nease. Rev. Mr. Nease is secretary of Adult Sunday School Department of the Lake Charles District, and is pastor of the Barham church. He chose for the Scripture lesson the first chapter of Matthew, making short but interesting comments.

3. Duet, "An Extra Prayer," by Betty Kyle and Lynn Ferguson, Mrs. Jones at the piano. Everybody enjoyed these two little girls. They are members of the Blue Bird Missionary Society, of Leesville.

4. "A Practical Plan of Sunday School Evangelism," Rev. A. H. Parker. Although Rev. Mr. Parker was called on at the last minute to substitute on the program, he gave a very concise talk on the need for personal regeneration of heart on the part of every man, woman and child under the voice of the Christian religion.

5. "The Sunday School Teacher as an Evangelist," Mrs. J. N. McDonald. In the most conclusive manner Mrs. J. N. McDonald brought out many good points worthy of consideration.

6. Solo, "Nobody Ever Told Me of Jesus," Miss Eugenia Lenehan; Mrs. Jones at the piano, Another one of Leesville's girls who is active in the Young People's Department.

7. "The Child and Evangelism," Miss Maggie Hughes. Every one was interested in Miss Hughes' discussion because it applied to every Sunday school, whether large or small. She traced the different stages of the child life from the Cradle Roll through the Primary Division into the Junior Department. The child then has reached the age when he can have a competent knowledge of God, which leads up to a confession for Christ.

8. "Confession or Decision Day," Rev. A. K. McLellan. Serving in the capacity of Extension Secretary of the Louisiana Conference Sunday School Board, Rev. Mr. McLellan was thoroughly prepared on this topic. He explained fully the difference between Confession Day and Decision Day, laying special emphasis on what Confession Day should mean in the life of every child.

9. Song, "Can the World See Jesus in You?" congregation.

10. A short business session was held, and it was voted to meet again in Leesville, the third Sunday in April.

11. Benediction, by Rev. A. H. Parker.

MRS. C. F. MALZACHER.

The Cataguazes District is the largest district in the Brazil Annual Conference, comprising parts of three States, namely, Minas, Geraes, Rio de Janeiro, and Espirito Santo. In this vast district 252 new members were received by baptism and on profession of faith during the year just closed. The total membership of the district is 3,191.

M.B.A.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: I hope that you and I are both thinking about the same thing this week, that is Efficiency Institutes. We have just about completed our plans for an institute in each district, except Lake Charles. We regret to say that an institute will not be held in the Lake Charles District during this particular time of the year. Your State President, Charles White, and I met with the Leaguers of Lake Charles District with the intention of planning with them their institute. After much serious and thoughtful discussion, we decided we would reach more of our young people by holding a four-day accredited camp during the vacation months. The Lake Charles Leaguers have the opportunity of using the beautiful Lake Arthur Camp Grounds for their summer camps. I was proud of the splendid representation which we had from Leesville, De Ridder, Rayne, Jennings, Crowley, and Lake Charles.

You have already learned the date for the institute in your district. We trust that you are making plans to attend as often as possible, if not every night, in order that you may gain instruction and training in Epworth League methods and administration.

Let me congratulate the district secretaries in getting their quarterly reports into headquarters this month. Although every district did not report on time, the reports that came in were the best we had received this year.

I am wondering how many of our local chapters have already selected contestants for the "Oratorical Contest." Let me again refer you to your January and February Eras for information concerning the contest. In last month's letter I gave you the age limits, but since then they have been changed, so that they now include all Leaguers from 16 to 30. I am sure that you are proud of this fact because it takes in a larger number of our young people. Louisiana must have a big part in this contest. This means that the aim of "a contestant from every chapter" must be realized. If I can be of any assistance to you in selecting your contestants, I will gladly serve you.

Our State treasurer informs me that the Mission pledges and Conference pledges have been rather slow in coming in. Let me advise you not to wait until the month of May to pay all your pledges and at the same time try sending your delegates to Mansfield Assembly. One Epworth League reported to me the other day that it had paid all pledges in full and is now ready to meet the Institute and Assembly expenses when they come due. Is this your record?

My letter to you this week sounds "all business like," but that's the way your field worker feels. I hope to be able to give you some real interesting news next week. Let us be in constant prayer for success in our coming institutes.

Very sincerely,
ELIZABETH LANGFORD,
Louisiana Conference Field Worker.

NEW ORLEANS UNION ENTERTAINED.

The New Orleans City Union delightfully entertained the Leaguers at a "Bug Party" on Thursday, Jan. 19, at Carrollton Avenue Church.

The evening's program began with a "bug guessing contest," with St. Mark's Leaguers winning the prizes. A progressive bug party followed, and was hilariouly participated in by every person present. A number of Leaguers from various Leagues received life-like mechanical bugs and other "buggy" awards.

Refreshments too delicious to be termed "buggy" were enjoyed by over one hundred Leaguers who attended.

SEVENTH ANNUAL EFFICIENCY INSTITUTE TO BE HELD FEB. 5-10.

The New Orleans City Union Epworth League will hold its seventh institute next week, and is planning to have every League in the district represented. The institute will be held at Rayne Memorial Church, beginning with a rally meeting Sunday, Feb. 5, at 3 p. m., at which time Rev. J. B. Mitchell will address the group. Registration and organization of classes will follow.

During the week there will be a supper and fellowship hour from 6 to 7, followed by League study classes. the texts are: "The Adventure of Prayer," by Mabel Thurston, instructor, Rev. Guy M. Hicks, pastor of Epworth Church. "Money the Acid Test," by McConaugh, taught by Rev. A. M. Serex, of Second Methodist Church.

From 7:45 to 8:20 a class on "Epworth League Administration" will be taught by Rev. James B. Grambling, of Grand Cane, La., Dean of Assembly and president Conference Epworth League Board.

The departmental classes have the following instructors:

Spiritual department, Rev. James B. Grambling, Grand Cane.

Missionary department, Miss Elizabeth Langford, Monroe, La.

Social Service department, Miss Bess Sargent, New Orleans.

Recreation and Culture department, Mrs. R. P. Jackson, Jr., New Orleans.

Hi League superintendents, Miss Consuelo Martinez, New Orleans.

A game and stunt hour will close the program for each evening. A banquet will be served on Friday night by the Rayne Memorial ladies, and awarding of certificates will close the Institute.

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"In a few weeks, I could see that I was improving, so I kept on. I did not expect the troubles of years to disappear in a few days, nor did they, but in time I was much better. I kept up the Cardui treatment for several months and thanks to it I am a well woman now."

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Look at the tongue, mother! If coated, or your child is listless, cross, feverish, breath bad, restless, doesn't eat heartily, full of cold or has sore throat or any other children's ailment, give a teaspoonful of "California Fig Syrup," then don't worry, because it is perfectly harmless, and in a few hours all this constipation poison, sour bile and fermenting waste will gently move out of the bowels, and you have a well, playful child again. A thorough "inside cleansing" is ofttimes all that is necessary. It should be the first treatment given in any sickness.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dst.—First Round.

Springfield, at S., Feb. 5, a.m.
Natalbany, at N., Feb. 5, p.m.
Walker, at Palmetto, Feb. 12, a.m.
Denham Springs, at D. S., Feb. 12, p.m.
Baton Rouge, First Church, Feb. 19, a.m.
Jackson, at J., Feb. 19, p.m.
Donaldsonville, at D., Feb. 26, a.m.
Keener Memorial, Feb. 26, p.m.
Pine Grove, at P. G., Mar. 4, a.m.
Hammond, Mar. 4, p.m.
Greensburg, at G., Mar. 11, a.m.
Ponchatoula, Mar. 11, p.m.

District slogan: "A revival in every church, and the finances in full." Let it be sung and whistled and shouted from one end of the district to the other. L. W. CAIN, P. E.

Monroe ist.—First Round.

Crew Lake, Feb. 5, 11 a.m.
Rayville, Feb. 5, 7:30 p.m.
Lake Providence, Feb. 12, 11 a.m.
Tallulah, Feb. 12, 7:30 p.m.
Oak Grove, Feb. 19, 11 a.m.
Delhi, Feb. 19, 7:30 p.m.
Oak Ridge, Feb. 26, 11 a.m.
Mangham, Feb. 26, 4 p.m.; preaching at Little Creek, 7:30 p.m.
ELMER C. GUNN, P. E.

Minden Dist.—First Round.

Sicily Island, at Sicily, Feb. 5, 11 a.m.
Ferriday, Feb. 5, 8 p.m.
Ringgold, at Ringgold, Feb. 11, 2:30 p.m.
Hall Summit, at Hall Summit, Feb. 12, 2:30 p.m.
Campti, at Campti, Feb. 19, 11 a.m.
Coushatta, Feb. 19, 8 p.m.
Plain Dealing, at Plain Dealing, Feb. 26, 11 a.m.
Bossier ct., at Walker's Chapel, Feb. 26, 8 p.m.
Minden, Feb. 27, 8 p.m.
Colfax, at Colfax, March 4, 11 a.m.
Trout and Good Pine, at Good Pine, March 11, 11 a.m.
Jena and Jonesville, at Jonesville, March 11, 8 p.m.
Castor, at Goldonna, March 18, 11 a.m.
Monterey, March 18, 8 p.m.
Sibley, at Sibley, March 20, 2:30 p.m.
Zenorla, at Zenorla, March 21, 2 p.m.
K. W. DODSON, P. E.

Ruston Dist.—First Round.

Eros, at Eros, Feb. 5, 11 a.m.
Ruston, Feb. 5, 77 p.m.
Blenville, at Blenville, Feb. 12, 11 a.m.
Athens, at Athens, Feb. 12, 7 p.m.
Clay, at Clay, Feb. 19, 11 a.m.
Jonesboro, at Jonesboro, Feb. 19, 7 p.m.
W. D. KLEINSCHMIDT, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.
W. H. LEWIS, P. E.

Hattlesburg Dist.—First Round.

Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30
J. R. JONES, P. E.

Jackson Dist.—First Round.

Harrisville, at Harrisville, Feb. 5, 11 a.m., 1:30 p.m.
Florence, at Florence, Feb. 5, 7:15 p.m.; Feb. 6, 2 p.m.
Yazoo City, Feb. 12, 11 a.m., 3:45 p.m.
Yazoo ct., at Lintonia, Feb. 12, 2 p.m., 7 p.m.
Mendenhall, at D'Lo, Feb. 19, 11 a.m., 2 p.m.
Madison, at Pocahontas, Feb. 19, 7 p.m.; Feb. 20, 10 a.m.
J. L. DECELL, P. E.

Meridian Dist.—Second Round.

Shubuta, at Shubuta, Feb. 12.
Enterprise, at Stonewall, Feb. 19.
Chunky, at Meehan, Feb. 26.
Matherville, at Theadville, March 3, 4.
Lauderdale and E. Mills, at E. Mills, March 11.
Central, March 18.
DeKalb, at New Hope, March 25, 26.
Scooba, at Binnsville, April 1.
Waynesboro ct., at Winchester, April 7, 8, a.m.
Waynesboro, April 8, p.m.
Buckatunna, at Chicora, April 15.
Fifth Street, April 22, a.m.
Hawkins Memorial, April 22, p.m.
Quitman, April 29.
Pachuta, at Salem, May 5, 6, a.m.
De Soto, at De Soto, May 6, 7, p.m.
Poplar Springs, May 13, a.m.
East End, May 13, p.m.
Vimville, at ———, May 14.
Portervilie, at ———, May 16.
Dalevilie, at Soule Chapel, May 20.
Seventh Avenue, May 27.

The district conference will convene at DeKalb on the evening of April 18, at 7:30 o'clock, with a sermon by Rev. John A. Moore, of Quitman. The conference will continue through April 20.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.
H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m..
Saucler, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.
JAMES L. SELLS, P. E.

The Holy Communion

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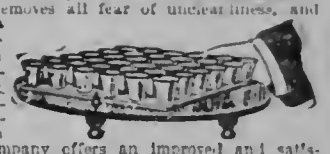

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FROM VIVIAN, LA.

Dear Dr. Cariey: We have begun our third year at Vivian under the most favorable conditions. Our people have welcomed us back in a very cordiai manner. Many have been the expressions of appreciation, not only in word but in deed. All during, and after, the long and serious iiiness in our home (which prevented me from attending Conference), the kind peopie of Vivian administered to our needs, comforted our hearts, and in many ways proved to be friends loyal and true. We shaii aiways hoid them in grateful, loving remembrance.

Dr. Holmes has been with us once this year, beginning the fourth year of his administration as presiding elder. He brought us a great message on "Prayer" the third Sunday in this month.

Vivian, as a town, is growing. Engineers are at work and the machinery is here to begin the construction of a sewerage system. Last year our town voted an $80,000 bond issue for this purpose. We have more than one thousand attending our public school. This is the center of a great oil fieid. We believe there is a bright future for Méthodism here.

Our congregations are good and appreciative, and it is a deiight and inspiration to minister to them. We are pianning and praying for a revival in the spring. But we sometimes have reai revivais at our regular services. Once since Conference we preached on the Judgment. We had some old-fashioned shouting at this service. Have received two new members this year.

The Minutes have come and I think I have read every word about the proceedings of the Conference. Dr. Harper is not only a good secretary but a good editor as weli.

We, are getting ready for, and expect to put over, our special missionary program, and aiso take care of the interest of the Advocate, as we have done during the past two years.

We have three Missionary Societies, three Epworth Leagues, a Wesiey Brotherhood, and a fine Sunday schooi. One of our women of the Missionary Society, Mrs. Kate Speii, supports a Bible woman in China.

Brother C. C. Miiier was with us Christmas Sunday and delivered a wonderful message on "Peace on Earth and Good-Will to Men." Would be glad if ail the brethren wouid give us a "write-up" occasionaiiy. It is encouraging to hear about the good things that are being done in our churches.

Have just read the great address of our bishops on "Revivals." May this year—1928—be the best we have ever had for great revivals and signal victorles in everything that makes for the ongoing of our Lord's kingdom in the world!

Cordially,

J. M. ALFORD.

DEATH RATE DECREASED IN LOUISIANA.

Dear Dr. Cariey: Although a bit late, I cannot iet the beginning of the new year pass without an expression of appreciation on behaif of the State Board of Health and myseif for the support and assistance given iocal and State health departments during 1927.

Information concerning health conditions and the prevaience of disease is not only of importance as news, since these matters affect so generally the life and welfare of communities, but publication of these facts and comment upon them help greatiy in securing support for publiic health measures and in educating the public as to measures of seif-protection.

It is gratifying to teii you that the generai death rate for the first nine months of 1927 is lower than for the corresponding period of 1926 and 1925. We are grateful for this, but appaiied at the number of injuries and deaths in Louisiana from automobile accidents.

In spite of the recent flood which affected such a iarge area in Louisiana, there was no apparent increase in infectious diseases. The same measures which were responsibie for this fact, if more generally appiied during ordiuary times, wiii do much to lower greatiy our death rates from communicabie diseases.

The pubiication of the morbidity letter sent out weekiy by the State Board of Health has helped in many rurai communities, and we wish to thank especiaiiy the editors of papers who have so generously given space to these articles.

We wish you a happy and successful New Year, and again with appreciation, I am,

Very sincerely yours,

OCAR DOWLING, President.

A survey of the Annual Conference heid in Korea last September showed that twenty-six representatives of the church attending the Conference—inciuding preachers and iay delegates—had obtained their education by working in the textile department of the higher common school at Songdo. Thus may be seen some of the fruits of this iittle enterprise of the church in Korea.

If Kidneys Act Bad Take Salts

Says Backache Often Means You Have Not Been Drinking Enough Water

When you wake up with backache and dull misery in the kidney region it may mean you have been eating foods which create acids, says a well-known authority. An excess of such acids overwork the kidneys in their effort to filter i from the blood and they become sort o paralyzed and loggy. When your kidneys get sluggish and clog you mus relieve them, like you relieve you bowels, removing all the body's urinou waste, else you have backache, sic headache, dizzy spells; your stomacl sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate sluggish kidneys, also to neutralize acids in the system, so they no longer irritate, thus often relieving bladder weakness.

Jad Salts is inexpensive, can not injure and makes a delightful, effervescent lithia-water drink. Drink lots of soft water.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 9, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

RESULTS.

Every earnest worker longs to see the result of his labors—but he does not always have the happiness of seeing them. He must find his satisfaction, then, in the injunction, "Take care of your work and the results will take care of themselves." There is just a little danger at this point, for a man may forget the end to be accomplished in the means he is using; but not the deeply earnest man. We are working for results whether we ever see them or not: if results come, we have worked successfully; if results *never* come, we have failed. It has never been proved, though—and it never can be proved—that any earnest effort to accomplish good is wholly without result. Therefore, "Go, labor on; spend and be spent."

CHURCH UNITY.

The recent encyclical of Pope Pius XI lays down a simple plan by which unity among all Christians may be attained—let them come into the Roman Catholic Church. The encyclical says: "God, the Creator, is also the revealer to men of the way in which he wishes to be honored and served. That is the real religion for which he founded his church on earth. The duty of the human being, therefore, is to believe God's revelations, and consequently adhere to the church—not that which is supported by the erring, but on the contrary, that church which in verity was willed and founded by Christ and which by the promise of Christ's assistance perseveres as one and identical throughout the centuries—namely, the Apostolic Roman Church."

The plan is simple enough—if it would work. We must admit, however, that the papacy is consistent in its position and in its demands. It claims to be the only church, the only dispenser of the means of grace, and the exclusive custodian of the oracles of God upon earth. If it should admit the validity of other churches, it would at the same time have to surrender its claim to primacy and supremacy. This it will not do. Those who are familiar with the historic position of the Roman Catholic Church are not surprised at the contents of the encyclical, nor are they particularly disturbed by its arrogance. Its plan for Christian unity will not work.

In the light of history, it is passing strange that any Protestant denomination should put forth and maintain the claim that it alone is the one true New Testament church in the world to-day—as we understand one of the great denominations actually does, even declining to accept the designation "Protestant" on the ground that since it has always been the one true church and has always held the one true faith, it has never had anything to protest against! Isn't this a funny world?

ADEQUATE PENALTIES FOR VIOLATIONS OF THE EIGHTEENTH AMENDMENT.

Identical bills have been introduced in the House and Senate providing heavier penalties for violations of the Eighteenth Amendment. The maximum penalty at present is a fine of $1,000 or one year's imprisonment, or both; the proposed bill makes the maximum penalty a fine of $10,000 or five years' imprisonment, or both. The present scale may be adequate for the small offenders, but it manifestly is not sufficient for those who operate on a large scale. Any law without real "teeth" in it is hard to enforce, and this bill helps supply "teeth" for the prohibition law. The bill has been referred to the Judiciary Committees of the two houses of Congress, and its passage depends largely upon a favorable report. The prohibition forces of the nation suggest that friends of prohibition write the members of these committees, urging prompt and favorable action. Senator Hubert D. Stephens of Mississippi is a member of the Senate Judiciary Committee.

POOR CONSTITUTION!

Notwithstanding the fact that the Constitution of the State of Louisiana says in so many words that gambling is a vice and the Legislature shall take steps to suppress it, horse racing, which is purely a vehicle for gambling, continues unabated in New Orleans. We have heard that prominent State and city officials, including members of the Legislature, attend the races and, presumably, bet on them. But what is the Constitution among friends? Poor Constitution!

THE "BIG NAVY" PROGRAM.

Secretary of the Navy Wilbur has presented to Congress, with the approval of the President, a naval construction program extending over twenty years and costing $2,500,000,000. Congress now has before it for consideration the first unit of the program, providing for the construction of seventy-one ships within the next eight years at a cost of $740,000,000.

Unless we are expecting another world war or are getting ready to precipitate one ourselves, it is hard to understand why the United States should enter upon such an expensive and tremendous naval armament program. We have kept pace at least with other nations in maintaining a strong navy. President Coolidge, in his annual message in December, 1926, said: "When it is considered that no navy in the world, with one exception, approaches ours, and none surpasses it * * * it cannot be said that our country is neglecting its national defense." It has been proved to be a fallacy that the way to have peace is to prepare for war. The way to have peace is to propagate the principles of the Prince of Peace—"not by might or by power, but by my Spirit, saith the Lord."

If this program is adopted, it will have to be paid for by taxation. According to Senator Borah, our present public debt growing out of the late war is $18,000,000,000, and taxes will have to take care of that. A tax increase for war purposes is not very attractive.

If Congress really wants to do some constructive work, let it work out—and that promptly—a flood control measure that will protect the more than half of the States of the nation that are affected by the floods of the Mississippi River and its tributaries. More money for fresh water and less for salt water, would be a good slogan for Congress at the present time.

WHO IS RIGHT?

Alienists for the defense in the Hickman case have declared that the young murderer is insane beyond any question of doubt, wholly unable to distinguish between right and wrong. Alienists for the prosecution declare with equal positiveness that he is sane, with no symptoms of a mental condition that would excuse his crime. Who is right? Since it is an established principle that ignorance of the law is no excuse, it might as well be declared that insanity is no defense. The country needs some kind of protection against the alienists.

"EFFICIENT SERVICE—COURTESY ALWAYS."

Probably most of our readers are familiar wtih the words that form the caption of this paragraph, since they appear in connection with all the advertising of the Illinois Central System. We do not know how much this slogan has to do with the high degree of efficiency and courtesy reached and maintained by this great railway system—a good deal, we suspect. It emphasizes two very important things—efficient service, and courtesy in rendering that service. And these are important things in every department of life—in the ministry as well as elsewhere. Efficient service without courtesy is irritating, and courtesy without efficient service is exasperating. The Illinois Central is preaching a good sermon all the time, not only to its own employees, but also to everybody else.

SENSIBLE AND RELIGIOUS.

We understand that some of the modern psychologists and pedagogical experts advise parents very strongly not to teach their little children the time-honored prayer:

> Now I lay me down to sleep:
> I pray, Thee, Lord, my life to keep:
> If I should die before I wake,
> I pray, Thee, Lord, my soul to take.

That prayer may not be good psychology or good pedagogy; but it is good sense and good religion. So let us continue to teach it to our children.

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THAT FIGHTING SPIRIT OF METHODISM.

By Paul N. Garber, Ph.D., Professor of Church History, Duke University.

What Early Methodism Had to Fight.

"That fighting spirit" of our church dates back to the very beginnings of Methodism, for when Methodism arose in England a fighting spirit was absolutely necessary for the combating of the sins, vices, inequalities and irreligion of that day. As a young man is praised for the successful overcoming of handicaps in early life, so must Methodism be given double credit because it began fighting and conquering great giants. In order to appreciate the problems which Methodism had to face it is necessary to understand conditions in England when Methodism was born.

Religion had reached a low ebb. The State church, known as the "Church of England," or the "Anglican Church," had lost the power and position which it had secured during the Protestant Reformation. The Baptists, Presbyterians, Puritans and Quakers had also lost much of their former influence in the life of the nation. In fact, testimony from different sources proves that England had almost lost her religion. Montesquieu, the English philosopher, after a visit to England, said: "There is no such thing as religion in England." He further stated that when religion was mentioned in polite society, it excited nothing but laughter. A nobleman, Sir John Barhard, complained that it really seemed to be the fashion for a man to declare himself of no religion. The historian Green writes: "There was an open revolt against religion and against churches in both extremes of English society." Bishop Butler of the Anglican church declared: "It has come to be taken for granted that Christianity is no longer a subject of inquiry; but that it is now at length discovered to be fictitious." John Wesley's conclusion was: "Ungodliness is our universal, our constant, our peculiar characteristic."

The same dark picture is seen when a study is made of the clergy of the Anglican Church. They were lazy. Many priests did nothing more than read the Prayer Book in the services while extempore sermons, special services, baptisms and catechisms were neglected. The young preachers were so ignorant that Bishop Burnet said: "Those who have read some few books, yet never seem to have read the Scriptures." The clergy were poor moral examples for the people. Bate, an army chaplain, was killed in a duel. Another priest received the title of the "bruising parson" because of his many listic bouts. Unfortunately, it was not uncommon for an Anglican clergyman to leave his pulpit after Sunday services and proceed to the tavern to drink and gamble. The preachers lacked vitality and enthusiasm. One preacher said: "We should take care never to overshoot ourselves in the pursuit of virtue." Judge Blackstone asserted that he "heard not a single sermon which had more of the gospel in it than the writings of Cicero." Wesley described the clergy as "dull, heavy, blockish ministers; men of no life, no spirit, no readiness of thought; who are consequently the jest of every pert fool."

Disregard for religion was shown by the desecration of the Sabbath. Sunday was losing its distinctly religious character. The Bishop of Lichfield in 1724 said: "The Lord's Day is now the devil's market day. More lewdness, drunkenness, more quarrels and murders, more sin is contrived and committed on this day than all the other days of the week together."

Irreligion was not the only blot on English life, for with the loss of religion, England experienced a lowering of all morality. Foulness stained the general speech. So common was swearing among the higher classes that a clerk unable to identify a certain woman, exclaimed: "I could not make out who she was, but she swore so dreadfully she must be a lady of quality." It created no scandal when a prime minister appeared in public with his mistress instead of his wife.

Drunkenness was very common in eighteenth century England. In 1736 every sixth house in London was a licensed alehouse. "Drunk for a penny, dead drunk for two pence" with free straw to lie upon during the sobering period was a popular advertisement for groghouses. Bishop Benson, in 1721, declared: "Those accursed spirituous liquors, which to the shame of our government are so easily to be had, and in such quantities drunk, have changed the very nature of our people."

The English criminal law was a disgrace to a civilized nation. The courts worked upon the theory that you must scare the criminal; that punishments must be severe and heartless. There were two hundred and fifty-three offenses for which the death penalty was given. One author writes: "If a man injured Westminster bridge, he was hanged; if he cut down a young tree, if he shot a rabbit, if he stole property valued at four shillings, he was hanged." Women guilty of murdering their husbands were publicly burned at the stake as late as 1790. So harsh and severe was the popular feeling of that day that Edmund Burke said he could obtain the assent of the House of Commons to any bill imposing the death penalty. The attitude of the people was so morbid that thousands came to witness the execution of a criminal. It was the best public amusement.

The conditions at the jails was intolerable. Except for a small subsidy from the government, the jailer's salary came from fees extracted from the prisoners. For example, a soldier falsely accused of a crime was acquitted by the court. Immediately he was imprisoned again because of the debt he had incurred with the jailer while awaiting trial in prison. Prisoners unable to pay such fees were easily disposed of by placing them with men suffering from smallpox. In 1759 it was estimated that one of four died each year from the treatment received in jail. After visiting Newgate prison, Wesley declared that there could be nothing like it this side of hell.

Poplar education of even the lowest grade was unknown in eighteenth century England. The majority of the lower classes could neither read nor write; for only in charity schools was instruction given to the children of the poor. Education of the masses was considered a bad public policy, since it was feared that it would cause them to despise their place in life instead of remaining content as servants of the higher classes.

The political condition of England was also bad. The government was in the control of the wealthy landed aristocracy. Two-thirds of the members of the House of Commons were appointed by wealthy men. The House of Commons did not fairly represent the nation because the plan of apportioning members was antiquated. For example, Old Sarum, once a town, now a sheep-walk, still returned two members to Parliament, as did Dunwich, half under the sea, and Droitwich, an abandoned salt pit. On the other hand, great industrial cities like Manchester and Birmingham had no representation. Scotland was allowed forty-five members, while the county of Cornwall, with only one-eighth of the population, had forty-four seats. It is estimated that only five per cent of the men in England had the right to vote. Scotland with a population of 2,000,000 had only 3,000 voters. Democracy, as now understood, did not exist in eighteenth century England.

England was in a slump. Bishop Ryle stated: "From the year 1700 till about the era of the French Revolution, England seemed barren of all good. There was a gross, thick, religious and moral darkness; a darkness that might be felt." Another writer expressed the pessimism of the period in these words: "Our light looks like the evening of the world." Such were the general existing conditions throughout England in the eighteenth century.

It was during this period of religious depression, social evils, and political inequalities that John Wesley, the founder of Methodism, was born. To overcome these existing evils Wesley and his followers had to adopt an aggressive program; a fighting zeal which Methodism to this day has never lost. It remains for later articles to show how Wesley and the early Methodists defeated the giants of that day and helped to win for our church the title of "Christianity in earnest."—North Carolina Christian Advocate.

WORLD TASKS THAT CHALLENGE.

"There yet remaineth very much land to be possessed." Joshua 13:1.

By Dr. Elmer T. Clark.

China, that land of 450,000,000 people, with only 400,000 nominal Christians! China, where vast multitudes have not yet heard the name of Christ and never as much as seen a Christian missionary or preacher! China, where a great anti-Christian movement has sprung up, whose followers are challenging the Christian church of the world to prove the validity and value of the Christian religion! China, the greatest challenge to Christianity in the whole wide world to-day!

The evangelization of the dominion of Islam! What a mighty challenge to Christianity! Two hundred million followers of the prophet of Arabia—almost one-seventh of the inhabitants of the earth—sunk in abject ignorance and superstition, without God and without hope. As yet practically no work has been done towards the evangelization of this great horde—one of the most discouraging and disheartening tasks that confront the Christian world to-day. The ranks of this mighty army of Mohammedans, scattered, fifty million in India, fifty million in Africa, thirty million in China, twenty-eight million in Turkey and Arabia, nine million in Persia, and fifteen million in the Malay Peninsula and Archipelago, are ever growing, for as it is said: "Every Mohammedan is a missionary, whether he be merchant prince or street beggar; in the markets, on the streets, at home and abroad, anywhere and everywhere he is always preaching and teaching Mohammedanism." Truly the Christianizing of this vast host is a task worthy of the attention of every one of the six hundred million Christians in the world to-day!

Mongolia, Chinese Turkestan, Beluchistan, within whose borders there are as yet vast reaches never even touched by the gospel message—what a challenge to Christian missions!

Tibet, on whose borders faithful men have laid down their lives in vain effort to carry the gospel into that forbidden land; and Afghanistan, another unyielding stronghold, whose door has been persistently shut against Christianity.

World tasks that challenge—Japan with about 430,000 Christians in a population of seventy-six millions; Korea with half a million patients to each hospital; the Archipelago of Malaysia with only 300,000 nominal Christians out of 31,000,000 inhabitants; Java with 24,000,000 people for whom little if anything has been done in the way of evangelization; South America with no more than 100,000 Protestants from Mexico to Patagonia, while vast regions of the interior are sunk in the

lowest depths of paganism; Africa, that mighty continent practically given over to Mohammedanism and the lowest forms of paganism, which has only about about 5,000,000 Christians out of a population of one hundred and fifty millions.

World tasks that challenge the attention of the Christian world to-day! Two-thirds of all the people of the earth still bowing down to false gods! Out of the world's billion six hundred million people only six hundred million who are Christians of any kind or any denomination! Truly "there yet remaineth very much land to be possessed."

"CORRECTING THE MINUTES."

They need it! For twenty-eight years I have been on the secretarial staff of the North Mississippi Conference, and neither I nor my assistants have ever done a perfect piece of work. However, it is a matter of some pride to me that the Journal of the North Mississippi Conference has escaped criticism at the hands of the General Conference Committe on Journals for some thirty-six years. At least four out of five of the "corrections in the minutes" published in the Conference organs are due to errors and omissions made by the pastors in their reports. All "corrections" made the past two years fall in this class.

Most complaint is made of financial statistics, but the really serious fault of statistics is that probably no Conference Journal ever yet gave an accurate report of the church membership. Surely North Mississippi must stand at the bottom of the list in this respect. I hope there is none worse.

Until 1910, the statistical blanks did not call for a report of "members last year," and there was no way to check reports of pastors. Since this item was added, it is easy to note any discrepancy in the report of the pastor, though the secretaries may not have the data by which correction may be made. For instance, if there were 400 members last year, and 25 are added by profession of faith and 20 by certificate, while 15 are removed by death and otherwise, the "present total membership" should be 430. Our records show that many reports do not balance, leaving a large discrepancy each year.

Last year we reported "additions on profession of faith," 2,517; "additions by certificate and otherwise," 2,313; a total of 4,830. We reported "removals by death and otherwise," 5,214, which should have shown a net loss of 384; whereas, comparing "the present total membership" of 1926 with that reported for 1927, we show a loss of 1,957, or a discrepeany of 1,573 in our count for the year. Sufficient errors in reporting from one district have already been confessed to turn our loss into a gain. Our largest discrepancy was 3,262 in 1919; our smallest was 83 in 1926.

Taking our reports from 1910 to date, seventeen years, I find that we have reported 96,069 accessions and 60,799 removals. This should give us a net gain of 35,292. Add this to the number reported in 1910, which was 56,047, and our total membership should be 91,339 instead of 67,893 shown in the minutes for 1927, a discrepancy of 23,446, or an annual average of 1,379 for seventeen years. Strange to say, in all these years the discrepancy has but once been in our favor—360 in 1920. Think of it—23,446 members—a loss of more than one-fourth of our catch. If we lost that many dollars, some one would be haled into court. Since that cannot be done, suppose we just ask the old but pertinent question: "Where is thy brother?"

As secretary, I have always checked over the work of the statistical secretaries, making such corrections as I could from the records or by consultation with presiding elders. However, no secretary can make the reports tally with the church rolls. The pastor must do this. A suggestion may not be taken as an impertinence: Membership last year is not what appeared in the minutes, but the actual church list, living or dead, resident or removed. A church or churches may have been added or removed since last report, errors may have been made in the count. Every good pastor will at least know the number of his sheep, and will keep an accurate list of additions and removals. He will then be able to make his report balance at Conference and there will not be an annual discrepeany of nearly 1,460 in our membership totals. I may add that pastors should note any change in his "membership last year" which is due to change in the boundaries of his charge. Several failed to do this in 1927. Churches changed from one circuit to another were dropped from the count in one place, but not added in another. These members are not "additions." They were there last year. Nor should a pastor who has one church to absorb another on his charge report this transfer to another roll as "additions"—though it has been done in the interest of a "big report."

With a little care at the right time and place and by the right persons, the minutes will need less of "correction." So mote it be.

J. R. COUNTISS, Secretary.

Grenada, Miss.

CUBA'S NEED.

By Cecil V. Morris.

To-day Cuba's need is very great, materially as well as spiritually. People in their comfortable homes in America cannot begin to imagine the poverty there is down here. There are many, many fathers of families who cannot find enough work to do to buy clothes and food that their children need. Of course, there are many rich people in Cuba, but there are also some desperately poor ones.

I gave an old suit yesterday to a man whom we have known over two years. He is in rags. He is willing to work and support his wife and children, but he cannot find work to do. His brother is a carpenter with an equally large family, and he has been without a bit of work for the past two months. Both these families live in squalor and filth. In their homes there is not a chair you can sit upon without wondering if it will hold you; there is practically no furniture, nothing on the walls or floors, no mattresses for the beds, and no shoes for the children's feet. We have been in dozens of homes like that among people we know, and there are certainly hundreds more like it among those that we do not know.

We cannot go down the street without being approached by beggars, and they come to our front door at all hours of the day. We give them either a few pennies or something to eat. A very neat young woman came yesterday, saying she is willing to work at anything as she has two children to support, but she cannot find work, not even clothes to wash for a living. A young man came up to me on the street to-day asking for work and saying he had children at home needing food; and an American I had never seen before, an old man with dirty clothes and unwashed face, asked for two or three cents to buy bread with. I gave him the price of a loaf, and I am sure he soon followed Benjamin Franklin's example and walked down the street eating a loaf of dry bread.

Last week I was called to the home of a woman who had a sick child two years old. She wanted the child baptized. Like all Catholic mothers have been taught to be, she is superstitious, believing that if the child dies unbaptized it is lost. Of course, I baptized the child, and under the care of the city charity doctor it recovered. It must have had a strong constitution, for the room was enough to kill a well child, it seemed to me. It was closed up tight in almost total darkness, for these windows in the houses here are often without panes and can be shut only at the expense of light and fresh air. The sick child was lying on a soiled sheet over a cheap straw mattress, on which it did not seem that anybody could rest.

They say Cuba's bad economic condition is due to a overstocked sugar market, for sugar is the crop that Cuba depends on for a living. And bad as is Cuba's material condition right now, her spiritual needs are even greater and just as evident. Pray for Cuba.

Cardenas, Cuba.

THE YEAR OF JUBILEE.

Throughout the denomination, Southern Methodist women are turning their eyes toward Nashville, Tenn., in contemplation of the annual meeting of the Woman's Missionary Council, March 14-21, which will commemorate fifty years of woman's missionary work.

Begun fifty years ago under critical, if not adverse circumstances the missionary venture of Southern Methodist women has survived every untoward influence, until to-day "woman's work for woman" has become an international power.

Fifty years ago, when more or less reluctantly the General Conference, dominant body of the church, set its approval on the movement, the object of the first concerted missionary effort of Methodist women was to extend friendly aid to women of other lands.

To-day the missionary motive has changed. No longer is it "woman's work for woman," but woman's work with women, as women of every land, through their missionary societies, work and plan together for extension of Christ's kingdom.

Probably 1,000 women will be in Nashville for the Council "Jubilee" meeting. In the number will be delegates from missionary societies in lands across the sea, bringing greetings from the women of China, Japan, Korea, and other countries where the missionary movement has spread. From that first group of fifty years ago who composed the first missionary society, the movement has grown until to-day the Woman's Missionary Council, representative of the organized womanhood of the church with reference to their missionary obligation, represents a constituency of 300,000 members, who raise annually more than $1,000,000 for missions.

It is significant and laudable that the approaching "Jubilee" meeting of the Council is not merely to celebrate with joy the completion of fifty years of successful missionary effort. Its objective is more worth while and far-reaching. It is to initiate a "Year of Jubilee" in every missionary society to the remotest section of the church, a year in which not only the illustrious past will be glorified, but the missionary task of the future will be prayerfully considered. The "Jubilee" is to be constructive, church-wide, inter-racial, and international.—Mrs. C. W. Turpin, Secular Press Bureau.

THROW IT A BONE.

A witty writer asserts that we feed the body twenty-one times every week, whether we are hungry or not. He then asks, "Why not throw your soul a bone once a week? Why not do this even if your soul does not seem hungry? The poor thing may be too weak from starvation to make its wants known."

Whatever one may say as to the good taste of the language used, no one can say that there is not substance in the matter itself. There is milk in the cocoanut and the wayfaring man must recognize it. We treat the body so much better than we treat the immortal soul. Why not throw the soul a bone at least once a week, the question to which this inelegant truth teller demands a reply.—Selected.

"The prayer lifted up and answered from on high, the creation round about discoursed over and understood, providence observed and wisely interpreted, the Word studied and spiritually discerned; these and all other religious duties do but furnish those materials forth upon which the soul may brood, until, being filled with her high and heavenly musings, she overfloweth in the utterance of praise and adoration to him who hath filled her with good and crowned her with loving kindness and with tender mercy."—Edward Irving.

DOWN THE BARATARIA.

By Dr. R. H. Harper, Presiding Elder of the New Orleans District.

The story in the last issue of the Geographic Magaziue of a man who built a 34-foot hoat with his owu hands and sailed in it alone around the world, visiting little-visited islands of the sea, reminds me that there are strange places close about us of which we know hut llttle. For example, Grand Isle, along the Loulsiana coast, where a narrow strip of saudy land, about nine miles long and a mile or less in width, gives a home to four hundred people.

Some months ago Miss Ella Hooper, principal of the mission school in Houma, La., wrote that a sister of hers, teaching at Grand Isle, had written that the island was greatly in need of missionary work. Not long afterward Rev. Leon Picone and I crossed the river to Harvey's Canal and took passage for Grand Isle on the sturdy llttle mall boat, Chicago. The significance of the name does not appear unless in the fact that the hoat bears early cucumhers on the first part of their journey to the Chicago market. The crew were three, the captain, the captain's hoy, and the cook.

For several miles we moved down the murky waters of Harvey's Canal, through a section of the swamp primeval. This canal, they say, has had some kind of reality for about 135 years; first, perhaps, only little more than a ditch, now a big canal connecting the Mississippi and Bayou Barataria. "With a scream of joy," as Mr. Hearn wrote of another vessel bound on the same course, the vessel left the canal to "puff her free way down many a league of heavlly shadowed hayou." It is a mystery how the sluggish hayou can collect so large a volume of water almost at its source, but there it is—a big river only a few miles back of Alglers. Down the hlack rlver we traveled the most of the day, through mazes of tangled swamp and low-lying scenery with a heauty all lts own, by ancient forests where the "cypress, majestic and solemn, enfolds ln lts shadows a silvery gleam," until we reached the place where the bayou widens in lts course through the desolation of the marshes and "all the land melts down lnto the sea." On the way we saw a hald eagle perched on a lofty cypress and seemingly hrooding upon the solitude and the world that lay "beneath his ken." Further down we touched at the quaint village which bears the name of the pirate, Lafitte. Near the village are old plantations now partly under cultlvation, the great hrick chimney of a ruined sugar house and an old-time mansion still standing in lts decaying grandeur. Nearhy is an lndian mound which the whites have used as a burlal ground for generatlons.

Those who have read "Chita, a Memory of Last Island," by Lafcadio Hearn, will recall that it was through this country that the lll-fated physician traveled in a sailboat to minister to a dying friend, only to find the friend beyond his aid, and then himself to die with yellow fever and, just before the end, to see and yet not know his precious daughter whom he had helieved lost ln the tragedy of Last Island on the 10th of August, 1856. Read the book if you would enjoy history and legend mixed and if you would feel the spell of the low country where monotony is not monotonous, the region, yet so near and yet so far, of many islands and spreading marshes along the Louisiana coast. The traveler to Grand Isle passes places mentloned in the hook, and for that reason the trip proves doubly interesting. We found that even the captain's boy was familiar with the story.

Early in the afternoon we reached the broad expanse of Barataria Bay. In the distance I sighted what seemed to be an immense, long, rambling building outlined against the vast, flat horizon. But distance proved deceptive and lent enchantment to the view. Near at hand the seemingly immense structure resolved ltself lnto a number of small buildings standing on plling—Manilla Village, headquarters of the dried shrimp industry. You will be famillar with the name lf you have read "Chita." We stopped at the village to put off the mail and some packages of freight, and Brother Picone and I met the chief man of the place. They say he keeps excellent order among the men who are gathered from several quarters of the world. I asked him about church. "Church?" he said, "we don't need church, there is nothing wrong here that a man can do." But we knew better. The boat did not visit the village of Chinese fishermen near Manilla Village, and, leaving the pier of the latter, we were soon again on the broad expanse of Barataria Bay.

Ere long we came in full view of Fort Livingstone, an immense pile of ruined masonry on the edge of Grand Terre, a low-lying island across the pass from Grand Isle. The history of this old fort I would not undertake to write at this time; lt is sufficient to say that it is hoary with age and that, if stones could really speak, it could tell many thrilling tales. East of the fort are the ruins of an old sugarhouse. The captain said a Spaniard had tried to raise sugar cane there. Lafitte, with other hold huccaneers of less distinction, may have raised a lot of his own kind of cane in that locality, but the Spaniard failed, the captain said, because the cane he raised was ruined by the salt water of the Gulf.

The manner of our landing at the town of Grand Isle will nôt soon be forgotten. We approached the town through the broad but shallow waters of Bayou Regault, which separates the island from the marshes of the maiuland. When the Chicago reached the point where the water was so shallow that it could go no further, the captain moored the boat to a hnge piling, and passengers and freight were transferred to a small motorboat. It was an open boat, and a little squall of rain proved a rather disturbing diversion. Near the flat shore the captain called to his hoy to cast the anchor. The boat swung around and an old-fashioned cart was driven into the water and hacked up to the side of the boat. Several elderly ladies from New Orleans, who had heen our fellow-passengers on the journey, stood this experience well. They clambered into the cart and were transported safely to the laud and on to the post office and general store. Here Brother Picone and I found that the cart was to be our taxi, and, after the ladies had been cared for, we engaged passage in this Grand Isle taxi at more than city taxi fare. There seems to be uo regular street or road lengthwise of the island. Travel—the little there is other than on foot, must go along the beach or through the marsh on the bayou side of the island. We took the latter and drove through the low ground, now flooded, to our lodging place.

Unfortunately for us, the night was near and we could not see much of this quaint and charming place, less than 100 miles from the city of New Orleans. But we did have time to walk out on the beautiful beach and listen to the waves rolling softly in from the great deep. To reach the beach we walked through little plots of cucumhers, the chief thing grown on the island, and sold not in New Orleans, less than 100 miles away, but in Chicago, 1,000 miles away. In this connection might be mentioned the "terrapin farm" on the island, the living products of which are shipped chiefly to New York. Seemingly cucumbers, terrapin, fish and summer visitors give the islanders a good living. Their homes are fairly substantial, but the confusion of their location, the little plots of grouud, with no regular streets or roads anywhere, only pathways, gates and stiles leading from one home to another, along hedgerows and avenues of trees, present a scene unlike most villages and towns of the New World. The island, it is said, has been lnhabited for ahout 175 years. The great live oaks there were probably planted by the early inhahitants. Mr. Hearn has observed that the trees "all bend away from the sea; and, even on bright, hot days when the wind sleeps, there is something grotesquely pathetic in their looks of agonized terror. A group of oaks at Grand Isle I remembher as especially suggestive: five stooping silhouettes in line against the horizon, like fleeing women with streaming garments and wind-blown halr."

We met Miss Hooper and some other Protestants of the place, and then arranged for the use of the hall that night. The hall, we learned, was used chiefly for the exercise of flying feet, but we strove to put lt to better use, conducting a service with eighty people in attendance. There is a Catholic chapel on the island, but the priest from Lafourche, we were told, had altogether ceased his visits. Brother Picone made two other trips to the island, accompanied on the last trip by Rev. A. K. McLellan, Sunday School Extension Secretary of the Lonisiana Conference, but further work was found impracticable, chiefly because of the expense, which we had no way of meeting. But we still dream of doing somethiug constructive for the people dwelling there, including the precious children—the most respectful to their elders that I have seen in many a day—those people neglected hy their own church and uncared for by any other church.

As we left the island in the gray of early morning coming over the Gulf, we passed an ancient cemetery, whose massive tombs were discolored with age, and the memory of that silent place lingers in the mind. Shall we leave those hardy islanders to go on their way and finally to that silent place of the dead, without the benefit of Sunday school and church—the regular ministry of the Word? When a hoy I thought it would be fine for a man to have an island as his very own. Now I think it would be fine for the Methodist church to win an island for the Christ.

At this time, when our people are given the opportunity of studying the needs of the world and of sharing in the great enterprises of the church, let us remember how many people are in the world who greatly need the ministry of Christ's people. The soul of every one of them is worth all the worlds. And some of these neglected ones dwell almost within the shadow of our churches. May we have the means and the consecrated men and women to do the work that yet needs to be done. Let every congregation gain for themselves satisfaction and joy by meeting the mission special in full.

OPENING OF NEW CHURCH AT CARTHAGE, MISS.

Sunday, Jan. 29, was a great day for Carthage. In fact, it was one of the greatest the town has ever experienced. The occasion was the opening of the new Methodist church, and was "homecoming day" for former Carthaginians. Former pastors of the Carthage Methodist church and former members of the church were invited to be present for the opening service. Two of the former pastors and quite a number of former Carthaginians accepted the invitation.

The building of this new church, which was erected at a cost of about $21,000, is the realization of a dream that hegan many years ago.

The service was opened by the choir, who sang, "Praise God from Whom All Blessings Flow." The opening sermon was preached by the pastor, Rev. M. L. McCormick, whose whole soul was in the service. The Rev. Mr. McCormick used for his Scripture lesson, Matthew 16:13-18, his text being the eighteenth verse, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

In the pulpit with the pastor were the two former pastors who were present—Rev. T. B. Winstead, who served as pastor of the Carthage church for a period of five years, from 1919 to 1924, and Rev. L. M. Sharp, who was pastor during the year 1926. At the close of the preaching service new members were received into the church.

At the noon hour luncheon was served to the visitors in the dining room, which is located in the basement of the church. This luncheon was prepared and served hy the ladies of the Mission-

ary Society. This was very informal—all were made to feel that they were really "at home."

Following the luncheon, the pastor asked that short talks be made by visitors—former Carthaginians. Many of them responded. These talks carried one back to the long ago, and old scenes were brought to memory as the moments went by. Among the visitors who made talks were: Rev. and Mrs. T. B. Winstead, of Harperville; Rev. and Mrs. L. M. Sharp, of Georgetown; Mr. and Mrs. D. C. Beauchamp, of Jackson; Mrs. W. H. Lewis, of Brookhaven; Mrs. Maggie Howard, of Jackson; Dr. T. H. Cotten, of Jackson; and Mrs. Nannie Majure, of Meridian.

Among home folks who made short talks were R. L. Jordan, W. M. Jordan, W. A. Ellis, O. Freeny, Mrs. M. L. McCormick and Mrs. Lucia Allen.

About 2 o'clock "open house" was maintained, and for the greater part of the afternoon the pastor and church officials were kept busy and happy showing visitors over the new building and explaining the various departments.

At the night service the congregation was honored by the presence of Rev. and Mrs. J. W. Gibson, of Ethel. Rev. Mr. Gibson is pastor of the Methodist church at that place.

The sermon Sunday night was delivered by Rev. L. M. Sharp, who used as his text Mark 9:23, "If ye have faith, all things are possible."

The large auditorium was well filled during both morning and evening services. Special music was furnished by the choir under the direction of Prof. E. F. Mitchell, principal of the Carthage High School. A special feature of the musical program for Sunday night was a solo, the eighty-fourth Psalm, sung by Mrs. Lizzie Dabney.

Among other former Carthaginians and former Leake Countians who "came home" for the day were: Orville Howard and Leon Cotten, of Jackson; two sons and two daughters of Mr. and Mrs. D. C. Beauchamp, of Jackson; J. W. Garrett, of Vicksburg; Mrs. Maggie Jane Coleman, of Jackson; Mr. and Mrs. C. C. Windham, son and daughter, of Lena; and Mrs. Minnie Lou Denson and daughter.

Other guests to be mentioned are Prof. McCormick and family, of Morehead, who came to be with his brother on this day.

MISS MATTIE CLEVELAND.

CLEAN-UP CAMPAIGN, GRENADA DISTRICT.

Two institutes will be held in the Grenada District in the interest of the Clean-up Campaign for the Superannuate Endowment. The first one will be held at Oxford, Feb. 23. The program will begin at 10:30. Lunch will be furnished at the church so that we may be able to finish our work in the early afternoon. All the pastors from Grenada north will be expected to attend this meeting at Oxford. The second institute will be held at Durant, Feb. 24. The pastors from Grenada south will attend the Durant meeting. Several of the leaders, both men and women, from every charge, ought to be present. Brother A. T. McIlwain is the Conference Secretary, and will have charge of the program. Mr. R. M. Weaver will attend one and maybe both of the institutes. There will be other speakers also. Program at Durant will begin at 10:30 in the morning. All the pastors of the district are urged to be present and to bring a few of the leaders with them.

E. S. LEWIS.

EXPLANATION—NOT CRITICISM.

It is due this pastoral charge that a word of explanation be given through the Advocate. As I was unable, on account of sickness, to make out my report, said report had to be made by others—and so the figures in the Annual do not give due credit to the good people who carry on church work in these parts.

The minutes do not show that $236 was paid the Orphanage; $108 on the Mission Special; $28 on the Golden Cross enrollment; $75 on the Superannuate Endowment, and about $120 paid by Pine Ridge to the pastor's assistant. The $333 paid for ministerial help in special revival efforts also failed to get into the report.

WM. SCHUHLE, P. C.

Kentwood, La.

LOUISIANA CONFERENCE CHURCH EXTENSION COMMITTEE MEETING.

The Executive Committee of the Louisiana Conference Board of Church Extension will meet in the First Methodist Church, New Orleans, Thursday, Feb. 23, 1928, at 10 o'clock a. m. All applications for aid from the General Board at its spring meeting in April must be considered by this Executive Committee.

Send applications either to myself at address given below, or to Rev. B. H. Andrews, Houma, La.

ELMER C. GUNN, President,
711 Jackson Street,
Monroe, La.

BEING COURTEOUS TO LIFE.

Many, many years ago I remember reading the story of a Spanish gentleman who always put on his spectacles when he was going to eat his friends' cherries, so that they would look all the larger and more tempting. It seemed such a courteous thing to do that the story stuck through the years as a fine illustration of the spirit that would put at its best and highest any service that might be rendered one by his fellows. Surely it would be worth going to no end of trouble to raise the most luscious fruit to be eaten by such a gentleman in such a spirit. A pretty story, isn't it?

But isn't it possible that this old tale contains something more than a pretty story; isn't it possible that there is a whole life philosophy in it? And isn't it possible that it is a wonderfully fine philosophy, too? What do you suppose would happen if we all got into the way of looking at the joys and blessings and satisfactions of our lives with magnifying glasses on; if before we let ourselves look at the good that comes to us from day to day, we put our spectacles on as did this fine old Spanish gentleman? But of course you know that is what very few of us do. In fact, for the most part we do the exact opposite of that; we magnify our cares and troubles and afflictions and disappointments, and try to make our joys and satisfactions look about as small and insignificant as we can. What wouldn't happen to us if we would only learn to eat our cherries with our spectacles on!

We call the hero of this little tale a courteous gentleman because he tried to magnify the service that his friend was rendering him; but isn't there some demand upon us to show a like spirit? When all things are reckoned up, life has been fairly good to us, the cherries given us to eat have, at times at least, been rather large and luscious and tempting. Is it not rather ungracious on our part so seldom to try to see their richness and beauty and possibilty for satisfaction? A lack of appreciation for the good of life, and the cynicism into which such lack so easily grows, are surely marks of an ungracious and ungentlemanly spirit that we would not like to be guilty of if we saw it exactly in that way. And I am sure that it woud be a very wholesome exercise in the lives of many of us if we would begin from this time forth to exaggerate the joys of life a little, to speak with real enthusiasm of its gifts and blessings, to try deliberately to throw something of a glow into our vision of it, to eat our cherries with our glasses on.—The New Outlook.

SAYS CRITICISM OF MISSIONS IS DUE TO IGNORANCE.

(Extract from address at Foreign Missions Conference, Atlantic City.)

Criticism of foreign missions is based largely upon the ignorance of those who give voice to such criticism, according to William Boyd, advertising manager of the Curtis Publications, Philadelphia. Mr. Boyd recently spent eight months visiting the mission stations of Europe and of India in the interest of the Methodist Episcipal Board of Foreign Missions.

"Many globe trotters try to find the worse phases of the social life of the countries they visit," says Mr. Boyd, "and do not seek or see the benefits that missionaries have contributed to those lands. Then, after spending their days playing bridge and their nights in dancing, they return to say they saw nothing of missionary results.

"I believe that every dollar invested in foreign missions has produced greater reutrns than any dollar invested in any human enterprise. There is no incompetency in the carrying on of mission work or in the management of its funds; and there is not so much wasteful competition in the work as is to be found everywhere in business.

"The task in increasing missionary interest in the churches is to stir the men to co-operate or compete with the women of the church in mission work. Why should there not be a man's foreign mission society in every local church as there is a branch of the Woman's Foreign Missionary Society? They should have a slogan, 'As much for the world as for ourselves.' The reason for depleted treasuries is that the men are not under the foreign mission burden—they are not given anything to do."

Speaking of Hinduism as he saw it in his travels in India, Mr. Boyd says that he considers it "one of the vilest systems of religion that this world had ever seen. It has absolutely nothing in common with Christianity; it has no moral purity, no spiritual idealism, no truthfulness, no honesty. It is not a system of religion—it is a system of economics that has its purpose to keep other classes in slavery and degradation."

MAKE YOUR WIFE HAPPY.

William A. (Billy) Sunday, in St. Louis.

"Make your wife happy and she will never grow old," said Sunday, who has considerable success with that formula. "And you can make her happy with religion. I plead for a happy religion. Happiness is the best preventive for gray hairs and wrinkles. It beats rouge and compact, my friends, or hair dye. And the wife that is worth her salt is worth praising and she would be praised if she had a husband that was any account.

"Some men hint that they love their wives until they are a hundred miles away, and then they send it back home on a post card. All some men marry for, anyway, I believe, is to get some one to darn their socks, patch their clothes, and cook for them."

Men have done a good deal for the world, conceded Sunday, but, he added emphatically, women have done equally as much, if not more. For a lot of men wouldn't have amounted to a "hill of beans" unless some little woman had been nagging him on to do something.

"Every good wife would rather have the flowers that's goin' to be put on her coffin scattered through life while she can admire them. And I'll tell you another thing: I think there are too many big, rosewood caskets, tube roses, anchors, gates ajar, wheels with a spoke broken out of them bought with money that ought to have been spent for a hired girl."—Exchange.

A MESSAGE FROM THE FEDERAL COUNCIL TO THE CHURCHES ON WORLD PEACE.

With startling clearness we now see that war, in its spirit and modern practice, is the negation of everything to which the gospel of Jesus bears witness. What, then, shall the church of Christ do with this institution which degrades human personality, sets brother against brother and rejects the constructive power of love? The church can be satisfied with nothing less than the complete abolition of war.

The Federal Council of the Churches commits itself with utmost earnestness to this task.

We rejoice in the announcement by the Secretary of State of the United States of his readiness to negotiate a multilateral treaty for the renunciation of war as an instrument of national policy. We pledge our ardent support to President Coolidge and Secretary Kellogg in any efforts, consonant with a proper consideration of the mutual interests of all the nations concerned, to negotiate treaties which will secure the abolition of war by the nations and assure the peaceful settlement of all international disputes. We believe that the ending of war is one of the deepest demands of the American people.

Competition in armaments must come to an end. There must be a speedy and general cutting down of military establishments. Despite the urgent need for this, it is now being proposed that the United States shall commit itself to the largest naval building program which it has ever undertaken in time of peace. We recall and commend the words of President Coolidge that "peace and security are more likely to result from fair and honorable dealings and mutual agreements for a limitation of armaments among nations than by any attempt at competition in squadrons and battalions." We deprecate a great naval building program, not primarily because of the vast sums involved, grave as this objection is, but because it moves in the direction of international distrust rather than of international agreement. We strongly approve the proposal to give to the President authority to suspend or restrict our naval building program when in his judgment such suspension or restriction will lead to corresponding action by other nations. The granting of such authority will help remove misunderstanding and suspicion, will evidence our sincerity in offering in co-operation with other nations to renounce war, and will strengthen our influence in promoting international confidence and goodwill. We urge our Government to give its best energies to working out, in co-operation with other nations, a plan of universal and progressive reduction of armaments.

The effect on world peace of America's unprecedented economic expansion calls for thoughtful study. We know full well that governmental policies are often influenced by the pressure of economic interests. We believe that one of the grave problems now before the American people grows out of the large and rapidly increasing investment of American capital in relatively undeveloped countries. The effect of such investments on international understanding, good-will and peace should be candidly examined. The widespread assumption that military forces are to be called into action whenever and wherever foreign investments are placed in jeopardy through internal political turmoil tends to perpetuate the maintenance of vast armaments and increases the likelihood of war.

We regret that the United States is not a member of the Permanent Court of International Justice. We believe that it is yet possible for the representatives of our country and of the nations signatory to the Court Protocol to arrive at a basis of agreement that would result in making the United States a full member of that judicial body.

The United States, we believe, should be brought into a relationship of more effective co-operation with the rest of the world. We therefore express our gratification with the increasing number of the Committees and Commissions of the League of Nations on which the United States has full, active membership.

The disestablishment of war and the maintenance of peace depend, in the last analysis, on the development of the spirit of good-will, brotherhood and co-operation between nations and races. Misunderstandings and fears must be removed. Hatred must be banished. There must be created the will to peace. This is peculiarly the province of the church, which has always regarded it as its mission to nourish more Christlike motives and attitudes in the hearts of men.

We rejoice to know that thirty-six communions now, have commissions on international relations and that fifty-seven State and city councils of churches and other local inter-communion bodies have similar committees. We urge these communions and local church councils greatly to strengthen their educational program for peace and to provide their commissions and committees with budgets sufficient to enable them to operate more effectively.

The church of Jesus Christ, in carrying on its program of world justice and peace, cannot be intimidated by any attempt to silence or to deter lovers of international justice and peace. The church must ever cherish the age-old and inalienable liberty of the prophets to interpret public policies and the institutions of the day in the light of the Christian gospel and to sound a warning when justice miscarries, righteousness falters, or human liberties are violated. Efforts being made by a few individuals and groups to cast aspersions on the character and honesty of purpose of many of our ablest Christian leaders, falsely charging them with being consciously or unconsciously agents of subversive influences, should be outspokenly condemned.

We earnestly request the constituent bodies of the Federal Council carefully to consider from the Christian point of view the major international issues now before our nation and to take such actions thereon as may seem to them appropriate and helpful in applying to such issues the ideals and spirit of Jesus Christ our Lord, which actions by the constituent bodies may serve as a guide for deliberation and declarations by the forthcoming quadrennial sessions of the Federal Council in December, 1928.

WHAT ARE THE ALTERNATIVES TO PROHIBITION?

After all, what one thinks about prohibition is of less practical significance just now than what possible alternatives to it are available. If we do not like it, what are we going to do about it? There appear to be but four possible courses of action:

1. Repeal of the Eighteenth Amendment, or modification of it to permit government sale of liquors, or some other plan of control. This is theoretically possible, involving the same sort of process that took place when the amendment was adopted—the prescribed method of amending the Federal Constitution. But thirteen States could block such action, since three-fourths of the States must ratify the proposal. The thing is practically impossible and is generally so regarded by the politically sagacious.

2. Modification of the Volstead Act to permit wines and beer. Politically this is simple—provided its sponsors can get the votes in Congress. But how much alcoholic content is to be permitted? No paltry 2.75 per cent will slake any intemperate thirst. Yet to legalize a drink that would satisfy the opponents of prohibition would be to make a scrap of paper of a clause in the Federal Constitution which was deliberately adopted for the purpose of doing what it says—outlawing intoxicating liquors. It is contended that Congress may avoid this difficulty by merely making the provisions of its enforcing legislation applicable to liquors with an alcoholic content in excess of whatever limit it selects. Thus it would not be defying the Eighteenth Amendment but simply allowing its enforcement so far as the milder intoxicants are concerned to go by default. But this overlooks the permissive features of any prohibition law that Congress might pass. To allow the traffic in these mild intoxicants to go unregulated and uninspected would be an extremely hazardous procedure. The late Federal Prohibition Commission asked for a nominal tax on cereal beverages in order that they may be brought under inspection and control. Regulation of liquors with a much larger alcoholic content would be all the more necessary in order to enforce the prohibitory law. But as soon as vendors of these "moderate" drinks are given permits to manufacture or sell them, injunctions may be applied for against the Government and thus the "liberalized" prohibition law would be brought under review of the Supreme Court.

What the Supreme Court would decide when called upon to review the new law is not for any citizen to say, but it needs no argument that if it should interpret the Eighteenth Amendment in accord with its plain and admitted intent, the "liberalized" prohibition law would go into the discard. Any other course would be virtual nullification by judicial decree.

3. Letting the Eighteenth Amendment and the Volstead Act stand, but making no attempt to enforce them where they are unpopular. This is frank, direct and complacent nullification. It is hard to see how it could mean anything less than contempt for the federal administration, blackmail of officials on an unlimited scale, and a general collapse of administrative and judicial morale. Perhaps the least that can be said about such a policy is that the community that adopts it will speedily become disillusioned with it. **The Eighteenth Amendment will make more trouble for the communities that ignore it than for those that try to enforce it.**

4. Acceptance of and obedience to the prohibition laws whether we like them or not. Considering the way in which prohibition was adopted and established in the Constitution, there is no practical way to change it that is acceptable to any one who has a serious concern for the public welfare. We must reserve, of course, the right and duty of all citizens to join in repealing the amendment itself if ultimately it should appear to be socially ineffectual and undesirable, but there is no honorable alternative to acceptance of the law substantially as it is except a frank and frontal attack upon the amendment itself. There is no middle road for co-operative citizenship. And there is abundant reason to believe that the defects in the prohibition regime can be remedied much more easily than the evils that any of the proposed alternatives would entail.—From a statement by the Youth Commission of the Citizens' Committee of One Thousand.

"Then, almost as interesting are the people to whom the gospel is preached—shepherds, farmers, farm laborers. A simple gospel to simple folk; an unspoiled gospel to an unspoiled people; a gospel from the heart of God to men who lived at the heart of nature; the gospel of good will to the peaceful dwellers of the fields and the hills."—Thomas Phillips.

"We have been told that there is one who prays our prayers over again, and makes them by his spirit and addition his own prayers—**He ever liveth to make intercession for us**—to translate our meaning, to keep back our ignorance and selfishness, and, as it were, to offer the wine of our realest love and need to God. This is our comfort in prayer. When the prayer has fled away from us like a liberated bird the Lord Jesus undertakes the next office, a sacred, self-imposed duty; and when we hear of our prayers again we hear of them through the same medium, in answers of quietness, rich peace, contentment, ineffable restfulness. This is how the Lord's intercession is granted to us in gracious answers."—Joseph Parker.

The Home Circle.

WHICH WOULD YOU BE?

Little Miss Smile and Master Frown
Went off for a ramble out of town.
The skies were blue and the blossoms gay,
And birds were singing along the way.

"How clear and sweet they sing," said she;
"But they make my head ache," grumbled he;
"Oh, look!" she cried, "at those roses red;"
"But they prick my fingers so," he said.

"See the bees in the clover,"—"But bees have stings,
And those dandelions are common things!"
Then scolding and scowling Master Frown
Empty-handed went back to town.

But little Miss Smile along the way
Had gathered a bunch of the blossoms gay;
And she laughed and jumped and sang for glee;
Now which of the two would you rather be?

—The Nazarene.

BANANA BEPPO'S GO-CART.

Banana Beppo had a go-cart. But of course nobody ever saw him go in it, himself; every morning he loaded it down with piles and piles of yellow bananas, and pushed it through the streets all day, shouting musically: "Banan'! Nice fresh-a banan'?"

I dare say you may have seen him yourself going past your own front door; you surely recognize him because of his dark smiling face, his jet black hair and snapping brown eyes.

Now, in summer, as you very well know, the sun is hot, and a go-cart full of bananas gets heavier and heavier when you have been pushing it through sunny streets, with automobiles unpleasantly dashing by much too close to the wheels of the slowpoke pushcart.

When Banana Beppo grew unusually tired there was one cool spot where he often pushed his cart up over the curb into the shade of the Biggest Church in Town. He himself would sit down wearily on the top step of the side entrance, lean his head against the closed door, shut his eyes and pretend that he was in Italy. Just a quick little trip, you understand; but it showed how homesick he was. And after the trip was over he would reach in his pocket to pull out a red handkerchief, which he would lay carefully across his knees as he opened it. For his dinner was inside—a sausage, a pickle and a hunk of bread. It always looked very dry and tasteless to a certain small person who was often standing in a certain window just opposite, waiting for him to come, watching to see him eat.

And this certain small person said to himself, frowning, one day: "He brings such dreadful meals; I'm sure nothing but gulps of water would ever make such stuff as that go down my throat!" Then of course it was only natural for this certain small person to begin wondering about Banana Beppo's throat; maybe water would make his dinner go down easier, too. But where was he going to get water, sitting on a lonely church doorstep?

"Well, of course . . . maybe . . . why, yes, why not take it myself?"

"Dear me! Would I dare," he asked exactly as if there were two of him, and one was talking to the other. "Of course, I dare," said the braver self, and ran out to the kitchen to fill a glass of water.

Then, holding it very carefully in both hands, this small person tiptoed very gingerly down the back steps, crossed the narrow grass plot and reached Banana Beppo. But Banana Beppo had closed his eyes again to take another of those little trips of his. Instantly he had reached Italy again, and was standing beside a certain beautiful fountain where pretty water bubbled and rippled all day over the back of a big bronze frog, until it seemed that the frog's bronze eyes blinked with content at feeling that delightful drip! drip! drip! And Banana Beppo pretended that he was a little boy again, that real little boy who long years ago used to put his small red lips down into that fountain to drink deep of the bubbling water. But just as he was pretending to drink, a certain little flute-voice seemed to pipe a cheerful tune right into his ear: "Here's water, mister; water for your luncheon."

Banana Beppo opened his astonished eyes, and there was—well, who was it, anyhow, with such bright eyes and such very small trousers?

"I'm the minister's son," this little person exclaimed, "it's my father who preaches in this church every Sunday, and we live right next door. I often see you, and I thought maybe you'd like to wash the dry bread down with water! See?"

Why, of course, Banana Beppo saw! He beamed and sparkled like jewels or rainbows or dazzling sunshine.

"Thank-a! Thank-a!" he cried, gulping the water and smacking his lips to show how good it was.

Now you must admit that a glass of water was a very small thing to give. Yet just see how it made that church walk right into Banana Beppo's life. For the next Sunday, when he could not push his go-cart anyhow, he brushed his old coat and washed his muddy shoes, and went to sit in a pew in the Biggest Church in Town. And the minister's little bit of a son pointed him out to his mother. "Oh, look, mumsy dear, there's my own special Italian man," he whispered, "the one I gave a drink to."

So the minute church was over Mrs. Minister went to shake hands with him, and she introduced her husband. And Mr. Minister asked about the banana business—was he making a good living?

"No," sighed Banana Beppo, "no good-a living; my boss, he get-a all the mon-a I make-a!"

So in a week or so Mr. Minister found him a better way to make a living, and the first thing anybody knew there was a new fruit store in town, with Banana Beppo smiling behind the counter. Then after a month or so a big boat brought some new Italians over the ocean from Italy to America, and five of them belonged to Banana Beppo—for there was Mrs. Beppo, Catterina, Giovanni, Tony and the cute Bambino. All on account of Banana Beppo's better business they could now come over to live with him up over the store. And every single Sunday they were scrubbed within an inch of their lives and brought to the Biggest Church in Town, where there was a friendly minister and a warm welcome.

But you and I know that it was a little glass of water which first made the church walk right into Banana Beppo's life.—Some Boys and Girls in America.

THE KING'S EMERALD.

By Leah Hamilton.

Rupert stood by the side of the road watching an unusual number of people hurry past. At length he saw some one he knew, little Giovanni, who came to play with him sometimes. "Where are you going in such a hurry?" Rupert asked.

Giovanni paused and gazed at him in surprise. "Haven't you heard?" he asked.

"I have heard nothing," Rupert answered eagerly. "What is the news?"

"Why, the king has lost his royal emerald!"

"Yes, the king's emerald," Giovanni went on. "Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his throat. In some way the emerald became loosened from the ring that holds it to the chain, and it must have dropped into the road. All the countryside is searching, for the king has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry."

"But I cannot go without asking grandmother," Rupert faltered.

"Then I cannot wait. Join us later. Who knows but that you or I might be the one to find the emerald!"

Rupert's eyes sparkled as he hurried back to the cabin at the edge of the woods. How splendid it would be to find the precious gem and earn not only the reward of ten pieces of gold, but the gratitude of the king as well! His feet fairly flew over the ground.

But at the cabin disappointment awaited him. From within came the sound of soft groaning. "It is the misery in my bones," his grandmother groaned as Rupert opened the door.

"Once again it has come upon me. I must stay in the house to-day."

Rupert almost groaned with her. "The king has lost his emerald, grandmother," he said. "He offers a reward to the one that finds it. If I could go and help in the search, perhaps I might find it, and then we could leave this hut with its dampness and buy a piece of high land up on the hillside."

His grandmother shook her head. "What would the sheep do?" she asked. "Already they are restless in the pen. You must take them into the fields to feed on the green grass, and do not forget to take them to water when the sun shines high in the heavens."

Very slowly Rupert drove the sheep from the pen and into the wood and very listlessly he walked after them. If only he could have helped in the search for the emerald! "Other boys have their chances, but I never do," he said sadly. "There is always something that I must do: the sheep to herd or the sticks to gather for the fire, or the weeds to pull from the garden patch."

But sad and disappointed as he felt, he was gentle with the stupid sheep, and when the sun was high in the heavens he drove them toward the brook that flowed through the wood.

Rupert sat down on a large stone by the stream. "If I could only have had a chance to look for the king's emerald!"

Turning his head he gazed down into the sandy bottom of the brook. Suddenly he started and stared into the water. What was it—it couldn't be! He leaped suddenly into the stream and reached down into the water.

His dripping fingers held something—something that was green with delicate threads of yellow, slender strands of gold woven into a crest.

"The king's emerald!" shouted Rupert. "It must have been flung from the chain when the king was crossing the bridge on the highway and the water washed it here! I have found the king's emerald! I would never have had a chance to find the emerald if I had not been following my duty!"

With shining eyes, the king's emerald clutched in his hand, he drove the sheep homeward.—Dew Drops.

THE ABUNDANT LIFE.

"There are just a few things in religion that lead to a more abundant life. To have your sins forgiven, to have the burden of your guilt roll from you as from Bunyan's Pilgrim of the Cross—that does it. To know God in your heart and, as you draw from the physical world the sustenance by which you live, so to draw from the eternal Spirit, the power by which you live indeed—that does it. To know Christ, the revelation of the Eternal and the ideal of man, and in a deepening discipleship with him to behold as in a mirror the glory of the Lord and to be transformed into the same image from glory to glory—that does it. To be led up by him into the expanded life of service and the dignity of helpfulness to man, to share his hopes of God's triumph on this earth and the assurance of the everlasting privilege of going on hereafter—that does it. What horizons lift, what deeps unfold, what heights allure through such a faith! These are the things that make life rich and full."—H. E. Fosdick.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. Ellis Smith, our pastor at Bastrop, La., is actively at work in that fine charge, indications pointing to a good year's work.

Mr. William Shields Holmes, of Baton Rouge, La., prominent in all good work, paid the Advocate office an appreciated call on Tuesday of last week.

The Epworth League of Grace Methodist Church, Jackson, Miss., recently held the evening service at Bolton, Miss., upon invitation of the pastor, Rev. F. L. Applewhite.

Rev. W. B. Hogg, general evangelist, has just closed a meeting at Temple, Tex. After a week's rest, he will begin a meeting at Corsicaua, Tex., and from there will go to Paris, Tex.

Hon. W. J. Newsom, mayor of Louisville, Miss., in renewing his subscription to the Advocate, states that he has been a subscriber for about forty-eight years. He is a son of the late Rev. W. J. Newsom.

The General Board of Education will meet at the Publishing House, Nashville, Tenn., April 24-25. Dr. R. H. Wynn, Lake Charles, La., and Rev. Robert Selby, Meridian, Miss., are members of the Board.

Rev. and Mrs. W. G. Forsyth are making their home on the Seashore Camp Grounds. Both appear to be improved in health. Brother Forsyth is an honored superannuate member of the Mississippi Conference.

Rev. J. W. Price, a superannuate member of the Mississippi Conference, requests us to state that his post office address is Hamburg, Miss, Route 1, and not Sharon, as it appears in the Minutes. Let all his correspondents take due notice of this announcement.

Rev. A. H. Williams, of Gadsden, Ala., in renewing his subscription to the Advocate, says: "We are at North Gadsden since the latest Conference at Tuscumbia. * * * You should come out to Gadsden and 'discover America' in this big Alahama section."

Rev. L. W. Caln, presiding elder of the Baton Rouge District, Louisiana Conference, will preach the commencement sermon for the high school at Oakland, La., on March 11. Being a friend of the editor, he has "spotted" some good fishing holes as he has traveled the district, and some time next spring—well, we're goin' fishin'.

Nineteen members of the Woman's Missionary Society of Pelahatchie, Miss., recently visited the parsonage at Brandon, Miss., and assured their pastor, Dr. Rolfe Hunt, of their prayerful co-operation in the work of the church. Others are said to be of like mind.

Major F. A. Howell, of Durant, Miss., one of the "grand old men" of Methodism, will be eighty-eight years old next May. He has been a reader of the Advocate since boyhood; and he has been the means of putting the paper into the homes of many members of the church. We appreciate his good words and his good work.

Rev. W. S. DuBose, pastor of the Springdale Methodist Church, Memphis, Tenn., writes of a great meeting held in his church recently by Dr. Theodore Copeland, in which the membership was more than doubled, and the church greatly revived. Brother DuBose says, "The meeting was the greatest I have ever heen in."

Mr. John A. Farmer, who has heen leading the singing for Rev. Claude P. Jones in a meeting at Benton, Miss., has some time available between now and March 11, which he will be glad to give to any brother who may need his services. A letter addressed to him at Hattiesburg, Miss., in care of Rev. C. P. Jones, will reach him.

A new book, "Christ at the Round Table," by Dr. E. Stanley Jones, author of "The Christ of the Indian Road," has just come from the Arlington Press. It is a thought-provoking book, and we predict that it will have a circulation comparable with that of his previous book, which has gone beyond the 300,000 mark. The price is $1.50.

Rev. L. M. Lipscomb, presiding elder of the Greenville, District, North Mississippi Conference, in sending in the announcements for his second round of quarterly conferences, says that the work of the district is going on splendidly—as well as could be expected. All the pastors are carrying out the program of the missionary cultural period.

The will of the late Donelson Caffery, who died suddenly in New Orleans a short time ago, shows that he had set aside stock to the amount of $7,500 for the Louisiana Methodist Orphanage in a company that was in process of organization at the time of his death. We do not know whether the organization of the company will be completed or not.

Rev. William Schuhle, our pastor at Kentwood, La., says: "The good people here have been very kind to the parsonage folks for a second year starter. There was a Kentwood 'shower' at Christmas, and a Tangipahoa 'pounding' to remind us that a new year had begun. Our new presiding elder was with us recently and rendered splendid service."

Rev. Dan Kelley, general evangelist, visited his half-brother, Rev. G. D. Anders, at the Seashore Camp Ground last Sunday. Brother Kelley held a meeting recently at Sumrall, Miss., with Rev. W. H. Lane, in which there were sixty-two accessions to the church. This is the sixth meeting Brother Kelley has held at Sumrall in eighteen years, and he has taken in about 500 members as a result of these meetings.

Rev. M. L. White, Lake, Miss., writes: "Sister Graham, mother of Rev. S. B. Watkins, our pastor at Florence, went to Heaven on Sunday, Jan. 29. She was burled at Conehatta on Monday. A great and good woman has gone. She left two sons, Rev. S. B. Watkins, of Florence, and F. L. Watkins, of Carthage, Miss." The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Bishop W. B. Beauchamp and Dr. Frank Onderdonk spent a few hours in New Orleans last Sunday en route to San Antonio, Tex., where the Central Conference, provided for hy legislation at the Memphis General Conference, met on Tuesday. Dr. Onderdonk accepted an invitation to address the men's Bible class at Rayne Memorial, where he spoke very effectively. He is one of the strong men of the church.

Rev. A. J. Gearheard, pastor of the First Methodist Church, Charleston, W. Va., in renewing his snbscription to the Advocate, gives the interesting news that it is now "Grandpa and Grandma" Gearheard, a baby girl having been born to their daughter, Mrs. A. M. Welch, Haynesville, La., on Dec. 17. Blessings upon the little one and congratulations to "Grandpa and Grandma!" Brother Gearheard was formely a member of the Louisiana Conference.

Dr. W. G. Cram, General Secretary of the Board of Missions, has been chosen as a delegate to the International Missionary Council, which meets in Jerusalem on March 24. America has only thirty-five delegates to this great world conference, and only two of these are from the South, the other being Bishop W. B. Beauchamp, President of our Board of Missions. This signal honor attests the high standing of our work and leaders in missionary counsels.

The sale of our new Mission Study Book, "New Tasks for New Times," by Dr. J. W. Perry, has now reached the unprecedented total of 130,000. On account of the necessity of issuing a second edition there was a slight delay in filling some of the orders, but the delay was only temporary, and all orders have been shipped and new orders are being filled as received. The reception of this book is evidence of the new enthusiasm for missions now prevailing throughout the church.

Rev. Victor G. Clifford, pastor of the First Methodist Church, Gulfport, Miss., has appointed a "church statistician," whose duty it will be to keep an accurate record of attendance at all services. We believe a report of this kind each week in the local church will be interesting and stimulating. The attendance on Sunday, Jan. 22, was as follows: Morning service, 474; evening service, 179; Sunday school, 537; Senior League, 69. The attendance at prayer meeting on Wednesday evening was 190.

The church bulletin of the Court Street Methodist Church, Lynchburg, Va., of which Dr. E. K. Means is pastor, pays a beautiful tribute in its issue of Jan. 29 to Mr. Edward F. Sheffey, who has just retired as superintendent of the Sunday school. He has served continuously through eleven pastorates, and has seen two Sunday school buildings erected during that period. He was always progressive in his methods, being a pioneer in days when pioneering was not always popular. Three missionaries have gone from this school to foreign lands, one being his own son. He is a successful man.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, Louisiana Conference, in sending in the announcements for his second round of quarterly conferences, says the brethren are planning for a good year's work. On account of changing industrial conditions, the salary at one point has been reduced considerably. Quite a number of the charges are well up with their financial obligations, though some are in arrears. The foundation of the new church at Lake Charles is being laid, and the work will go forward steadily. The prospects are that the district will make a better report on the mission special than it made last year.

The Cokesbury Press has just published a new book by Rev. Nolan B. Harmon, Jr., "Ministerial Ethics and Etiquette." Brother Harmon established his reputation as an author when "The Rites and Ritual of Episcopal Methodism" came from the press; and this new book enhances that reputation. It is beautifully dedicate "To my Mother, Juliet Howe Harmon, who taught me ways of gentleness as well as of Christian living." Brother Harmon is a son of Rev. and Mrs. N. B. Harmon, of the Mississippi Conference, himself a member of the Baltimore Conference. The price of the new book is $1.50.

REV. H. M. ELLIS APPOINTED PASTOR AT LOUISVILLE, MISS.

Rev. J. B. Randolph, presiding elder of the Columbus District, North Mississippi Conference, authorizes the Advocate to announce that Rev. H. M. Ellis, of the Mississippi Conference, has been appointed pastor at Louisville, Miss., to fill the vacancy caused by the death of Rev. Thomas H. Lipscomb, until Conference. Mrs. T. H. Lipscomb will assist the pastor in the work, and he will share the parsonage and the salary with her and the children. He will enter upon his duties at once.

THE BLACK JANITOR WHO BECAME DOCTOR.

By John F. Cowan.

When I was in an editorial office in Boston, a Negro boy who had just worked his way from Jamaica on a banana steamer, took the job as janitor of our rooms. He was as black as ebony; but, as we learned, as white inside as any of us. He did his work faithfully at night, and in daytime studied in the Harvard Medical School—his father, a teacher, had given him the academic preparation. For several years he made a "Spotless Town" of our offices, winning the respect and affection of all. Then, for a summer or two, while completing his medical course, he worked as Pullman porter, until he was equipped to go back and minister to the sick of his needy people.

Several years later it was my privilege to visit Jamaica, and I made a special trip to see John Brown. I found him in the work to which he believed he had been called, and for which he had gone through the hardship necessary to get his training—he was giving his people, who were the victims of poverty, witch doctors and quacks, the best medical service, and to bring this up to the highest efficiency he had made a trip to Europe for additional study. He was saving the lives of scores of children.

Then, a few years after my return, came the tragic but thrilling story of the climax of the splendid, brave career of that black janitor who had become a doctor. One dark night he was called to minister to the sick out of the town. A sudden tropical cloudburst had flooded a river bed that he must cross. His driver begged him not to try it; but his going might mean life to the patient on the other side. Heedless of himself he plunged into the raging torrent, never to come out. And thus Dr. John Brown, consecrated physician to the poor of his own race, shone forth as a hero, like unto him who "gave his life a ransom for many."—Pittsburgh Christian Advocate.

THAT EDITORIAL ON "THE HIGH ROAD."

One of the official publications of our Sunday school department is "The High Road." Going into the hands of thousands of young people throughout the Sunday school, and having the endorsement and commendation of the Sunday School Board, and of preachers and superintendents, this young people's weekly has an immense power for good or evil.

Its editorial page, Jan. 22, is devoted to an article entitled, "Fear, Man's Greatest Enemy." It is well written, as if to form an attractive and favorable setting, and to gain acceptance for this paragraph which it contains: "All believers in mental or physical welfare have cause to rejoice in the abatement of the old-time preaching of fear of everlasting punishment and hell-fire. Can these superstitions of pagan Europe save any one? Christ did not emphasize these things in his preaching. No. He went about preaching the doctrine of love, the love of God, and performing good work."

Christians believe that Christ emphasized everything he said. And here are some of the things he said of hell and eternal punishment: "The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:41-42. . . . "But woe unto that man by whom the offense cometh. Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire." . . . "And if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye than having two eyes, to be cast into hell fire." Matt. 18:7-9.

Mark 9:43-48 records the same teaching, and adds: "Where their worm dieth not, and the fire is not quenched."

In Luke 16:23 are the following words: "And in hell he lifted up his eyes, being in torment."

If it be said that ether the editorial statement above or the Bible is true, then manifestly the other is false, deceptive, and should have no place in a Methodist Sunday school. What shall the young people believe?

Passing over without comment the attitude of those entrusted with leadership in the church, it is time for the people to wake up, infrom themselves, and earnestly and prayerfully contend for the faith.

R. W. CARUTHERS.

Gulfport, Miss.

BLESSING GOD FOR WHAT IS DENIED.

Whatsoever we ask which is not for our good, he will keep it back from us. And surely in this there is no less of love than in the granting what we desire as we ought. Will not the same love which prompts you to give a good, prompt you to keep back an evil thing? If, in our blindness, not knowing what to ask, we pray for things which would turn in our hands to sorrow and death, will not our Father, out of his very love, deny us? How awful would be our lot, if our wishes should straightway pass into realities; if we were endowed with a power to bring about all that we desire; if the inclinations of our will were followed by fulfillment of our hasty wishes, and sudden longings were always granted. One day we shall bless him, not more for what he has granted than for what he has denied.—H. E. Manning.

WHY PUT HANDS TO YOUR EARS?

This is one result of the attitude into which we are put by humility, by disinterestedness, by purity, by calmness, that we have the opportunity, the disengagement, the silence in which we may watch what is the will of God concerning us. If we think no more of ourselves than we ought to think, if we seek not our own but others' welfare, if we are prepared to take all things as God's dealings with us, then we may have a chance of catching from time to time what God has to tell us. In the Mussulman devotions, one constant gesture is to put hands to the ears, as if to listen for the messages from the other world. This is the attitude, the posture which our minds assume, if we have a standing place above and beyond the stir and confusion and dissipation of this mortal world.—A. P. Stanley.

SAFE IN HIM.

As to what may befall us outwardly, in this confused state of things, shall we not trust our tender Father, and rest satisfied in his will? Shall anything hurt us? Can tribulation, distress, persecution, famine, nakedness, peril, or sword come between the love of the Father to the child, or the child's rest, content, and delight in his love? And doth not the love, the rest, the peace, the joy felt swallow up all the bitterness and sorrow of the outward condition?—I. Penington.

THE SANCTUARY WITHIN.

This pearl of eternity is the church or temple of God within thee, the consecrated place of divine worship, where alone thou canst worship God in spirit and truth. When once thou art well grounded in this inward worship, thou wilt have learned to live unto God above time and place. For every day will be Sunday to thee, and, wherever thou goest, thou wilt have a priest, a church, and an altar along with thee. For when God has all that he should have of thy heart, when thou art wholly given up to the obedience of the light and spirit of God within thee, to will only his will, to love only in his love, to be wise only in his wisdom, then it is that everything thou doest is a sort of praise, and the common business of thy life is a conforming to God's will on earth as angels do in heaven.—William Law.

TO SHED AROUND A HEAVEN.

Let the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed, by small kindnesses.—F. W. Robertson.

"We shall one day escape from all that burdens, and tries, and tasks us; and until then this blessed assurance, the fruit of prayer, is like the food that the ravens brought to the prophet in the ravine, or the bread and water that the angel awoke him to partake of when he was faint in the wilderness. The true answer to David's prayer was the immediate access of confidence unshaken, though the outward answer was a long time in coming, and years lay between him and the cessation of his persecutions and troubles. So we may have brooks by the way, in quiet confidence of deliverance ere yet the deliverance comes."—Alexander Maclaren.

"I have been thinking much lately of the Lord's loving kindness in giving us so many wayside enjoyments and so much present reward in all our work for him. In spite of dark life enigmas and real and heavy trials and often keen inner conflict, not to mention daily burdens of weariness or anxiety or worry, we can set to our seal that his ways are ways of pleasantness. For over and above the great gifts, the blessed hope set before us and the quiet peace with God through our Lord Jesus Christ, what numbers of bits and drops of pleasure and delight one gets which simply would not exist for us if we were not his children."—Frances R. Havergal.

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Obituaries

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MAYO'S SEEDS

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D. R. MAYO
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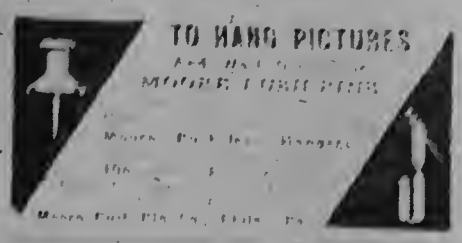
DESTROYED BY LIGHTNING
SAVED BY INSURANCE



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ALBERT ALEXANDER LANE

[illegible] and joined the [illegible] child. She [illegible] and mother. [illegible] months. All [illegible] and mel- [illegible] called her [illegible] the leaves to [illegible]. Mr. Wily [illegible] Wilmer. [illegible] and baby [illegible] relatives [illegible] to rest in [illegible] await the [illegible] Slaton

[illegible] WAFER.

V. WILLIAM CRAIG

Mr. Craig Sanderford was [illegible] the daughter [illegible] E. J. Par- [illegible] impressive [illegible] when taken in [illegible]. He had almost [illegible] [illegible] time he [illegible] seventh [illegible]. He had been preparing to [illegible] his life [illegible] know him had near [illegible] [illegible] because of his [illegible] devotion and his loyalty to [illegible] fellowmen. Mr. Sanderford was born and reared in Missis- [illegible] near Carrie, Sunflower. There he was married to Miss Lucia Noonies [illegible] forty-four years ago, who pre- ceded him to the ocean beyond fifteen years. Since the death of his wife, he had made his home with Mrs. H. K. Starnes, Natalbany, La. To carry out [illegible] his remains were brought [illegible] Springs and interment was in the Hopewell cemetery. The people showed their love and appreciation for his life by the beautiful floral offerings. The services were held at the cemetery, Rev. Watt H. Royal, pastor of the Methodist church, Natal- bany, officiating. Mr. Sanderford joined the Methodist church thirty years ago. There are six children to survive him: Mrs. H. K. Starnes, Natal- bany, Mrs. E. N. Parson, Shreveport; Mrs. John Watson, Shreveport; Wiley Sanderford, Shreveport; Mrs. Ruby Puckett, Tallahassee, Fla.; Robert Sanderford, Amite; one sister, Mrs. Pattie Taylor, Flora, Miss., and one brother, J. M. Sanderford, George- town, Miss.

On Dec. 13, 1927, just as the sun was sinking, the soul of MRS. ESTHER (FOUTS) KIRKHAM took its flight to a mansion in glory. She

Church and Sunday School Furniture
Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
(Separate Entrance on Bourbon Street)

AGENTS $[illegible] Week—Selling Perfumes, Extracts, Toilet Goods, Medi- [illegible] Household Articles. THE DORAY CO., 4747 Gilaces, St. Louis, Mo.

HOLY LAND
Interest Spring Cruises. The Mediterra- nean, Palestine, Egypt, Europe. Sailings March and April. Also
A Great Christian Cruise
Sailing June [illegible], 1928. Personally con- ducted by Dr. W. H. Greenwood, Lecturer, Visiting Athens, Lisbon, Greece, Turkey, Rumania, Holy Palestine, Egypt. Price from $[illegible]. Also European Extension to Italy, Switzerland, France, Belgium, England and Scotland. Special European Tours. Write today for complete information.
The Wicker Tours
RICHMOND VIRGINIA
EUROPE

RECIPE FOR GRAY HAIR
To half pint of water add one ounce bay rum, a small box of Barco Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces."—Shakespeare.

"How far that little candle throws his beams!
So shines a good deed in a naughty world."
—Shakespeare.

"Cato said the best way to keep good acts in memory was to refresh them with new."—Bacon.

WELCOME, WOMAN'S MISSIONARY CONFERENCE.

Eighteenth Annual Meeting, March 26, 27, 28.

The women of New Orleans extend to the delegates and members of the Louisiana Missionary Conference a most hearty welcome.

Carrollton Avenue Church has been chosen as the church in which the meeting will be held, and Carrollton Avenue Church has ever been known for its hospitality and spirituality. It is well located—Carrollton Avenue and Elm Street. There is a good parking space; those motoring to the meeting will find no trouble in finding space for cars. The new Sunday school building offers a number of convenient and pleasant committee rooms.

Registration: Mrs. R. S. Crichlow, 7841 Poplar Street, New Orleans, is chairman of the registration committee. Cards are being mailed to auxiliary presidents, with the request that these be filled out and mailed to Mrs. Crichlow as early as possible. (Number of delegates to which each auxiliary is entitled may be found on page 82 of the 1927 Year Book.)

In accordance with the new Conference by-law, luncheons will be served by an outside agency, so that local women may not be kept from attending meetings. The price as set by the Conference is 50 cents per day. Since this is purely a business arrangement, it will be of great convenience if the check for $1.50 for the three days accompanies the reservation, since the number desired must be guaranteed. Unless this is done, it will be taken for granted that luncheon is not desired, and no reservations made.

Houma: The meeting will close on Thursday night, in order that those wishing to take the trip to Houma may leave early Friday morning. Motor bus fare is $1.90 each way. The Teche Transfer Company will give a special bus and special rate, provided over twenty persons will take the trip. Please also state on registration cards whether delegate desires to take this trip.

New Orleans is looking forward to having this Conference—pray that it may be a great meeting for all those who attend.

MRS. C. F. NIEBERGALL,
General Chairman.

THE DISTRICT SECRETARIES AND THE COUNCIL MEETING.

Dear Women of the Mississippi Conference: "The year of Jubilee is come," and we must each do our part. As machinery depends upon human beings to operate it, so the success of the "year of Jubilee" depends upon the women of each auxiliary. And as the women depend largely upon the District Secretaries for the necessary information and inspiration, it has been suggested and heartily endorsed by both the President and Corresponding Secretary of the Conference that each district send her secretary to the Council meeting in Nashville this year, as a free will or Jubilee gift to her.

Let each woman give a little—no one will miss it, and each one will have a part in the greatest honor that we could ever bestow upon our secretaries. And who can compute the good it will do?

Under the general supervision of Mrs. Williams, of Magee, a representative woman in each district is presenting the matter to the auxiliaries, and reports of wonderful success are being received.

Please attend to this promptly—and let each district representative write me the amount of her gift, that it may be recorded and reported in its special place.

Thanking each of you for your splendid and loyal response to my Christmas letter in behalf of the Wesley Houses, I am,

Sincerely,
MRS. W. T. HEGMAN,
Superintendent of Supplies.

Mrs. Williams, who is chief of this endeavor, says: "This plan of gracious and worthy honor for our secretaries receives hearty endorsement from both Mrs. Alford and Mrs. Cottrell, the latter writing me, 'I am thrilled, please won't you take charge of it?' and I have placed it in the hands of a representative woman in each of the seven districts."

Now, dear folks, it is up to each district—and that means to every one of us, just plain me.

A little bit from each one,
From each auxiliary a nice sum,
From each district a happy hum,
And glory be! The thing is done!

As I drank in the "Council glory" at Shreveport last year, my heart ran out to the individual members of our band, longing to share with each the benediction of recurrent inspiration and blessing.

In the very center of this desire nestled our district leaders; first, of course, my own beloved Mrs. McKeown, then all her tireless, diligent mates.

So it is with keen pleasure I add my urge to Mrs. Alford, Mrs. Cottrell, Mrs. Williams, and Mrs. Hegman for a snappy, unanimous, double-quick drive that will land all of our "ward-bosses" right in the midst of the radiant "Jubilee session" at Nashville, March 14-21.

Comrades, think what truly wonderful things we are able to bring to pass

(Continued on Page 14.)

Family Favorite
GRAY'S OINTMENT
For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn

666
is a Prescription for
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.
It kills the germs.

Old Folks Say Doctor Caldwell was Right

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice, known to druggists and the public since 1892, as Dr. Caldwell's Syrup Pepsin.

Then, the treatment of constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions that result from constipation was entirely by means of simple vegetable laxatives, herbs and roots. These are still the base of Dr Caldwell's Syrup Pepsin which is a combination of senna and other mild laxative herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you, and the better for the general health of all. And as you can get results in a mild and safe way by using Dr Caldwell's Syrup Pepsin, why take chances with strong drugs

A bottle of Dr. Caldwell's Syrup Pepsin will last a family several months, and all can use it. It is good for the baby because pleasant to the taste, gentle in action, and free from narcotics. In the proper dose, given in the directions, it is equally effective at all ages. Elderly people will find it especially ideal. All drug stores have the generous bottles.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a **FREE SAMPLE BOTTLE**

Save 1/3 to 1/2
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From Loom to You

Mill Ends and Remnants

Ladies, Listen!

If you would make a great saving in the purchase of dress and other goods, send for our samples and prices on Satin Striped Shirting, Rayon Poplins, Rayon Satin, Draperies, Upholsteries, and

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Write for Samples and Prices
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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Pastors, superintendents, and teachers will do well to put much emphasis on Points VII and VI of the Program of Work. Point VI deals with Worship and Evangelism. "Evangelism in the Sunday School," by Dr. E. B. Chappell, costs one dollar. It has twelve chapters that deal with "What Is Evangelism?" "Evangelistic Agencies," "Evangelistic Methods," "Early Childhood," "Later Childhood," "Early and Middle Adolescence," in a clear and helpful manner. This is an approved book for reading. It shows how to win souls for Christ. Have the adult classes make a list of the unsaved in the class and in the community and urge the members to pray definitely for them. Do the same in all classes and pray until the Holy Spirit moves the saved and unsaved to "Behold the Lamb of God that taketh away the sin of the world."

Point VII. Appoint some one to take charge of the teachers and have every officer and teacher read at least one approved book. Have a class study the course, "Evangelism in the Sunday School," or "Mark's Life of Jesus," or "Training the Devotional Life," or any course that will help win souls and build them up in the faith. Observe Training Day very soon and see how many are preparing themselves for a greater work. If there is a lack of interest in your school, have the teachers read and pray. It will pay for the pastor or superintendent to check up the schoool at least once every three months. This will show you where you are and help you to go forward.

We are planning to hold two institutes in each district. One thing we expect to do at these institutes is to bring a written report on the number of points we have covered in the Program of Work. Let every superintendent center on one point each month and something will happen that will make the angels rejoice. The district superintendents are planning to hold these institutes in such places as want them.

A Standard Training School has been announced for Ruleville and the schools within twenty-five miles of this center, to begin Sunday, March 11, and close Friday, March 16. Let all concerned work to have from eighty to one hundred in atteudance. Let this truth dominate your thinking, "The permanent redemptive forces of the community are the resident forces." Each local church must train a company of workers who will devote some time in winning and nurturing souls. The training schools the Sunday School Board projects are to help the churches train others who cannot attend.

"Methodism and World Service," by Dr. Ed. F. Cook, is just off the press. Dr. Shackford terms the book, "a worth-while and constructive piece of work. It is splendid in content, arrangement, and style." Read it and your heart will be stirred.

MISSISSIPPI CONFERENCE NOTES.

The Vicksburg District Sunday School Institute was held Jan. 31, 1928, at the Crawford Street Church, Vicksburg. The morning was cloudy and misty and cold, and our hopes for a good attendance were weak. To the delight of all, tweuty Sunday schools were represented, with twelve pastors and sixty delegates.

Brother Leggett and Brother Cain were the only ones on the program who could uot be present. We regretted their unavoidable absence. The program went well and we rejoiced at the attention and care given to it by all attending.

The Elementary section was conducted by Mrs. R. B. Ricketts, of Jackson, Miss., who captivated the nineteen Elementary workers attending. From the report from this section, she was most unusually helpful and instructive. Mrs. W. T. Hegman, the Elementary Superintendent, presided, and represented this work at the general meeting of the institute.

The institute set as its goal, every preacher and every superintendent to take at least one unit of credit. If this goal can be carried out, it will be the first district in the whole church to accomplish such a feat.

The Crawford Street people were gracious and kind in their entertainment.

The Meridian Institute was held at Enterprise, Feb. 2. It was a beautiful day. Twenty Sunday schools were represented, with fifteen pastors and over 100 persons present. The generous hospitality of the Enterprise people was most pleasing and gratifying. It is the second time in the past eleven years that our District Institute has met in Enterprise. This meeting was indeed a gracious meeting.

The Elementary section was presided over by Mrs. McLaurin, and Miss Stuart, the Conference Elementary President, assisted in the work. Twenty Elementary workers from eight schools were present. From the goals adopted and the report of the meeting by Mrs. McLaurin to the institute, this was an unusually fine and helpful meeting.

Dr. Watkins was not able to come, being ill; we did not learn why Mrs. Woodard did not come. Several of the preachers of the district were not able to attend for good reasons—the list is too long to put here.

I am sorry I forgot to call for the reports of the Suuday schools. I should have done this without fail. This is my apology to one and all.

This institute was a good, wholesome meeting.

The first quarter of the year has passed. Six superintendents and five preachers have taken training and received credit this Conference year. That is a good start toward our goal. I am hoping that the superintendents will actually become interested in taking training and reaching the goal.

The missionary offerings are getting started slowly. If we are to do for Europe what we ought, it is imperative that every Sunday school that supported the cause last year continue as generously as ever, and that every other Suuday school shall be sure and begin to contribute. We should have received at this time $3,000 for this cause, and we have received less thau $2,000. Cold weather, yes; the holiday season, surely. And there are the regular bills that must be paid monthly. I trust you will rally to this call in a noble and self-sacrificing way.

When you read this we will be in our fourth District Institute. Three more to follow next week. Pray that God will be with us.

May we develop a hunger for God that will express itself in a striving for holiness that will be manifest in our every act and thought.

JOHN C. CHAMBERS,
Superintendent of Sunday Schools.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. A. Bozeman, Farmerville, La., writes: "Please send by mail to Rev. R. A. Bozeman, Farmerville, La., one 'C' Type Sunday School Chart."

• • •

Mrs. L. D. Chaffee, District Missionary Superintendent in New Orleans, in her letter says: "New Orleans Methodists seem to realize more than ever the wonderful opportunties they have here, and I believe will have a greater year here than at any time in the past. The Woman's Annual Missionary Conference to be held here in March will add great interest to our work."

• • •

Sunday, Jan. 29, was spent at Glenmora and Oakdale in the interest of

(Continued on Next Page.)

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.
LUZIANNE IS SMOOTH AND MELLOW.
LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

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500 worthy MEN and WOMEN

(white persons only) to stop working long hours for poor pay and begin retailing Rawleigh's Good Health Products to your neighbors. Easy to sell monthly $250-$500 worth of flavors, spices, food products, toilet preparations, medicines, soaps, veterinary and poultry products. Over 150 different daily necessities used by yourself and your friends. No selling experience needed—we show you just how to succeed. Low prices. Good values. Complete service. For free particulars

Send this coupon!

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Please tell me how I can make more money
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SOMETHING DIFFERENT

Lyn-Kloth Tea Napkins

Cost 13c, sells for 25c
With Your Initial Embossed

For Your Parties
25 PACKED IN GLAZINE PACKAGE **25c**
Finest crepe paper, quickly absorbs.
No need worrying about laundryman.
For instant use at home or church socials Enables you to entertain in good tatse without excessive cost. Send 25c for sample box and earn $25 to $30 supplying your friends at liberal profits.

12 PLANS For Raising Money

offered in our 1928 catalogue. Send 25c for copy and present to your society. Money refunded if plans not applicable. Many churches using them.

COUPON Date.....
GILLMORE BROS., Hlossburg, Pa.
Please mail 1928 catalogue with 12 plans ☐
Sample Package Embossed Initial Tea Napkins ☐
.....enclosed. (Check Items above desired)
Name.....
Address.....

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

(Continued From Page 12.)

Standard Training School. The "Set-Up" meeting for this school was held at 3 p. m., at Oakdale, with a delegation from Elizabeth joning the Glenmora and Oakdale groups. The pastors and superintendents (with the exception of one superintendent) were present and took a great deal of interest in the "Set-Up" meeting. The date of the school is June 3-8, and the following courses were decided upon: "The Bible Course," "Sunday School Organizatlan and Administration," "The Pupil Study," and a Cokesbury Course. Dr. Lutz, presiding elder, was elected educational director.

• • •

A fifth Sunday Institute was held in the Monroe Dstrict for the Mangham charge, with a good delegation from Mangham, Little Creek, and Union. Every interest of the church was looked after. Some Conference and district workers were on the program: Rev. A. K. McLellan, of the Conference Sunday School Board; Miss Elizabeth Langford, of the Epworth League Board; Mrs. S. M. Collins and Mrs. J. M. Pollard, representing the Missionary Society, and Mr. S. M. Collins, District Secretary of the Sunday School. The pastor, Rev. J. W. Faulk, and the local leaders are to be congratulated on this fine Institute. The old historic town of Floyd, in the Monroe District, reports a new Sunday school organized on the fifth Sunday, with thirty-eight enrolled. We understand a new Sunday school is to be organized at Schwartz, La., also.

• • •

This week we were present at the monthly meeting of the Workers' Council at First Church, Alexandria. The meeting was in charge of T. W. Holloman, who has been superintendent over twenty-five years. The attendance was fine—representatives from every department were present. Two outstanding features were discussed: "Sunday School Evangelism" and the "State-wide Conference," which is to meet in Alexandria for the third time in the thirteen years of its history. The architect of the new educational building assures Mr. Holloman the building will be completed by the time of the conference. Every organization of the church will enter with enthusiasm into every effort to do their part to make the 1928 State-wide Sunday School Conference the greatest conference of this kind in Methodism.

• • •

The Conference staff will have charge of building and supervising the group meetings at the State-wide Conference. The staff is composed of the following leaders: Mrs. R. C. Culpepper, Elementary Superintendent; Rev. B. C. Taylor, Adolescent Superintendent; Prof. R. E. Smith, Adult Superintendent; Mrs. R. E. Smith, Parent-Teacher Work; Rev. C. D. Atkinson, Conference Superintendent; Rev. A. K. McLellan, Extension Secretary; Dr. A. S. Lutz, Teacher-Training Superintendent; Dr. W. W. Drake, Missionary Superintendent; T. W. Holloman, Superintendent Administration; Rev. G. M. Hicks, Vacation and Week-day Religious Education, and Rev. H. L. Johns, Superintendent of Evangelism.

Rev. B. C. Taylor is expected to visit Alexandria soon in the interest of his program for the Adolescent group. Mrs. R. E. Smith will build part of her program in connection with the Elementary group.

• • •

We are glad to report interest in sub-district organization and meetings. The one recently at Leesville was a great success. Mrs. C. F. Malzacher gave a very interesting account of it in the Advocate this week.

The district secretary, Brother Mayo, writes: "I will try and get our sub-districts organized and to function. I hear good things of the northern division."

In the Alexandria District, Miss Flavilla Bradt is planning a sub-district meeting of our Elementary workers for Feb. 10, opening at 10 a. m. at First Church, Alexandria.

C. D. ATKINSON,
Conference Superintendent.

A NOTE FROM A LOCAL PREACHER.

Dear Brother Carley: After reading in the Advocate the article of Bishop Candler, "The Supreme Head of All Our People," I surely was glad to get hold of it, for it did me lots of good. It brought some thoughts to my mind that I want to speak of in this letter, and that is getting up box parties and shadow parties to raise the preacher's salary. The church or the preacher who resorts to such stuff has reached a low ebb. God give us men who are filled with the Spirit and power, and when they preach the gospel the salary will come. They that preach the gospel must live by the gospel.

I pray God to send the old-time religion and give us a revival and let it begin at Jerusalem. What has become of the old-time love feast and class meeting, and the Lord's Supper that was served once a month in our country churches? We receive the Lord's Supper sometimes once a year, and it comes on the days when quarterly conference comes around. I am glad to say that the big majority of our preachers in the cities have the Lord's Supper once a month. I have seen it time and again, what one preacher builds us, another will come along and fail in the work.

I am 71 years young and have been in the work a good long time, and I am praying God to give us men, strong men, that can take hold of the helm of the old ship of Zion and pilot the church safe over the breakers into the harbor and haven of rest.

F. L. SINGERMAN,
Hurley, Miss.

TISHOMINGO.

Dear Brother Carley: Often your Extension Secretary is asked, "What are you doing?" We have been so busy trying to put our job over that we have not had much time to explain what we are doing and how we are doing it.

Perhaps the best way to explain the work we are engaged in this winter is to give an outline of a program we recently put on at Tishomingo. Tishomingo, you know, is a typical rural town, located in Tishomingo County, situated on the Illinois Central Railroad. First, we got the consent of our efficient pastor, Rev. W. I. White, to set up a Standard Cokesbury Training School. Then, with him we interviewed Prof. N. T. Nettles, principal of the county agricultural school, explaining to him our Leadership Training program. He at once saw the value of such a program and readily offered his co-operation, giving us two well-heated and lighted recitation rooms in his main building. Here is our program for the week: Sunday morning preached at the Methodist church; Sunday night, E. M. Sharp gave a lecture on "Rural Work" in the same church; Sunday afternoon we organized our classes, enrolling thirty-eight in two classes. Brother Sharp taught the text, "The Sunday School Work," and I "The Small Sun-

(Continued on Last Page.)

Home-made Remedy Stops Cough Quickly

The best cough medicine you ever used. Easily supply easily made. Saves about $2.

You will be surprised to know that such a thing you can use for a severe cough is so cheaply which is easily prepared at home in just a few moments. It's cheap, but for results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup, or clarified honey. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid, too, for bronchitis, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract and palatable guaiacol, famous for healing the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

FELT DULL, DIZZY

Georgia Man Tells How He Found Relief for Many Complaints by Using An Old Home Remedy.

Athens, Ga.—"I have been married 51 years, and am the father of ten children," says Mr. J. C. E. Weatherford, R. F. D. "A," this city. "About the best home remedy I have ever found is Black-Draught. I can't remember when we haven't used it in the family, giving it to the children for colds and minor ills where a laxative is needed.

"We must have used Black-Draught for 40 years, anyway, and in that time we have tried it for many complaints. I would have dull, stupid feeling, and my head would ache and when I would lean over, I would get dizzy. I found that a couple of doses of Black-Draught would relieve this. I used to have gas on my stomach, and would spit up grease. Black-Draught relieved this.

"It is just an all-round good medicine. Now that I am 72 years old, I have to take a laxative, and Black-Draught acts easy and gives me satisfaction."

In use for over 85 years.

Costs only one cent a dose. *NC-181*

Thedford's BLACK-DRAUGHT Purely Vegetable

Here It Is!

The Sensation of the Day

Proclaimed the Most Effective, Agreeable Tonic Laxative on the American Market Today.

Herb Extract

(Formerly Known as Herb Juice)

practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste from the system, through its free action on the bowels.

If you want to enjoy good health, you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

KIND WORDS CONCERNING FORMER PASTOR.

Dear Dr. Carley: Please allow me to say, through the Advocate, that I appreciate very much the lasting good our zealous young pastor, Rev. E. W. Day, accomplished on the Bienville charge last year. Many of us hoped he would be returned to us this year. I do highly recommend him to the good people of Haughton and Doyline, his new charge.

Brother Day carried to our last Annual Conference a far better report than had been the pleasure of any one before him. Of course he was under the kind care of our efficient presiding elder, Rev. W. D. Kleinschmidt. May the Lord bless Brother Day and his fine little family and crown his labors with great success this Conference year. We shall continue to remember him at the throne of grace.

May our kind Heavenly Father help us all to co-operate more fully, not only with our presiding elders and pastors, but with the church as a whole. We are praying for full fellowship of stewardship.

MRS. J. R. LOE.

Bienville, La.

LEAGUERS AND MISSION STUDY.

To Mississippi Conference Epworth Leaguers: Throughout the entire territory served by our great church, emphasis is being laid upon missions at this time. Churches are studying missions as never before. Study classes are being organized everywhere. The Board of Missions has sponsored the publication of "New Tasks for New Times," by Perry, and 100,000 copies have been printed, an unprecedented number for a first edition.

It would be a splendid thing if every League would organize a class to study this book. You can get credit on your Christian Culture diploma by so doing. You can obtain books through your pastor or direct from the Publishing House, Lamar & Whitman, 810 Broadway, Nashville, Tenn.

If your League does not study this book in the capacity of a League, by all means let the Leaguers join with the entire church in studying this book and gaining information on missions. Enlist every Leaguer.

Yours in the interest of every good work,

B. M. HUNT,
Commissioner of Missions.

COLDS THAT DEVELOP INTO PNEUMONIA

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat trouhles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Company, Atlanta, Ga., (adv)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

banded together as one; then think, too, how surpassing fortunate are we of 1928 to see and know and live a "Jubilee year," a time ordained and honored centuries ago by our God himself. Never again while time rolls on can a fiftieth year come to the Woman's Missionary Society.

You've heard that old slang, "Two-hits a chance;" well, we are having even this early in this golden year, a shining, chiming "two-bit chance" of sending to Council, golden bowls, from which will pour out to us again showers of richness.

You know, we Woman's Missionary Society folks wear those seven-league-hoots famous in child-lore, and by their magic we travel at will, with and through our workers, to all shores.

Just now, I am your "talk-macine," I occupy that enviable position, "voice-mother," to two States—my children. I bid you get in the big parade, and let's "On to Council!"

MEETING AT GIBSON MEMORIAL. VICKSBURG.

The Woman's Missionary Society of Gibson Memorial Church at Vicksburg, Miss., met Monday afternoon, Jan. 8, at 3 o'clock, in the auditorium of the church for a business session. The new officers for the year were installed. The installation service was very impressive, being conducted by Rev. H. A. Wood, the pastor, whom the auxiliary was very glad to have with them. The following officers were installed: President, Mrs. Ida Nelson; vice president, Mrs. J. E. Brent; treasurer, Mrs. J. S. Thompson; local treasurer, Mrs. Steve Hester; corresponding secretary, Mrs. Charlie Waldren; recording secretary, Mrs. M. S. King; Superintendent of Young People, Mrs. Foster; Superintendent of Juniors, Mrs. R. Dunning; Superintendent of Bible Study and Mission, Mrs. H. A. Wood; Superintendent of Publicity, Mrs. H. Wilkinson; Superintendent of Social Service, Mrs. Eva Ingram; Superintendent of Local Work, Mrs. M. Stanford; Superintendent of Supplies, Mrs. Joe Crist; Voice agent, Miss Elise Fitler.

After the installation, a business session was held, at which time plans were made for the building up of the auxiliary during the year, chief among them being a contest which is on for three months. The auxiliary is divided in two sides, with Mrs. Hessey and Mrs. Brent as captains. Points are obtained for attendance at the meetings, dues paid, and securing of new members, the losing side to entertain the winners at the close of the contest. Already much interest has been created, and both captains are hard at work.

The members of the auxiliary gladly welcomed as new members Mmes. Paul Smith, Emmett Rogers, Foster, and Miss Beulah Ferguson. They were also glad to have one of the old members with them again, Miss Semira McGee, who has been absent on account of illness and greatly missed by all.

The president appointed the following committees to serve through the year: Program committee — Miss Elise Fitler, Mmes. Crichlow and Wilkinson; membership committee—Mmes. Thompson, King and Miss Ferguson; Social service committee—Mmes. Rogers, Crist and Smith; local work committee—Miss McGee, Mmes. Kester and Standford.

At the close of the meeting delightful refreshments were served. Every one thoroughly enjoyed the meeting, and many more such meetings are planned for the year.

PUBLICITY SUPERINTENDENT.

NOTICE TO WOMAN'S MISSIONARY SOCIETIES.

All those who expect to attend the "Jubilee Council," which meets in Nashville in March, are urged to get their certificates for one-fare trip on railroads, and have it signed by the secretary at Council. This will give one-third rate returning, provided 250 are presented. Please help the other members of the Council who must travel long distances to get the benefit of this rate by securing your certificate, or receipt. Tickets are on sale March 10 to 16.

The railroads all over the territory have granted the rate, and every one going to Nashville is urged to help in this matter.

MRS. R. P. NEBLETT,
Corresponding Secretary, North Mississippi Conference.

MRS. D. E. TAYLOR

The Time to Correct Suffering is Now

Morgan City, Miss.—"Two months ago I was in a desperate condition. One day I was handed a little pamphlet of Dr. Pierce's which I looked through and found many telling how wonderfully they were helped with Dr. Pierce's Favorite Prescription, so I got a bottle at once and began taking it and I just cannot praise it enough for it has done me more good than I can tell. It has helped me in every way. I have taken two bottles straight in succession and don't intend to get along without it. I surely can recommend it highly to anyone."—Mrs. D. E. Taylor.

All druggists, liquid or tablets.

Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., if you desire free medical advice.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Collum Dropsy Remedy Company, Dept. 183, Atlanta, Ga.

MOTHER!

Look at Child's Tongue if Sick, Cross, Feverish

Look at the tongue, mother! If coated, it is a sure sign that your little one's stomach, liver and bowels need a gentle, thorough cleansing at once.

When peevish, cross, listless, pale, doesn't sleep, doesn't eat or act naturally, or is feverish, stomach sour, breath bad; has stomach-ache, sore throat, diarrhoea, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

You needn't coax sick children to take this harmless, "fruity laxative;" they love its delicious taste, and it always makes them feel splendid.

Ask your druggist for a bottle of "California Fig Syrup," which has directions for babies, children of all ages and for grown-ups plainly on the bottle. Beware of counterfeits sold here. To be sure you get the genuine, ask to see that it is made by the "California Fig Syrup Company." Refuse any other kind with contempt.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Lake Arthur, Feb. 5.
De Ridder, Fab. 12.
Lafayette, Feb. 19.
Abbeville, Fab. 26, a.m.
Gueydan and Kaplan, at Kaplan, Feb. 26, p.m.
New Iberia, March 4.
Leesville, March 11.
Florine ct., at Peason, March 18, a.m.
Barham, March 18, p.m.
Acadia ct., at Iota, March 25.
Many and Zwolle, at Many, April 1.
Cameron-Calcasieu, at Bell City, April 8, a.m.
Lake Charles, April 8, p.m.
Rayne, at Branch, April 15.
Indian Bayou, April 22.
Merryville, April 29.
Sulphur and Vinton, at Vinton, May 6.
Converse and Hornbeck, at Pine Grove, May 13.
Crowley, May 20.

The district conference will be held in Lake Arthur, April 18-20. Time for convening will be announced later.

W. L. DOSS, JR., P. E.

NORTH MISS. CONFERENCE.

Columbia Dist.—Second Round.

Central Church, Columbus, preaching, Feb. 5, night; Q. C., March 5, night.
Brooksville, at Brooksville, Feb. 12, night.
Crawford and Mayhew, at Mayhew, preaching, Feb. 19, 11 a.m.; Q. C., March 7, 2 p.m.
Starkville, preaching, Feb. 26, 11 a.m.; Q. C, March 6, night.
District Standard Training School, at First Church, Columbus, Feb. 26 to March 2.
First Church, Columbus, March 25, 11 a.m.; Q. C., March 7, night.
Kosclusko ct., at Bethel, preaching, March 4, 11 a.m.; Q. C., 1 p.m.
Kosclusko sta., March 4, night.
Caledonia, at New Hope, preaching, March 8, 11 a.m.; Q. C., 1 p.m.
Ackerman and Weir, at Weir, March 9, night; preaching, April 15, at night.
Macon ct., at Center Point, March 11, 11 a.m.; Q. C., 1 p.m.
Macon sta., March 11, night.
Woman's Missionary Council, at Nashville, March 14-21.
West Point, preaching, March 25, at night; Q. C., March 23, night.
Woman's Missionary Annual Conference at Columbus, First Church, March 27-30.
High Point, at High Point, March 31.
Noxapater, at Flower Ridge, preaching, April 1, 11 a.m.; Q. C., 1 p.m.
Louisville, April 1, at night, preaching and Q. C.
Shuqualak, at Shuqualak, April 3, 2 p.m.
Mashulaville, at Middleton, preaching, April 4, 11 a.m.; Q. C., 1 p.m.
Ethel, at Marvin, April 6.
McCool, at Bowie, April 7, 8.
Longview and Sessums, at Longview, April 8, night.
Cedar Bluff, at Cedar Bluff, April 10.
Artesia, at Sheaffer's Chapel, April 11.
Sturgis, at Pleasant Hill, April 13.
Chster, at Nebo, April 14, 15, a.m.

District Institute for Superannuate Endowment at Starkville, March 6, one day only, beginning at 10 a. m. All preachers of the district are expected to attend, and as many laymen and women of the church as possible.

The Columbus district conference will meet at West Point, April 17 and 18, beginning at 9 a. m., Tuesday, April 17. Let pastors hold church conferences in due time and elect delegates to the district conference, one for each 100 members, and at least one from each church, and send a list of same to Rev. W. R. Lott, West Point, and a copy of same to the presiding elder, Columbus, Miss.

JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Second Round.

Greenville, Feb. 5, a.m.; Q. C., March 2.
Glen Allan and Avon, Feb. 5, p.m.; Q. C., March 14.
Arcola and Murphy, at Murphy, Feb. 12, a.m.; Q. C., March 27.
Hollandale, Feb. 12, p.m.; Q. C., March 27.
Boyle and Pace, at Pace, Feb. 19, a.m.; Q. C., April 2.
Cleveland, Feb. 19, p.m.; Q. C., April 2.
Shaw and Litton, at Shaw, Feb. 16, a.m.; Q. C., April 16.
Leland, Feb. 26, p.m.
Friars Point and Lyon, at Lyon, March 4, a.m.
Clarksdale, March 4, p.m.
Merigold and Deeson, at ———, March 11, a.m.
Shelby, March 11, p.m.
Gunnison and Sherard, at Gunnison, March 18, a.m.
Rosedale, at Benoit, March 18, p.m.
Coahoma and Jonestown, at Coahoma, March 25, a.m.
Lula and Dundee, at Dundee, Mar. 25, p.m.
Duncan and Alligator, at Alligator, April 1, a.m.
Tunica, April 1, p.m.
Evansville and Dubbs, at Dubbs, April 8, a.m.
Lake Cormorant, at Robinsonville, April 8, p.m.

I have always felt that whatsoever my church gave me to do, I should do it with all my might. No man can go anywhere pulling back on the harness. In building the kingdom of God we need the full employment of all resources, man-power, material, intellectual and spiritual, with adequate devotion, downright consecration, the training and cultivation of all faculties. All facts of knowledge, full information and greatest inspiration are necessary for this task. The people must become acquainted with the nature, the burning necessity and the awful consequences of neglect or failure to do this very thing.

"My people are destroyed for lack of knowledge," is still as terrible an accusation as in the days when they saw the house falling down around them. If we save ourselves, we must mend our gait.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Second Round.

Grenada, Feb. 12.
Oxford, Feb. 19.
Coffeeville, at Bethlehem Saturday, Feb. 25.
Holly Springs, Feb. 26.
Water Valley, First Church, March 4
Water Valley, Main Street, at Palestine, March 4, 3 p.m.
Ashland, at Black Jack, March 10, 11.
Abbeville, at Mount Zion, Friday, March 16.
Lamar, at Rice's Chapel, March 18.
Tie Plant, at Tie Plant, March 22, evening.
Kilmichael, at Salem, March 24, 25.
Sallis, at Bethel, March 29.
Winona ct., at Columbiana, March 31, April 1.
Durant, April 1, evening.
Poplar Creek, at Bethel, Thursday, April 5.
Waterford, at Chulahoma, April 7.
Paris, at Liberty, April 8.
Duck Hill, at Mars Hill, Friday, April 13.
Winona, April 15.
Vaiden and West, at West, April 15, evening.
Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 28, 29.
Ebenezer, at ———, May 3.

The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Hernando, Feb. 12, 11 a.m.; Q. C., April 1, 7:30 p.m.
Sardis sta., Feb. 12, 7 p.m.; Q. C., March 29, 7:30 p.m.
Crenshaw and Sledge, at Sledge, Feb. 19, 11 a.m.
Como, Feb. 19, 7 p.m.; Q. C., April 5, 4 p.m.
Cockrum, at Independence, Feb. 25, 26.
Pleasant Hill, at Baker's Chapel, March 4, 11 a.m.
Senatobia, March 4, 7:30 p.m.; Q. C., April 11, 7:30 p.m.
Tyro, at Fredonia, March 10, 11.
Longtown, at Cypress Corner, March 17, 11 a.m.
Horn Lake, at Poplar Corner, March 18, 11 a.m.
Byhalia, at Fountain Head, March 25, 11 a.m.
Oakland, at Tillatobia, April 1, 11 a.m.
Charleston, April 1, 7:30 p.m.
Sardis ct., at Cold Springs, April 6, 11 a.m.
Olive Branch, at Mineral Wells, April 8, 11 a.m.
Shuford, at Lovejoy, April 15, 11 a.m.
Batesville, April 15, 7:30 p.m.; Q. C., March 7, 7:30 p.m.
Arkabutla, at Hunter's Chapel, April 18, 11 a.m.
Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, April 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.

The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

THROUGH ADVICE OF NEIGHBOR

Woman Tried Lydia E. Pinkham's Vegetable Compound

"A neighbor advised me to try Lydia E. Pinkham's Vegetable Compound, which she said had helped her so much. So I bought a few bottles and tried it out. It sure helped me wonderfully. I felt much better. My work was no longer a dread to me. If I hear of any one who is troubled the way I was, I will gladly recommend the Vegetable Compound to them and I will answer any letters in regard to the same."—Mrs. Bertha Meachan, 910 Center St., Lansing, Mich.

"I had been sickly ever since I was fifteen years old. After taking Lydia E. Pinkham's Vegetable Compound I got so I could do all my housework and I am in good health."—Mrs. Marie K. Williams, Ketchikan, Alaska.

From Michigan to Alaska, from Maine to Oregon and from Connecticut to California letters are continually being written by grateful women recommending Lydia E. Pinkham's Vegetable Compound.

The Compound is made from roots and herbs and for more than fifty years has been helping to restore run-down, over-worked women to health.

Are you on the Sunlit Road to Better Health?

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1.

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RELIEF FROM ITCHING **PILES**

Is so quick when PAZO OINTMENT is applied, it will surprise you. Druggists are keenly interested in the remedy and are recommending it to their customers. Ask your Druggist about PAZO OINTMENT. In tubes with pile pipe, 75c; or in tin box, 60c.

You Know A Tonic is Good

when it makes you eat like a hungry boy and brings back the color to your cheeks. You can soon feel the Strengthening, Invigorating Effect of GROVE'S TASTELESS CHILL TONIC. Pleasant to take. 60c.

Liver Pills

A dose of Grove's Liver Pills at bedtime, followed by a dose of GROVE'S TASTELESS CHILL TONIC the next morning for those who wish to take a laxative in connection with the Tonic.

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ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Proved safe by millions and prescribed by physicians for

Colds	Headache	Neuritis	Lumbago
Pain	Neuralgia	Toothache	Rheumatism

DOES NOT AFFECT THE HEART

Safe

Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

TISHOMINGO.

(Continued From Page 13.)

day School." Wednesday, we took a thorough survey of the town. We tabulated our findings, placing results in bold letters on a large placard. Thursday with Brother White we worked out a "follow-up" program for the year. This we placed on a placard in bold letters. This follow-up program indicated five objects the pastor and his people wanted to reach during the year. This program was to conserve the work of the week. Friday night we closed our school. We invited the entire neighborhood. We met in the large auditorium of the school. After a short devotion, we had Prof. Nettles to deliver the certificates of credits made (twenty-nine). Then we analyzed the survey, which showed number of church members in all churches, number that were members of no church, number in all Sunday schools, the number of people that the Sunday schools were not reaching, etc. The survey was startling and an eye-opener. The question immediately arose, "What can the Christian people of the community do about the appalling condition of affairs?" The writer said to the people: "You can't do all things, but you can do some things." Then he turned to the "follow-up" program and said, "This you can do with God's help and by team work." The five objectives of the follow-up program were:

1. Twenty church members on profession of faith for the year.
2. Fifteen members by letter.
3. Twenty per cent increased Sunday school enrollment.
4. All the benevolences in full.
5. A Sunday school annex.

The people voted to adopt the follow-up program, thereby assuring Brother White of their co-operation and team work. It became their program for the year. In this way we tied our work on to the pastor.

After this we entered into a play and recreational program. In this feature of the evening's program we endeavored to show the religious values in play and recreation. It was good to see how heartily children, middle-aged men and women and elderly people forgot their self-consciousness and entered with a childlike spirit into the games. After several games, simple refreshments were served, and then with a hymn of praise and a closing prayer we adjourned.

All praise to Brother White and Prof. Nettles, who gave unstinted co-operation. Such is the nature of our Leadership Training Programs we are putting on in the rural section of our Conference. Next Sunday we begin a school of this nature with Brother Murff, at Kimichael, and early in March with Brother Selman at Mathiston.

Your brother,
E. G. MOHLER,
Extension Secretary,
North Mississippi Conference.

FISH DISTRIBUTION UNDER WAY.

According to a report from Percy Viosca, Jr., director of Fisheries, Department of Conservation, the final distribution of fresh water game fish, reared during the year 1927 at the State Fish Hatchery, near Forest Hill, La., is under way at the present time. Large consignments of fish are to be planted this month in the City Park and Audubon Park lakes at New Orleans; in the new University Lake near Baton Rouge; in False River Lake near New Roads; in Cane River Lake at Natchitoches; in Cross Lake near Shreveport, and in a number of other lakes and streams throughout the State. The distribution of black and the final distribution consists largely of war-mouth bass and several species of bream or perch. The total distribution will consist of nearly two hundred thousand fish of the choicest game species.

The Fisheries Division is encouraging the establishment of private fish ponds throughout the State, Mr. Viosca stated, and large numbers of fish were distributed to such ponds. Owing to the great natural abundance of fish in the sections overflowed by the Mississippi River, due to the recent flood, it was not necessary to make any plantings in the overflowed areas this year, and thus a much heavier planting was possible in lakes and streams not affected by the high waters. Plans for a tenfold increase in the capacity of the State Fish Hatchery are being perfected, and it is expected that the new culture ponds will be in operation during the coming spawning period in the early spring.—Louisiana Department of Conservation

Minister A. A. Holzwarth Tells "How I Rid My Wife of"

DIABETES

For three years my wife suffered the terrible tortures of this insidious disease and needless to say I suffered plenty of mental torture with her. Almost through accident I discovered a simple method to overcome this diabetic menace which was destroying our domestic happiness. I have told hundreds whom I have met in my ministry work about it, and now I have decided to put it in pamphlet form to send to any diabetic who will send me a stamp to cover mailing. Write Rev. A. A. Holzwarth, 706A Vine St., Liverpool, N. Y.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Drugs Excite the Kidneys, Drink Water

Take Salts at First Sign of Bladder Irritation or Backache

The American men and women must guard constantly against kidney trouble because we often eat too much rich food. Our blood is filled with acids which the kidneys strive to filter out; they weaken from overwork, become sluggish, the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache, or dizzy, nervous spells, acid stomach, or if you have rheumatism when the weather is bad, begin drinking lots of good soft water and get from your pharmacist about four ounces of Jad Salts. Take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine.

This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush and stimulate clogged kidneys, to neutralize the acids in the system so they no longer are a source of irritation, thus often relieving bladder disorders.

Jad Salts is inexpensive; can not injure, makes a delightful effervescent lithia-water drink and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

Holy Bible
Standard Teacher's Bible
WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
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SELF-PRONOUNCING EDITION
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 7. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3688.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 16, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

FLOOD CONTROL.

In view of the distastrous floods of last spring, it is no wonder that the attention of the whole country is directed toward the development of some plan that will make the recurrence of such a catastrophe impossible. A good many lives were lost as a result of that calamity, and millions of dollars worth of property were destroyed. When lives and property are lost, men begin to think about some remedy that will save both in the future.

But there is a perennial flood that is sweeping away more than lives and property—the flood of sin is sweeping immortal souls to destruction every day. One soul is worth more than the whole world, according to the valuation put upon it by Christ himself. What are we going to do about it?

We are not in doubt as to what it will take to control this flood and save this immeasurable loss. A perfect plan of control was devised long ago by infinite wisdom and made available for us by infinite love. "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life." That is the plan—and it works. If men will believe, they will be saved. The flood of sin is upon us; a perfect relief measure—proved efficacious in innumerable cases—is available. If we will adopt the plan, all will be well. If we refuse to adopt it, the flood will sweep on, carrying us to destruction. What will we do about it?

INDUCATION.

We had the privilege of attending last week, as the representative of the Louisiana Conference Board of Education, the meeting of the Methodist Educational Association in Memphis. We did not remain for the closing session on Thursday; but Tuesday and Wednesday were full days, crowded from morning to night—and into the night—with interesting and profitable discussions.

The Association is a great organization, composed of representatives of all our educational institutions and Conference Boards of Education, with representatives from the General Board and other related interests. We think nearly all the members of the Association were there—it was a big crowd—and a good many visitors dropped in from time to time. Some of the announced speakers failed to put in an appearance, but there was no difficulty in filling the gaps from the abundant material available. We suppose the impromptu addresses were about as good as those that had been announced in advance—certainly they were good enough.

Having nothing else to do, we sat around and listened—that is, we sat around and listened a good deal. With five or six addresses at each session, it is pretty hard to sit all the time and listen to everything. Having already some very definite ideas of our own concerning the educational process, and having (we think) an open mind and a desire to acquire as much knowledge as possible, we listened with interest and appreciation, and not without profit.

Adopting for the moment the vocabulary of the learned gentlemen of the schools, one of our first "reactions" to the discussions was a feeling that we need a new word in the discussion of the educational process. As soon as we had access to a good dictionary—in this case the latest edition of Webster's New International—we proceeded to hunt for the word, but it wasn't there. So we "took the bull by the horns" and made the word—"Inducation." We think it is a very good word.

We gathered from the discussions to which we listened that our educators—some of them, at least—are not altogether sure what it is all about. We heard one speaker say that what we need is *fewer* schools and better schools; another immediately replied that what we need is *more* schools and better schools. There seemed to be no difference of opinion as to the need of *better* schools.

We do not recall the technical terminology used by the experts in discussing the development of a properly correlated educational system—some of it sounded like a formula for fertilizer—but there was some difference of opinion as to what properly constitutes a junior college, how much work a senior college ought to do, and where the university ought to begin its work. Some of the speakers seemed to think that the junior college exactly meets a long-felt want, and others seemed to think that it is purely a temporary expedient until something better can be found. And so on, down the line.

We are not saying this in a fault-finding or harshly critical spirit; in fact, we got great comfort from the situation, for it shows that able men are working at the problem in a way that will mean the formulation ultimately of a system that will meet the needs of the people.

If we had the temerity to make any suggestion about the whole matter, it would be to the effect that there is still danger in the standardizing process. It is the old danger of substituting effect for cause, or of putting the means ahead of the end. We take it that the original purpose in developing an educational system—or an educational institution—was to do that which would meet the needs of the students; it sometimes seems to us now that the "standard" college has a pretty hard time finding students that fit into its needs. At one time the problem was to get boys and girls to go to college; now, it seems to be a problem how to keep them away. One device to solve this later problem that seems to meet with favor is "flunking the freshmen." It may not be too great a stretch of the imagination to say that a tendency is appearing to make a college education a kind of classical mystery, into which only a few are worthy of being initiated. The requirement of "quality points" for graduation in addition to "quantity points" for passing at least suggests this tendency.

Between the high school and the college the student seems to be having an increasingly hard time. The college authorities suggest that the high school does not carry the student far enough in his preparation for college, and the high school authorities suggest that the college does not want to start where the preparatory period ends. When the high school pulls one way and the college pulls the other—well, the student is likely to be torn asunder. It reminds one of the old story of the stoning of the frog—fun for the boys, but death for the frog.

The educational process has gone a long way from Mark Hopkins on one end of a log and a boy on the other. One speaker suggested that the standard library for a college is a building with capacity for 100,000 volumes—and presumably the volumes ought to be there also. We wish we had at hand—we do not know that they are available anywhere—the figures that would show how many library books a student uses from the beginning of his freshman year to the end of his senior year in a liberal arts course—not in a professional or technical school. In lieu of the figures, we should guess that the average class, from matriculation to graduation, reads and consults not more than one thousand volumes.

And so forth.

So we come to the word, "Inducation." It is the function of the schools to put something into the student that was not there, rather than to get something out of him—that is not there! The normal boy and girl—if there are any more normal boys and girls—have capacities, and these are to be filled by the educative process. Of course we do not mean that a student is simply an inert vessel—a tub, so to speak—into which knowledge is to be poured; but we do mean that the college ought to take the average boy and girl and put into their minds and hearts and souls those things, intangible but very real, that will make good men and women of them. The teachers are the college. They use books and blackboards and laboratory equipment and whatever else they can find for the purpose as a means to make real men and women. The sum total of knowledge that a student carries with him from college into life is small at the best. He will forget—for lack of use—most of the information he acquired. But the ideals, the aspirations, the attitudes, the visions, the purposes he got there he will carry with him forever. That is why we believe in Christian inducation and in the Christian college.

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I SAID: "LET ME WALK."

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but nose and din."
And he wept as he sent me back—
"There is more," he said. "There is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose to-night
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard to heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said: "My child, do you yield:
Will you leave the flowers for the crown?"

Then into his hand went mine;
And into my heart came he;
And I walk in a light divine,
The path I had feared to see.

—George Macdonald.

LOWLY SERVICE.

By Rev. William J. Day.

Humility is an outstanding virtue in the Scriptures. It was considered so great a grace that God came down to exemplify it among men. We are likely to think of humility as a thing requiring undue depreciation of self. Nothiug, however, is further from the truth. One has said: "Humility does not mean being nobody; it means being somebody, hut not being conscious of it." But that statement is not the whole truth. Jesus was never more conscious of his true nobility and essential dignity than when he took a towel and girded himself, and stooped to wash the travel-stained feet of the twelve. Listen to the reading: "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, riseth from supper; laid aside his garments, took a towel and girded himself." The secret of Christ's humility was his nobility. Just hecause Jesus was who he was and what he was, he could stoop so lowly. Just because of his royalty and dignity, just because Jesus was so conscious of his origin, authority, and destiny, he could and did stoop so low in service.

When the Messina earthquake took place a few years ago, the king and queen of Italy left the throne and the palace, hastened to the scene of the terrible catastrophe, and, going among the sufferers, they literally stooped and ministered unto them for hours with their own hands. Royalty was never so royal as then. It takes royalty to stoop in ministry. That which makes a man or woman demur to doing menial work is not a sense of dignity, but the want of it. The truest humility is the surrender of one's best and highest self to the humblest ministry. The service rendered is the supreme test of superiority. Jesus Christ has proved his supremacy by the largeness and lowliness of his ministry.

True humility consists not alone, perhaps not so much, in the mere willingness and practice of lowly service, as in the doing of such service to the unworthy and positively hostile. Jesus did a menial service for those disciples, which not one of them was ready to do for the others. Only a little while before these men had been clashing as to which of them should have the chief places. That spirit wipes out humility, because it helittles the soul. It takes a big heart to stoop in service. To know how great one really is, we must ascertain how low he can stoop in ministry.

One has said: "The disciple must descend to the washing of feet as a slave, before he can ascend to the session on the throne as king." Aye, and that is why Jesus Christ has been so highly exalted. He descended to the lowest depths in service for humanity. The depth of a man's descent in service is the measure of his exaltation in glory.

Jesus did not discriminate in his foot-washing. Neither the un-Christlike spirit of the quarreling selfish disciples, nor even the hlack-hearted villainy of the traitor Judas could stay the Master stooping to this service. How often is our service withheld because of our prejudices, antipathies, dislikes. People are repugnant to our senses, repulsive in appearance, repellent by reason of their spirit, conduct, life. The conditions surrounding our service, the atmosphere in which our ministry must be rendered, the personality of those who need the ministry, are often such that we are unwilling to serve. We are poor disciples of our Lord, poor followers of his example, if we refrain from the foot-washing because of the foulness of the feet which need cleansing.

In taking a towel, Jesus is example for us of motive in service. The deep underlying motive of this self-abasement in foot-washing was love. "Having loved his own which were in the world, he loved them unto the end." Service may be prompted by sympathy, duty, and love. Sympathy would serve because it has feeling; duty would serve because there is a sense of obligation; love would serve because of its affection. These three motives in service abide, but the greatest of them is love, because love will go where neither sympathy nor duty will carry us. Love is greatest because it has hoth an expulsive and propulsive power. It expels selfishness and impels to service. "The love of Christ constraineth me," was Paul's explanation of his sacrificial ministry. Love is the root of unselfish, sacrificial service.

Love's greatest gift is self. Nothing in all the terrbile Titanic tragedy so moved the heart of humanity or was more commented on by the secular and religious press as the conduct of Mrs. Isadore Strauss. Refnsing to be separated from her husband, she stood by his side, and went with him to a watery grave. Love would not be saved alone. Having loved through long years of wedded life, she loved unto the end, unto the uttermost, and the sacrifice of self was the crowning glory of that love. The fuller and deeper our love of Christ, the more self-sacrificing will be our service to mankind.

Jesus' method of conquering the world is by love; and time has proved the wisdom of his choice. Alexander and Napoleon and others took the sword for world conquest. Their names are but memories, and not fragrant ones at that. The name of Jesus Christ lives and is more potent this hour than ever, because he took a towel and exemplified love in service.—Watchman-Examiner.

A LIFE WITHOUT A BLEMISH.

It is difficult for us to think of a life without a blemish. Perhaps the difficulty arises from the fact that so many of us think it is impossible for such a life. We all begin our earthly career with some kind of a blemish. Perhaps we will not all consent to this. Many of us have held within our arms babies that were without a blemish. If you have had this experience, you will not hesitate to challenge our statement.

We agree with you that we have seen many children that were as perfect as nature and God could ever make them. However, as time goes on, we have seen the change and a blemish created by this world's experiences. How often have we seen young boys grow into early manhood with the flush upon their cheek, the cherry in their lip, the purity in their eyes, and nobility in every motion, pass into manhood, and e'er they had gone but a few months, to appear transformed by the hrutal instincts that creep into the mind's life in the late teen period.

The matter of blemish is not so easily defined, neither does it submit itself to careful analysis. As a man passes on through the years, the scar does appear here and there, for along the path there has been toil, and there are battles, until the man who finally appears at the end of his course has many blemishes, scars, and gnarled places to indicate that the way has not been easy.

However, again we declare that the matter of blemish is something to which a man should always turn his thought. A man may receive his scars physically; he may meet all the battles that come to him in the world of toil, in the world of his social life, and even in the field of his intellectual endeavor. His care should always be never to permit a blow to scar his soul.

Indeed, it should be a man's resolution, which he should maintain throughout his entire career, to take the life that nature gives him, in whatever place and in whatever form, and to work out of it the perfection that will enahle him in the end to present it to his heavenly Father as a life without a blemish.

Recently we heard of a man who placed over the gate to his home this inscription: "A farm without a hlemish." The claim of the words attracted attention. Who would have the courage to make such an announcement? Men might find it in their favor to investigate his claim. Was he working a ruse upon the public? Was he just a little bit unbalanced? Or was he really speaking the truth? Had that man a farm without a blemish?

Now to those who understand farms, such a statement arouses not only curiosity, hut suspicion. It also stirs interest. The mind begins to ask, What did that man do with the stone pile on the ohter side of his place? What did he do with that sinkhole down yonder in the pasture? What did he do with that swamp down near the brook that flows around the foot of the hill? What did he do with that field that had its deposits of alkali? Does this man mean to say that he has done away with the old stone pile; that he has cleaned out that field so that it no longer has its blemishes? Does he mean to say that he has transformed the swamp at the foot of the hill, and brought the brook that flooded the lowland under control? Does he mean to say that he has really transformed every blemish that the average farmer finds on his land, until he can say, "It is as perfect as a farm can be made?"

If the man's statement is true, if his claim can be investigated, then let those who discover the truth of his words register their recognition of his toil and their commendation of his application to his one task, that when he resolved to have a farm without a blemish he proved to he williug to pay the price of application and of long continued service.

Why should not this be possible? If a man will give himself to the clearing of his land, to the reducing of its blemishes, and work with an ideal of what he thinks its perfection should be, can he

not, as the years pass, finally come to the place where he can sit down and say, "The task is done. I have a farm which my neighbors surely will say is without a blemish"?

Verily, should not we seek to say the same thing about our lives? If we would give ourselves to the task, if we would establish ideals of what we think perfection should be, why could we not, as the years have passed, after toil and application, after much prayer and struggle, come to the evening time of life where we could say in the presence of our heavenly Father that we will be able in the end to present ourselves as a life without a blemish?—Edtorial in the Western Christian Advocate.

GUTTER VARIETIES OF MODERNISM.

By Arthur Madison Shaw.

Mornings of study and prayer; afternoons of pastoral labors; evenings of reading and writing, with stated hours for public worship and the preaching of the Word, make up what necessarily becomes, in a sense, the routine of my life. Something a little different from the ordinary program—provided it be not affliction or a funeral—brings a welcome change.

One evening, desiring to combine moral support of a worthy movement with spiritual refreshment and intellectual profit, I went to the revival services, conducted by a much-heralded visiting preacher. I went optimistically, sympathetically, prayerfully, hopefully. The opening service was colorful, and not without inspiration and uplift. The preacher made sundry announcements and introductory statements; and then—

In exaggerated stories, coarse jokes, and emotional outbursts, he "held the mirror up" to our times; especially to the church of our times. Every artifice of the demagogue was employed—save that of soft and tender speech. First standing, then sitting, then jumping, rushing about, gesticulating; the necktie came off, then the coat; then vest and soft-colored shirt were unbuttoned; then with foot on what should have been the communion table, he launched a barrage of acrimonious invectives, seasoned with ribald slang, and such semi-profane billingsgate as often serves as a substitute for swearing; he swung from bathos to pathos, and back again; from puling sentimentality to prurient sensuality; even portraying sexual lewdness with a vividness that left little for the Imagination to do. The people laughed, and cried, and stared—and I went home and wondered!

Another evening, I was physically weary and mentally fagged. I went to the "movies," seeking rest for the body, and relaxation for the mind and nerves. Sad to say, the comedy was not elevating! Here were folly and intrigue; coarse jokes and morbid sentiment; vulgar acting and slangy speech; hideous grimaces and seductive smiles; irreverent mingling of the sacred and indicrous; hollow mockery of love, blended with salacious scenes and suggestive sex situations. This, too, was supposed to portray life. And it did portray what life may be to many of the youth who sit nightly in the theaters, saturating soul and sense with the slime of the underworld!

Then I took the role of gossip; and told the preacher about the picture. He preached a sermon on it; his wrath kindling as his theme unfolded; and in flaming philippics, he denounced the vileness and vulgarity of star, stage, and screen; damning all actors, actresses, motion pictures, and theatre operators—the best along with the worst. As I was holding a clinic in Gutter Modernism, I told the show man about the sermon. And he laughed! Laughed at the preacher and the church; at all churches and preachers—the best, as well as the worst! And again I went home, and wondered! I wondered if he who can laugh at an enraged antagonist is not near to winning the fight!

Both the vulgar preacher and the vulgar showman claim that they strike the popular note. They give the people what they want! Maybe they do; but haven't "the people" had enough? When I was a boy, and all the rest of the children had measles, I wanted measles, too, and got it—but I knew when I had enough! I do not claim to represent "the people;" either the puritanic or the latitudinarian. But, although I may be but "a voice crying in the wilderness," or a Mrs. Partington, battling the Atlantic with a broom—in the name of God and the church, in the name of home and childhood, in the name of virtue and decency—I demand a clean show and a clean pulpit!

Mooringsport, La.

MISSIONARY INSTITUTE AT NATCHEZ, MISS.

With delegates from Roxie, Woodville, Fayette, Washington, Gloster, and Rosetta, the Missionary Institute comprising the southern division of the Vicksburg District opened at the Jefferson Street Methodist Church, Natchez, Friday morning, Jan. 27, at 10:30 o'clock. The program of the Institute follows:

Devotionals—Rev. J. H. Morrow.

The Missionary Committee in the Congregation—Rev. L. Anders.

The Missionary Committee in the Congregation—Rev. J. B. Cain.

The Missionary Voice—Mrs. G. P. McKeown.

The Spirit of Missionaries and Missionary Volunteers—Rev. W. Cross.

Following a delightful luncheon, served by the ladies of the Missionary Society in the sub-story of the church, the program was continued as follows:

Devotionals—Rev. G. P. McKeown.

The Every-member Canvass—Rev. O. S. Lewis.

Short talks on "Work of the Laymen" were made by J. D. Anders and J. E. Simmons.

Rev. B. M. Hunt served as chairman of the program.

Adjournment.

Many of the visiting delegates spent an hour or so after adjournment renewing old acquaintances in the city, while a group took occasion to view Natchez and adjacent territory from atop the Eola Hotel. All were high in their praise of the hospitality shown them while here.—Natchez Democrat.

FINAL REPORT COVERS WORK OF LAUSANNE CONFERENCE.

The last of the reports emanating from the World Conference of Faith and Order, held at Lausanne, Switzerland, last August to discuss worldwide Christian Unity has been given out by the Business Committte, representing the Continuation Committee, to which the final wording of this report was entrusted by the Conference. The subject of the report is, "The Unity of Christendom and the Relation thereto of Existing Churches." In effect, it sums up the whole work of the Conference.

After the five hundred representatives of practically all the Protestant and Eastern Orthodox churches meeting at Lausanne found themselves unable to agree upon the ultimate form of this report as submitted to the Conference session, the matter was referred to the Continuation Committee. This committee referred the situation to a special committee consisting of the Bishop of Gloucester, Chairman; Rev. William A. Brown, of Union Seminary, New York; Bishop James DeWolf Perry, of Providence, R. I.; General Superintendent Department, Dr. Otto Dibelius, of Germany; Rev. Timothy Tingfang Lew, of China, and the Archbishop of Upsala, Sweden. The Business Committee recently received a revised draft from this special committee, and after making certain minor amendments will now send the final report to the various national church bodies "for such consideration as they may desire to give it."

"The unity of the church," says the report, "implies a unity in Faith and Order, but it does not mean uniformity. There must be space for divers types of expression, provided that those things which safeguard the unity in essentials are maintained. The various communions should bring into the common life of the church those elements which express their characteristic gifts, so that nothing of the rich variety which marks Christian experience will be lost, and the liberty of interpretation within the limits of the accepted faith will be preserved."

The report recommends no one method of union, but transmits to the churches the suggestion that a league or council of churches "for practical purposes might be evolved from already existing organizations, such as the Continuation Committee on Life and Work, consisting of representatives officially appointed by almost all the Christian communions, and other organizations of similar nature. Some of us believe that such a council if formed should include, as its two branches, questions of life and work and of faith and order. Others believe that, for the present, it would be wiser for the movements represented by Stockholm and Lausanne to develop in indepedence, each following its own way; but there is general agreement that ultimately life, work, faith and order are expressions of an existing spiritual unity, and that each requires the other for its complete fruition."

The report welcomes the movements already under way for the union of bodies of similar doctrine, polity and worship and continues: "Pending the complete, organic union of the different churches, we note with satisfaction a number of movements for practical co-operation along social, evangelistic and other lines. Experience shows that it has been possible for widely separate bodies to co-operate in such movements with mutual profit and without surrender of principle. Especially we commend to the churches the consideration of what steps can be taken to eliminate needless overlapping and competition in the local community; that in ways consistent with the genius of the several communions our existing unity in Christ may be manifest to the world."

Gratitude is expressed for the "recent increase of effective co-operation in the mission fields. Here, more than anywhere else, unity is essential. The demand which comes from the churches of the mission field is that the churches at home should grant them greater freedom of action, and that their hopes of unity should not be frustrated by the long-continued acquiescence in disunion at home which makes it difficult to recognize how fatal disunion is to the new indigenous churches."

The willingness of all Christians to join without regard to denominational differences in the celebration of the Sacrament of the Lord's Supper is set forth as one of the essentials of unity, although the report recognizes the practical difficulties in the way of joint communion. It says: "Complete fellowship in the church will be realized only when the way is opened for all God's children to join in communion at the Lord's table. Through prayer and thoughtful deliberation the steps must be found which will most effectively lead to this goal. Ambiguous statements and hasty measures may hinder rather than hasten the work of unification. Yet if we are ever to become one, we must not shrink from the task. Some of us believe that full communion can be reached only at the end of the process of unification; others that it may be used by God as the means to that end. Whatever the way to the goal, complete unity will require that the churches be so transformed that there may be full recognition of one another by members of all communions."

The report suggests that a common prayer be sent out in the name of the Conference to be used at a convenient time by all Christian churches. It closes with these words: "God give us, both as individuals and as churches, wisdom and courage to do his will."—Press Committee, World Conference on Faith and Order.

"If hens weren't intelligent," said Mrs. Newlywed, "how could they lay eggs that exactly fit our egg-cups?"—Exchange.

LITTLE WINDOWS IN THE LIFE OF WASHINGTON.

By H. H. Smith.

It is not an easy matter to write anything concerning the lofty character of George Washington that is not already known to the average reader. There are, however, some incidents in his life that many readers, perhaps, have passed over as trivial, but which, nevertheless, reveal admirable qualities of this many-sided man. We may regard these inconspicuous incidents or sayings as "Little windows" through which we gain more light upon his character, recalling what Plutarch, "the prince of ancient biographers," said: "Nor is it always in the most distinguished achievements that men's virtues or vices may be best discerued; but very often an action of small note, a short saying, or jest, shall distinguish a person's real character more than the greatest sieges, or the most important battles."

Woodrow Wilson, in his life of Washington, gives this description of him at the beginning of the Revolutionary War: "That noble figure drew all eyes to it; that mien as if the man were a prince; that sincere and open countenance, which every man could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulses of a crowd at the same time that it awed them, that drew tears which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

Such a description of him prepares us to understand the following incident which took place when he assumed command: "He reached Cambridge on the 2nd of July, and bore himself with so straightforward and engaging a courtesy in taking command that the officers he superseded could not but like him; jealousy was disarmed."

In reading of Arnold's treachery we are apt to overlook Washington's chivalry in his treatment of Arnold's distressed wife. He had loved and trusted Arnold and was cut to the quick by his act of treason. "When Washington learned what had happened, it smote him so that mighty sobs burst from him, as if his great heart would break; and all the night through his guards could hear him pacing his room endlessly, in a lonely vigil with his bitter thoughts. He did not in his own grief forget the stricken wife upstairs. 'Go to Mrs. Arnold,' he said to one of his officers, 'and tell her that, though my duty required that no means should be neglected to arrest General Arnold, I have great pleasure in acquainting her that he is now safe on board a British vessel.' How the chivalrous character of the great man shone forth in this trying hour!"

Through another "little window" we get a glimpse of "his personal courage and firmness of resolution which neither dangers nor difficulties could shake." He was fiercely set upon by his enemies whose cry against the Treaty with Great Britain was "like that against a mad dog." "The cruel abuse heaped upon him cut him to the quick. 'Such exaggerated and indecent terms,' he cried, 'could scarcely be applied to a Nero, a notorious defaulter, or even to a common pick-pocket.' But the men who sneered and stormed, talked of usurpation and impeachment, called him base, incompetent, traitorous even, were permitted to see not so much as the quiver of an eyelid as they watched him go steadily from step to step in the course he had chosen." But at last the storm cleared and "shame came upon the men who had so vilely abused the great President."

How his life was consecrated to the service of his country and the welfare of his fellowman is shown in the following incident. At one time, during the French and Indian Wars, Washington's task was "the hopeless work of keeping 350 miles of frontier with a few hundred men against prowling bands of savages, masters of the craft of swift and secret attack." The heart of the great man is seen in this trying situation. "The supplicating tears of the women, and moving petitions of the men," cried the young commander, "melt me into such deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease. . . . It would be a willing offer to savage fury, and die by inches to save a people."

Washington was noted for his hospitality to the poor. In 1775, he wrote to Lund Washington at Mount Vernon, the superintendent of his plantations during the war: "Let the hospitality of the house, with respect to the poor, be kept up. Let no one go hungry away. If any of this kind of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness, and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed. What I mean by having no objection is that it is my desire that it should be done. You are to consider that neither myself nor my wife is now in the way to do these good offices. In all other respects I recommend it to you, and have no doubt of your observing the greatest economy and frugality; as I suppose that you know I do not get a farthing for my service here, more than my expenses. It become necessary, therefore, for me to be saving at home."

One of Washington's managers said: "I had orders from General Washington to fill a corn-house every year for the sole use of the poor in my neighborhood, to whom it was a most seasonable and precious relief, saving numbers of poor women and children from extreme want, and blessing with plenty. And when, on one occasion, much distress prevailed in the country around, on account of the failure of the harvest, he purchased several bushels of corn at a high price to be given away to those who were most in want, and most deserving of relief."

Long years of public care and lofty honors did not alter his conduct toward his friends. "An old comrade who had come in his rough frontier dress all the way from Kentucky to Philadelphia to see the President, had been told 'that Washington had become puffed up with the importance of his station, and was too much of an aristocrat to welcome him in that garb.' But the old soldier was not daunted, pressed on to make his call, and came back to tell his friends how the President and his lady had both seen him and recognized him from the window, and had hurried to the door to draw him cordially in. 'I never was better treated,' he said, 'I had not believed a word against him; and I found he was "Old Hoss" still.'"

Ashland, Va.

SPECIAL CAMPAIGN IN THE NEW ORLEANS DISTRICT.

Just a few notes—to give credit to the churches and to encourage the cause—concerning the special campaign for missionary maintenance in the New Orleans District. We are fortunately able to depend upon the loyalty of the congregations in the city to meet every obligation laid upon them by the church. In this instauce we are glad to note a general interest in the worthy cause of maintaining our great missionary enterprises. The pastors are alive to the campaign; a number of study classes are being carried on, while sermons by the pastors and talks by the laymen are being used to develop our people in the fine Christian art of giving unto others.

St. Mark's has the honor of first taking the offering—of course ahead of the schedule, but W. H. Giles can be depended upon to cultivate his people in this and every other worthy cause This church at Christmas time raised and paid nearly double the amount of the assignment for special maintenance. Covington charge, H. W. Jordan, pastor, has the honor of next providing for the assignment in full. On Sunday, Feb. 5, missionary messages were given and offerings received at Covington, Fitzgerald, Mandeville, and Waldheim, the churches comprising the charge, and the satisfying result was that the assignment was provided for in cash and subscriptions. We had hoped that Rev. J. G. Snelling could be with us on that day, but previous engagements prevented. The people were disappointed, for our Missionary Secretary had greatly endeared himself to them during his term as presiding elder. The offering in full on the Covington charge marks a distinct advance over previous years, and we are glad to give the people credit, through these columns, for their fine response to this cause.

First Church and Rayne Memorial will continue their special of $1,000 each; Carrollton Avenue considers taking a special, and we are expecting every church in the city to reach its assignment in full. Some of them, as last year, will raise an amount in excess of the assignment.

Covington has led the way for the churches outside the city, and we feel confident that each one of these churches, if the assignment should not be in full, will make a good advance over last year.

R. H. HARPER, Presiding Elder.

SAFETY SIGNALS.

By Rev. S. J. Davies.

To an elderly preacher, one who has seen hundreds converted at the altar, their lives changed, and the things they once loved they now hated—I speak plainly—new methods of saving souls seem rather weak and impotent. Great indeed is teaching; but greater is preaching, despite the ideas or opinions of many to the contrary. All great revivals in the history of the church have been the results of preaching the gospel, preaching it with a sacrificial zeal, an earnestness and determination that brook no denial of its saving power and effectiveness, and with a faith born of a deep, vivid, experience in the soul of the preacher—heralds of the cross, equipped and trained in the school of experiential grace, and counting all else but lost, while declaring to the unconverted a message that will and does save from sin unto righteous life and righteous living.

Yes, beloved, uplift humanity, establish your centers in our teeming cities for saving our youth, and children; but in God's name when you house them, feed and clothe them, see to it that all means are used to get them converted. There is no leverage superior to the gospel in uplifting the poor, witless victims of sin, neglect, and shame, as they may seek refuge from the purlieus of city life or the neglected rural communities. Our fathers put conversion first and foremost; we are putting education and humane activities first. Education is great, but conversion is greater.

Both Horia and Paul unite in saying, "He that soweth the wind shall reap the whirlwind." A class of newspapers evidently opposed to righteousness are busily engaged in sowing seeds of distrust, and hatred of the cardinal principles of American life and government as these are expressed and crystallized into organic law. Our fathers were accustomed to boast of the Constitution of the United States as the palladium of our liberty, the foundation of our social and civic life, as well as the security of all that is best in this relation that we bear one to another. Narrow, sectional, bigoted views, intolerance in relation to religion and politics, is the darkest shadow now hovering over our fair land. We are indeed a free people in one seuse; but if these baneful, cursed doctrines of licentiousness and lust are not checked, these assaults upon the very heart and source of this boasted liberty, this disregard for law enforcement, this escape of blood-stained criminals from just penalty, are allowed, thinking men are asking how long will our republic endure. Those who advocate such doctrines, or use them for profit, are the enemies of God and man. They are sowing the wind. May the same kindly Providence which has kept and guided our doctrines through other storms be with us yet, whenever the tempest may break.

628 Kings Highway, Shreveport, La.

A PROTEST PLUS A PROTEST.

By Rev. John W. Ramsey.

In the New Orleans Christian Advocate of Feb. 2, 1928, Brother S. H. Porter, of Zwolle, La., enters his protest against the following utterance contained in "The High Road," a periodical edited by Dr. E. B. Chappell, our Sunday school editor, and supported by our General Sunday School Board:

"All believers in mental and physical welfare have cause to rejoice in the abatement of the old-time preaching of fear of everlasting punishment and hell-fire. Can these superstitions of pagan Europe save any one? Christ did not emphasize these thing in his preaching."

I want to add my protest to the protest of this faithful layman who states that he has been the superintendent of his Sunday schooi for twenty-six consecutive years and forty-two years a loyal member of the Methodist Episcopal Church, South. Apparently, in view of the fact that not a few of the leaders of our church have liberalistic leanings, the only hope of saving our church from being shot through with the deceptive propaganda of modernism is to be found in our faithful and orthodox laymen. As I see it, it is indeed time, as Brother Porter says, "for all true Southern Methodists who believe in and stand for the whole Bible to raise a protest of such volume that it will be heard from center to circumference of our Methodism;" and when the loyal laymen raise such a protest they will find themselves heartily supported by many of the rank and file of Methodist preachers who are still true to their sacred vows of ordination and in harmony therewith, to do all in their power to "banish and drive away all erroneous and strange doctrines contrary to God's Word."

Although the quotation from "The High Road," given above, occurs on the editorial page, it seems to have been written by one "J. Madison Gathany." Who this person is, I do not know; hut since Dr. E. B. Chappell is the editor, he is responsible for it. In this connection, I am reminded that in the early part of last year I wrote Dr. Chappell a letter protesting his employment of writers for our Sunday school literature whom I regarded, and had a right to believe upon what I considered reliable evidence, as modernists. In reply, Dr. Chappell endeavored to justify his course in the matter of the engagement of these men by citing the fact that they held important official positions in the church, and I challenged his right to employ men who were disseminating unscriptural teachings among the children of orthodox Methodist people, notwithstanding the fact that they held official positions in the church. In the first place, it was an egregious blunder to elect such men to official positions; in the second place, Dr. Chappell's employment of such men was a serious mistake, to say the least of it. Two wrongs never make a right, and the heretical teachings of "J. Madison Gathany" only demonstrates anew that fact.

In this same connection, it will be remembered that within recent months the great Sunday school of Trinity Methodist Church, of Los Angeles, of which Rev. Bob Shuler is the pastor, adopted strong resolutions condemning the unsound utterances contained in our Sunday school literature. But what have such protests accomplished? Seemingly they have acoomplished nothing, since some of our leaders, against whose unsound doctrinal utterances these fulminations have been launched, continue their efforts to foist upon the constituency of the church their modernistic teachings, as if they owned the church and its machinery with plenary authority to revise its creed.

Everlasting punishment and hell-fire are "superstitions of pagan Europe." Are they? And Jesus did not emphasize these things in his preaching"—did he or did he not? Let "J. Madison Gathany" and Dr. Chappell sit down side by side with the old Book before them, read the following passages, and learn how preposterous is the statement that Jesus "did not emphasize these things in his preaching:"

Matt. 5:30—"If thy right hand offend thee cut it off and cast it from thee; for it is profitable for thee that one of thy members should parish, and not that **thy whole body should be cast into hell.**"

Matt. 10:28—"And fear not them which kill the body, but are not able to kill the soul; **but rather fear him which is able to destroy both soul and body in hell.**"

Mark 9:43—Here Jesus speaks emphatically of "hell," and the "**fire that shall never be quenched.**"

In the sixteenth chapter of Luke, our Lord says of the rich man: "**And in hell he lifted up his eyes, being in torment;**" then he quotes Dives as saying, "**I am tormented in this flame;**" and the supposition is that Dives was in a position to know what he was talking about, whereas, "J. Madison Gathany" experimentally knows nothing—**as yet.**

In that vivid picture descriptive of the Judgment in the twenty-fifth chapter of Matthew, Jesus quotes the King as saying to them on his left hand: "Depart from me, ye cursed into **everlasting fire,** prepared for the devil and his angels. * * * All these shall go away into **everlasting punishment.**"

Were these utterances of our Lord "superstitions of pagan Europe?" Not unless, with some modernistic teachers and preachers of our church, we reject the most solemn declarations of the Holy Bible. John Wesley stipulated as the first condition of membership in the Methodist church that the applicant have "a desire to flee from the wrath to come;" but John Wesley was an old moss-back and there is no wrath to flee from, according to some among us who are setting themselves up as superior religious teachers of the sons and daughters of orthodox Methodist fathers and mothers.

In my humble opinion, it is a burning shame that all this heretical and abominable stuff is being handed out to our young people to undermine their faith and perhaps wreck their souls; and that, too, in an otherwise good paper that bears the official endorsement of the Southern Methodist Church, and which is sustained by the orthodox money which comes out of the orthodox pockets of perfectly good, orthodox Methodist laymen. Yet strange to say, not a single official leader in our church has lifted his voice in public protest of this bold perversion of one of our Sunday school periodicals. Therefore, I agree with Brother S. H. Porter when he says: "**it seems to me it is time for all true Southern Methodists who believe in and stand for the whole Bible to raise a protest of such volume that it will be heard from center to circumference of our Methodism;**" but such a protest, if it is to be heard and prove effective, will have to come from thousands of our loyal and orthodox laymen who pay the bills, and who have been awakened to a realization of the alarming situation which confronts the church in the menacing propaganda of modernism whose tentacles are already beginning to fasten themselves, with a death-like grip, upon the institutions of our beloved Methodism!

GOD AND THE WORLD.

God's relation to the world is no new subject, for the Greeks had their scattering ideas about it, but it is Christianity that affords the true explanation of this relation. The world, according to the Scriptures, is no chance happening, or fated mechanism, hut is God's thought. Through everything that is good he expresses himself, while the evil is under his control. We need not he pantheists while we recognize the handiwork of the Divine in "nature," and find comfort in a doctrine of immanence, as well as transcendence.

One of the best of the modern hymns begins:

"This is my Father's world."

Precisely—such is the basic proposition of Christianity. Into this world so made, God entered, moreover, in the person of his Son. In the fullness of time, Jesus was born—and that has made a profound difference. There is a world within the world, which that Christ is now conquering. Sordid, self-seeking men, some of them kings, some capitalists of a world-grabbing type, others petty politicians, are proceeding on the supposition that this planet is an arena for the unbounded ambitions and unscrupulous exploitations of weak nations; but God has never abdicated his throne or surrendered his rights of proprietorship. He is still at work upon the world. There is such a thing as the kingdom of God. Christians of all people must believe in it. It is no time to surrender society to the devil and his agents.

The Christmas messages have meant nothing unless they have insisted on the spirit that is "willed to the good," which alone affords the foundation for lasting peace. This is our Father's world, and every day he is thinking out its problems. If this is not so, there is no hope or blessing for any one.—Zion's Herald.

NOTICE.

The Executive Committee of the Mississippi Conference Board of Church Extension will meet in the ladies' parlor of the Capitol Street Methodist Church, Jackson, Miss., Tuesday, March 13, 1928, at 1:30 p. m.

Write Rev. W. A. Hays, Secretary, Waynesboro, Miss., for blanks.

W. M. WILLIAMS, Chairman.

CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet in Winona, Miss., Tuesday morning, March 6, at 11 o'clock. Let all applications to the General Board he in due form and in the hands of the Secretary by the date of this meeting. For application blanks and Manual of Information write to Rev. J. J. Baird, Pontotoc, Miss., who is the Secretary of the Conference Board.

W. N. DUNCAN, President.

A CORRECTION.

Dear Brother Carley: Please allow me to make the following correction: The grand total financial report for Waynesboro charge is given in our Minutes $8,345. It should be $10,820, and was so given in the report. The pastor is serving his fifth year, and not his sixth, as appears in one place in the minutes. Also Waynesboro is still in the Meridian District, and not in the Newton.

Yours very truly,

W. A. HAYS.

A CORRECTION.

Dear Brother Carley: I wish to correct an error in the Conference Journal in my report of Satartia charge on Conference and general work.

My assessment for Conference work was $391, and for general work, $245, and I paid it all in full; but my report in the Conference Journal shows only the checks I turned in at Conference, but does not show what I had reported to W. D. Davis during the year, which was, I believe, $129. So I wrote to W. D. Davis, and he sent me a statement showing my report paid in full.

I mailed W. D. Davis' letter to Rev. J. Loyd Deceil to show to the people of the Satartia charge, but for the benefit of all concerned I would be glad for this statement to have place in the Advocate, stating my assessment for Conference work was $391, paid $391; for general work, $245, paid $245. If you will let this statement have place, I will appreciate it so much.

A. J. LEGGETT.

Vimville, Miss.

The International Revival

The Board of Missions has adopted a policy of stressing evangelism in all our mission fields at home and abroad. Our first missionary advance after an extended period of retrenchment is to be a forward movement in evangelism all over the world.

The Discipline makes the Board of Missions responsible for evangelism. Plans have been perfected for an International Revival. The intensive aspects of the movement are to begin in March.

The Board of Missions asks the co-operation of all our Churches and people in the International Revival.

The first step in such co-operation must be to bring to a glorious success the Missionary Cultivation Movement now being carried on. The International Revival cannot succeed unless this movement succeeds.

Why is this the case?

First, it is true because there can be no spiritual power in the absence of the missionary vision. We have no promise of the divine presence save on the condition that we "go into all the world."

The Church which has no message to all the world has no message to any part of the world. It is perfectly useless to expect revival fires to burn upon our altars and spiritual grace to thrill our hearts while we selfishly refuse to do the very thing the Church was commissioned to do.

To pray for spiritual power while we, with no excuse save indifference and neglect, retrench in every mission field on earth will only evoke the response: "Why call ye me Lord, Lord, and do not the things I say."

Second, it is true because the funds for the International Revival depend on the free-will offering this month.

The Board of Missions, thanks to the enthusiasm and loyalty of the Church, has removed its debt, stabilized its finances, and maintained its work. But it has not yet been able to advance an inch anywhere—and cannot do so until the goal of one million dollars set by the General Conference for the free-will offering is reached.

The Board of Missions has contingently appropriated one hundred and fifty thousand dollars for evangelism around the world in 1928, the sum to be used only if it is available after the absolutely necessary maintenance budget has been met.

Since every cent raised last year barely met the maintenance budget, this means that unless the free-will offering in 1928 is one hundred and fifty thousand dollars more than it was in 1927, the evangelistic fund will not be available and International Revival will be defeated.

Will you do your part in the Missionary Cultivation Movement and help to make the International Revival a reality? The million dollar goal must be reached this month.

See that the every-member canvass for a free-will offering, as provided for in our Church law, is faithfully and efficiently carried out in your Church.

BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
W. G. CRAM, General Secretary
NASHVILLE, TENN.

The Home Circle.

THE BOY THAT LAUGHS.

I know a funny little boy—
The funniest ever born;
His face is like a beam of joy,
Although his clothes are torn.
I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?
There's sunshine in each word he speaks;
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.
He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
The lessons are but fun.
No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

—Wide-Awake.

A SWEET LITTLE SINGER.

By Mrs. W. L. Hutton.

Brushing and sweeping and dusting, a little Sweedish girl was cleaning a big school room in Stockholm. She warbled and sang as she worked, like a bird in springtime. A lady riding past in her carriage heard the song, and stopped to listen to the sweet voice; then entered the building and hunted about until she found the little singer. The child was shy and not at all pretty; but her manner was so courteous that the lady was charmed.

"I must take your daughter to Craelius, the famous music master," she said to the mother, who was the janitress of the school building. "She has a voice that will make her fortune."

So the lady took the little girl away with her to see the music master. The great man was delighted with her voice. "I must take her to Count Puche," he said. "He is a great judge of music."

But Count Puche looked coldly at the young singer, and gruffly asked the music master what he expected to do with sneh a child.

"Only hear her sing," said Craelius.

This the count eousented to do, and when she had finished he cried out in delight: "She shall have the advantage of the Stockholm Academy."

At the academy the child sang and studied, and studied and sang. She was not yet twelve, and with the praise and attention showered upon her, she was almost in danger of heing spoiled.

One evening at an entertainment she was to sing a higher part than she had ever tried before. The house was filled, and everybody was looking for the little favorite. She took her place before the audience, but when she tried to sing there was no sound. She tried again, but all her silvery notes were gone. The master was very angry. Her friends were surprised and grieved, and the poor little singer drooped with sorrow.

Her voice did not come back the next day, nor the next. Slowly the beautiful dream of fame and fortune faded away; yet she bore her disappointment bravely, and said, "I will study."

Four years passed, and the people had quite forgotten the little singer, till one day some one was wanted for an unimportant part in a chorus which none of the regular singers was willing to take, and the master thought again of his poor little pupil. Would she take it? Pleased to be useful and oblige her kind master, she consented to sing.

While practicing her part, to the surprise and joy of both pupil and teacher, the long lost voice suddenly returned with all its beauty and fichness. All who remembered the little nightingale received her back with a hearty welcome, and she afterwards became one of the most wonderful singers in the world.

Have you guessed the Sweedish girl's name? It was Jenny Lind.—Deaconess Advocate.

BROWNIE BEN'S PICNIC.

By Helen A. Monsell.

Once upon a time there was a little wee brownie named Ben, who lived in the top of a big pine tree in the middle of a cool green forest. One day, as he sat at the door of his little house, sewing up a tear in his coat with a green pine needle, he heard some one singing and laughing. He looked down through the branches of the pine tree and saw coming along the path three children with a woman who carried a big, big lunch basket. They were Mary and Billy and little Annette, with Sarah the nurse.

"Oh, look!" cried Mary. "Here's a lovely place for the picnic, right under this tree."

"Fine!" cried Billy. "You can sit here, Sarah, and rest, while we go hunt for ferns down by the brook."

"Give us each an apple before we go, Sarah, dear," Mary begged, and Sarah opened the big basket and took out three red apples.

"Goody, goody!" cried little Annette. "I'm so glad we're having a picnic!"

And off scampered the children, while Sarah sat down at the foot of the tree to take a nap, quite forgetting to put the cover back on the basket.

"Now, what in the world can a picnic be?" thought Brownie Ben, peeping down from the top of the tree. "Where do they keep it? I expect it must be in the basket with the apples because I can't see it anywhere else."

He crept down the tree very carefully to the lowest branch, and then crawled out until he was right over the basket. "Now," he thought, "if I look very hard—"

"Bang! Bang!" went a sudden clap of thunder.

It startled Brownie Ben so that he lost his hold on the lowest branch and dropped—pop—right into the basket.

It startled Nurse Sarah, too. She jumped right away, and called, "Come, come, children, quickly! There is going to be a storm. We must hurry home before it rains!"

The children came scampering. Nurse Sarah picked up the lunch basket, put on the cover, and almost before Brownie Ben knew what had happened, they were all rushing down the path. The apples bumped up against him and bruised him a bit, while once he thought a big pile of sandwiches was going to tumble right on his head! He was glad when they reached the children's home and Nurse Sarah put the basket down in a corner of the porch. It took five and a half minutes to catch his breath, and by that time the rain had commeneed to pour down.

"Oh, dear," wailed little Annette, "it will be so wet we can't go back to the woods to-day at all."

"But I've got to go back," thought Brownie Ben. "How shall I ever get out of this basket?"

He peeped through the holes in the basket work, and saw something that almost made him forget his troubles. Billy had brought out his scooter and was running up and down the porch. Brownie Ben had never seen a scotter. He thought it was the most wonderful thing.

"When I get out of here," he thought, "I am going to get one just like it and go whizzing down the paths in the woods. But how am I ever going to get out?"

A little sparrow flew on the porch to pick up some crumbs. Brownie Ben called to him, "Mr. Sparrow, won't you please lift up the top of the basket and help me out?"

"Not I," called back the sparrow. "I'm too busy," and flew away.

Then a fresh breeze came blowing against the basket, cool and pleasant after the rain. She whispered in to Brownie Ben. "Why don't you do something? Why don't you try to help yourself out? That's the best way."

"That's an idea!" said Brownie Ben. He looked around him in the basket. There were, oh, so many sandwiches! Why couldn't he pile them on top of one another, like steps, until he could reach the top of the basket! At least he could try.

It was hard work because the sandwiches were nearly as big as Brownie Ben himself, but he pulled and tugged. Once the top of one of them came off, just as Brownie Ben stepped on it. He pulled and pulled but he was stuck. It was a jelly sandwich, and his feet got stuck so fast he could hardly pull them out, and he had to try several times.

At last he got it all ready, a beautiful sandwich stairway! He climbed up, and pushed and pushed at the cover with his head until finally—pop!—off it came.

"Oh, look!" cried the children. "The top has come off the basket! Just look! Sarah, come, see!"

But Brownie Ben didn't wait for Sarah or for any one else to come and see. He jumped down from the basket and scampered off as fast as he could to the pine woods.

The rain had stopped now, and the sun was shining when he reached home. How happy he was to be back! With pine cones for wheels and a stiff big fern to steer with, he made a fine scooter like Billy's.

He tied a bluebell that grew by the brook on the front, to ring so that the wood folks would hurry up and get out of the way when they heard him come whizzing along the path.

All day long he raced happily up and down and up and down the paths of the cool green forest.

"I see you're safe back home," the breeze called to him, "and I see that you've made your own scooter, too!"

"Yes, indeed," Brownie Ben called back. "You were right, Miss Breeze. You can get things done as soon as you try to help yourself—and it is loads of fun, too!"

And Brownie Ben went whizzing away on his scooter.—Child Life.

HOW THEY TOLD THE TIME IN CHINA.

By Frances Margaret Fox.

One day when Uncle Jack came visiting he said to the children, "What has become of your Chinese clock?"

The children started at first; then they laughed, because Uncle Jack was fond of jokes and they wondered what he was thinking about.

"You used to have a Chinese clock," Uncle Jack went on; "she drank milk from a saucer and said 'Maiow, maiow.'"

"You mean our cat!" said the children.

"Certainly," answered Uncle Jack; "cats were always used for clocks in China. You can always tell the time if you own a cat."

In came the cat, stepping high, as usual.

"Now," said Uncle Jack, "what time is it by the clock on the mantel?"

Straightway the clock struck twelve times.

"It must be noon then, according to the cat," Uncle Jack went on.

"Our cat doesn't look much like a clock," said one of the children, "and I don't see how the Chinese can use cats for clocks."

"Look at your cat's eyes," advised Uncle Jack. "It is noon now. At noon, the pupil of a cat's eyes, the world over will be only an up-and-down slit. Later in the day the slit will widen, until at midnight the pupils of her eyes will be round as saucers. As the daylight comes the pupils of her eyes will have grown narrower and narrower, until just at noon when the light is brightest her pupils will look like narrow slits again."

All the rest of the day the merry children asked the cat to tell to them the time, just as if they were little children of China in the long ago, when cats were the only clocks.—Selected.

English paper: "Among the gifts of the bridegroom was a beautiful dressing down."—Exchange.

Surgeon (to attendant)—"Go and get the name of the accident victim so that we can inform his mother."

Attendant (three minutes later)—"He says his mother knows his name."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts. Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. H. B. Thomason, Lecompte, La., has our thanks for two subscriptions recently sent in.

Rev. F. F. Coggins, Cedar Bluff, Miss., has our thanks for a list of ten six-months subscriptions to the Advocate.

Rev. Algie S. Oliver, Decatur, Miss., writes that the money is in the bank to pay off the church debt at Decatur. Fine!

Dr. Mark Terrell, general evangelist, is now in a meeting at Lometa, Tex. He has an open date, beginning on April 1.

The three Leagues of the First Methodist Church, Gulfport, Miss., have a total membership of 139.

We thank Rev. W. N. Ware, formerly of the Mississippi Conference, for a copy of the interesting bulletin issued by his church at St. Clair, Mo., where he is now pastor.

We are glad to learn from the church bulletin that Rev. W. A. Terry, pastor of Grace Methodist Church, Jackson, Miss., is able to be up and about after his recent severe attack of pneumonia.

Rev. A. J. Martin, our pastor at Pearl River, La., paid the Advocate office an appreciated call on Friday of last week. He gave an encouraging account of the progress of the work to which he was appointed at the recent session of the Conference.

Rev. A. S. J. Neill, our pastor at Wisner, La., writes: "We are comfortably housed in a good parsonage, reasonably well furnished, and our work has moved forward encouragingly here at Wisner."

Dr. R. S. Satterfield, of Muskogee, Okla., was elected president, and Rev. O. S. Lewis, of Natchez, Miss., was elected secretary of the Conference Board section of the Methodist Educational Association at the recent meeting in Memphis.

The First Methodist Church, Minden, La., Rev. Leon I. McCain, pastor, has already paid $3,520 on its Superannuate Endowment quota of $4,000, and the pastor says the quota will be more than paid by the end of the year.

Rev. Claude H. Mayo, pastor of the Melder charge, Louisiana Conference, is issuing a monthly bulletin, the "Melder Messenger," which contains matter of interest to his own people as well as to others who may read it.

The editor of the Advocate had the privilege of preaching at Hammond, La., last Sunday, on invitation of the pastor, Rev. W. R. Harveli, the occasion being Christian Literature Day. It was a great pleasure, also, to take dinner with Prof. and Mrs. L. A. Sims, old-time friends.

Rev. F. J. McCoy, appointed pastor at West Monroe, La., at the recent session of the Conference, is carrying forward the work happily and successfully. He has received more than thirty members into the church. The official board has increased the assessment for salary considerably.

The plate offeriug at the First Methodist Church, Shreveport, La., amounted to $110.94 on a recent Sunday. We understand that this church has a fine record in this respect. Of course this is simply the loose change put in the plates as the collection is taken.

We learn from the "Methodist Messenger," bulletin of the First Methodist Church, Shreveport, La., of the recent death of Mrs. M. S. M. Scales, mother of Dr. John L. Scales, of Shreveport, and Mrs. C. W. Page and Mrs. Miller, of Minden. Her children have a great heritage in the beautiful Christian life she lived.

The corner stone of the new building of Broad Street Methodist Church, Hattiesburg, Miss., was laid on Tuesday afternoon, Feb. 14. The editor of the Advocate greatly appreciated the privilege of having a part in the ceremony. He served as pastor of this church a good many years ago. Rev. J. W. Thompson is the present pastor.

The following brethreu, in the city last week in attendance upon the meeting of the Masonic Grand Lodge, paid the Advocate office appreciated calls: Dr. John F. Foster, New Iberia; Rev. C. C. Wier, Winnfield; Rev. T. D. Lipscomb, Alexandria; Mr. J. C. Boyd, Campti.

Rev. Elmer C. Gunn, presiding elder of the Monroe District, Louisiana Conference, in sending in his second round of quarterly conferences, says that things are moving along well on the district, the brethren are workiug hard, and the various interests of the church are going forward.

It will be of interest to the Louisiana Conference to know that a new church is being established in South Monroe. The pastor, Dr. M. S. Monk, and the fine people of First Church, Monroe, are organizing and caring for this new church, and the assistant pastor, Rev. John Norris, will fill the pulpit until Conference.

Rev. W. R. Lott, pastor at West Point, Miss., sends us the following sad news under date of Feb. 8: "We lost one of our best laymen in the church here at West Point on Monday of this week, Mr. L. J. Howard. He had been a steward for twenty-five years and had served as secretary of the Board since the beginning of his term of service." The Advocate extends sincere sympathy to the sorrowing family and friends.

The Primary Department of the Rayne Memorial Sunday school, this city, will present "Living Advertisements" in the auditorium of the educational building on Friday evening, Feb. 17, at 8 o'clock. An admission fee of twenty-five cents will be charged, and refreshments will be sold. The proceeds will go to the building fund. The entertainment is under the direction of Mrs. George S. Brown.

We acknowledge the honor of an invitation to participate in the celebration of the fiftieth anniversary of woman's organized wrok for missions, in connection with the meeting of the Woman's Missionary Council, Nashville, Tenn., March 14-21. As a part of the celebration, the Belle H. Bennett Memorial, including the Wightman Chapel and the Room of Remembrance, will be dedicated on Wednesday afternoon, March 14, at 2 o'clock.

The "Big Brother," Greenville, Miss., pays the following compliment to the pastor, Rev. J. E. Cunningham: "His sermons every Sunday are highly spiritual, and great benefit is derived by those who hear them. We wish to recommend to the class that they make a habit to attend church on Sunday morning and hear Brother Cunningham. He is a manly man, who will always have something to say that will benefit you."

Rev. J. B. Shearer, of the Benton charge, Mississippi Conference, has just closed a successful revival, with Evangelist Claude P. Jones and his party assisting. There were nine adults added to the church, and twenty-three young people offered themselves for life service. Bible reading was a feature of the meeting, and it was reported that 7,897 chapters were read. Brother Jones is now in a meeting with Rev. M. W. Porter at Petal, Miss.

Evangelist George Tucker had a most successful three weeks city-wide campaign in Canton, Miss., the meeting running from Jan. 15 to Feb. 5, services being held in the Methodist church. The meeting was sponsored by the Y. M. C. A. of Canton, with the co-operation of the Protestant pastors, and resulted in additions to the churches, reconsecrations, the establishment of familiy altars, a pledge for law enforcement on the part of city and county officials and the men of the congregation. Seven permanent cottage prayer meetings resulted from the meeting, as well as the organization of a Laymen's Gospel League and a Ladies' Gospel League, both non-denominational, which are to meet each week. Brother Tucker opened a three weeks city-wide campaign in Cleveland, Miss., on Sunday, Feb. 12, and following that meetiug he will go to Marianna, Ark., for a campaign to close on Easter Sunday. Brother Tucker has a few open dates for the year, and any one desiring his services should communicate with him at 2014 Nelson, Memphis, Tenn.

MISSIONARY WORK IN BILOXI, MISS.

The missionary work along the Mississippi coast, and especially in Biloxi, is conceded by prominent churchmen of different faiths to be the greatest missionary territory we have.

We feel that we are really accomplishing something for the Master, in the Wesley Memorial charge.

We have two centers of work on this charge—the Wesley Memorial Church and Wesley House, located in one part of town, and Epworth Church and Moore Community House in another part of town. Both centers are located in the heart of the shrimp and oyster factories.

Last year we received 123 members into the church, ninety-one of these on profession of faith, which is the largest number receved by any pastor in the Mississippi Conference on profession of faith.

I want to take this opportunity to make an appeal to all interested in missionary work (which I am sure includes all Christians) for donations for a parsonage for this work, which we are badly in need of. We have a house and lot bargained for, which the pastor is living in at present, but we must pay for it.

I trust this appeal will reach the heart of all Christians and that they will not fail us at this critical point.

Send donations either to Rev. J. L. Seils, presid-

ing elder, Gulfport, Miss., or H. L. Daniels, pastor in charge, Biloxi, Miss.

A SON'S TRIBUTE TO HIS FATHER.

Barnabas Seaborn Alford was born in Pike County, Miss., Dec. 24, 1845, near Felder's Camp Ground. He passed on to the better home, Feb. 6, 1928, at 9:20 p. m. His maternal grandfathor was John A. Felder, and his father's father was Jacob Alford, both of whome came from South Carolina about one hundred and twenty-five years ago.

In 1907 Seaborn Johu Alford was born, the father of Barnabas. Seaborn John was a man of deep piety and strong faith in God's providence and protesting care. He served several years as a local preacher. Hence my father was reared under such godly examples that reiigion seemed to be the most essential part of his life and thinking. He served his time in the Confederacy, and on Feb. 14, 1866, immediately following the war, he was married to Miss Anna Rebecca Norman. He and his companion, who has walked by his side, sharing his trials and triumphs for these sixty-two years lacking only eight days, began life together when conditions of living were much harder than they are to-day. But through hard work and good management, they provided well for their family of six childen, who are living to-day, giving them good educational advantages.

But my father never placed material things, such as lands, houses, money or position, in the first place. These things were always regarded only as a means to an end. Right living and noble character were always first in his thinking and acting. His motto was: "A good name is rather to be chosen than great riches, and loving favor rather than silver or gold."

I think I can say truthfully that in my work as a minister during these thirty years, I have never met a man who had the confidence, love, and respect of those who knew him well any more than he did. If he had an enemy, he did not know it. If there was a man anywhere that felt that my father had done him an injustice, I have never heard of him.

From my earliest recollections, he was the praying and church-going father, as well as the hard-working father. I have seen him tired. I have seen him tried, but have never seen him lose his self-control. I have worked by his side many days, weeks, months, even years, and he has entertained us boys by talking about war experiences, and things of his boyhood days; but I have never heard him use a profane or vulgar word, nor tell an indecent story.

The Negro tenant or wage hand who worked for him forgot his profanity or vulgarity in his presence. So did all others while in his presence.

He has been an official member of the church for about fifty years. He has been a subscriber and reader of the Advocate during this time. For many years he served as Sunday school superintendent. He always worked with his pastors. Their gifts and graces or lack of these things did not affect his attitude toward the pastor and the church work.

He often spoke of how he depended upon his father's prayers and hold on God to sustain and protect him during his years in the war.

We sons of to-day frequently call upon our fathers to endorse for us, to help us in some business transaction. But I have looked upon my father during these years I have been in the ministry as a spiritual reserve force, that I could draw on in time of special need. He has never failed me. I have never doubted his fellowship with the "Unseen Friend."

About one year ago, when his heart weakened and he felt that the end was near, he talked freely about his departure. He did not want any mourning at the time of his going. He said he had done his work, had served his generation, that he was ready to go and be with his Lord. And that was the attitude of his mind and heart up to the very last hour. He has gone from us. His chair is vacant. The audible voice is no longer heard; but through the life he lived, he yet speaks unto us, and will continue to do so until we, too, come to the parting of the ways. I shall continue to think of him as ever living and interceding for us at the throne of grace.

The five sons and one daughter, the four daughters-in-law, and the one son-in-law, are all trying to follow his example in faith and devotion to the Master's work. And mother, who walked by his side for these sixty-two years and still abides with us here, is sustained and comforted by the same faith in God.

We have no way of estimating the value of such a consistent, quiet, unassuming life in moulding the ideals and aspirations of the younger generation, who came in touch with such a character week after week and year after year. The world needs more such characters.

L. E. ALFORD.

Crystal Springs, Miss.

FINDINGS OF EDUCATIONAL ASSOCIATION, MEMPHIS, TENN., FEB. 7-9, 1928.

"The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctively Christian culture. Such institutions are a necessity as special agencies to help the church more effectively to perform its own divinely appointed ministry of service." (Discipline, Par. 434.)

Here we plant ourselves on firm ground to count public concern with entitlement to receive public sanction and support.

At this Association assembly, topics, chosen for discussion, group themselves about our educational affairs as one whole system. Here the topics center. Segregation into constituent units may be taken, here and there, for facility of local treatment; yet, finally, the respective units, as component parts, gather back into a symmetrical whole. Discussion of topics assigned has held to such view; hence may the Association be felicitated upon harmonious movement and agreeable issue in results. Each speaker has contributed happily to this desired end; so that we come the better to see and to sense our educational concerns as a whole.

Important light has been thrown upon the several phases of our educational problems and projects, from High School through Junior College, Standard College and University. While the Junior College is not, in every part of our field, a unit of the whole program thereof, still its presence and excellent work, where planted, must be held highly commendatory. Accordingly, it seems wise and desirable that, between the university and the college on the one hand and the Junior College on the other, most cordial good will should he cultivated with co-operation in every particular possible, thereby to secure wisest solution of problems presented.

From our colleges and universities come cheering and assuring representations. The church is to be felicitated in having in these institutions the good guiding genius of presidents and faculties—educators well fitted in their work to conserve the high concerns bound up in the best welfare of the church.

Urged upon our schools is desirability of their measuring to the tests of such standardizing agencies as appertain to them, conforming thereto cordially. Also, it is urged that, where possible, our schools of varying grades, operating in the same territory, unite in effort to secure funds for the common cause.

Religious work done in State-supported schools by our church is of increasing magnitude and importance; with appreciation should we enter the doors there opened. Yet, while being alert and ready in that respect, there should be no halt in the vigorous prosecution of plans for securing strong support and ample endowment for our own institutions; counting the church school to be an integral part of the whole program of the church.

At this place and in this connection, be it said, we cannot too strongly recommend cordial observance of the rule written in our Book of Discipline that in each of our educational institutions the curriculum provide for a Department of Religious Education (Par. 448), thereby to secure fine leadership for the local church as in every part of the connection.

Considering the step already taken for raising the educational requirements for entrance into the Methodist ministry, more particular importance hence centers in our theological schools. Coming from our laity is insistent call for better and better prepared ministry. It is trusted that Annual Conferences may hear, heed, and the same insistence pass on to candidates for Conference entry that they tarry with the schools till full preparation be had.

How to get over to our people a cordial and gripping concern for our schools is a very large question. Such to secure, it is suggested:

1. That in every district conference the cause of education be by studied design given proper prominence, with ample time to secure marked attention.

2. That at Annual Conferences everywhere there be secured, so far as possible, a special hour during the business session of Conference for proper presentation of the great educational interests of the church.

3. That Annual Conference Boards of Education seek to secure in each church such observance of Education Day as may stamp the cause of our schools so indelibly upon the souls of our people as to engender that love and loyalty expressed by generous support.

Sounding down from our chief pastors comes the whole church call for revival. Such call should be of special concern to our schools. To our consecrated presidents and faculties we may with confidence look for conjoint leadership with our ministers—leadership in inspiration and effort, in stimulus to devotion and assurance of success. This call, so heeded and responded to in our centers of education, will certainly serve to put our schools in so strong a position among our people as to issue in fullest trust and finest confidence, leading to most cordial appreciation and liberal support from our people.

This call strikes the hour of supreme opportunity for our schools and their leaders.

W. F. QUILLIAN, Chairman.
E. M. GLENN, Secretary.

ADDITIONAL CLUBS.

We are happy to report additional club lists of subscriptions to the Advocate as follows:

Mississippi Conference.

Rev. W. M. Williams, Magee, Miss., 54.

Louisiana Conference.

Rev. J. F. Dring, Jnoesboro, La., 26.

Fine for Brother Williams and Brother Dring! We hope others will follow their good example and help put the Advocate into the homes of all our people.

Wife: "Now that I have had my hair bobbed, I don't think I look so much like an old lady."

Husband: "No. Now you look like an old gentleman."—L'Illustration (Paris).

WANTED—To hear from any organization having good second hand pews for sale. Must be good and prices right. Address J. D. Fomby, Colfax, La.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-735 Carondelet St., New Orleans, La

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Died in the Eunice Sanatarium, Jan. 16, 1928, after eight serious operations, MRS. ADDIE HELMS ANDRUS, wife of S. B. Andrus. Mrs. Andrus was a great sufferer for many years, but she exhibited so much patience during the long years of her suffering. She was a true Christian and loved to honor her Saviour. She was a devout memher of the Methodist church all of her life. The writer often visited her during her long illness, and always found her trusting her Saviour. She spoke often of going away and being with her God. At 3 o'clock a. m., on the date mentioned, the angel of peace hovered, and with uplifted hand pointed the pathway to Paradise, where her loved ones awaited her. Death had often laid her leaden touch upon her in the meridian of life, but at last came the end of a peaceful day and she calmly passed away. The friendship of life was dear to her, and they who knew her prized her worth and treasured her memory. Rev. I. T, Reams preached her funeral, and she was laid to rest in the St. Louis cemetery, to await the coming of our Lord. Beautiful floral offerings were heaped upon her casket, a large concourse of sorrowing friends followed her remains to their last resting place, and as we pause, deep sympathy is offered to the loved ones, especially Professor Floyd Andrus, who was almost his mother's shadow. Come, gentle, sweet sympathy, and ahide at the desolate doorway and lay gentle halm upon those wounded hearts, as a harper lays his open palm upon his harp to soften the memories of days that are no more forever! The deceased leaves a husband, S. B. Andrus; Prof. Floyd Andrus, of the Eunice High School, who is entering the ministry, which was his devoted mother's desire. She also leaves a son, Albert Andrus, who is assistant post master, and two sisters, Mrs. Alex White, of Eunice, and Mrs. Emma Edgins, of Port Arthur, Tex.; also a brother, George Helms, of San Angelo, Tex., and many other relatives to mourn her demise.

"When Azrael in his robes of white,
Shall close the portals of your life
And draw the curtains of the night,
Of death around your form,

"Then will you hear the voice again,
Upon a fairer shore.
Joined in the angel's sweet refrain
Of life forever more."

MRS. L. N. MARKS.
Eunice, La.

The death angel visited our home just three weeks ago and took away our darling little niece, LUGENIA LEE ODOM, to that hright and happy home prepared for us all. She was just a little over 3 years old. It was indeed hard to give her up; but God's will be done. Earth has no sorrows that heaven cannot heal.

This lovely hud, so young and fair,
Called hence hy earthly doom,
Came to show how sweet a flower
In paradise would bloom.

Ere sin could harm or sorrow fade,
Death came with friendly care—
The opening bud to heaven conveyed
And hade it hlossom there.

A light is from our household gone.
A voice we once loved is stilled,
A place is vacant in our home
That never can he filled.

We cannot tell who next may fall
Beneath the chastening rod.
One must be first, hut let us all
Prepare to meet our God.

MRS. W. M. LOVETT.

MRS. H. P. LEWIS—AN APPRECIATION.

Dear Brother Carley: Please allow me to express a word of appreciation for one whom the Lewis hrothers and sisters learned to love and appreciate as the devoted wife and companion of our dear father in the closing years of his life. It was just twenty-one years ago this month, January, 1907, that she came into our family and moved with father, the late H. P. Lewis, to Liherty, Miss., where he spent three happy and successful years, and which proved to he his last charge. Before her marriage she was Mrs. Lou Gibson Langston. Her first husband was also a preacher, in one of the Western Conferences.

"Mother," as we soon learned to call her, at once adopted us as her children, and shared with our father his keen delight when any of us could pay them a visit. In later years, after father's superannuation, she greatly enjoyed visiting with him in the homes of their children, and going with him to places he had served in years past.

She was a real helpmeet to father in his pastorate, and the people in Liberty still speak highly of her faithful work among their people. It was because of what she meant to father and the work that we learned to appreciate her worth and to love her.

After superannuation they settled in Jackson, living with our sister, Miss Pattie Lewis, the finest and most devoted sister any brothers ever had. Many have heen the happy reunions we have had with these dear people, our home as well as theirs. And then father's steps hegan to falter, his stalwart frame to weaken. We realized that his end was approaching. During those many months of failing health and strength, our adopted mother watched and ministered to him with as much concern and tenderness as though they had always lived together. It was beautiful to see such devotion.

After father's going, she continued to make her home in Jackson, and rejoiced on every occasion her "preacher boys" would visit the home. She was very affectionate, and appreciated fully every attention given her. She was devoutly religious, loved her Bible and delighted to attend church and Sunday school. She loved every pastor she had while in Jackson. After returning from one of her visits to my home in Vicksburg in November, 1920, she wrote a letter expressing her appreciation of the kindness of every one on her trip home, and added: "I had my reading and prayer this morning all to myself. God was with me. I feel his cleansing power more and more."

She suffered a fractured limb about three years ago, and suffered much pain since then, but bore up with fortitude. For the past two years her health failed rapidly, and for three months she was bed-ridden. In her rational moments she expressed her pleasure at our visits and insisted that we have prayer with her before leaving. On the 14th of December, 1927, death came to end her suffering and to open the gates of a glorified world, where there is no more pain. The funeral was conducted hy her pastor, Dr. H. S. Spragins, assisted by Rev. J. Loyd Decell and Rev. B. F. Lewis. She was huried in Crystal Springs, near the grave of one of her brothers, the late Gabi Gibson. Another brother survives her, W. D. Gibson, of Vicksburg. Her prayer was that all her loved ones might he saved and come to meet her in the great beyond. May her prayers be fully answered.

O. S. LEWIS.

Jan. 30, 1928.

ARCOLA FAUST AUTRY, daughter of the late Rev. D. C. and Mrs. Josie L. Faust, was horn at Lexington, Miss., Nov. 24, 1886, and died at her home in Hickory Flat, Miss., Jan. 13, 1928. She accepted Christ and joined the Methodist church under her father's pastorate, when 8 years of age, and ever afterward lived a true, Christian life. She attended high school in Okalona, and spent two years in Grenada College. She ever served her church faithfully as organist, choir leader, and Sunday school superintendent as long as health permitted. She suffered from heart trouble from childhood, which gradually grew worse till Sept. 17, when she was taken very ill. She spent six weeks in the Methodist Hospital in Memphis, where everything was done that medical skill and trained nurses could do, but to no avail. Her suffering was intense, but she was so patient and always ready to say, "Thank you," for everything done for her. Her trust and faith were firm. She was married to J. M. Autry, Nov. 4, 1908. Her father, the Rev. D. C. Faust, died in 1921, after more than forty years in the itinerancy. Her brother, the Rev. K. P. Faust, parted to his reward in 1919. She leaves a hushand and two sons, a mother, and a host of friends to mourn her departure. Weep not, loved ones, as those that have no hope, for our loss is heaven's gain.

Her pastor,
R. M. PAPASAN.

The BABY

Why do so many, many babies of today escape all the little fretful spells and infantile ailments that used to worry mothers through the day, and keep them up half the night?

If you don't know the answer, you haven't discovered pure, harmless Castoria. It is sweet to the taste, and sweet in the little stomach. And its gentle influence seems felt all through the tiny system. Not even a distasteful dose of castor oil does so much good.

Fletcher's Castoria is purely vegetable, so you may give it freely, at first sign of colic; or constipation; or diarrhea. Or those many times when you just don't know what is the matter. For real sickness, call the doctor, always. At other times, a few drops of Fletcher's Castoria.

The doctor often tells you to do just that; and always says Fletcher's. Other preparations may be just as pure, just as free from dangerous drugs, but why experiment? Besides, the book on care and feeding of babies that comes with Fletcher's Castoria is worth its weight in gold!

Children Cry for

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Christian gentleman or ladies to represent us in territory not assigned. Handsome commissions can be earned in spare time. Popular designs and reasonable prices give you prestige. Satisfaction guaranteed. Help a friend avoid the anguish of heart in the lost identity of a loved one's grave. If interested in making extra money, for full particulars, without obligation, write Interstate Marbie & Granite Works, Inc., P. O. Box 58-J, Decatur, Georgia.

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Most Modern and Best Equipped Dental Parlors South

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill are the wheat and shower,
And the sun and the Father's will."

• • •

"Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
Sae let the Lord be thankit."

—Burns.

GOOD NEWS.

Our readers, I am sure, will rejoice to know of the safe return of Miss Lillian Knobles, one of our own Mississippi Conference daughters, and her companions to China.

A cablegram from Miss Knobles stated that they had landed safely.

The party sailed from San Francisco on the steamship "President Lincoln," Dec. 23. After having a rather rough voyage a part of the way, they arrived in China the middle of January.

We are eagerly waiting news from Miss Knobles about her work as critic teacher in Laura Haygood Normal at Soochow.

MISSISSIPPI CONFERENCE SUPERINTENDENT OF PUBLICITY.

A ZONE MEETING AT RAYVILLE, LA.

The fourth quarterly meeting of zone 4 of the Monroe District, which comprises Crew Lake, Darnell, Oak Grove, and Rayville, was held at Rayville, Thursday, Dec. 9, at 10:30 a.m., Mrs. J. A. Alford presiding.

Devotional was led by Brother Alford, Scripture reading being from Matt. 5, the Sermon on the Mount.

Minutes were read and approved. Brief reports were given of the past year's work by the auxiliaries. Despite the hindrances of the flood, reports were very encouraging.

The value of our magazine, "The Missionary Voice," was presented by our leader, and all were urged to subscribe.

We were delighted to have with us our new District Secretary, Mrs. J. B. Pollard, of Monroe, who at this time gave an inspiring address, in which we were advised to have definite goals and strive to attain them. Mrs. Alford then called attention to a poster with the slogan for 1928, "Onward and Upward."

Visitors were introduced. "He Knows the Way" was beautifully rendered by Mrs. John McIntosh, of Oak Grove. Brother Alford dismissed with prayer, and we repaired to the parsonage, where a tempting lunch was served and Christian fellowship enjoyed.

The afternoon session being opened with hymn and prayer, the election of zone leader was taken up. Mrs. Alford, who has proved a very efficient leader, asked to be released from office, having served two years. Her resignation was reluctantly accepted. Nominations being in order, Mrs. Mary Wynn, of Crew Lake, was nominated and unanimously elected.

We were then favored with a beautiful Christmas solo by Mrs. Elois Gerard, of Lafayette, after which the little folks from the Junior Missionary Society gave an attractive program.

An interesting feature of the day was the "Story of Some Old Hymns," given by Mrs. Frank Hatch, and the hymns sung. Then Mmes. McIntosh and Marsalis sang a beautiful duet.

After remarks on the importance and purpose of zone work by our leader, the meeting was closed with concert benediction: "I am only one, but I am one; I cannot do everything, but I can do something; what I can do I ought to do, and by the grace of God I will do."

MRS. C. M. PURVIS, Secretary.

ZONE MEETING, SHAW, MISS.

The Methodist Missionary zone meeting was held at Shaw on Saturday, Jan. 21. The Shaw society served a lovely plate lunch and coffee, after which the zone leader, Mrs. V. W. Thomas, took the chair. The society of Pace gave the program, and it was one of the very best we have ever had. Pace is a small society, but it is one of the most wide-awake societies in the Greenville District. The women out here will greatly miss Mrs. Boyce, who is leaving in the near future. We appreciated the presence of the Shaw pastor, Brother Goudelock, and also appreciated the presence of Mrs. Mattie Doughty, a leader from the Baptist church. We were favored by a short talk from a returned missionary, our own Miss Lilly Hartwell. Another visitor was Mrs. Carl Early, a minister's wife from Virginia. She was Ruth Beever, reared at Cleveland, and interested in all missionary work.

We had discussions about special work for the zone to take up this year. An investigating committee was appointed; also a nominating committee, as next meeting will be the time to elect new officers.

The next meeting will be in April at Boyle, and Cleveland will give the program. We hope this Jubilee year will be the best in all the years; as we give thanks for past achievements, let us take courage and press forward so that in the next fifty years greater things will be accomplished for the Master—for truly we see much land yet to be possessed.

REPORTER.

INSTALLATION AT WESSON, MISS.

A candle-lighting and installation service for the new year was very beautifully and impressively carried

(Continued on Page 14.)

When Whooping Cough Strikes

be ready with Roche's Embrocation, the old and time tested remedy. No nauseous medicine to upset the stomach. Roche's is applied externally. It quickly breaks congestion and loosens the choking phlegm. Sold by all druggists or E. Fougera & Co., Inc., New York W. Edwards & Sons, London, Props.

ROCHE'S EMBROCATION

$50 Reward

$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

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is a Prescription for Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria. It kills the germs.

Children Cry for

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MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

GALL AND LIVER TROUBLE Indigestion, Colic, Pain in Right Side, Gallstones. Everything failed, even 2 operations, before finding help I'll tell you about FREE. Madeline E. Unger, Dept. 498, 32 Quincy St. Chicago, Ill.

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

June 4-9 is the date for holding our Standard Training School at Grenada College. From the present prospects we will enroll two hundred this year. Mark the date on your calendar and plan to give this week the right of way. There are other important things we have to do, but this big event comes only once a year.

Rev. W. L. Storment, pastor at Sunflower, has recently taught a class of nine in his church, using as a text, "The Small Sunday School." He likes it so well he is preparing to begin another class very soon. A hundred other pastors could do this same kind of work with profit to themselves and to the people they serve. Jesus taught and preached. Go thou and do likewise.

Mrs. J. H. Holder, wife of our pastor at Grenada, has taught a class of twenty or more, using as a text, "The Organization and Administration of the Sunday School." The reports have come to me to the effect that she has done an effective piece of work. I believe the report, and more. There are other great women who might join the class of volunteers and thus help in training school leaders for the purpose of bringing in the kingdom of heaven on earth as it is in heaven.

Mrs. W. H. Ratliff, of Sherard, is sponsoring two classes, one studying "The Organization and Administration of the Sunday School" at the Sunday school hour. These are young people preparing for future leadership. Another class composed of teachers is studying "Mark's Life of Christ" the Sundays they do not have preaching services. Let me have a line from others who are doing this kind of work.

Within a month we hope to have not less than fifty classes in our mission charges. The hope of the city church, the hope of the country church, is a consecrated, trained leadership. Do you doubt it? Have you tried it? The whole missionary field will feel the effects of what we do and of what we fail to do.

Our work has expanded far beyond our present resources. This is the case with the General Board, and we rejoice that this is true. Are we going to do less, are we going to make our plans to fit our money in hand? We must use our faith in God and go forward. As we continue to grow we shall have to ask the communities where Standard and Cokesbury schools are held to make larger contributions toward the expenses of these schools. It is fair for the communities that receive the benefit of this training to contribute at least half the amount needed. I know of no money the church spends that brings larger and more permanent results than the money we use in training leaders. We are having urgent calls from needy communities that must be helped, communities that are perishing for lack of any kind of leadership.

"Methodism and World Service" is a text just off the press. This text is for Cokesbury classes studying missions. We need at least ten approved teachers and many others who are not approved to teach this course. There are hidden resources in thousands of our people that are lying idle, waiting for teachers to touch them and bring them forth for the Master's work. We are beginning to realize this truth.

A report of the observance of Sunday School Day has been mailed to the pastors and superintendents. Please take time to read the figures and determine that this report shall be different at the close of this year. We can improve it one hundred per cent and not half try. Why do we lag behind Conferences that are no better than our Conference? Remember that every dollar received from this source is used to help make better teachers for our own children.

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903
Insurance at cost to Methodists from 1 to 60. Ordinary Life. 20 Pay. Endowment, Disability-Annuity, Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you coöperate?
If interested, write for literature and application blanks giving exact age.
REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TIRNON, Field Secretary.
Mail This Coupon To-Day
METHODIST BENEVOLENT ASSOCIATION.
Dept., 808 Broadway, Nashville, Tenn.
Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
Name.....
Address.....

MISSISSIPPI CONFERENCE NOTES.

Two more district institutes have been held since our last letter, the Jackson and the Brookhaven.

On Tuesday, Feb. 7, the weather was anything but good. We had twenty-one Sunday schools represented, and seventeen of the preachers were present. Three of the preachers were sick and could not attend, and one was kept away on account of a death in his wife's family. This was a fine representation on such a day. Ninety-seven people were counted as being present to represent the different Sunday schools. The program was carried out, each person being present to present his subject. Dr. Stoves, of Nashville, Tenn., spoke at the noon hour, to the delight and pleasure of the institute. The people of Glendale church gave us a delightful welcome and made us feel happy to be there.

The officers for this year are as follows: Secretary, Mr. I. O. Brown, Fannin; Leadership Training, Mrs. C. H. Thompson, Jackson; Elementary Superintendent, Mrs. R. E. Rutledge, Camden; Adolescent Superintendent, Mrs. F. L. Van Alstyne, Jackson; Adult Superintendent, Mr. Hugh Winans, Canton; Missionary Superintendent, Mrs. W. H. Baskerville, Pelahatchie.

The Brookhaven District Institute met at Norfield, Miss., Thursday, Feb. 9. This is the most representative institute we have had so far. A perfect day—we could not have chosen a better one. Twenty-seven Sunday schools were represented by eighty-seven people, besides several visitors. Twenty-two preachers of the district were present. The program was carried out and the presiding elder, Rev. W. H. Lewis, gave a most helpful discussion at the noon hour.

Mrs. R. E. Rutledge, aided by Miss Hattie Rae Lewis and Mrs. R. B. Ricketts, conducted the Elementary Institute at the same time and place as the Jackson District Institute met. Nine schools were represented and sixteen persons were present. This was a good meeting, but on account of the weather it was not as large as last year and as we had hoped for this.

Mrs. J. H. Green, assisted by Mrs. P. D. Hardin and others, conducted the Brookhaven District Institute at the same time and place as the District Institute. Seven schools were represented by eighteen persons. This was a great improvement over last year. We trust that next year it will be still better, and see no reason why it shall not be.

The district officers for the Brookhaven District are as follows: Secretary, Mr. V. D. Youngblood, Brookhaven; Leadership Training, Rev. H. G. Hawkins, Brookhaven; Elementary Superintendent, Mrs. J. H. Green, Barlow; Adolescent Superintendent, Mrs. W. D. Davis, Brookhaven; Adult Superintendent, Mrs. W. T. Denman, McComb; Missionary Superintendent, Mrs. Edgar Goodwill, Osyka.

Our Standard Training Schools begin the first Sunday in March. I am praying—and I hope many others are, too,—that these schools will be successful in every sense of the word. We are trusting that God will use these schools to build in a more definite and progressive way his kingdom in the hearts of the people.

JOHN C. CHAMBERS.

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.
LUZIANNE IS SMOOTH AND MELLOW.
LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Minden District leaders have called a meeting for Monday, Feb. 13, at Minden in the interest of a Standard Training School which they wish to have May 28-June 3. The pastor, Rev. Leon McCain, writes:

"Creating sentiment in favor of a Standard Training School is not needed here. That sentiment already exists. What we need is to get the Sunday

(Continued on next Page)

CHURCH LOANS

I am in position to make loans on Church Property in any good town in Mississippi and in any amount up to one hundred thousand. Loan running any length of time up to fifteen years, interest rate six per cent.

S. T. HOPKINS, State Mgr.
COMMONWEALTH LIFE INS. CO.
West Point, Miss.

SOMETHING DIFFERENT
Lyn-Kloth Tea Napkins
Cost 13c, sells for 25c
With Your Initial Embossed
For Your Parties
25 PACKED IN GLAZINE PACKAGE **25c**
Finest crepe paper, quickly absorbs.
No need worrying about laundryman.
For instant use at home or church socials Enables you to entertain in good tatse without excessive cost. Send 25c for sample box and earn $25 to $50 supplying your friends at liberal profits.
12 PLANS
For Raising Money
offered in our 1928 catalogue. Send 25c for copy and present to your society. Money refunded if plans not applicable. Many churches using them.
COUPON Date.....
GILLMORE BROS., Blossburg, Pa.
Please mail 1928 catalogue with 12 plans ☐
Sample Package Embossed Initial Tea Napkins ☐
.....enclosed. (Check items above desired)
Name.....
Address.....

school forces together for counsel and preparation."

* * *

Rev. L. W. Cain, new presiding elder of Baton Rouge District, writes: "Brother B. D. Talley, Bogalusa, La., superintendent of the Sunday school, requested me to write and ask you to give them a Training School there this year."

Baton Rouge District was among the first districts to hold two Training Schools annuallly. The Bogalusa school would make three for this year. The leaders in the city of Baton Rouge are now at work on plans for their spring school.

* * *

Sunday morning, Feb. 5, we spent at Fellowship church, on the Melder circuit. Sunday night we visited Boyce. The new preachers of these charges, Brothers Mayo and Wilson, have been well received. The Sunday school at Fellowship has for its superintendent Mr. W. S. Terry, who is a brother of the Rev. W. A. Terry, of the Mississippi Conference. This school, under the leadership of Brother Terry, is perhaps one of the best rural schools in Louisiana Methodism. We made plans for a Cokesbury Training School there in April.

This Sunday trip was made in company with Dr. Lutz, who preached to the edification of both congregations and held a good quarterly conference with each.

* * *

Mr. A. M. Mayo, District Secretary of Lake Charles District, is to be congratulated on the interest he is getting for his sub-district organization and meetings. The oldest active superintendent in his district, Brother W. L. Doss, Sr., writes him: "Am favorable toward movement. Come on, young men. There are before us such general subjects as Easter, Sunday School Day, Offering for Orphanages, State-Wide Conference at Alexandria, April 10 and 11, Mother's Day, Evangelism Always, and many points about our Sunday school work that may be discussed with much interest and profit."

* * *

The office has received a request from the superintendent at Zwolle for a Training School, and we have offered them May 20. Also a request from R. L. Clayton, at Patterson.

* * *

Rev. B. C. Taylor, Conference Superintendent of Adolescent Work, visited Alexandria en route home from his visit to Texas, Feb. 9, in the interest of the State-wide Conference. A group of district and local leaders met him at 7:30 at the First Methodist Church. Brother Taylor was accompanied by his wife.

* * *

Dr. John Shackford sent us his latest leaflet, "Training Children for Church Membership," which we hope will prove helpful to the pastors in Louisiana Conference.

* * *

A welcomed visitor to the office recently was Rev. J. G. Snelling, who was en route to Coushatta for a morning service for Feb. 5, and to Minden for the evening service.

C. D. ATKINSON,

FROM CLINTON, MISS.

Dear Advocate: Our church at Clinton has made such wonderful progress in the last year under the pastorate of our present pastor, Rev. Marlin H. McCormack, Jr., that I feel that I must write about it. Last Sunday we had the largest attendance in our Sunday school that we have ever had. As you know, our new church organization is only two years old, and our Sunday school started in 1926 with a total enrollment of twenty-nine. The enrollment is now sixty-one. The adult class is soon to be divided into two Wesley classes: one for the women and the other for the men. There are several other Wesley classes in the school. Our school is becoming thoroughly organized, following closely the official program of work.

Seven new Methodist families have moved into Clinton during the last few months, and each has united with our church, adding about forty per cent to our membership, and entered heartily into the work with us. Since the last Annual Conference we have been having preaching services every Sunday, morning and night, with the exception of the second Sundays, on which Sundays our pastor preaches at the other churches of the charge. We have fine audiences at every service. We think we have one of the finest and most efficient pastors in the Conference; his sermons are always forceful and gripping, and surely there is a bright future for him.

We have a splendid Epworth League; our college students are taking much interest in it, and it is growing fast. Our Woman's Missionary Society will entertain the next zone meeting on Feb. 14. A movement is on to build a new parsonage. We hope to get this done before the next session of our Annual Conference.

Each of our members is taking an active part in the church work, and we ask the prayers of all the Advocate readers that we may ever remain faithful and go forward.

MRS. J. E. DePRIEST,
Teacher Wesley Bible Class for Women.

LOUISIANA CONFERENCE

Monroe Dist.—Second Round. (In Part.)

Wisner, March 25, 11 a.m.
Gilbert, March 25, 7:30 p.m.
Waterproof, at Newellton, April 1, 3 p.m.
Delhi, April 12, 7:30 p.m.

The district conference will meet at 2 p. m., Tuesday, April 24, at Bastrop. Sessions will continue, with preaching at the regular hours, until Wednesday afternoon. A spleni ddprogram is prepared and a large attendance is expected.

ELMER C. GUNN, P. E.

New Orleans Dist.—First Round.

Morgan City, Feb. 14, p.m.
First Church, Feb. 15, p.m.
Lafourche, at Lockport, Feb. 17, p.m.
St. Martinville, at St. Martinville, Feb. 19, a.m.
Patterson, at Patterson, Feb. 19, p.m.
Rayne Memorial, Feb. 22, p.m.
Louisiana Avenue, Feb. 23, p.m.
Slidell, Feb. 24, p.m.
Houma, Feb. 25, p.m.
Bayou Blue, at Bayou Blue, Feb. 26.
Delta ct., at Port Eads, Feb. 28, p.m.

R. H. HARPER, P. E.

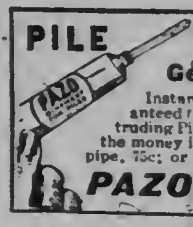
MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round. (In Part.)

Shubuta, at Shubuta, Feb. 12.
Enterprise, at Stonewall, Feb. 19, a.m.
East End, Feb. 19, p.m.
Chunky, at Meehan, Feb. 26, a.m.
Central, Feb. 26, p.m.
Matherville, at Theadville, March 3, 4.
Lauderdale and E. Mills, at E. Mills, March 11.

The district conference will convene at DeKalb on the evening of April 18, at 7:30 o'clock, with a sermon by Rev. J. A. Moore, of Quitman. The conference will continue through Friday, April 20.

ROBT. SELBY, P. E.


PILE SUFFERERS
Get this handy tube
Instant, soothing relief and guaranteed to cure Itching, Blind or Protruding Piles. The druggist will refund the money if it fails. In tubes with pile pipe, 75c; or in tin boxes, 60c. Ask for
PAZO OINTMENT

Vicksburg Dist.—Second Round. (In Part.)

Oak Ridge, at Porter's Chapel, March 3, 4.
Vicksburg, Gibson Memorial, March 4, p.m.
Silver City, at Silver City, March 11, a.m.
Louise and Holly Bluff, at Louise, March 11, p.m.
Washington, at Washington, March 25, a.m.
Natchez, at Jefferson Street, March 25, p.m.

The district cnoference will open at 9 o'clock a. m., May 1, in the Methodist church at Port Gibson, Miss.

J. T. LEGGETT, P. E.

WANTED

500 worthy MEN and WOMEN

(white persons only) to stop working long hours for poor pay and begin retailing Rawleigh's Good Health Products to your neighbors. Easy to sell monthly $250-$500 worth of flavors, spices, food products, toilet preparations, medicines, soaps, veterinary and poultry products. Over 150 different daily necessities used by yourself and your friends. No selling experience needed—we show you just how to succeed. Low prices. Good values. Complete service. For free particulars

Send this coupon!

W. T. RAWLEIGH CO. Dept. SCHA Memphis, Tenn.
Please tell me how I can make more money
Name.....
Address.....
City..... State.....

PERSONAL COMMENT BY MRS. McMOY.

West Monroe, La.—"I received a great deal of benefit from taking a small amount of Dr. Pierce's Favorite Prescription and I know a lady who was almost in a perfectly helpless condition. She finally began taking the 'Favorite Prescription' and regained her health completely. If any woman wishes to know the particulars about what Dr. Pierce's Favorite Prescription will do, I will gladly tell what I know about it."—Mrs. J. M. McMoy, 203 Natchitaches St.

In liquid or tablets, at dealers. Send 10c for trial pkg. of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.

Warning to The Public Regarding Health

Don't Accept Some Imitation Claimed to Be Just as Good

There is no just as good, and no need of substitution when your dealer can so easily secure the original. Thousands of leading druggists throughout America are offering you

Herb Extract

(Formerly Known as Herb Juice)

practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste matter from the system, through its free action on the bowels.

If you want to enjoy good health you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

FROM HALL SUMMIT, LA.

Dear Dr. Carley: We have just heen reading some reports from the different sections of our Conference, and we are giad to know of the speciai plans that are being made for the extension of the kingdom of God throughout the connection. But it is one thing to tell of what we expect to do, and quite another to do what is expected of us. So with this before us, I trust that we, the pastors and laymen of our great church, wili not only plan our work, but by the help of God, determine to work our plan.

When we reached our work here at Hall Summit we found that we had five churches; and feeling that we could not cultivate so large a field sufficiently for an abundant harvest, we talked with out presiding elder, Rev. K. W. Dodson, and he consented to arrange for a part of the work to have another pastor. We then had a meeting of the stewards of the two strongest churches, and they decided to take half time. So we have the work arranged very nicely, and prospects are fine for a good year. In making a survey of the field, we found that the membership was not large in number, but decidedly so in vlsion. And we are indeed glad to have the opportunity of serving a peopie who, from the very outset, are willing to prove their falth by their works. We have been pounded with good things for the pantry over and over again. And these nice things have come not oniy from the homes of Methodists, but from Baptist homes also. Our men do not think ln terms of fifteen cents, for one among the many fine things that we have had to encourage us, was a check from one of our old-time frlends who ls now a member of our church here at Hall Summit, for $100. Others have contributed to the support of the pastor and his family llberally, and when we visit the next session of the Annual Conference we are expecting to read a report that wiil turn the eyes of all those who aspire to a real appointment towards Hall Summit.

We have a good Sunday schooi at each of the churches, and on the fourth Sunday ln January we had approximately 130 present at Old Holly Springs church. Who can beat this for a rural Sunday school where there is no special provlsion made for the transfer of chlldren? And let me also say thls about Holly Sprlngs church and Sunday school: Together they are planting a large field of cotton where the soil is very fine, to assure full payment of all the assessments. The man who preaches to a people of this type wiil always have inspiration for the delivery of hls message, and can say with Davld of old: "The Lord is my Shepherd, I shall not want. He maketh me to lle down in green pastures, he leadeth me beside the still waters." In thls he glves us a beautlful picture of contentment. And the great Apostle to the Gentiles sald, "Godlilness with contentment ls great galn."

So with our faith in him
Who is our strength, our all,
Let each of us contented be
Wlth following when he calls.

Now, lf space permits, let me take advantage of the Advocate page to express my thanks for and appreciation of the many letters of encouragement from the peopie of our former pastorate, and our preacher friends throughout the Conference. Pray for us and our work.

P. B. McCULLIN.

FROM PATTERSON, LA.

When I arrived ln Patterson after Conference, l found the parsonage occupied by a tenant and was delayed about two weeks in moving lnto lt. However, we have been ln the parsonage now some little time. The residence has heen completely furnished since Conference, and the good people of our church congregatlons have "pounded" us several times. We have three good churches, located at Berwick, Patterson and Jeanerette, although the Jeanerette church needs repairs which will amount to ahout $1,000. We are making arrangements to take care of this matter at a very early date. We have had a number of additions to the church already.

We have gotten our missionary cultivation campaign under way and have study classes organized. We expect to go over the top.

l sincereiy trust that the work of the other brethren of the Conference ls progressing satisfactoriiy and ask an lnterest in their prayers. I hope to send a subscriptlon iist for the Advocate soon.

R. L. CLAYTON.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

out at the Methodist church Sunday evening.

A large cross bearing candles on its arms and on top was placed in the center of the rostrum; at the foot, a tali white candie was burning. There was also a beautiful star in the east, representing the Star of Bethiehem.

All taking part carried uniighted candles. The program opened with a song by the choir, then a special, "We've a Story to Teli," sweetly sung by Miss Agnes Youngblood, then Scripture reading, "The Christmas Story," by Rev. V. R. Landrum, the pastor, and foliowing this, Sam Armstrong sang, "All the Way to Calvary."

The pastor made a brief but very impressive taik, elaborating the thought that the light of the world streams from the Star of Bethlehem. He aiso spoke of the five points of the star as representing the beautlful lives of five faithful women of Blble days.

At the conclusion of thls talk ail lights were turned out except the one at the foot of the cross, and while Miss Kathleen Barlow effectively sang, "Lead Kindly Light," Brother Landrum called for the spirits of the months of the year, which were represented by twelve giris dressed in flowing rohes of white and carrying unilghted candles. They each in turn marched up the aisles to the altar and received their commission, their candles were lighted, and they ascended the rostrum, taking their places on either side of the cross; immediately after this the officers of the Missionary Society presented themselves at the altar for the instaliation service. After heing informed of their duties by the ieader, they accepted their responsibiilties and pledged their allegiance, promising to study the needs of their respective departments and to serve faithfully in a way that the work committed to them might prosper and grow and that God's name might be glorified.

As each officer made her pledge, her candie was lighted. This was followed by a song, "Have thine own way, Lord," sung by the officers.

Rev. H. B. Perritt pronounced the benediction.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Collum Dropsy Remedy Company, Dept. 183, Atlanta, Ga.

For colds, grip and flu take

Calotabs
TRADE MARK REG.

Relieves the congestion, prevents complications, and hastens recovery.

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

Cloth Direct From Mill To You

Cotton Flannels, Crinkled Cloth for Bedspreads, Pillow Tubings, Sheetings, Pajama Checks, Ginghams, Tinted Dimities, Chambrays, Broad Cloth, Art Silk Striped Madras, Towels, Diaper Cloth, Velvets and Draperies.

Save Money

Buy direct. We cut cloth any yardage, pay the postage and guarantee satisfaction.

Write for Prices and FREE SAMPLES

Monaghan Mill Store
Greenville, S. C.

MOTHER

A Cross, Feverish Child is Bilious, Constipated

Every mother realizes, after giving her children "California Fig Syrup," that this is their ideal laxative, because they love its pleasant taste and it thoroughly cleanses the tender little stomach, liver and bowels without griping.

When cross, irritabic, feverish, or breath is bad, stomach sour, look at the tongue, mother! If coated, give a teaspoonful of this harmless, "fruity laxative," and in a few hours all the foul, constipated waste, sour bile and undigested food passes out of the bowels, and you have a well, playful child again. When the little system is full of cold, throat sore, has stomach-ache, diarrhœa, indigestion, colic—remember, a good "inside cleansing" should always be the first treatment given.

Millions of mothers keep "California Fig Syrup" handy; they know a teaspoonful today saves a sick child tomorrow. Ask your druggist for a bottle of "California Fig Syrup," which has directions for

babies, children of all ages and grown-ups printed on the bottle. Beware of counterfeits sold here, so don't be fooled. Get the genuine, made by "California Fig Syrup Company."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Lafayette, Feb. 19.
Abbeville, Fab. 26, a.m.
Gueydan and Kaplan, at Kaplan, Feb. 26, p.m.
New Iberia, March 4.
Leesville, March 11.
Florine ct., at Peason, March 18, a.m.
Barham, March 18, p.m.
Acadia ct., at Iota, March 25.
Many and Zwolle, at Many, April 1.
Cameron-Calcasieu, at Bell City, April 8, a.m.
Lake Charles, April 8, p.m.
Rayne, at Branch, April 15.
Indian Bayou, April 22.
Merryville, April 29.
Sulphur and Vinton, at Vinton, May 6.
Converse and Hornbeck, at Pine Grove, May 13.
Crowley, May 20.

The district conference will be held in Lake Arthur, April 18-20. Time for convening will be announced later.

W. L. DOSS, JR., P. E.

NORTH MISS. CONFERENCE.

Columbus Dist.—Second Round.

Crawford and Mayhew, at Mayhew, preaching, Feb. 19, 11 a.m.; Q. C., March 7, 2 p.m.
Starkville, preaching, Feb. 26, 11 a.m.; Q. C, March 6, night.
District Standard Training School, at First Church, Columbus, Feb. 26 to March 2.
First Church, Columbus, March 25, 11 a.m.; Q. C., March 7, night.
Kosciusko ct., at Bethel, preaching, March 4, 11 a.m.; Q. C., 1 p.m.
Kosciusko sta., March 4, night.
Caledonia, at New Hope, preaching, March 8, 11 a.m.; Q. C., 1 p.m.
Ackerman and Weir, at Weir, March 9, night; preaching, April 15, at night.
Macon ct., at Center Point, March 11, 11 a.m.; Q. C., 1 p.m.
Macon sta., March 11, night.
Woman's Missionary Council, at Nashville, March 14-21.
West Point, preaching, March 25, at night; Q. C., March 23, night.
Woman's Missionary Annual Conference at Columbus, First Church, March 27-30.
High Point, at High Point, March 31.
Noxapater, at Flower Ridge, preaching, April 1, 11 a.m.; Q. C., 1 p.m.
Louisville, April 1, at night, preaching and Q. C.
Shuqualak, at Shuqualak, April 3, 2 p.m.
Mashulaville, at Middleton, preaching, April 4, 11 a.m.; Q. C., 1 p.m.
Ethel, at Marvin, April 6.
McCool, at Bowie, April 7, 8.
Longview and Sessums, at Longview, April 8, night.
Cedar Bluff, at Cedar Bluff, April 10.
Artesia, at Sheaffer's Chapel, April 11.
Sturgis, at Pleasant Hill, April 13.
Chster, at Nebo, April 14, 15, a.m.

District Institute for Superannuate Endowment at Starkville, March 6, one day only, beginning at 10 a. m. All preachers of the district are expected to attend, and as many laymen and women of the church as possible.

The Columbus district conference will meet at West Point, April 17 and 18, beginning at 9 a. m., Tuesday, April 17. Let pastors hold church conferences in due time and elect delegates to the district conference, one for each 100 members, and at least one from each church, and send a list of same to Rev. W. R. Lott, West Point, and a copy of same to the presiding elder, Columbus, Miss.

JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Second Round.

Greenville, Feb. 5, a.m.; Q. C., March 2.
Glen Allan and Avon, Feb. 5, p.m.; Q. C., March 14.
Arcola and Murphy, at Murphy, Feb. 12, a.m.; Q. C., March 27.
Hollandale, Feb. 12, p.m.; Q. C., March 27.
Boyle and Pace, at Pace, Feb. 19, a.m.; Q. C., April 2.
Cleveland, Feb. 19, p.m.; Q. C., April 2.
Shaw and Litton, at Shaw, Feb. 16, a.m.; Q. C., April 16.
Leland, Feb. 26, p.m.
Friars Point and Lyon, at Lyon, March 4, a.m.
Clarksdale, March 4, p.m.
Merigold and Deeson, at ———, March 11, a.m.
Sheiby, March 11, p.m.
Gunnison and Sherard, at Gunnison, March 18, a.m.
Rosedale, at Benoit, March 18, p.m.
Coahoma and Jonestown, at Coahoma, March 25, a.m.
Lula and Dundee, at Dundee, Mar. 25, p.m.
Duncan and Alligator, at Alligator, April 1, a.m.
Tunica, April 1, p.m.
Evansville and Dubbs, at Dubbs, April 8, a.m.
Lake Cormorant, at Robinsonville, April 8, p.m.

I have always felt that whatsoever my church gave me to do, I should do it with all my might. No man can go anywhere pulling back on the harness. In building the kingdom of God we need the full employment of all resources, man-power, material, intellectual and spiritual, with adequate devotion, downright consecration, the training and cultivation of all faculties. All facts of knowledge, full information and greatest inspiration are necessary for this task. The people hust become acquainted with the nature, the burning necessity and the awful consequences of negiect or failure to do this very thing.

"My peopie are destroyed for lack of knowledge," is still as terrible an accusation as in the days when they saw the house falling down around them. If we save ourselves, we must mend our gait.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Second Round.

Oxford, Feb. 19.
Coffeeville, at Bethlehem, Saturday, Feb. 25.
Holly Springs, Feb. 26.
Water Valley, First Church, March 4.
Water Valley, Main Sreet, at Palestine, March 4, 3 p.m.
Ashland, at Black Jack, March 10, 11.
Abbeville, at Mount Zion, Friday, March 16.
Lamar, at Rice's Chapel, March 18.
Tie Plant, at Tie Plant, March 22, evening.
Kilmichael, at Salem, March 24, 25.
Salils, at Bethel, March 29.
Winona ct., at Columbiana, March 31, April 1.
Durant, April 1, evening.
Poplar Creek, at Bethel, Thursday, April 5.
Waterford, at Chulahoma, April 7.
Paris, at Liberty, April 8.
Duck Hill, at Mars Hill, Friday, April 13.
Winona, April 15.
Vaiden and West, at West, April 15, evening.
Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 28, 29.
Ebenezer, at ———, May 3.

The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Hernando, Feb. 12, 11 a.m.; Q. C., April 4, 7:30 p.m.
Sardis sta., Feb. 12, 7 p.m.; Q. C., March 29, 7:30 p.m.
Crenshaw and Siedge, at Siedge, Feb. 19, 11 a.m.
Como, Feb. 19, 7 p.m.; Q. C., April 5, 4 p.m.
Cockrum, at Independence, Feb. 25, 26.
Pleasant Hill, at Baker's Chapel, March 4, 11 a.m.
Senatobia, March 4, 7:30 p.m.; Q. C., April 11, 7:30 p.m.
Tyro, at Fredonia, March 10, 11.
Longtown, at Cypress Corner, March 15, 11 a.m.
Horn Lake, at Poplar Corner, March 18, 11 a.m.
Byhalia, at Fountain Head, March 25, 11 a.m.
Oakland, at Tillatobia, April 1, 11 a.m.
Charleston, April 1, 7:30 p.m.
Sardis ct., at Cold Springs, April 6, 11 a.m.
Olive Branch, at Mineral Wells, April 8, 11 a.m.
Shuford, at Lovejoy, April 15, 11 a.m.
Batesville, April 15, 7:30 p.m.; Q. C., March 7, 7:30 p.m.
Arkabutla, at Hunter's Chapel, April 18, 11 a.m.
Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, April 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.

The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

GIRLHOOD TO MOTHERHOOD

Iowa Woman Found Lydia E. Pinkham's Vegetable Compound Always Helpful

Vinton, Iowa.—"When I was seventeen years old I had to stay at home from school. I finally had to quit school, I was so weak. I suffered for about two years before I took Lydia E. Pinkham's Vegetable Compound, then I picked up one of your books and read it. I began taking the medicine. Now I am a housekeeper with six children, and I have taken it before each one was born. I cannot tell you all the good I have received from it. When I am not as well as can be I take it. I have been doing this for over thirteen years and it always helps me. I read all of your little books I can get and I tell everyone I know what the Vegetable Compound does for me."—Mrs. Frank Sellers, 510 7th Avenue, Vinton, Iowa.

Many girls in the fourth generation are learning through their own personal experiences the beneficial effects of Lydia E. Pinkham's Vegetable Compound. Mothers who took it when they were young are glad to recommend it to their daughters.

For over half a century, women have praised this reliable medicine.

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EPWORTH LEAGUE.

NEW LEAGUE ORGANIZED AT MANGHAM, LA.

I will give you the following account of the organization of the Mangham Epworth League:

At the fifth Sunday meeting promoted by Brother Faulk, pastor at Mangham, we were fortunate to have with us not only Miss Langford, our State Field Worker, but also Brother McLellan, of the Sunday school department, both of whom stressed their special work, telling how they could work in harmony to strengthen the church and community if only they were properly organized.

The outcome of these interesting talks netted us a nice new League of fifteen members to begin with, as follows: One ex-officio member, three honorary ones, and eleven active members, with the following officers elected: Mrs. Louise Jones Stokes, president; Miss Jackie Boles, vice president; Mrs. J. M. O'Quin, secretary, and Mrs. Mac Lowry, treasurer. The department officers are to be appointed at the first Council meeting.

It was indeed a pleasure to the new district secretary to see the interest manifested by the pastor and his young people, as this is one among the first I have had the pleasure of helping organize, and I trust and pray that we Leaguers, we young people of today, shall keep the good work going that our Christ began, and that we will willingly and gladly take advantage of these opportunities given us through our Leagues and our various church organizations to prepare ourselves to help carry on this great work, when our fathers are no longer able to do so, remembering always our motto, "All for Christ."

Yours in the Master's service,
WM. L. McDUFF,
District Secretary,
Monroe District.

N. B. We Leaguers are helping Brother Price at Gilbert get up a club subscription list to the Advocate, and expect to have same in to you within the next few days.

LOUISIANA FIELD NOTES.

Dear Epworth Leaguers: Since I have learned that so many of our friends are reading my letters to you I'm wondering if I should continue to address my letters only to Epworth Leaguers. We are proud of our many Epworth League friends and hope that each one of them in the community has the pleasure of being an active or associate member in the community in which they live.

I regret that I did not get a letter to you last week. I was so very busy that I did not find time to write my "weekly."

I'm sorry to report that I did not get to schedule our Ruston District Institute in Homer as we had previously announced. Although the Leaguers of this district voted unanimously to hold the institute in Homer because of its splendid location as to a geographical center the pastor and leader of the Homer League thought it unwise to meet there this year. I am taking this opportunity of informing the Ruston District Leaguers that your institute will be held in Arcadia as it was unanimously voted upon by the Arcadia Leaguers and congregation at my request. We appreciate the splendid hospitality of the people of Arcadia shown us in our institute last year, and we are looking forward, with pleasure, to further association with them in the coming institute.

On the fifth Sunday in February Rev. J. W. Faulk, of Mangham, held an all-day, all-church rally for his entire congregation representing three churches. I had the pleasure of presenting the Epworth League work as a phase of the church program. Others who were present to present other phases of church work were: Rev. A. K. McLellan, Sunday School Extension Secretary; Mr. and Mrs. Sam Collins and Mrs. Pollard, of Monroe. A delicious picnic lunch was served by the ladies of Mangham.

After spending several days at home with my family in Jonesboro I am now in New Orleans with our first of a series of institutes. I am so glad to report that this institute has made a splendid beginning. This is the close of the first night, and over one hundred Leaguers have registered for credit, with Carrollton church leading in the per cent of attendance.

Our Conference President, Rev. J. B. Grambling, is among the members of our faculty. Leaguers are always glad to have him present. We also have the splendid assistance of Rev. Guy M. Hicks, pastor of Epworth; Rev. A. M. Serex, pastor of Second Church; Mrs. R. P. Jackson, Miss Consuelo Martinez, and Miss Bess Sargent, of St. Mark's Hall. The City Union president, Mr. Alfred Hanson, deserves credit for the splendid representation from the ten Leagues forming the City Union.

Epworth Leaguers, let's work together for the success of the institute in your district. If you cannot attend do your best in helping the other fellow to go. We have made a fine beginning. Let's keep it up. Your prayers and united support are needed if we really meet with success.

Very sincerely,
ELIZABETH LANGFORD,
Field Secretary.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.
(In Part.)

Aberdeen, preaching Feb. 12, a.m.; Q. C., Feb. 15, p.m.
Amory, preaching, Feb. 12, p.m.; Q. C., Feb. 17.
Tupelo, preaching, Feb. 19, a.m.; Q. C., Feb. 19, p.m.
Pontotoc, preaching, Feb. 19, p.m.; Q. C., Feb. 20, a.m.
Pittsboro, at Pleasant Hill, preaching, Feb. 25, a.m.; preaching and Q. C., Feb. 26, a.m.
Calhoun City, preaching, Feb. 26, p.m.; Q. C., Feb. 27.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it, and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

I pray that the Lord may bless richly the work of the district, and you, my brethren, giving you comfort, rewarding your zeal.

E. NASH BROYLES, P. E.

Corinth Dist.—Second Round.
(In Part.)

Corinth, First Church, preaching, Feb. 26; Q. C., Feb. 7.
Iuka, Feb. 19, 20.
Iuka ct., at Spring Hill, Feb. 20, 11 a.m.
Tishomingo, at Tishomingo, Feb. 21.
Belmont, at Patterson's Chapel, Feb. 23.
Corinth ct., at Gaines Chapel, preaching, Feg. 26; Q. C., Feb. 29.
Sherman, at Chesterville, Feb. 28.
Southside, Q. C., Feb. 29, evening; preaching Apr. 8.
District Superannuate Institute, at Booneville, March 1, 10 a.m.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round.
(In Part.)

Greenwood, First Church, preaching, Feb. 5; Q. C., March 22.
Dublin and Mattson, at Mattson, preaching, Feb. 12, a.m.; Q. C., March 7, night.
Tutwiler and Rome, at Rome, Feb. 12, p.m.
Lambert and Crowder, at Crowder, Feb. 19, 11 a.m. and 2:30 p.m.
Marks, at Darling, Feb. 19, night.
Drew ct., at Wade, preaching, Feb. 26, 11 am.; Q. C., March 7.

All together for missiou special.

District conference, May 16, 17, at Belzoni. Please elect your delegates from each church, one for each 100 members or fraction of two-thirds thereof, but at least one from each church.

L. P. WASSON, P. E.

Drink Water to Help Wash Out Kidney Poison

If Your Back Hurts or Bladder Bothers You, Begin Taking Salts

When your kidneys hurt and your back feels sore don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which helps to remove the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of good water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate clogged kidneys; also to neutralize the acids in the system so they are no longer a source of irritation, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure; makes a delightful effervescent lithia-water drink, which everyone should take now and then to help keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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Was Suffering Dreadfully, Just "Wasting Away." Took Cardui, and Says It Helped Her.

Arlington, Texas.—A resident of this town for many years, Mrs. J. H. Jackson, says:

"I had suffered dreadfully with an aching all over my body. At times my head would give me so much trouble I could hardly stand it. I had been in bed for weeks and it looked like I was just wasting away.

"I took 9 bottles of Cardui and my strength began to slowly return.

"Since that time I have used this medicine a good many times and it has always helped me.

"At one time I took Cardui for several months regularly. I would be afflicted with sudden spells of dizziness when I could not stand on my feet. Everything would turn black before my eyes and I would feel as if I were going to faint. At times I would be quite nauseated. I turned at once to Cardui and took it till I was safely through."

Cardui is a mild, medicinal tonic, made from purely vegetable ingredients. It has been in use for over 50 years, and in that time thousands of women have written that Cardui helped them back to good health.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 75—No. 8. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3689.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 23, 1928. CHAS. O. CHALMERS, Manager.

WILL THE BRETHREN HELP---NOW?

The present editor of the Advocate has never appealed for the support of the paper on any other ground than that it is an efficient agency for carrying forward the work of the church and promoting the interests of the kingdom of God. He has never appealed for the support of the paper primarily to the loyalty of Methodists, nor has he ever urged the pressing financial needs of the paper as a primary reason for increasing its subscription list. He has always believed, as he believes now, that the Advocate is worth what it costs and that it should be taken and read because its circulation is helpful to the church.

But this does not mean that the Advocate can be maintained without a sufficient income to meet its necessary expenses, and it does not mean that a plea for its financial support is needless or unbecoming. Other great interests of the church—the Board of Missions, for example—now and then find themselves in the midst of financial difficulties and they appeal to their constituency for the needed help.

The Advocate now finds itself in a situation where it must make this appeal for itself. It does so confidently, for it knows the ability of that constituency to meet a need when its urgency is made clear.

The Advocate depends principally for its maintenance upon its income from subscriptions. When that income decreases, the effect is felt immediately, for the paper has never been able to acquire a surplus that would carry it very far through a "lean" period. The Advocate is not run for profit, but for the good of the church, and it is content simply to "make both ends meet."

The ends are not meeting at the present time. The Advocate needs money, and needs it urgently to meet its current expenses.

We believe that need can be promptly and fully met if the brethren will help. We earnestly ask them to help at this time.

The regular subscription price of the Advocate is $2 a year. But the Publishing Committee, at its meeting last October, authorized a club rate that is exceedingly favorable—one that makes it possible for practically every pastoral charge to secure the Advocate at a reduced price. The club rates are as follows:

Clubs of from 20 to 50, $1.50 a year.
Clubs of from 50 to 100, $1.25 a year.
Clubs of from 100 and above, $1 a year.

In the club plan, all names are to be sent in at one time and cash is to accompany the list. Renewals will be accepted on clubs, but arrearages must be paid.

We have taken the trouble to classify the pastoral charges of the three patronizing Annual Conferences as to total membership, and we find the following interesting figures:

Louisiana Conference—There are 43 charges with a membership between 200 and 300; 36 between 300 and 400; 17 between 400 and 500; 6 between 500 and 600; 6 between 600 and 700; 2 between 700 and 800; 1 between 800 and 900; 2 between 900 and 1,000; 2 between 1,000 and 1,200; 3 with more than 1,200, and 1 with more than 3,000.

Mississippi Conference—There are 40 charges with a membership of between 200 and 300; 29 between 300 and 400; 30 between 400 and 500; 23 between 500 and 600; 8 between 600 and 700; 6 between 700 and 800; 3 between 800 and 900; 2 between 900 and 1,000; 2 between 1,000 and 1,100; 1 between 1,100 and 1,200; 2 between 1,300 and 1,400; 1 between 1,400 and 1,500; 1 between 1,900 and 2,000, and 1 with more than 2,000.

North Mississippi Conference—There are 33 charges with a membership between 200 and 300: 30 between 300 and 400: 37 between 400 and 500; 1 between 500 and 600; 14 between 600 and 700; 6 between 700 and 800; 4 between 800 and 900; 2 between 900 and 1,000, and 1 with more than 1,000.

In the three Conferences there art 409 pastoral charges with 200 or more members. Practically every one of these charges could secure a club of at least 20 by earnest effort; many of them could secure a club of at least 50 in the same way; and not a few could secure clubs of 100 or more.

In most cases, perhaps, the pastor will have to take the lead in securing these clubs; but in doing that he is simply following the disciplinary directions as to his functions. In answer to the question, "What are the duties of a preacher who has charge of a circuit, station, or mission?" (Discipline, 1926, Section IV, page 77), the answer in paragraph 149, page 79, is: "To see that all the people within the bounds of his charge are duly supplied with our books and periodicals." And in paragraph 72, page 45, of the Discipline, we find: "Let the circulation of church periodicals and the distribution of Christian literature be diligently and faithfully promoted by pastors and official members." And just preceding this injunction, in the same paragraph, we find: "By means of the budget plan, or in some other practical way, let each church put the Conference organ into every Methodist home."

In some cases the pastor can enlist efficient help that would quickly succeed in carrying out the plan for circulating the Conference organ. The board of lay activities, or a committee from the Epworth League, or a committee from the Woman's Missionary Society, if actively enlisted, could do the work. It can be done.

Will the brethren help? Their help is needed, and it is needed now. In rendering it, they are not only helping an institution of the church, but they are also doing that which will help them in carrying on the work of the church throughout the year. The Advocate is an efficient assistant pastor, going into the homes of the people every week, carrying the information concerning the work that prepares the way for and helps to put over the whole program of the church.

Now the Advocate needs and asks for help. Send in the clubs.

New Orleans Christian Advocate

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TO CONTRIBUTORS

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HOSPITALS PROMOTING MEDICAL SCIENCE.

By Bishop Warren A. Candler.

The growth of hospitals and the progress of medical science advance together.

Both belong to Christendom excepf as they have been transplanted to a degree by Christian hands into pagan lands. Thus the Great Physician, by the inspiration of love, continues to heal the sick and bind up the wounds of diseased and stricken humanity.

In recent years hospitals have increased at a rapid rate as the Christian church has drunk more deeply of the spirit of the Christ. Nevertheless, much yet remains to be done in the matter of establishing these beneficent institutions which contribute so much to the progress of medicine, while offering healing ministries by the application of medical science already developed.

Whatever may have been true in former times, in our day it is clear that we cannot have great physicians without well equipped and well ordered hospitals.

The diagnosis of diseases well known, and the detection of what seem to be new ailmeuts, cannot be accomplished without laboratories well supplied with apparatus made to facilitate such work. And such laboratories should be provided for the healing institutions to which the sick, afflicted with divers diseases, go for treatment. Without patients and without proper means for the diagnosis, detection, and treatment of human maladies, the strongest men cannot do much to advance medical science. Sickness treated in private homes offers little towards the progress of the arts of healing.

Hospitals, therefore, are indispensable as schools for medicine and surgery as well as benevolent institutions set for the relief of the afflicted of all ranks and classes. The results achieved in this direction In recent years have been so remarkable that no university, where these and kindred branches of learning are taught, can be regarded as complete without a well-organized and adequately equipped hospital in which professors can effectively teach their pupils by pointing out the characteristics of diseases and injuries, and exemplifying the best methods of treatment by actual cases before them.

Without such facilities the invaluable contribution made to medical science duriug the last quarter of a century by such men as Robert Koch, Dr. William H. Welch, and Sir William Osler, would have been next to impossible.

As a matter of fact, the Johns Hopkins Hospital, in which Dr. Welch has done his great work, was opened four years in advance of the opening of the Johns Hopkins School of Medicine.

In view of the vital relation of hospitals to the progress of medical science, every one who is concerned for the advancement of the arts of healing, the amelioratlon of human suffering, and the extension of human life, should show zeal and generosity for the establishment and maintenance of these humane enterprises. A man's own life may be saved by some diagnosis or discovery that without a hospital could not be made.

How many lives were lost by preventable diseases before the discoveries of Louis Pasteur and Robert Koch were made! Who can calculate how many lives have been saved by their discoveries?

How many thousands of loved anl lovely children perished by painful deaths from diphtheria before the discovery of the antitoxin which has so marvelously reduced the number of deaths caused by that dreadful malady!

Let us support our hospitals and establish others as speedily as possible. By so doing we will save much people alive, and we will promote medical science for the healing of the natious.

It is scarcely possible to overstate the value of these blessed institutions. About them there is even a missionary aspect of world-wide benevolence.

ADVANCING THE LINE.

By Dr. Elmer T. Clark.

"Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling—
But souls new-born arise—
The nations growing kinder,
The child hearts growing wise.

"What is the final ending?
The issue, who can know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous—
Our great hope who shall scorn?—
That in the name of Jesus
The wrold shall be reborn!"

Thus sings one of our modern poets as he catches a vision of foreign missions in battle array. Our poets are our prophets, who "look into the future far as human eyes can see." Does the poet see clearly? Has the time come for Christian missions to make an advance in every foreign field? Is the line indeed to go forward, shaking the hills with power, overthrowing the images of Buddha, routing the forces of Islam, overcoming the strength of Bolshevism by the light and power of the Gospel of Christ? The Board of Missions, believing that the time is at hand for a mighty advance, has planned a great international revival to begin in March, 1928, which will be Methodism's first challenge to the forces of evil after a long period of handicap. But if these plans are to be put into execution, if this challenge is to be carried forward into the camp of the enemy, every one of the two and one-half million Southern Methodists must catch just such a vision of a mighty world conflict against the powers of evil as the poet has done.

Shall the line advance or will Methodism be content to rest on her laurels? This is the question that every Methodist must answer when the free-will offering for missions shall be taken at the close of the January-February cultivation period. Last year the free-will offering of Southern Methodism reached approximately $800,000, which was needed to maintain the missionary work of the church at a standstill. This year if the internatioual revival is to be set in motion throughout the home land and in the eleven foreign mission fields, Methodism's missionary offering must surpass the 1927 offering by at least $150,000.

Upon each individual Methodist rests the responsibility for this world-wide evangelization, and as he ponders this great question let him remember—

That antl-Christian feelIng Is growing in China, fanned by Bolshevik propaganda, and that if it is allowed to spread among all the four hundred and fifty millions of that vast country it may become such a mighty flood that it will threaten the whole world;

That in Japan, Christianity is combatting on the one hand the socialism of Karl Marx, and on the other the philisophical complacency of Neo-Kantism, while thinking Japanese leaders declare that the spreading of Christian ideas and principles is the only hope of the nation at this great transition period;

That Korean leaders, both Christian and non-Christian, say that Koreans are remaining calm and steady iu the midst of the chaos aud confusion round about them because of what they have learned of the principles of Christianity, and that these Christian principles must be spread farther and wider among their people;

That nation-wide auti-alcohol week was recently observed in Brazil, where the liquor traffic has always been firmly intrenched, and that this temperance movement followed after nearly fifty years of effort on the part of Protestant forces in that country;

That in Mexico, old customs are being put aside and new ideas accepted, and now as never before the native church has it in its power to influence in a remarkable manner the history of the Mexican people;

That in Cuba, holy days are celebrated by festivals where intoxicating liquors flow freely, and that these festivals often terminate in fights in which people are dangerously wounded;

That in Czechoslovakia, martrydom is not a thing of the past, and that mobs, incited by the Roman Catholic priests, often attack the Protestant converts, beating them and causing them to suffer in many ways for their faith, and that such a mob recently set upon a young man there and beat him, and even tore off his ear simply because he had joined the Methodist church;

That in Poland, the Jesuits fear so much the spread of Protestantism that they have circulated all kinds of rumors among the Jews as well as the Catholics, so that people fear to rent a house to the missionary in which he can live and work;

That In Belgium, crowds of people gather at evening around the old Methodist potato wagon in the market place to listen to the story of the Gospel, often standing for hours in the rain or snow or sleet;

That in Africa, millions are sunk in darkness and superstition, worshiping idols, tormented by witch doctors, sick in mind, soul, and body;

That in America, there are 15,000,000 people born under a foreign flag—Mexicans, Italians, Cubans, Japanese, Koreans, and others—thousands of whom have never heard the Gospel of Christ even in this so-called Christian land.

HOW CHURCH MEMBERSHIP GROWS.

By A. L. Dietrich.

During the Conference year 1926 there were reported 110,928 additions to our church on profession of faith, in the thirty-eight domestic Conferences, and of these 75,751, or 68.29 per cent, were pupils from our Sunday schools. For the Conference year 1927 the number of additions on profession of faith were 119,820, of which 86,421, or 72.13 per cent, were Sunday school pupils. From these facts we are warranted in our statement that our Sunday schools are not only the best recruiting field of the church, but that they are increasingly so.

An examination of the Sunday school statistics as contained in the journals of the Aunual Conferences shows also the following figures:

	1926.	1927.
Number of Sunday schools..	15,168	15,094
Number of officers and teachers	168,544	173,005
Total enrollment	2,012,237	2,023,162
Raised for missions .....$	455,721	$ 482,691
Sunday School Day offerings.	94,068	95,180
Raised for all purposes.....$	3,337,992	$3,614,290

The increase in our 1927 Sunday school enrollment over the enrollment for 1926 was 10,925; the increase for the year in the number of Sunday school pupils joining the church was 10,670, which would indicate that pretty thorough work is being done in getting the new Sunday school pupils into the church.

I hope pastors and Sunday school superintendents will study these figures carefully, be properly impressed by the lesson they seem to me to teach, and then organize and marshall their forces for the most effective membership and evangelistic campaigns the church ever experienced—with the determination that our 1928 figures shall far surpass any that have gone before. The General Sunday School Board, 810 Broadway, Nashville, Tenn., will gladly and freely help in any way it can if you will write about it.

1927 IN METHODIST HOSPITALIZATION.

By Chas. C. Jarrell, D.D.

The hammers are busy on five great Southern Methodist hospitals as these lines are being read.

The Methodist Hospital at Fort Worth, Tex., is spending $500,000 rushing to completion their huge and imposing building. This building will be the premier hospital in Southern Methodism.

The Methodist Hospital of Dallas was formally opened Friday, Jan. 27. The site of this great hospital is spectacularly beautiful. A better building could scarcely be built. The North Texas Conference is backing up this enterprise with a $25,000 assessment.

The Southern Methodist Hospital and Sanatorium at Tucson, Arizona, is erecting a new building for the treament of tubercular patients. This unit will cost about $50,000, and will release the main building for general surgical and medical cases. Tucson is a charming city, built in the desert like Damascus of old, without its rivers. The winter climate of Southern Arizona is unsurpassed in the world.

The Good Samaritan Hospital, Lexington, Ky., has had a marvelous record since becoming a Methodist institution. The service has improved, the financial affairs have prospered, its popularity has increased, and the church is finishing a building program which has cost in two years nearly $300,000.

The Methodist Hospital at Hattiesburg, Miss., is feeling at home in its new building. This is a marvel of commodious, substantial, and economical construction, having been built at a cost of less than $3,500 per bed.

The Montgomery Memorial Hospital completed last year a beautiful new Nurses' Home. Plans have been drawn for three new buildings and the work is under way. A campaign organization has been built to raise in Alabama $1,000,000 for Methodist hospitals. This plan contemplates paying off the indebtedness on the Montgomery Memorial Hospital, and the establishment of a Methodist hospital somewhere in North Alabama.

The Barnes Hospital at St. Louis has taken rank as a great teaching and research hospital. The notable discovery of Dr. Graham for diagnosing the gall bladder by X-ray has gone around the world. This hospital does $200,000 worth of free service a year. The superintendent of Barnes, Dr. L. H. Burlingham, is the president-elect of the American Hospital Association.

The Methodist Hospital at Houston has grown in favor and usefulness until it needs to be enlarged. The Texas Conference (1927) authorized the trustees to enter on a much enlarged building program, getting a larger lot in another section of the city, if deemed wise. Superintendent Hotchkiss is also Conference director of the Golden Cross. His efficient labors resulted in the raising of $9,721.90—making the Texas Conference second in Golden Cross enrollments.

The Wesley Memorial Hospital, Atlanta, will build in the near future a Nurses' Home, thus releasing many rooms for much-needed hospital facilities. The reputation of this hospital is of the best in the Southeast. Mr. C. E. Lovett is director of the Golden Cross in the North Georgia Conference. He raised (1927) $13,954, thus leading the connection.

The Memphis Methodist Hospital has found the new wing (built last year) too small for its growing patronage. The affairs of this hospital are splendidly managed and its increasing usefulness assured. This hospital is without endowment, yet the amount of its charity work (1927) was $56,116—a remarkable achievement.

These ten hospitals are worth around $8,000,000. Our church has been putting a million a year into hospitals for about six years. The Golden Cross enrollment is gaining in favor, having made last year the best record in its history.

The first Knight of the Golden Cross has been named—Mrs. Elizabeth Bates, of Atlanta, in recognition of her generous gift to the endowment fund of Wesley Memorial Hospital.

Will not this knightly deed be followed by other knighthoods before the next General Conference?

VICKSBURG DISTRICT MISSIONARY INSTITUTE.

The Vicksburg Missionary Institute met at the Crawford Street Methodist Church in Vicksburg, Miss., Jan. 12, 1928. The meeting was called to order by the presiding elder, Rev. J. T. Leggett, at 9 a. m., who also conducted the devotional service. He read the Great Commission, and briefly commented on "Our Marching Orders." He then explained the object of the meeting, calling attention to the great program of our church authorized by the last General Conference in behalf of our missionary work.

W. D. Hawkins, Conference Missionary Secretary, was introduced. He brought greetings from the other district institutes and the great interest manifested. The following telegram of greeting from Dr. Cram, General Secretary, was read:

"Campaign for January and February opens with great interest and enuthusiasm throughout the whole church. Results of 1927 maintenance campaign, $795,000. Board free from all indebtedness. Tell the church and preachers in your institutes, Board of Missions now ready to move forward on all fronts at the command of the church. This command must be given by presiding elders, pastors, and church membership. We, the servants, will obey when commanded. You as Conference Missionary Secretary are requested in my behalf to ask for marching orders."

Brother Hawkins then stressed the importance of thoroughly carrying out the cultural program. The work of the missionary committee for January and February was then explained, which includes prayer, study, distribution of literature, circulation of Missionary Voice and every-member canvass. The missionary committee should continue to work throughout the year, and suggestions were made as to what could be done in order to make the church missionary. Pastors were urged to remit offerings as quickly as collected.

Interesting and helpful talks were made by Rev. Otto Porter, who spoke on "The Every-Member Canvass," and Rev. H. A. Wood, who discussed the "Evangelistic Plan."

After the song, "A Charge To Keep I Have," Brother Leggett spoke in high appreciation of the character and work of Bishop Darlington, and introduced him as the next speaker. The address of the Bishop was the feature of the morning session, and made a profound impression on all present. He complimented the messages of Brothers Porter and Wood, and stressed the need of Methodists sounding the evangelistic note. He then emphasized the fact that the Methodist church must be a missionary church. He made an earnest plea for a better informed church membership as necessary to an awakened interest in missions. He pointed out that since we faced the embarrassing situation of our debt of a million and a half dollars, the church became aroused and began more earnestly to study missions and to sound the missionary note, the tide began to rise, and our debt has been wiped out.

He then told of our work in Poland and his experiences in that field and the real heart-hunger for a right knowledge of God. His description of this great field stirred all hearts.

At the conclusion of the Bishop's address, Brother Leggett announced the following committee on the Missionary Voice: Mrs. G. P. McKeown, Mrs. J. L. Neill, and Mrs. W. T. Hegman. The meeting then adjourned for lunch, which was served by the ladies of Crawford Street and Gibson Memorial Churches.

Afternoon Session.

Rev. J. T. Leggett called the afternoon session to order at 1:15. Hymn, "O, for a Thousand Tongues," was sung, after which Rev. J. T. Weems led in prayer.

S. W. Sharbrough, District Lay Leader, was introduced. He made an earnest appeal for the cooperation of both pastors and laymen in the work of the church. W. D. Hawkins then called on Bishop Darlington to relate an incident in his own experience, which was greatly enjoyed and taught a valuable lesson.

The schedule of appointments for each charge was adopted.

Brother Hawkins called attention to the book, "New Tasks for a New Day," and with the cooperation of Brother Claude P. Jones many copies were sold and orders for 585 were taken. Blanks for ordering literature were also filled out by those present. Speaking dates for several charges were made. Mrs. Hegman reported for the Missionary Voice committee, and made a stirring appeal for more subscriptions and more careful reading of this valuable periodical. Brother Claude P. Jones, Conference evangelist, addressed the brethren, assuring them of his great interest in the work of the church and his readiness to cooperate in every way possible. At the suggestion of Brother Leggett, three group meetings were authorized and the following committees appointed to arrange the programs for said meetings.

Northern group, J. T. Weems, I. H. Sells, and R. E. Selby.

Central group, Otto Porter, J. L. Neill, and H. H. Crisler.

Southern group, B. M. Hunt, G. P. McKeown, and J. G. Andrews.

A resolution of thanks was adopted by a rising vote. After a final word of exhortation by the presiding elder, Brother Leggett, the meeting adjourned with a season of voluntary prayer, and the benediction pronounced by Brother Leggett.

O. S. LEWIS, Secretary.

Resolutions Adopted by the Vicksburg District.

Resolved, That we, the members of the Vicksburg District institute, appreciate the splendid program prepared by our Conference Secretary, W. D. Hawkins, his earnest message and wise counsel, and we pledge him our hearty co-operation and prayers.

We also appreciate the constructive leadership of our beloved presiding elder, Rev. J. T. Leggett, and assure him of our hearty co-operation in making the mission special campaign a big success in this district.

Resolved, further, That we were greatly edified and stirred by the great message of Bishop Darlington at the morning session and his helpful and wise counsels.

We wish also to thank the ladies of Crawford Street and Gibson Memorial Churches for the delightful luncheon served, and all who helped to provide entertainment for visiting delegates.

Signed: O. S. LEWIS.
J. T. WEEMS.

"And this, in truth, is what we want: We want the vision of a calmer and simpler beauty to tranquillize us in the midst of artificial tastes, we want the draught of a purer spring to cool the flame of our excited life. We want, in other words, the spirit of the life of Christ, simple, natural, with power to calm and soothe the feelings which it rouses; the fullness of the spirit which can never intoxicate."—F. W. Robertson.

NEWTON DISTRICT SUNDAY SCHOOL INSTITUTE.

The Newton District Sunday School Institute convened in the Lake Methodist church, Feb. 16, 9:30 a. m.

O. C. Huil, Duai Extension Secretary for the Mississippi Conference, conducted the devotionals, bringing a very helpful message on the importance of service. Presiding Eider H. A. Gatiin then took the chair and appointed the committees for the institute.

Rev. R. H. Ciegg discussed the Adolescent phase of the Sunday school work, and was followed by Brother John Chambers, who made a very helpfui talk on this important period in the child life. Missionary Education was discussed by P. L. Biackweli; Records, by Rev. M. M. Black, after which Brother H. A. Gatiin discussed the outiook for the district as a whole.

Thirteen schools were represented by about sixty persons present. The ladies of the Lake church served a bountiful iunch in the Sunday school rooms, after which Rev. T. B. Winstead opened the afternoon session, leading the devotions.

Training schools were set to be held at Forest, Newton, Philadelphia, and Laurel, making four for the Newton District. Mrs. J. E. Oakey, Elementary Superintendent, reported a very helpful Eiementary departmental meeting; goais were set, and the best Sunday school institute held in this district came to a close. Resolutions of thanks to the good ladies for their eiegant entertainment, and to Brothers Chambers and Hull for the splendid work that they are doing for the Conference were passed by unanimous standing vote, and Brother G. E. Alien, of West Laurel, pronounced the benediction. REPORTER.

SEASHORE DISTRICT SUNDAY SCHOOL INSTITUTE.

The Sunday School Institute of the Seashore District met at Saucier, with Rev. S. N. Young as pastor-host, on Tuesday, Feb. 14, during the hours from 9:30 a. m. until 3:30 p. m. There were more than one hundred present, including seventeen pastors and six superintendents. Only five of the twenty-seven charges in the district were not represented, and telegrams were received from two of these charges accounting for the absence of their representatives.

From the very beginning of the meeting it was evident that the day was to be a profitable one and well spent. From the opening hymn, "Have Thine Own Way, Lord," until the closing prayer by the presiding elder, the interest and enthusiasm and consecration of those present were conspicuous.

The morning devotionals (if they can be designated as such, for the whoie meeting was devotional) were led by our Conference Dual Extension Secretary, O. C. Hull, who spoke on Service, even in the little things concerning the kingdom. The afternoon devotionals were led by Rev. W. W. Murray, who used the theme, "Be Ye Doers of the Word."

Rev. Murray Cox led a discussion on the Adult Department of the Sunday school, during which he placed emphasis on having something to do, and also suggested things that could be done. Rev. V. G. Ciifford spoke in behaif of the Adolescent Superintendent, emphasiznig the necessity of aligning the Sunday school departments into fuii harmony with the program of the Sunday school, whose chief aim is to win pupils to Christ. Brother Hull spoke on the need of a constructive missionary educational program, after which Mrs. Horace Hinds spoke on what the Sunday schools are now doing along this line and how they are supporting the Dual-Extension work. The presiding elder, Rev. J. L. Sells, led an open discussion on the administrative probiems of the Sunday school with reference to Sunday School Day, Programs of Worship, Records, and Literature. Miss Laura White reported on behalf of the Elementary Institute, which met separately from the regular Institute with twenty-six in attendance. Rev. Geo. H. Jones discussed the need for Leadership Training, after which eleven pastors stated their desire for Cokesbury schools.

Rev. John C. Chambers, Conference Sunday School Secretary, was present and had much to say all along in the way of exhortation and encouragement. It was particularly impressive when he related the growth of the Sunday school movement in the Mississippi Conference from his own experience, and called for individual prayer and co-operation. He aiso led the institute in the setting of the district goals, which goals are impressive and encouraging.

In the Presiding Eider's Hour, Brother Selis called for the pastors to report the piaces where we do not have a Sunday school but should. Sixteen such piaces were reported.

The district officers were re-elected and are as follows: President, J. L. Sells; secretary, H. H. Hinton; Leadership Training superintendent, Geo. H. Jones; Eiementary superintendent, Miss Laura White; Adolescent superintendent, Murray Cox; and, Missionary superintendent, Mrs. Horace Hinds.

With particular delight did the institute hear Mr. Jacobs and Mrs. Ramsey in three vocal duets: "It Pays to Serve Jesus," "Jesus Shall Lead Me," and "In the Garden."

During the noon hour recess the ladies of the Saucier church entertained the institute with dinner on the grounds, with good food and an abundance of it.

GEO. H. JONES, Secretary Pro Tem.

THE HOSPITAL A TRAINING SCHOOL.

By Rev. Frank W. Brandon, D.D.

When God called Florence Nightingale to nurse the sick, tremendous difficulties blocked her way. She could find no sympathy, no training, no work in any Protestant church. Rome seemed the only door. She wrote: "The Catholic orders offered me work, training for that work, sympathy and help in the work that I had in vain sought in the Anglican Church. The Church of England has for men bishoprics and archbishoprics, but for women —what? I would have given her my head, my hand, my heart. She would not have them. She told me to go back and do crochet in my mother's drawing room. She would give me neither work to do nor education for it."

The Protestant church has made no place for her Florence Nightingales because of the impression that only Catholics can succeed in maintaining hospitals. That impression persists and has shut out hundreds of girls from their life work. As surely as God called Florence Nightingale, he is calling our giris to-day. As I have gone over the church hundreds of lovely girls have sought me to tell strange stories of a voice, heard from childhood, calling to this ministry. I wish you could have looked into their earnest eyes as they told of their longing to answer God's cali, but alas, there was no training, no work, no place for nurses in the Methodist church.

Now, just why may not Protestants minister to the sick? Such ministry is Christlike. Are Catholics more Christian? Such ministry is to suffering human beings. Are Catholics more humane? Such ministry requires faith, sacrifice, courage. Are Catholics more implicit in faith, more unselfish, more heroic? Then why the impression that Methodists cannot? Has it not come from the Catholic system of nursing? Devoted women renounce the world, take vows of celibacy, wed themselves to the church, are set apart as "Sisters of Charity," receiving no pay for their heroic service. For this reason the impression prevaiis that only Catholics can succeed in a ministry in which nursing is the important factor.

But the Catholic is not the only system that may succeed. It is not even the best. The sacrifice of the sisters is beautiful and commands respect. But is it wise for a strnog church to permit its burden to weigh too heavily upon the slender shoulders of a few frail women? Heroic indeed of the women, but is it generous of the church?

Our plan is wiser. Women called to nurse should be paid just as men called to preach are paid. The whole body of the church should have part. This pian is more naturai, sane, humane, and just.

Until recently we have had nothing to offer giris called to this ministry. But now we are definiteiy in the work. Already we have nine hospitais and seven Nurse Training Schools. Last year we had enrolled 1,375 student nurses, had graduated 605, and were employing 600 nurses daiiy. Last year these young women nursed 23,000 patients. All but two of our hospitais have nurse training schools, and most of them have beautiful homes for the nurses.

Our church provides an annual program in which every congregation has a place and every member a part. This program is embodied in the Golden Cross Society. "Golden Cross" is a Southern Methodist term. It belongs to us. It symbolizes something at the heart of Christ, something at the heart of humanity. On the second and third Sundays in May, it invites every member to share the privilege and duty of ministering to the sick by enroiiing in the Golden Cross.

THE BROOKHAVEN SUNDAY SCHOOL INSTITUTE.

By Rev. John D. Eliis.

The Methodists of the Brookhaven District, embracing twenty-two pastoral charges, heid a Sunday School Institute at Norfield, Miss., Feb. 9.

There were morning and afternoon programs, with a sumptuous dinner prepared by the ladies of the Norfield church.

More than one hundred preachers and laymen were present, and the speakers were John C. Chambers, W. H. Lewis, H. G. Hawkins, O. C. Hull, V. D. Youngblood, T. V. Rush, K. W. Bridges, Mrs. W. T. Denman, Mrs. Edgar Goodwili, and Mrs. J. H. Green.

Some of the subjects discussed were: "The Organized Ciasses;" "Administration Problems;" "Elementary Work," and "Leadership Training."

It was not a meeting for the children. They were unconscious of the meeting, and were back at home playing with dolls, marbles, and balls, or they were at the pubiic school, where they were being instructed in secular things. It was a meeting of church leaders in the interest of the children of to-day and to-morrow, with the prayer that they may be saved from catastrophe and unlovely futures.

The children of this generation may be unconscious of the prayers and plans of church ieaders, pastors, and parents, but the future will hold out promises of hope because of the plans and efforts of church leaders.

Rev. John C. Chambers, Conference Sunday School Secretary, is magnifying his office, and more than earning his "bread and cheese." He is familiar with every phase of Sunday school work, and is serving the children of to-morrow, as well as the children of this generation.

His office and field helpers are aiso rendering efficient and invaluable service.

Arrangements were made to hoid during the spring and summer more than a dozen training schools for Sunday schooi officers and teachers. The course of study requires textbooks, and a teacher, and ail who complete the course wiii be given diplomas.

Officers elected for 1928 were as foiiows: V. D. Youngblood, Secretary; Mrs. J. H. Green, Eiementary Superintendent; Mrs. Edna Goodwiil, Missionary Superintendent; Rev. H. G. Hawkins, Superintendent Leadership Training, and Mrs. W. D. Davis, Intermediate Superintendent.

Whatever a Sunday School Institute is, it is a gathering of church leaders who realize that the children of to-day are men and women in the making, and it is always worth while for the "grown-ups" to gather and discuss plans to save our youth from unhappiness.

Resolutions Adopted by the Bishops--December 1927

"And We Beseech You, Brethren, to Know Them Which Labour Among You, and Are Over You in the Lord, and Admonish You."—I Thess. 5-12.

WHEREAS:

First—The General Conference of 1922 gave the Board of Finance authority to project a Special Effort to raise $10,000,000 for Superannuate Endowment, beginning in 1924 and continuing for five years, and

Second—The General Conference of 1926 approved this program and extended the time for completing this task to include all of the quadrennium of 1926 to 1930, and

Third—The Board of Finance, at its Annual Meeting of 1927, approved a plan for a Clean-up Campaign to raise the quota balance of the Charges by the time of the meeting of the General Conference in 1930, and this plan has been further approved by the College of Bishops and by the Annual Conferences at their meetings of 1927; therefore be it

RESOLVED:

First—That we now reiterate our conviction that this cause should have the special attention and loyal support of the entire Church, as called for under the plan above referred to, looking to the successful completion of this important work.

Second—That we urge the presiding elders, pastors, and lay members of the entire Church to give this matter their most faithful and enthusiastic support during the period (March, April and May), which has been agreed upon as the time for securing the cash and deferred-payment subscriptions to cover the Charges' quota balances.

Third—That we pledge ourselves anew to do whatever we are able, in our respective Episcopal Districts, to give impetus to this most worthy movement.

OUR MISSIONARY TASK

(The material for this page was supplied by Mr. W. D. Hawkins, Mississippi Conference Missionary Secretary.)

MISSIONARY INSTITUTES, MISSISSIPPI CONFERENCE.

The seven presiding elders' missionary institutes were held during the first two weeks of January, or to be exact, between Jan. 3 and 12, inclusive. The first week was very cold, and kept some away; but desplte the cold the atteudance was larger than last year, the interest and spirit were all that could have been expected. The attendance at the seven meetings totaled fourteen hundred, inciuding the seven presiding elders, and 139 pastors out of a total of 163. The outstanding program feature was the address of Bishop U. V. W. Darlington, which was based on his work in one of the European fields. The plan for the January-February campaign was explained in detail by the Conference Missionary Secretary, and all were interested in it; the information which seemed to appeal to the audiences more than all else was the telegram from Dr. W. G. Cram announcing that the Board of Missions was out of debt, and now awaited the marching orders of the church.

The sale of the books was in excess of last year —391 were sold for cash, and there were sold on consignment (according to plan) 5,260. Subscriptions to the Missionary Voice were emphasized at each meeting, which resulted in getting more than 100 subscribers to this great missionary periodical. Notices had been sent from the office of the Missionary Society to the chairmen of all the missionary committees (whose address had been furnished by the pastors) with request that they come and bring their committee with them; as a result of this more than a hundred were reached at these meetings.

As a whole, these meetings were very satisfactory indeed, and the presiding elders deserve credit for the attendance and the splendid presentation of the purpose of the missionary institute made by each of them.

FIRST TO PAY THEIR MISSION SPECIAL.

In the order named, Magee and Mount Olive, in the Hattiesburg District, and Poplarville, in the Seashore District, are the first charges to report to the treasurer, Rev. A. M. Broadfoot, the full amount of their apportionment as having been paid and sent to the treasurer. This is very fine, and we trust all the churches in each district will report either in full or still better, a surplus, for it is not the purpose of the apportionment to the charge that they shall pay only the amount allotted; but rather that this be the minimum goal for each charge, and that the Every-Member Canvass be put on, to give every member the privilege of making a free-will offering, even if the offering should total more than the allotment.

REV. E. C. PETERS IN THE MISSISSIPPI CONFERENCE.

Rev. E. C. Peters, returned missionary from China, came to the Mississippi Conference, Jan. 22, and will continue through Feb. 26. He began in the Seashore District at Biloxi at 11 o'clock, the 22nd, and will conclude his itinerary at Fifth Street, Meridian, 7:30 p. m., Feb. 26. Brother Peters has a fine message, delivered in a forceful manner, containing information very helpful to those who have the privilege of hearing him. His itinerary was arranged so as to have him to reach the churches not in the itinerary of the Missionary Secretary. He will reach fifty-elght churches with his message, and indirectly others who will have representatives at the "All-day Meetings" held on some of the charges.

The visit of Brother Peters to so many of our churches should proye very helpful to the work in our Conference. It was the pleasure of the writer to hear Brother Peters twice. The message was instructive and helpful.

ACTIVITIES OF THE MISSIONARY SECRETARY.

With the churches already visited and those on our schedule which will carry us to the 26th of February, we will speak in sixty-two churches and reach through several charge meetings held a number of representatlves from other churches; have held conferences with the missionary committees of twenty-six churches to date, and there will be at least that many more by the close of the campaign.

EVERY-MEMBER CANVASS.

After the Cultural Program has been finished, the study of the book, "New Tasks for New Times" completed; "Good News," "False Gods," and the "Evangel" have been distributed, and as many subscribers to the Missionary Voice secured as possible, then comes the "Every-member Canvass," which I hope will be just what its name indicates; that through the pastor and the missionary committees and their helpers, will be put on a real every-member canvass, when every member of the church will be canvassed and given the privilege of making a "free-will offering" to missions. Keep the canvass going until every member is seen, and if the offering is more than the allotment, it should all be sent to Rev. A. M. Broadfoot, Treasurer of the Mission Special.

TO WHOM, WHERE, AND WHEN SHOULD THE MONEY BE SENT?

Please remember to send all money collected in the Every-Member Canvass for the Mission Special to

REV. A. M. BROADFOOT, Treasurer,
1612 Fifteenth Street.
Meridiau, Miss.

It should be sent as soon as collected. Please do not hold it waiting to collect a few dollars in pledges, but send what you have and make another remittance when you have collected the balauce.

MISSIONARY COMMITTEE.

Some of the pastors have not sent me the names of the Missionary Committee for each church. I would thank you very much if you will do this, giving name and address; also the Voice agent for the church, with address. Be sure to do this.

This committee of the church is the connecting link between the Board of Missions and the local church, aud its work is of supreme importance, both during the January-February campaign and during the remainder of the year; the work of giving missionary information during the year must be done by this committee. They should meet often enough to plan and carry out their work throughout the year, in order that the subject of missions may be kept before them in their reading, studying and planning.

MERIDIAN DISTRICT MISSIONARY INSTITUTE.

In response to the call of the Rev. Robert Selby, presiding elder, the District Missionary Institute for the Meridian District convened In Central Church, Meridian, Miss., at 10 o'clock a. m., Jan. 5, 1928.

After devotional exercises, statement of the nature of the meeting, the reading of certain paragraphs of the Discipline and appropriate comments thereon, by Rev. Robert Selby speaking from the chair, J. A. Moore was requested to act as secretary.

W. D. Hawkius, Conference Missionary Secretary, brought greetings from the Hattiesburg District Missionary Institute and read the following telegram from the General Missionary Secretary of the church: "Campaign for January and February opens with great interest and enthusiasm throughout the whole church. Results of 1927, $795,000. Board free from all indebtedness. Tell the church and preachers in your institutes, Board of Missions now ready to go forward on all fronts at the command of the church. This command must be given by presiding elders, pastors and church membership. We their servants will obey when commanded. You as Missionary Secretary are requested in my behaif to ask for marching orders.

"W. G. CRAM,
"General Secrtary of the Board of Missions,
Methodist Episcopal Church, South."

Brother Hawkins addressed the institute on various phases of the campaign of cultivation for January and February.

The roll call of charges showed attendance by charges as follows: Bucatunna, 2; Chunky, 7; Daleville, 6; DeKalb, 5; De Soto, 3; Enterprise, 6; Lauderdale, 1; Matherville, 1; Meridian, Central, 23; Meridian, East End, 11; Meridlan, Fifth Street, 7; Meridian, Hawkins Memorial, 4; Meridian, Poplar Springs, 5; Meridian, Seventh Avenue, 4; Pachuta, 3; Porterville, 4; Quitman, 2; Scooba, 2; Shubuta, 2; Vimville, 7; Waynesboro, 3; Waynesboro circuit, 2. Totai, 110.

Mmes. Huggins, of Waynesboro; McGee, of Vimville; and Rodgers, of Porterviile, were appointed a committee to solicit subscriptions for the Missionary Voice among those attending the institute.

Bishop U. V. W. Darlington was introduced and addressed the meeting, speaking in a most interesting way of the work of our church in Poland.

A. F. Watkins announced that the ladies of the local church had prepared lunch for those present, and invited all to remain for lunch. The benediction was pronounced by Rev. R. F. Witt.

After lunch was served in the basement, the work of the institute was resumed.

W. D. Hawkins explained the method of procedure in carrying out the cultural period devoted to missions.

The matter of distributing the sum of $5,500, the share for the district as agreed by the presiding elders in the $35,000 assumed by the Conference on the Maintenance Fund for Missions, was discussed and action taken to the effect that the distribution should be made as last year, the amount asked being the same as last year.

Rev. Claude P. Jones, Conference missionary evangelist, was introduced.

The book, "New Tasks for New Times," was distributed by W. D. Hawkins, Conference Missionary Secretary, and orders taken to supply the several charges with the books.

Bishop Darlington, at the request of W. D. Hawkins, related a story of his early ministry. The story was gripping in its manner of relation and powerful in the application made, culminating in the point that the chief office of the shepherd is to "shear the sheep."

Orders were taken for free literature to be used in the cultural period.

The chair made suitable exhortation concerning the cultural campaign, and the meeting was adjourned with the benediction pronounced by Rev. Claude P. Jones.

JOHN A MOORE, Secretary.

The Home Circle.

A BOY'S MOTHER.

My mother, she's so good to me,
Ef I was good as I could be,
I couldn't be as good—no sir!
Can't any boy be good as her!

She loves me when I'm glad er mad;
She loves me when I'm good er bad;
An', what's a funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt, but it hurts to see
Her cryin'—nen I cry; an' nen
We both cry—and be good again.

She loves me when she cuts and sews
My little cloak an' Sunday clo'es;
An' when my pa comes home to tea
She loves him 'most as much as me.

She laughs an' tells him all I said,
An' grabs me up an' pats my head;
An' I hug her an' hug my pa,
An' love him purt' nigh much as ma.

—James Whitcomb Riley.

THE RESCUE OF SAINT VALENTINE.

David looked at the counter of valentine post-cards, valentines made of colored lace, and red and white peppermint candy hearts in the store. How he longed for one! But he put in his basket the sugar and tea he had come to the village to buy, tied his woolen muffler tighter, and went out of the store.

"I won't have a single valentine," David said to himself, as he started along the railroad tracks toward the farm on the edge of the village where he lived. "I don't know anybody who would send me one. There will be a valentine box in the village school to-morrow, but we won't have one, with only me and little Billy and the Brown twins in the district school."

David trudged on. He was not going to be down-hearted, but how he did wish that the rural delivery man would stop at their farm in the morning with a valentine for David Jordan.

"I ought to see the afternoon mail train coming in," thought the boy, as he passed the little tower beside the tracks where the signal man sat and worked the switches. "It will be loaded with mail bags to-day, full of valentines. I wish—"

Then David grinned and stopped being sorry for himself. Besides, he had seen something that made him happy.

Although it was early in February, the ice was gone from the brook and the willows that grew along the edge showed faint green. David crossed the tracks and felt of the new shoots of the willow. Yes, the sap was running, and soon he could come down here with his jack-knife and make himself a whistle.

As David re-crossed the tracks, he stubbed his toe on a tie and nearly fell down on the track. When he looked down on the roadbed, he gasped with fright. The railroad tie on which he had stubbed his toe was loose. The melting of the ice and the water overflowing from the brook had loosened the tie from the roadbed. Now, it stuck up above the level of the tracks. David remembered that the mail train with letters and valentines was due any time.

David was a farm boy and he knew that a safe roadbed was one of the most important things in the world. He must do something about this danger he had discovered, but could he do it in time?

"I must try, anyway!" he said to himself. "First I will take off my red muffler and fasten it to this tree beside the tracks so that the train engineer can see it. Then I will run back to the tower."

The road was not meant for a boy's race with a mail train. There was slush and mud, and holes and stones and stumps to keep him back. But he ran as fast as his boots would let him. Finally he came to the tower.

"Flash a signal!" he cried to the man. "There is a loose tie in the roadbed back there that sticks up above the rails. The valentine mail train will be coming along soon!"

The switchman looked at his watch and then he did things to his signals in a great hurry. "That will be all right!" he told David. "The mail is so heavy that the train is late. Thank you! What's your name?"

"David Jordan, from Hilltop Farm," David told him.

Then, as he started back towards home, he saw men come hurrying out on a hand car to fix the tie.

When Saint Valentine's Day dawned David was out feeding the hens early, but he had no valentine. But just as he had scattered the last kernel of corn, he saw something odd in the road. There was the rural delivery cart in the Hilltop farm road, and Uncle Sam sat beside the postman. The cart stopped at David's gate, and Uncle Sam, no larger than he, stepped down and came in.

It was one of the village boys dressed like Uncle Sam, and he had a package of valentines for David from the boys and girls in the village whose own valentines David had brought safely to them when he saved the mail train.—Carolyn S. Bailey, in Presbyterian of the South.

MARY ELIZABETH'S CORNER.

By Alice Annette Larkin.

Every little candle, burning clear and bright,
Every little star that shines through darkest night,
Brings a happy message. Don't you hear them say,
"Make the corner brighter where you are to-day?"

sang the children practicing across the street.

"Oh, Mary Elizabeth," cried Muriel Deane, running in all out of breath, "could you—would you—let me take your pink parasol for the drill? I'm just as ashamed as I can be to ask you, when you've never had a chance to use it yourself. But I can't be in it unless I can borrow one somewhere. Mother says she can't afford to buy one now, and I do hate to be left out of it at the very last minute."

Mary Elizabeth had almost guessed Muriel's errand before she said a word about it. She had been afraid somebody would want to borrow the lovely little parasol that Aunt Edith had sent her from France. And she had counted so much on using it herself; but she had been sick nearly all summer, and it was really too late for parasols now. Anyway, she couldn't use it this year. Muriel wasn't always the most careful little girl in the world; ought she to let her have it? Perhaps Mary Elizabeth might have hesitated the least bit about replying to Muriel's question had not the last words of the cheery little song come popping into her mind. "Make the corner brighter where you are to-day." Was this one way to make her corner brighter? She couldn't be in the drill herself, but the parasol could. It didn't take long to decide.

"Why, of course, you can have it, Muriel," she said generously. "And you'll want it to practice with to-morrow morning, so you might as well take it now. It's right there in the clothes-press, on the highest shelf."

"I'll get it for you, dear," volunteered mother. "I can reach higher than Muriel." And Mary Elizabeth thought her voice sounded unusually pleasant.

"I can't ever, ever thank you half enough," declared Muriel, when the parasol was in her hands, "but I'll never forget this, Mary Elizabeth."

So it was Muriel Deane, instead of Mary Elizabeth Perrin, who went down the street early that afternooon, proudly carrying the lovely pink parasol, and smiling happily. Mary Elizabeth watched her as long as she was in sight. A happy little smile that must have been twin to the one that was on Muriel's face, played about her mouth and chin, and her blue eyes sparkled.

"My, but I wish my corner was bigger," she said as she looked about the sunny room. "If I could only run down to the store on an errand for Mrs. Dix, like I used to, or sing in the concert for the Children's Home, but I can't. I can just sit in my chair and think and think. Oh, but I can put my carnations and geraniums in the window. They're the prettiest ones I ever had."

Other people must have thought they were pretty, too, for they kept looking up at the front window of the big white house. What they said Mary Elizabeth couldn't hear, but she could see the smiles on their faces, and she wondered what made them look so happy.

"I guess happiness is catching," she decided at last, "like the mumps or the measles. But there comes the popcorn man, and, why yes, right in back of him is the peanut boy. They don't look as if they had sold much. I wonder—"

But Mary Elizabeth didn't wait to wonder; she tapped lightly on the window pane, and the popcorn man, who had been anxiously watching the house, smiled. Then the peanut boy looked up and smiled too. Mary Elizabeth held up two ten-cent pieces. Five minutes later she was the possessor of two bags of popcorn and two of peanuts. Down the street went the popcorn man and the peanut boy. And they smiled as they thought of the generous little girl in the wheelchair by the front window of the big white house.—The Child's Hour.

THE UNHAPPY TASTERS.

There once lived in the House-of-Never-a-Smile a little boy whose business it was to taste ice cream for a living, who never had any other work to do but to taste ice cream all day long.

And in another house, called the Never-Very-Happy-Place, a little fellow lived who was obliged to taste candy all day long. Yes, that was his work, tasting candy all day long.

And in still another Frowning House there dwelt a small lad who made a living by tasting chocolate cake all day long—just chocolate cake, chocolate cake and nothing else.

One day the Listening Fairy visited each one of these little boys, and this is what she heard:

"Oh," mourned the Unhappy Ice Cream Eater, "if only I could taste something not quite so cold, if only my job were eating something dry and crumbly that a fellow could set his teeth into—nice fat chocolate cake, for instance—how happy I would be."

And "Oh," sighed the Candy-Tasting-Boy, "how hard, how fearfully hard this candy grows! If only I could have something soft and smooth to taste of, I'm sure I'd never complain. If I could just taste ice cream all day long, what a jolly old time I would have!"

And "Oh," sighed the Always-Chocolate-Cake-Fellow, "if only some one would give me a real biting job, life would then be worth the living! I don't believe those candy-tasting chaps have the least idea how happy they really ought to be. If I could do just what they do all day long, you'd never get any grumbles out of me!" And the Listening Fairy went away half smiling, half sad.—Bernice Powell Peabody, in Child's Gem.

A teacher was giving his class a lecture on charity.

"Willie," he said, "if I saw a boy beating a donkey, and stopped him from doing it, what virtue should I be showing?" Willie (promptly): "Brotherly love!"—Exchange.

The teacher was giving a lesson on "Snow."

"As we walk out on a cold winter day and look around, what do we see on every hand?" she inquired.

"Gloves," answered the red-haired boy in the rear seat.—Methodist Recorder.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts. Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

AN EXPLANATION.

On account of the large number of quarterly conference rounds coming in just at this time, our pages are unusually crowded, and we have had to omit some material that otherwise would have found a place. Official notices are given right of way. The matter omitted this week will appear just as soon as possible.

It is not very often that we have this crowded condition, and we hope no brother—or sister—will be too greatly disappointed by not seeing the "children of their brains" in this particular issue of the Advocate. We are glad to get these communications, and want them to keep coming.

PERSONAL AND OTHER NOTES.

Rev. L. N. Hoffpauir, pastor at Bunkie, La., has our thanks for a copy of the neat bulletin he is now issuing for the church.

Rev. George H. Jones, our pastor at Long Beach, Miss., is putting the energy and enthusiasm of trained young manhood into his work—and the work prospers.

Mrs. C. A. Edmonson, of Collins, Miss., in renewing her subscription to the Advocate, says: "I have been a subscriber for a long time and I enjoy reading it so much."

Dr. John F. Foster, our pastor at New Iberia, La., was re-elected chaplain of the Grand Chapter, Royal Arch Masons, for the ninth year at the recent meeting in New Orleans.

The editor of the Advocate greatly regrets not being in the office when Rev. J. W. Cummins, pastor of the First Methodist Episcopal Church, Marion, Ill., called on Thursday of last week.

Rev. H. A. Gatlin, presiding elder of the Newton District, Mississippi Conference, in sending in his second round of quarterly conferences, says that the pastors are hard at work, and the work is moving along well.

Rev. R. E. Rutledge, a faithful member of the Mississippi Conference, and Miss Mamie Dietrick, of Raymond, Miss., were united in marriage at the Jackson District parsonage on Wednesday, Jan. 18, Rev. J. L. Decell, presiding elder, performing the ceremony. Brother Rutledge is pastor of the Camden charge.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, Louisiana Conference, paid the Advocate office an appreciated call on Friday of last week. He gave a good report of the work under his supervision.

Dr. A. S. Lutz, presiding elder of the Alexandria District, in sending in his second round of quarterly conferences, says: "I am stressing the revival effort. I firmly believe our hope lies there. * * * I am looking for a gracious revival all over the district."

The Winnfield Methodist Church, Winnfield, La., Rev. C. C. Wier, pastor, has put on a 100 per cent missionary cultural prgoram, and will put on a 100 per cent asking program. And we venture to guess that there will be a 100 per cent collection for the mission special.

The opening service of the new Park Avenue Methodist Church, formerly the Texas Avenue Church, Shreveport, La., was held last Sunday. Dr. T. D. Ellis, General Secretary of the Board of Church Extension, was announced as the preacher at the 11 o'clock hour.

Rev. W. W. Nelson, who was unable to take work at the recent session of the Mississippi Conference on account of serious illness, requests us to state to the brethren that his health is slowly improving. He asks an interest in their prayers. He is making his home at Bay Springs, Miss.

Mr. and Mrs. J. M. Sanders, Opelousas, La., announce the marriage of their daughter, Ethel, to Sergeant George W. Dickerson. The young couple will make their home in New Orleans. The Advocate extends all good wishes to the happy young people. They are members of the First Methodist Church.

A Hi League has been organized at the First Church, Baton Rouge, La., with a membership of twenty-five. The pastor installed the officers on last Sunday night in an impressive service. The room was darkened and each officer came from one of the classrooms as his name was called, and carried in his or her hands a lighted candle. The whole installation service was conducted in the light which the candles gave.

Rev. James H. Felts, our pastor at Greenwood, Miss., writes: "Dr. W. T. Johnson, of Greenwood, Miss., one of the leaders in Methodist circles, literally 'fell on sleep' at his residence in Greenwood, Jan. 17. Christian, gentleman, philanthropist, citizen, a real man among men was he. No man ever meant more for good to any community." The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

A compilation of the figures by the General Board of Lay Activities shows that the Mississippi Conference was thirteenth in the percentage paid on the benevolences last year, with a percentage of 75. The Louisiana Conference was twentieth, with a percentage of 69.3, and the North Mississippi Conference was twenty-fourth, with a percentage of 67.5. The West Texas Conference led, with a percentage of 89.6.

Dr. R. H. Wynn, pastor of the Broad Street Methodist Church, Lake Charles La., writes: "Bishop Sam R. Hay will lay the corner stone of our new church on Thursday, March 8, at 3:30 p. m. A splendid beginning has been made in the construction. With good weather in January, foundations were laid, and the walls are going up rapidly. The architecture is of modified Gothic type. The plan includes auditorium with balcony on three sides, with seating capacity of 750; a three-story educational building, with separate assembly rooms for each department and accommodations for 800. The exterior of the church will be mottled buff tapestry brick with stone trimmings. The contract price of the plant is $108,000; the purchase price of the new lot, $14,000. We are confident that the building will be completed in time for the Annual Conference."

The prayer meeting attendance at First Church, Baton Rouge, La., increased from twenty to one hundred and forty-eight, and the prospects seem good for an attendance of two hundred before many weeks have passed. The pastor, Rev. Frank L. Wells, D.D., is preaching a series of brief sermons on Wednesday evenings, on "Favorite Texts of Famous Men and Women." Last week the subject was "The Favorite Text of General Robert E. Lee."

Rev. Payton A. Sowell, honored superannuate of the Tennessee Conference, who has spent a good deal of time in Louisiana and on the Seashore Camp Grounds, and who has many friends in these regions, will celebrate his seventy-ninth birthday on March 2. He is indeed "an Israelite in whom is no guile"—a prince among his brethren. The editor of the Advocate has a sincere affection for him, and he extends congratulations upon the attainments of a long and useful life. Blessings upon him!

Rev. J. L. Neill, pastor of the Crawford Street Methodist Church, Vicksburg, Miss., at the request of the General Board of Missions, gave two weeks to the missionary cultivation work in Central Texas Conference. The churches of that Conference have promised to increase largely their contributions over last year. Brother Neill has not neglected his own work, however, as will appear from the fact that he has received seventy-six members since Conference—a large number of them by vows and on profession of faith.

The bulletin of the First Methodist Church, Baton Rouge, La., Dr. Frank L. Wells, pastor, prints the "Honor Roll" of the church in its issue for Feb. 12—the names of those who have paid their subscriptions in full to the budget for the first quarter. Nearly 350 names appear—a fine showing. Yet some blank space is "dedicated to those who promised to pay and could pay, but didn't." This "Honor Roll" will be published quarterly. We venture the prediction that the list will be longer next time.

The Hospital Association of the Methodist Episcopal Church, South, will hold its third annual session at Barnes Hospital, St. Louis, Mo. The General Hospital Board will hold its annual ssesion at the same place and on the following day. The dates for these meetings will be April 17 and 18. The meeting of the Association will be composed of representatives of the hospitals and duly elected representatives of the Annual Conferences. The members of the Hospital Board will meet with the Association, and the members of the Association will meet with the General Hospital Board on the second day.

Monday, Feb. 27, will mark the twenty-fifth wedding anniversary of Rev. and Mrs. Hilary S. Westbrook, and they will be delighted to receive their friends in their beautiful parsonage home, hard by the side of the Methodist church at Bogue Chitto, Miss., in commemoration of twenty-five years of life and faithful work together. They have extended this invitation to all of their friends. Rev. J. Loyd Decell, presiding elder of the Jackson District, will preach the Silver Wedding Anniversary sermon at Norfield Methodist church on the fourth Sunday of this month at 11 o'clock. Brother Decell has been a lifelong friend of these faithful servants of the Master. They will be delighted to have their friends to worship with them on that day. The Advocate extends hearty felicitations in advance of the happy event.

"RECENTES IMBRES."

By Rev. Ben. P. Jaco.

When I was a boy in high school at Longtown, Miss., in a class with Katie Agee, Rosa Haynes, Will Weed, and Ella Patterson, I met in my study of Latin the above words and never forgot them, because I had so often seen the "recent rains" fill Egypt Creek and Coldwater river to overflowing. My first year in Texas impressed me with the exactly opposite conditions. But I have experienced "recentes imbres" both physically and spritually.

It was our good fortune to secure Rev. O. C. Crow, pastor at Brownsville, Tex., to hold our revival meeting at Lyford. Having no church house and using the school building for our place to hold services, we had meetings only at night. The interest was soon very great and grew until the last service on Sunday, which began with Sunday school at 10 a. m., and ended with baptism and reception of members at about 2 p.m. No one present will soon forget these services, and particularly the last one. I baptized whole families, father, mother, and children. It was "showers of blessing," reviving indeed.

The old superannuate was revived, too. It seems I never wanted to preach as bad and hustle around in pastoral work as I do now. I see these rich fields "white unto harvest" and can do but little, owing to physical conditions. Thank God, I can do what Jesus said to, pray for laborers. He may give me health to do what he lets me see and long to do.

God's providence in my past fourteen months has been great. Since the revival we have had "recentes imbres" again. Two good rains have put growing crops to work, and sent planters into the fields. Everybody is happy and hopeful. But other showers have come to this preacher. Friends of other days have remembered with good letters and substantial help. A Grenada friend called last week and left a piece of writing that covered a felt need. Then on Wednesday night while wife and I sat in our room reading, the autos came rolling in until the house was surrounded and the yard filled. People began to pour in until no standing room was left; then they started a bonfire in the yard, made coffee, spread out things to eat and had a picnic supper and general good time. After the crowd got into the yard the president of the official board of Lyford church called the board into the house, where they planned to build a brick church and handed the pastor a good check. Just then I happened to look under our dining table, and heaps, boxfulls, sacksfull, and tubsfull, and more, provisions had been slipped in for us to live on many days. These people had driven from ten to twenty miles, and I counted up those I distinctly remembered present, and there were fifty-odd. This was not a "pounding," not a "shower," but a real "season" of good-will, and Christian fellowship. The recent rains have overflowed our hearts, and currents of deep gratitude go in many directions.

I have always loved my work and my people in whatever field was assigned me, and now they remember me so kindly that I know they loved me. All you young preachers go on with your job and do not contemplate your superannuation as the "drouth of summer," for it is true that "Recentes Imbres" fell in the days of Cicero and all along through all the ages, and will overflow the banks in your later life.

Raymondsville, Tex.

METHODIST STUDENT ORGANIZATION FIRST METHODIST CHURCH, BATON ROUGE, LA.

We feel that many readers of the Advocate will be interested in an account of the Methodist Student Organization of the First Methodist Church at Baton Rouge.

The program of the church for the students is carried out under the auspices of a committee of three, who were appointed by the board of stewards: Dean C. A. Ives, Dean of the Teachers' College at the University; Mr. G. W. Dameron, Y. M. C. A. Secretary at L. S. U.; Mr. L. A. Hines, a young attorney of this city who is a graduate of L. S. U. At a recent meeting of this committee a decision was reached to project the student activities for this Conference year with the following principles in mind:

1. That the church should do all that it can to help our young people in our schools to realize religion in and for themselves.

2. That students should be dealt with not apart from the church, but as a group entering into the normal activities of the church.

3. That the church needs to study carefully her program as to its adaptation to the needs of student life.

The methods involved in carrying out these three principles are being worked out by the Young People's Council, constituted as follows:

President, Mrs. G. W. Dameron, who is a graduate of the university; vice president, Dr. J. Ottis White, president of the Epworth League; treasurer and chairman of finance committee, Mr. G. B. Batte, a student at the university; chairman attendance committee, Mr. L. A. Hines; chairman devotional committee, Miss Margery Stewart, a graduate at L. S. U.; chairman social committee, Mr. Harris Downey, a student at L. S. U.; chairman church membership committee, Mr. C. B. Roark, a student at L. S. U.; chairman music committee, Mr. Lloyd Funchess, a student at L. S. U.; chairman social service committee, Miss Mary Webb, a student at L. S. U.; chairman introduction committee, Miss Kathryn Williams, a student at L. S. U.; chairman publicity committee, Mr. J. M. Morgan, a student at L. S. U.; chairman freshman representative from the Barracks, Mr. Burton Weekly; representatives from girls' dormitory, Misses Erica Green and Irene Hollier.

The Young People's Council met at a dinner at the Heidelberg Hotel recently and decided upon the following activities for the spring and summer:

1. To give a larger number of students some work to do in the church. Already several students are being used as ushers, and two will be elected as members of the board of stewards.

2. A program of social features planned to be especially attractive to the young people. One of these was held on Valentine night in connection with the Big Church Party. The Workers' Council made an appropriation to take care of the social activities for March, April, and May.

3. An orchestra has been organized in the Young People's Department of the Sunday school in which a number of the students are playing. The orchestra is under the direction of Mr. Lloyd Funchess.

4. The Young People's Council decided upon definite plans for recruiting members for the Epworth League and the Young People's Department of the Sunday school from the student body.

5. A Methodist Mothers' Organization has been formed and all Methodist girls attending the university are assigned to some "mother" who will invite her into her home and otherwise offer her services in the name of the church.

The Young People's activities of First Church have taken on new life as these plans have been put into effect.

FRANK L. WELLS.

CHANGES IN COLUMBUS DISTRICT ANNOUNCEMENTS.

Dear Dr. Carley: Please make the following changes in date of meetings in my second round on Columbus District, North Mississippi Conference:

Central, Columbus, to Feb. 24, at night.
Caledonia, to March 9.
Starkville, Q. C., March 8, at night.
Ackerman and Weir, at Weir, April 15, at night.
Noxapater, to April 12.

The Columbus District Institute for the Superannuate Endowment Fund will be held at Starkville on March 8, instead of the other date announced. A full attendance of preachers and laymen from each charge is expected. Brother A. T. McIlwain is our Conference Director for this work, and will bring an inspiring message. Other speakers of ability will appear on the program that day.

JOSEPH B. RANDOLPH, P. E.

A FORWARD MOVEMENT.

Rev. Robert Selby, presiding elder of the Meridian District, has called a meeting at Central Church, Meridian, of all the pastors, and one layman from each charge, to discuss the work of the superannuate preachers. He has invited the director of this work in the Mississippi Conference to be present. I appreciate very much this movement, and I shall be present with other speakers on Thursday, March 1, at 10 o'clock. He writes me that luncheon will be served in the church. I hope others will do likewise.

J. M. MORSE, Conference Director.

A CORRECTION.

Dear Brother Carley: There is an error in the statistical report of Rochelle that I should like to have corrected through the Advocate. The report says that Rochelle was assessed $543 on Conference work and paid $186; and on general work, assessed $295, and paid $164. The assessments were $186 and $164, and were paid in full. We were very proud of the fact that in its first year as a station charge Rochelle paid all finances in full, and regret this error very much. The pastor reported everything in full, and doesn't understand how this error occurred.

The work here is progressing nicely. The cultivation program is being emphasized strongly, and great interest is being taken in it. In every way we anticipate a great year.

Sincerely,

JAMES T. HARRIS, P. C.

GREENVILLE DISTRICT, "CLEAN-UP CAMPAIGN."

On Feb. 27, all the pastors, with as many of their leading laymen as they can bring with them, are called to meet at Cleveland for a few hours' consultation. The meeting will be at 1.30 p. m., and adjournment in plenty of time for every one to return home same afternoon.

L. M. LIPSCOMB, P. E.

MISSIONARY VOICE.

I hope each pastor will see that the agent for the Missionary Voice in each church makes a canvass of each home to secure a subscription for this great missionary periodical, which can be secured during the remainder of the month of February for seventy-five cents per year; it should be in every Methodist home. Our people must be informed if they are expected to do, and the Missionary Voice (if read) will help them to know. You cannot have a missionary church without having an informed church; you cannot have an informed church without getting them to read and study. Nothing will help more than to have your members reading the Voice. W. D. HAWKINS.

FOR SALE.

A furnished cottage for sale, Seashore Camp Ground. Six hundred dollars. Address Rev. Waldo W. Moore, 1426 Seventh Avenue, Meridian, Miss.

Presbyterian Hospital of New Orleans
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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries

MRS. MARY ELIZA STUART, nee McElwee, was born in Clinton, La., Oct. 14, 1848, and died at the home of her daughter, Mrs. C. C. Simmons, Jan. 24, 1928, aged 79 years, 3 months and 10 days. She attended school at Bethany Institute, and also Silliman College. At the age of 12 or 13 she united with the Presbyterian church, and was a consistent member of that church until her marriage to Mr. F. T. Stuart, in 1866, when she united with the Methodist Episcopal Church, South. Sister Stuart had been in ill health for some time, and when her daughter, Miss Lillian Branch, was taken seriously ill at their old home near Woodville, Miss., they brought her to her sister, Mrs. C. C. Simmons, at Franklinton, La., where she could get the very best of attention; but the Lord took Miss Blanch to heaven, March 9, 1927. This was quite a shock to Brother and Sister Stuart. In the meantime, Brother and Sister Stuart became very much attached to our little city of Franklinton, and our people became very much attached to them, and Brother and Sister Simmons insisted on their making their home with them, which they did. Her coudition did not become serious until she saw that her faithful husband was seriously iii, and she rapidly weakened, and soon fell asleep in Jesus. There was only four days difference in their deaths. This grand old couple celebrated the sixty-first anniversary of their marriage on Nov. 22, 1927. Their home was the preacher's home. She never tired of ministering to God's servants. She loved everybody, and everybody loved her that knew her. She was a faithful Christian. She had no fear of death, but rather appeared to be as a gate which leads to heaven. She was only longing for the time to come to enter eternal life. These two grand old people had something that was worth all the world, the religion of our Lord Jesus Christ. They left two sons, S. D. Stuart, of Port Arthur, Tex., and Earnest Stuart, of Woodville, Miss.; Miss M. M. Stuart, Mrs. J. L. Stafford, of Okiahoma, and Mrs. C. C. Simmons, of Franklinton. Sister Stuart's funeral was conducted by Rev. C. C. Miller, assisted by the writer. Her remains were laid to rest by her daughter, Miss Bianche. The floral offerings were most beautiful.

F. N. SWEENY.

FRANCIS TEMPLE STUART.

Francis Temple Stuart was born in Wilkinson County, Miss., Feb. 26, 1840. He died at Franklinton La., Jan. 29, 1928, aged 87 years, 11 months and 3 days. He had passed the Scriptural dead line of threescore years and ten by eighteen years. He entered Centenary College at Jackson, La., in the preparatory department in the year 1855, and remained there until the opening of the Civil War in 1861, when the college closed. He graduated in the class of eight in 1861, and is the last member of his class who survived. He laid off the cap and gown to wear the Confederate gray. He joined Company E, a regiment of Mississippi Infantry, and for four long years fought for his beloved Southland. On June 3, 1863, he was wounded at Cold Harbor, Va. After a short leave of absence he returned to the front, and remained there until General Lee laid down his arms at Appomatox. On Jefferson Davis' return to his Mississippi home after the surrender, he had the distinguished honor of being detailed as one of the twenty Confederate soldiers to act as a bodyguard for President Jefferson Davis, and accompanied him as far as Washington, Ga. He married Miss Mary Eliza McElwee on Nov. 22, 1866, from which union twelve children were born, six boys and six girls, five of whom survive and were present to do honor to the passing away of their father. And it can be truly said that the surviving loved ones can justly be proud of their father, for he was a wonderful man—wonderful because he responded to the bugle call, and fought manfully for his country; wonderful because of his great intellect; wonderful because of his fine Christian character. He always stood up for the right. He was a member of the Methodist Episcopal Church, South, all his life. He was a great Bible reader, a lover of the New Orleans Christian Advocate. Like Abraham, he set up an altar and always had family prayer in his home. Yes, it can be said of him, he walked with God in his boyhood, in his young manhood, in his old age; no wonder at such a character as he possessed. Yes, he was one of God's noblemen. Just a few hours before he passed away he made a most beautiful prayer, ending with the Lord's Prayer. Two or three moments before he passed away he was heard to say, "Eliza," "Eliza!" Who knows but that he saw in his last moments his beloved wife awaiting him on the other shore? His remains were carried to the Methodist church, which was beautifully decorated. The Stars and Bars covered the casket, and an appropriate talk was made by Judge P. B. Carter. Funeral services were conducted by Rev. C. C. Miller, assisted by Rev. J. D. Carroll, of the Baptist church, and the writer. His remains were laid beside his beloved wife and daughter in Ellis cemetery. When the casket was lowered, taps was sounded by the bugler of the local cavalry troop. I hope to meet him in heaven.

F. N. SWEENY.

EASTER PROGRAMS.

The "Workers' Council" is a magazine of principles and methods of religious education, published by the General Sunday School Board. The Easter number contains excellent articles on the preparation of pupils for reception into the church, and has a wealth of material for Easter worship programs. Send for a sample copy.

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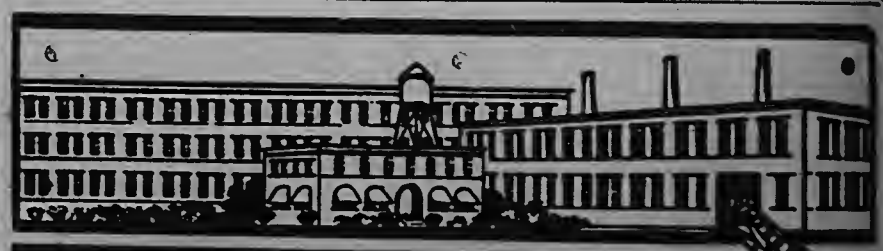

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GREENVILLE, S. C.

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Labour to keep alive in your breast that little spark of celestial fire—conscience."—George Washington.

* * *

"It is a very good world to live in,
To lend, or to spend, or to give in;
But to beg or to borrow, or to get a man's own,
It is the very worst world that ever was known."

—Earl of Rochester.

SILVER CITY AUXILIARY.

The Woman's Missionary Society of Silver City, Miss., met Jan. 30, with Mrs. W. C. Campbell and Mrs. A. L. Heidieberg, with a good attendance. The meetiug was opened by singing "Jesus Calls Us;" Mrs. A. L. Heidleberg, president, read a message from the first chapter of Mark, and Mrs. R. L. Nelson discussed "The Preparation of a New Day."

Since our secretary has moved away, Mrs. J. F. Slaughter was elected to fili her piace, and Mrs. L. E. Miiler was elected corresponding secretary. Minutes were read and approved, roll called and dues collected. Mrs. C. T. Patterson gave the treasurer's report, and also reported fourteen subscriptions to the Voice. Mrs. W. E. Campbell, Superintendent of Bible Study, gave report. A good report from Circle No. 1 was given by Mrs. Wister Henry, while No. 2 was reported by Mrs. T. C. Outiaw, Mrs. C. T. Patterson, chairman of the hostess committee, aiso reporting. We were thriiled to have with us our zone chairman, Mrs. Lucille James, of Midnight, who announced our next zone meeting to be held soon.

Pians were discussed for raising funds for putting a new roof on the church, and the following committee was appointed: Mrs. C. B. Holmes, chairman; Mrs. L. E. Miiler, Mr. and Mrs. Wister Henry, and Mr. A. L. Heidieberg.

The Prayer League cards and the Piedge cards were distributed, and Mrs. R. L. Nelson expiained to us the great cause of each.

A letter from the Conference Superintendent of Supplies, Mrs. Hegman, was read, and a motion was carried that the Siiver City auxiliary present $5 for sending our beioved district secretary and former co-worker, Mrs. McKeown, to Councii.

Mrs. W. E. Campbeli, our historian for the Jubilee year, abiy gave us the history of the Woman's Missionary Society of Siiver City.

We were glad to enroll as new members, Mrs. Ciaude Smith and Mrs. Lyman Smith, of Midnight.

The next meeting will be Feb. 27, with Mrs. Hoimes and Mrs. Nelson.

The delicious course of fruit cake and punch was enjoyed by aii.

MRS. T. C. OUTLAW,
Superintendent of Pubiicity.

HIGH LIGHTS IN MAGNOLIA'S JUBILEE HISTORY.

Magnolia Auxiiiary, Mississippi Conference, began its observance of the Jubiiee Year by giving a Jubiiee tea at the residence of its president, Mrs. W. M. Lacy, on Monday afternoon, Jan. 30.

This program, showing the progress of our woman's missionary work, is wonderfui, and was beautifully brought to our remembrance by some of our younger girls and matrons, each dressed in costume to represent a certain period of years from 1878 to 1928.

Reviewing the history of Magnolia Auxiiiary, we find that this society has been organized for thirty-nine years, has regularly observed the "Week of Prayer" for thirty-two years, supports two Bibie women, has three names enroiled in the "Beiie Bennett Book of Remembrance," and ever since its organization has been spiritually and financially alert in the administration of its affairs locally and connectionaiiy.

As we obey the selected motto for the year, "Looking backward, thinking forward"—in the past we see difficuities surmounted, spiritual feasts, friendships cemented, prayers answered; in the future, we hope for a greater and better auxiliary, every Methodist woman a member, aii working in unison to spread the gospel of salvation. May our dream be realized!

FANNIE R. FORD,
Publicity Superintendent.

ZONE MEETING, PURVIS, MISS.

A most gracious and cordial welcome was given the members of the auxiliaries of the Methodist churches of Hattiesburg by the Purvis Auxiliary Monday afternoon, Jan. 30, when the zone meeting was heid at that place, with Broad Street Auxiiiary co-hostess.

This was a distance of about twenty miles, and the weather conditions were not aitogether favorable, but this did not lessen the enthusiasm of the 115 in attendance.

The meeting was caiied to order by the president, Mrs. D. E. Edwards. The Rev. W. J. Ferguson, pastor of Court Street, conducted the devotional, using the twenty-fourth Psalm. Minutes of the iast meeting were read by the secretary, Mrs. Jeff Brown, and approved.

Mrs. W. J. Ferguson was introduced,

(Continued on Page 14.)

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Writes Ethel May Snider Who Used Lydia E. Pinkham's Vegetable Compound

Hartford City, Ind.—Doing housework and taking care of a sick woman proved to be too much for Ethel May Snider, R. R. 1 of Hartford City, until she started taking Lydia E. Pinkham's Vegetable Compound.

Overwork had so undermined her health that she had to give up all outside work, and when she saw this medicine advertised in the "Star" and other papers, she went to druggist and got a bottle of Lydia E. Pinkham's Vegetable Compound. She took it regularly, was greatly benefited and now feels very much better.

Ethel May Snider's experience is similar to that of thousands of other women in all walks of life, who have sent testimonials to the Lydia E. Pinkham Medicine Company of Lynn, Mass.

Among those who praise the Compound are young girls who have been enabled to attend school regularly—working girls who have gained strength and endurance so necessary to them, housewives and mothers who have found that the tonic-effect of the Compound has enabled them to perform their daily tasks more easily.

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Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.

It kills the germs.

Have Kidneys Examined By Your Doctor

Take Salts to Wash Kidneys if Back Pains You or Bladder Bothers

Flush your kidneys by drinking a quart of water each day, also take salts occasionally, says a noted authority, who tells us that too much rich food forms acids which almost paralyze the kidneys in their efforts to expel it from the blood. They become sluggish and weaken; then you may suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To help neutralize these irritating acids, to help cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush and stimulate sluggish kidneys; also to neutralize the acids in the system so they no longer irritate, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure and makes a delightful effervescent lithia-water drink.

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is no different from others, and if others have obtained absolute relief by using PAZO OINTMENT, so can you.

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. R. G. Lord, District Superintendent of the Greenville District, and Mrs. W. H. Ratliff, District Elementary Superintendent, are planning to hold three institutes early in the spring. The district goals for the year will afford live topics for discussion. We hope to have a report from each school in the district. Although this district suffered heavy losses as a result of the overflow last year, they did not lose their faith in God or their loyalty to the church. Many of the schools still contribute to missions each month.

We have calls for teachers to conduct training classes in a number of charges. We are happy when these calls come, but the way to accomplish the greatest good is for the pastor to organize the class, order the textbooks, and have the class study the course; when this has been done we can render assistance that will be worth while. The pastors who bave been teaching the Mission course, "New Tasks for New Times," will experience the value of definite study and definite teaching. The results will abide. What the pastor teaches determines tbe tbinking of the people; their thinking determines their conduct; and conduct makes character. The gospel message from the pulpit must be supplemented by the teaching done in the class. Remember that tbe Holy Spirit makes the teaching from the pulpit and in the class effective. What we want to say is, the pastor is called to do the major part of the training of his own people. "The permanent redemptive forces of the community are the resident forces."

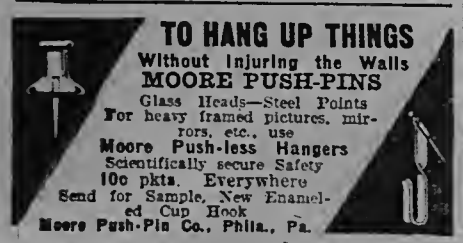
After the missionary cultivation period is over, may we have one hundred begin to furtber indoctrinate our leaders in the things Jesus said teach? The idea is this, to increase the number of persons who will take an intelligent and active part in establishing tbe kingdom of God on earth as it is in heaven. There are many who want to serve their Lord, but do not know how. The aim of our teaching is to help them serve effectively.

Is it not possible for us to organize and enroll one hundred intermediate, senior, and adult Bible classes during the next three months? These classes afford an opportunity for study, prayer, and constant evangelistic effort. Here is a migbty unused force at our command. Take note of the vast amount of good that has been and is being accomplished by organized classes at Greenville, Sardis, Amory, Calhoun City, Batesville, Aberdeen, Grenada, Winona, and other places. Tbe Quarterly Bulletin is published in the interest of the adolescents; the Adult Wesley Bible Class Messenger in the interest of the adult classes. These publications are sent to tbe organized and enrolled classes. If your class does not receive tbe official organ, it is because your class is not enrolled.

The appeal of our orphans always finds a ready response. It is well that we supply food and clothing; along witb these necessities we are called upon to furnish Sunday school literature for the awakening and nurturing of the inner man. The two Conference Sunday School Boards are paying the bills for this literature. Tbe North Mississippi Conference Board will be glad to have any individual, or class, or school to make a contribution to tbis special fund. Write me if you are interested.

After the children have accepted Christ as Savior and Lord they need instruction in tbe meaning of church membership, the use of the means of grace, etc. A pamphlet has been prepared to help the pastor in this important matter. It is one thing to lead a soul to Christ and another to keep that soul in the way of life. If you care for a copy of this booklet drop me a card.

Dates for Standard Training Schools are as follows: Columbus, Feb. 26-March 2; Ruleville, March 11-16; Amory, April 8-13; Sardis, May 27-June 2; Grenada, June 4-9; Corinth, June 11-16; Okolona, June 18-23; dates for other schools have not been determined.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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Tbe Dual Extension receipts for the month, ending Feb. 10, are as follows:

Brookhaven District.

Rebobotb, $2.44; Brandywine, $1.02; Center Point, $1.55; Hawkins Chapel, $2; Foxworth, $1.54; Gallman, $2.35; Centenary, McComb, $18.98; Pearl River Avenue, $5; Bude, $3; Monticello, $2.77; Osyka, $6; Topisaw, ——; Tylertown, 7.39; Wesson, $5.59.

Hattiesburg District.

Bonhomie, $3.54; Eminence, $1.70; Court Street, $40; Court Street, Junior Department, $10; Main Street, Hattiesburg, $34.85; Heidelberg, $1.89; Pine Grove (Leakesville charge), $7; Lucedale, $11.79; Shipman, $2; Magee, $8.01; Mount Olive, $20; New Augusta, $2.19; Beaumont, $2; Petal, $3.53; Prentiss, $4.40; Carson, $5; Richton, $10.87; Ovett, $2.36; Silver Creek, $1.55; Taylorsville, $4.71; Mize, $4.73; Williamsburg, 50c; Santee, $1.10.

Jackson District.

Benton, $6.57; Raymond, $9.37; Brandon, $3.48; Pelabatchie, $5.37; Forest Grove, $1.64; Millville, 40c; Canton, $10.66; Bentonia, $2; Edwards, $6.81; Fannin, $5; Flora, $3.35; Plain, $2; Capitol Street, Jackson, $192.04; Grace, $10.20; Ridgeland, $4.86; Madison, $3; D'Lo, $4.46; Satartia, $3.32; Mount Olivet, $1.97; Yazoo City, $8.66.

Meridian District.

State Line, $5.07; Collinsville, $1.25; Meehan, $1.30; Suqualena, $1.50; Manassa, $1.40; Langsdale, $5.27; Theadville, $1; Central, Meridian, $100; East End, $32.92; Fifth Street, $15.93; Seventb Avenue, $8.22; Marion, $2.01; Pachuta, $6.50; Quitman, $5.43; Sbubuta, $6.05; Andrews Chapel, 76c.

Newton District.

Bay Springs, $8.32; Decatur, $2.50; Harperville, $5; Hillsboro, $1; Lena, $2.32; Cantrell, $3.45; Homewood, $2.01; Gasque Chapel, $1; Kingston, Laurel, $4.07; Montrose, $3.50; Newton, $19; New Prospect, $2.10; Union, $17.45; Walnut Grove, $5.04; Lawrence, $1.02.

Seashore District.

Main Street, Biloxi, $15; Bond, $4; Escatawpa, $2.05; Junior Department, Gulfport, $4; Ocean Springs, $2.75; Pascagoula, $2.46; Wesley Memorial, $2.38.

Vicksburg District.

Fayette, $8; Cane Ridge, $1.13; Pattison, $2.70; Louise, $5.20; McNair, $1.08; Utica, $6.67; Gibson Memorial, $27.75; Washington, $1.75; Woodville, $5.60.

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LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. J. Calloway Robertson, Superintendent of Department of Adult Work, Nashville, writes: "I am looking forward to being with you in your State-wide Conference. As soon as your program is in sbape, please let me have it so I can make ready for tbe service you expect of me."

Mr. Pohn R. Pepper, president of the General Sunday Scbool Board, in a letter, said: "May I be pardoned for urging you as Annual Conference Superintendent to give very special attention this year to tbe organizing of Adolescent and Adult classes and have them duly registered at beadquarters, in order tbat tbey may receive all helpful suggestions and documents issued by these departments?"

This week we had a conference with Dean R. E. Smith, Superintendent of Adult Work in our Conference, concerning the State-wide Conference. On the last day of the conference, Wednesday, April 11, Wesley Bible Class Federation will be featured. Federation meeting of Wesley Bible classes will be beld in the main auditorium at 2:30 p. m., with Mr. T. M. Sayman presiding.

Rev. B. C. Taylor, Conference Superintendent of Adolescent Work, writes: "We enjoyed our visit in Alexandria very much. You bad everytbing ideally planned, and I was much encouraged at tbe interest manifested in the Young People's Department."

On Sunday, Feb. 12, we visited Winnfield, Ruston and Arcadia. At Winnfield, we had a short conference with the district secretary, Dr. F. C. Wren, and tbe pastor, Rev. C. C. Wier, concerning their Standard Training School.

At Ruston, en route to Arcadia, we spent an hour in council with Dr. W. W. Drake, chairman of the Sunday Scbool Board. He witb bis superintendent, Mr. H. E. Townsend, and Prof. W. B. Hale went to Arcadia to attend the meeting called by the Sunday school leaders, Mr. E. W. Gill, District Secretary, and Rev. W. D. Kleinschmidt, presiding elder. At the Arcadia meeting the leaders decided to hold their annual District Sunday School Conference at Gibbsland, June 29, and requested the presiding elder to appoint a special committee to look after the "Ruston District Exhibit" at the State-wide Conference at Alexandria.

Monday night found us in Minden in tbe interest of their Standard Training School, wbich will open S... May 27, at 2:30 p. m. I enjoyed ... much the hospitality of the parsonage.

Tuesday was spent in Shreveport. I reported at First Cburcb at 9 a. m. saw the pastor, Dr. R. E. Goodrich, and the Sunday school superintendent, Mr. W. A. McKennon. At 10 a. m. I was at Centenary College, accompanied by Dr. W. W. Holmes, to hear an address at the college chapel by Dr. J. Scott Wilson. Dr. Wilson is giving a four-day series of lectures on "Education," under tbe auspuices of the Y. M. C. A. At noon I attended a religious service at tbe Manchester Shops, which was conducted by the Christian workers of First Church. Dr. Holmes made the talk. In the afternoon we had a conference with Dean and Mrs. R. E. Smith in the interest of our Sunday school program. Tbe presiding elder entended me many courtesies. At the district parsonage we noticed the fine fruit trees which he bas grown during his four years as presiding elder, also noted bis flower garden, including the roses and sweet peas, which give promise of being among tbe best.

Brother J. F. Dring, of Jonesboro

addresses the office, "To Atkinson, McLellan, and Sunday School Syndicate," and gives very enucouraging items about his work. He says: "The Sunday school here has run an average of 152 for a month without special effort, just a gradual growth. It is really a healthy school; if there is a sick member anywhere, I have not been able to find him. We have a splendid faculty and are trying to place the school on the C type list. Mr. William J. Hammons is superintendent, and he is a hummer. We overflowed the main building and he engineered a new Sunday school annex with four rooms; now we have outgrown that and are figuring on how to house the overflow. I think that we will be able to put over the Cokesbury School here in April."

C. D. ATKINSON,
Conference Superintendent.

VICKSBURG DISTRICT SUNDAY SCHOOL INSTITUTE.

The Sunday School Institute of the Vicksburg District, of the Mississippi Conference, met in Crawford Street Church, Vicksburg, Miss., Jan. 31, 1928. The Elementary section of the institute met with Mrs. W. T. Hegman, Elementary Secretary of the district, in charge, ably assisted by Mrs. R. B. Ricketts, of Jackson. The Adult section of the group met with Rev. J. C. Chambers presiding. This was caused by the enforced absence of Rev. J. T. Leggett, the presiding elder.

The program of the morning as follows was taken up:

Organized class discussion: Adult, F. H. Henderson; Adolescent, R. E. Selby. Rev. B. M. Hunt, the Conference Superintendent of Adult Work, spoke on these subjects, also.

Missionary Education was ably presented by Rev. H. A. Wood and O. C. Hull. Brother Hull also spoke of his work as Rural Extension Secretary of the Mississippi Conference, and told of the need. He is doing a good work—may the good Lord give him success in this great work.

Sunday School Day was presented by Rev. I. H. Sells; Worship, by Rev. Otto Porter. The matter of records was to have been presented by Rev. J. B. Cain, but owing to illness in his family he was not able to be present. Brother Chambers presented this subject.

Rev. J. L. Neill presented the matter of Leadership Training, and spoke of the plans for a Standard Training School for the northern end of the district, to be held the first week in March.

Just at this juncture it was announced that lunch was ready to be served, and we adjourned to meet at 1 o'clock. The ladies of the Floral Club of Crawford Street Church had prepared a sumptuous lunch, which was enjoyed by all.

The afternoon session was opened with Rev. O. S. Lewis conducting the devotions. The reports were called for; and there were twelve charges represented, with fifteen schools reporting. This was the largest representation that we have ever had at the District Institute in the Vicksburg District. The reports showed that the work was growing, and the outlook for the year was great.

Mrs. Hegman reported for the Elementary section, and mentioned the work, stressing the need and value of Children's Week, Vacation Church Schools, and the Elementary Teacher.

The literature of the Sunday schools of our church was mentioned and discussed by Brother Chambers. Also the fact of the need of checking schools was mentioned, and stress was laid upon this for the coming year. There were eight schools checked last year, and it is hoped that every school in the district may be checked during this year. It was noted that there are five men in the district that could do this for "C" type schools, and the brethren were urged to use them,

The committee on nominations reported the following as nominated for district officers for the year, subject to the election of the district conference: Sec'y, Rev. I. H. Sells; Leadership Training, Rev. J. L. Neill; Elementary Superintendent, Mrs. W. T. Hegman; Adolescent Superintendent, Rev. R. E. Selby; Adult Superintendent, F. H. Henderson; Missionary Superintendent, Rev. H. A. Wood.

Our attention was called to the generosity of the Publishing House in giving one quarter's literature to the schools in the flooded area, and resolutions of thanks were offered, the secretary being requested to communicate the same to them.

The matter of goals for the year was discussed, and the following were adopted: A 10 per cent increase in Sunday school enrollment. Sunday School Day offering amounting to $350. Ten schools to observe Children's Week. Two Standard Training Schools to be held. Ten Standard Cokesbury Schools to be held. Every preacher in the district taking at least one credit in Leadership Training. At least 175 units of training taken in the district. A Sunday school in every Methodist church building in the district. Every Sunday school and department checked during the year. Missionary offerings from the Sunday schools amounting to at least $100 a month. A district institute with a delegate from each school. An elementary institute in the district. Seven ranking schools. (There is but one at present, namely, the school at Holly Bluff; others are close behind, however). Fifteen ranking Elementary departments. Sunday School Day observed in every school. Every Sunday school with a Program of Work. Decision Day observed in each school. All Adolescent and Adult classes organized and enrolled, with dues sent in.

This is a great step in the matter of the Sunday school work in the Vicksburg District, and if done, will mark much progress in the kingdom of our Lord.

We adjourned at 3:30 to meet at Port Gibson next year.

SECRETARY.

FROM MAGEE, MISS.

Dear Brother Carley: Just a note from Magee charge. We are making progress on some lines.

Under the efficient leadership of Mrs. H. L. Brooks, Jr., Rials Creek church organized a live Sunday school last summer which is proving a great blessing to that community.

The Advocate has been sent into fifteen homes of that church. These, if read, will strengthen Methodism there.

Sharon has six subscribers to the Advocate, and a Sunday school. Though a very weak church, we have a few loyal workers who are carrying on God's work.

We have the "loyal few" at Magee, who co-operate in all the work of the kingdom.

We are in the midst of our mission cultivation period. We are triyng to get all to read the book at least, and as many as possible come to classes. We have paid our mission special in full.

I am trying to minister to the sick at the Sanatorium. I am there nearly every day. But, with over three hundred patients, it takes a long time to see all and give them spiritual comfort. It seems to do them so much good for one to visit them and bring Christ close to them, when they can feel his cheering presence. They are so appreciative for what the church is doing for them.

Many enjoy reading the Advocate, which this district is sending them.

W. M. WILLIAMS, P. C.
Magee, Miss.

FROM DECATUR, MISS.

We have the money in the bank to pay off the church debt at Decatur.

Our preaching services have been weel attended. Dr. E. C. Peters, a returned missionary from China, was with us the night of Feb. 7, and notwithstanding the fact that it was threatening rain and it was Monday night, we had a packed house. He also brought a message yesterday afternoon to our Woman's Missionary Society at Hickory. We have had our study period both at Hickory and Decatur, and have sold forty-nine books, "New Tasks and New Times," and expect to sell more.

My board of stewards gave me a surprise Friday night by coming in a body, bringing with them a dollar for every year old I was, as it was my (?) birthday.

Come again, brethren.

ALGIE S. OLIVER.

DAHLIA FREE
(One Dever Warner tuber)

With every request for our price list of finest Dahlias, Gladiolus, Roses, Holland Bulbs. Choice rare Dahlia aristocrats grown from tubers only. Reliable new creations, and prize-winning novelties. Write for list and free tuber today. Guaranteed.

Z. J. STODDARD, Mt. Holly, N. J.

Have Pretty Round Face and Neck instead of Unsightly Hollows

Develop Flesh Where Needed

YOU can abolish forever sunken cheeks, thin necks, hollow shoulders, flat busts. No dieting or tiresome exercise is necessary. Simply apply Tiffany Tissue Builder to develop more flesh where you want it. It is a secret compound of amazing building oils. Hollow cheeks, hollow temples and shoulders, flat busts, skinny necks round out almost at once—dainty and firm. New beauty is yours now and forever.

"I have used Tiffany Tissue Builder only two weeks," writes Miss Gonzales of Reno, Nevada, "and already it has filled out my sunken cheeks and removed the wearied, worn-out lines that woman dreads. I used to look so old for my age, but now am proud of my appearance."

Crow's feet and wrinkles disappear as though by magic. The soothing tissue building oils will not irritate the most tender skin. Neither will they grow hair.

Results guaranteed and your money promptly refunded if you are not delighted after four weeks' use. Price $3.00. Send check, money order or currency, and we will send prepaid. If you prefer, send no money, but deposit $3.00 plus few cents postage with postman when he delivers it.

TIFFANY LABORATORIES, Inc.,
1128-B Hanna Bldg.,
CLEVELAND, OHIO.

Mother!

Child Gets Sick, Cross, Feverish if Constipated

Mother! Your child isn't naturally cross and peevish. See if tongue is coated; this is a sure sign the little stomach, liver and bowels need a cleansing at once.

When listless, pale, feverish, full of cold, breath bad, throat sore, doesn't eat, sleep or act naturally, has stomach-ache diarrhoea, remember, a gentle liver and bowel cleansing should always be the first treatment given.

Nothing equals "California Fig Syrup" for children's ills; give a teaspoonful, and in a few hours all the foul waste, sour bile and fermenting food which is clogged in the bowels passes out of the system, and you have a well and playful child again. All children love this harmless, delicious, "fruity laxative," and it never fails to effect a good "inside cleansing." Directions for babies, children of all ages and grown-ups are plainly on the bottle.

Keep it handy in your home. A little given today saves a sick child tomorrow, but get the genuine. Ask your druggist for a bottle of "California Fig Syrup," then see that it is made by "The California Fig Syrup Company."

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: I've been talking Institutes to you so many weeks that I'm sure you are anxious to know just how our first one came out, and I am anxious to tell you, because I always like to publish good news. Our New Orleans City Union Efficiency Institute resulted in a record of one hundred and twelve registrations and eighty credits being issued. There were five Hi Leaguers who attended regularly and contributed splendidly to the enthusiasm and interest of all the classes, but, because of their being below 15 years of age, they could not receive credit. The Leaguers of St. Mark's Hall received the $5 reward for having the largest per cent of Leaguers to earn credit. Carrollton Leaguers were a close second.

Let me again express my appreciation to the faculty members, Rev. J. B. Grambling, Conference Board President; Rev. G. M. Hicks, pastor of Epworth Church; Rev. A. M. Serex, pastor of Second Church; Miss Bess Sargent, St. Mark's Hall; Mrs. R. P. Jackson, Fourth Department Conference Superintendent, and to the City Union officers for the splendid manner in which they contributed toward the success of the institute.

We have just begun our Institute in Baton Rouge, and we are hoping for splendid results here also.

Epworth Leaguers, what about your Mission and Conference Promotion pledges? I'm going to tell you a secret that may help you out: In a few weeks I intend publishing a list of all Leagues, showing their pledges made and the amount paid to date. I'm sure you want to have a favorable report opposite your chapter. Let's not wait until Assembly time to pay those pledges.

A new Hi League has been organized in Baton Rouge, First Church, with Miss Grace Cook, our former State treasurer, as superintendent.

I am getting some splendid reports from a number of our Senior and Hi League chapters in different parts of the State. Hasn't your chapter something interesting to report? Your State officers would like to know about it.

Leaguerly, your Field Secretary,

ELIZABETH LANGFORD.

FROM MATANZAS, CUBA.

My Own Louisiana Leaguers: You are in my thoughts and in my prayers frequently, although this is the first opportunity I have had to write you.

First, let me thank you again for your kindness and thoughtfulness in the gift of this typewriter. It is impossible for me to even give you an idea of what a great help it has been, and what a great help it is being. I need nothing so visible to make me think of you, but I never use it that I do not think of you anew and feel grateful for my happy association with you.

There are many things that I'd like to write you about Cuba, but I know that I must make this note brief. "Just wait until I can be at one of our Assemblies again, then you will really let me tell you all I want to, won't you?"

I feel that you will be most interested in the young people of Cuba, so I will confine my message to that topic.

Cuba is fast winning my love and real admiration, and I am happy that our Heavenly Father has seen fit to let me represent him and you Leaguers in Cuba.

At present I am in Colegio Irene Toland, which is a girls' boarding school. The aim is to train Christian teachers and Christian home-makers. Besides this school, our church has a Christian social center and a nice little church with a consecrated Cuban pastor.

We have a splendid Epworth League in our church here, with a regular attendance of thirty-five or forty young people. The president is a consecrated young man who is quite ready and willing to serve. Besides some splendid devotional services, we have had several most attractive socials. I believe our Cuban Leaguers enjoyed our "Stunt Night" just as much as we do in our Assembly. It was quite new to them, but they soon caught the idea and were just as original and clever as they could be. As a proof of their enjoyment, they have asked for another.

These young people present a real challenge to me. As I see our emblem on the League room walls with "Todo para Cristo," and see this group endeavoring to live true it gives me a great joy indeed. I feel sure that God will use them greatly in making the whole of Cuba "All for Christ."

It was my real privilege to spend eight of the Christmas holidays with Mr. and Mrs. Garfield Evans in Moron, Cuba. You know what great Leaguers Mr. and Mrs. Evans are, and they are doing much good work in Cuba. Mr. Evans holds the place in the Cuban Leaguers' hearts that Mr. Grambling does in our hearts in Louisiana. Mr. Evans "over-seas" the Epworth League Assembly each year. I hope each of you read Miss Ina C. Brown's article in the February Era about this.

We are very conscious of your interest and prayers, and may we ask for a continuance of them? May God abundantly bless you individually and collectively as you so faithfully love him and serve him, and may he see fit to call many of you to represent him in "The Pearl of the Antilles."

With love and prayers for my Louisiana Leaguers,

JULIA REID.

Jan. 28, 1928.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

and spoke inspiringly on the "Jubilee Year," whose slogan is "Looking backward and thinking forward." "Blow Ye the Trumpet, Blow," the Jubilee song, was sung, and Mrs. Leo H. Martin gave the solo, "When They Ring the Golden Bells for You and Me," accompanied by Miss Maxine Purvis, of Purvis.

Mr. W. D. Hawkins, of the Mississippi Conference, Missionary Secretary, spoke for a few minutes on the Missionary Special—"New Tasks for New Times."

Readings were given by two of the younger members, little Misses Sue Downing and Roma Cameron, followed by Mrs. Curran Sullivan, who gave, "Thanksgiving Ann," then Mrs. N. B. Harbour gave a piano solo, "Meditation."

The program for this meeting was furnished by the Priscillian Circle, of Court Street Church, of Hattiesburg.

The free-will offering which was taken will be sent to Moore Community House at Back Bay, and used on a car which was recently purchased.

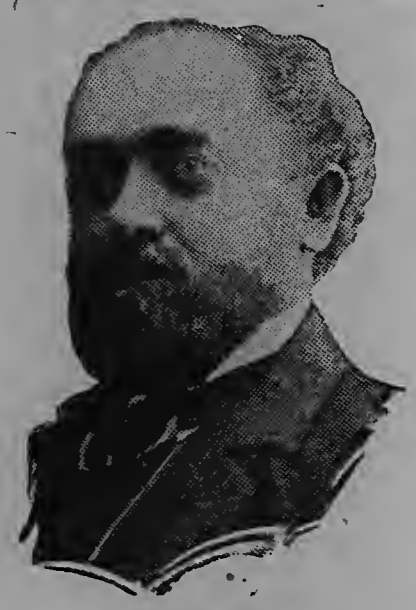
The members of the various auxiliaries were delighted to have with them visitors from the Lumberton Auxiliary.

The next meeting will be held at the Main Street Church, Hattiesburg, with Main Street and Bonhomie Societies, hostesses, and Purvis and Broad Street furnishing the program.

The Rev. C. W. Wesley, of the Purvis church, closed the meeting with prayer. Although it was getting late, the social half hour, when sandwiches and hot coffee were served, was very much enjoyed.

MRS. JEFF BROWN, Secretary.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.



A Benefactor

A public benefacter is one who helps people to be happy. Such a man was Dr. R. V. Pierce.

It is impossible to be happy if you are suffering—in pain or distress—ill. To restore health and strength to ailing people was Dr. Pierce's mission. During his lifetime, he gave to the world a priceless herbal remedy in his Favorite Prescription, for restoring the health of weak, nervous, over-worked women, and thereby increasing happiness in the home.

As a skilled physician, an honored citizen, Dr. Pierce was known far and near for integrity and fair dealing. His phenomenal success was due to the unquestioned purity of his medicines.

Women in every walk of life today say Dr. Pierce's Favorite Prescription has relieved them of nervousness, weakness and kindred ills. It is a reliable medicine made from roots and herbs, sold by druggists, in both fluid and tablets. Send 10c for trial pkg. tablets to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

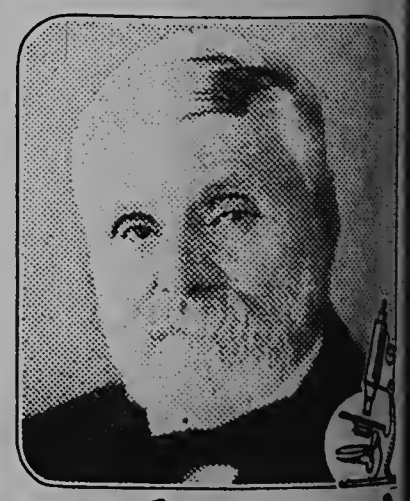
Prescription He Wrote in 1892 is the World's Most Popular Laxative

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as they are today. People lived normal, quiet lives, ate plain, wholesome food, and got plenty of fresh air and sunshine. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings to put into their system. So he wrote a prescription for a laxative to be used by his patients.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe, gentle bowel stimulant as Syrup Pepsin.

Under successful management this prescription has proven its worth and is now the largest selling liquid laxative in the world. The fact that millions of bottles are used a year proves that it has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds and fevers.

Millions of families are now never without Dr. Caldwell's Syrup Pepsin, and if you will once start using it you will also always have a bottle handy for emergencies.



W. B. Caldwell M.D.
AT AGE 83

It is particularly pleasing to know that the most of it is bought by mothers for themselves and the children, though Syrup Pepsin is just as valuable for elderly people. All drug stores have the generous bottles.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Calhoun City, preaching, Feb. 26, p.m.; Q. C., Feb. 27.

SOOTHES
BOILS—BURNS—SORES
Thoroughly heals. Used over a century.
GRAY'S OINTMENT
At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Miller's Antiseptic Oil, Known as
Snake Oil
Stops Chest Colds and Flu Quick.
Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1.

Grove's Tasteless Chill Tonic
Is an Excellent Tonic for Women and Children. 60c.
A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

GOT RID OF POISON
Kentuckian Finds Black-Draught a Great Aid In Relieving Constipation, and Soon Feels O. K.

Catlettsburg, Ky.—Mr. Miles Hopkins, of 1218 Center Street, this city, says:
"There was a time when my health was not so good. I suffered a great deal from gas pains. My system was saturated with poison which was not properly eliminated. From time to time I had severe headaches, and I felt sluggish and dull.
"I knew of Black-Draught as a medicine for constipation, so I thought I would try it. For a while I took a small dose every night until my system was rid of the accumulated poison.
"I gained in weight and my general health was good. That experience made me realize the merits of Black-Draught. I kept it in my home and when I begin to feel lifeless and dull, I take a dose, after which I feel O. K. again.
"People generally do not realize the risk they take in allowing constipation to run on. I try to keep my system cleansed, and I find Black-Draught a great aid in doing this."
For sale everywhere, 25c. Get a package today. NC-183
Thedford's BLACK-DRAUGHT Purely Vegetable

DROPSY TREATED ONE WEEK FREE
lieved in 36 to 48 hours. Short breathing re 15 to 20 days. Regulates the heart correct the liver and kidneys. Purifies the entire sys tem. Cellum Dropsy Remedy Company, Dept 188, Atlanta, Ga.

Derma, at Derma, preaching, March 3, 11 a.m.; Q. C., p.m.; preaching March 4, a.m.
Houston, Q. C., March 4, p.m.; preaching, March 4, p.m.
Buena Vista, at Egypt, preaching, March 10, a.m.; Q. C., p.m.; preaching March 11, a.m.
Prairie and Strong, at Prairie, Q. C., March 11, p.m; preaching, March 11, p.m.
Shannon, at Brewer, preaching March 17, a. m.; Q. C., p.m.; preaching March 18, a.m.
Verona, at Plantersville, preaching, March 18, p.m.; Q. C., March 19.
Houlka, at Van Vleet, Q. C. and preaching, March 24; preaching, March 25, a.m.
Vardaman, at Lloyd, preaching, March 25, p.m.; Q. C., March 26.
Salem and Friendship, at Salem, March 31, preaching and Q. C.; preaching, April 1, a.m.
Nettleton, at Nettleton, April 1, p.m.; Q. C., April 2.
Toccopola, at Lafayette Springs, Q. C. and preaching, April 5.
Randolph, at Shady Grove, preaching and Q. C., April 6.
Algoma, at Ebenezer, Q. C. and preaching, April 7; preaching, April 8, a.m.
Okolona, preaching, April 8, p.m.; Q. C., April 9.
Fulton, at Friendship, Q. C., April 14; preaching, April 15, a.m.
Smithville, at New Bethel, Aprill 15, p.m.; preaching and Q. C., April 16.
Tremont, at Tremont, preaching and Q. C., April 17.
Woodland, at Prospect, April 21, preaching and Q. C.; preaching, April 22, a.m.
Mathiston and Maben, at Maben, preaching and Q. C., April 27.
Beliefontaine, at Lebanon, preaching and Q. C., April 28; preaching April 22, a.m.
Eupora, at Lagrange, April 29, p.m.; preaching and Q. C., April 30.
Greenwood Springs, at Friendship, preaching and Q. C., May 5; preaching, May 6, a.m.
Amory ct., at Paine Memorial, preaching and Q. C., May 8.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it,-and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

I pray that the Lord may bless richly the work of the district, and you, my brethren, giving you comfort, rewarding your zeal.

E. NASH BROYLES, P. E.

Corinth Dist.—Second Round.

Corinth, First Church, preaching, Feb. 26; Q. C., Feb. 7.
Iuka, Feb. 19, 20.
Iuka ct., at Spring Hill, Feb. 20, 11 a.m.
Tishomingo, at Tishomingo, Feb. 21.
Belmont, at Patterson's Chapel, Feb. 23.
Corinth ct., at Gaines Chapel, preaching, Feg. 26; Q. C., Feb. 29.
Sherman, at Chesterville, Feb. 28.
Southside, Q. C., Feb. 29, evening; preaching Apr. 8.
District Superannuate Institute, at Booneville, March 1, 10 a.m.
New Albany, March 4.
Chalybeate, at Camp Ground, March 8.
Kossuth, preaching at Kossuth, March 11, and at Pleasant Hill, March 13.
Dumas, at Mount Zion, March 12.
Missionary Council at Nashville, March 14.
Booneville ct., at Oak Grove, March 18; Q. C., March 20.
Baldwyn, at Baldwyn, March 21.
Pott's Camp, at Winboro, March 23.
Rienzi, at Pizgah, March 25; Q. C., March 26.
Missionary Conference at Columbus, beginning March 27.
Guntown, at Saltillo, April 1.
Myrtle, at Pleasant Grove, April 3.
New Albany ct., at Ecru, April 4.
Ripley, Q. C., April 4, night; preaching, April 15, morning.
Wheeler, at Hodge's Chapel, April 6.
Booneville, preaching, April 8, morning; Q. C., April 9, evening.
Blue Mountain, at Walnut, April 11.
Hickory Flat, at Hickory Flat, April 12.
Mantachie, at Oak Grove, April 9.
Marietta, at Siloam, April 19.
Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round.

Greenwood, First Church, preaching, Feb. 5; Q. C., March 22.
Dublin and Mattson, at Mattson, preaching, Feb. 12, a.m.; Q. C., March 7, night.
Tutwiler and Rome, at Rome, Feb. 12, p.m.
Lambert and Crowder, at Crowder, Feb. 19, 11 a.m. and 2:30 p.m.
Marks, at Darling, Feb. 19, night.
Drew ct., at Wade, preaching, Feb. 26, 11 am.; Q. C., March 7.
Drew sta., Feb. 26, p.m.
Minter City, at Glendora, March 4, 11 a.m. and 2:30 p.m.
Sunflower, at Blain, March 4, night.
Tchula, preaching, March 11, 11 a.m.; Q. C., March 21, night.
Price Memorial, March 25, night.
Schlater, at Phillip, March 25, 11 a.m. and 2:30 p.m.
Acona, at Bowling Green, March 11, 12, night.
Cruger and Sidon, at Cruger, March 18, 11 a.m. and 2:30 p.m.
Ruleville, at Doddsville, March 18, night.
Webb and Sumner, at Sumner, April 5.
Indianola, April 8, 11 a.m. and 2:30 p.m.
Ittabena, April 8, night.
Belzoni, April 15, 11 a.m. and 2:30 p.m.
Inverness, April 15, night.
Moorhead, April 22, 11 a.m. and 2:30 p.m.
Swiftown, at Swiftown, April 22, night.
Carrollton, at Longview, April 29.

All together for mission special.

District conference, May 16, 17, at Belzoni. Please elect your delegates from each church, one for each 100 members or fraction of two-thirds thereof, but at least one from each church.

L. P. WASSON, P. E.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.
Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.
Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.
Creomulsion Company, Atlanta, Ga. (adv)

Here It Is!
The Sensation of the Day
Proclaimed the Most Effective, Agreeable Tonic Laxative on the American Market Today.

Herb Extract
(Formerly Known as Herb Juice)

practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste from the system, through its free action on the bowels.
If you want to enjoy good health, you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Summit and Topisaw, at Topisaw, Feb. 26.
McComb, LaBranch Street, Feb. 26, p.m.
Barlow, at Rehoboth, March 4.
Adams, at Ebenezer, March 8.
Beauregard, at Thompson's Chapel, March 11.
Gallman, at Mount Pleasant, March 18.
Crystal Springs, March 18, p.m.
McComb, Centenary, March 25; Q. C., May 7.
Bayou Pierre, at Pleasant Ridge, April 1.
Bogue Chitto and Norfield, at Bogue Chitto, April 4.
Tylertown at Knoxo, April 8.
Georgetown, at Providence, April 15.
Wesson, April 15, 16, p.m.
District Conference, at McComb, Centenary, April 17, 18.
Foxworth, at Hopewell, April 22.
McComb, Pearl River Avenue, April 22, p.m.
Osyka, at Muddy Springs, April 29.
Magnolia, April 29, p.m.
Meadville and Bude, at Bude, May 6.
Hazlehurst, May 9.
Scotland, at New Hope, May 13.
Brookhaven, May 13, 14, p.m.
Monticello and Pleasant Grove, at Sartinsville, May 20.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Eucutta, March 4, 11 a.m., 2 p.m.
Ellisville, March 4, 7 p.m, March 5, 9:30 a.m.
Petal, March 7, 7 p.m.
Magee, at Sharon Grove, March 9, 11 a.m., 2 p.m.
Collins, at Bethel, March 10, 11 a.m., 2 p.m.
Richton, March 11, 11 a.m., 2 p.m.
Broad Street, March 18, 11 a.m., 2:30 p.m.
Bonhomie, March 18, 7 p.m.
Avera, at Piave, March 25, 11 a.m., 2:30 p.m.
Leakesville, March 28, 11 a.m., 2 p.m.
Lucedale, March 29, 7:30 p.m.
New Augusta, at Beaumont, April 1, 11 a.m., 2:30 p.m.
District Conference, at Petal, April 5, 6, 7.
Taylorsville, at Mize, April 8, 11 a.m., 2 p.m.

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PINEX
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Hattiesburg ct., in presiding elder's office, April 12, 2:30 p.m.
Court Street, April 22, 7:30 p.m., April 23, 7:30 p.m.
Mount Olive, April 22, 11 a.m., 2:30 p.m.
Williamsburg, at Sante, April 25, 11 a.m., 2 p.m.
Sumrall, April 29, 11 a.m., April 30, 9 a.m.
Main Street, May 4, 7:30 p.m.
Heidelberg, at Philadelphia, May 6, 11 a.m., 2 p.m.
Silver Creek, at ———, May 13, 11 a.m., 2 p.m.
Prentiss, at ———, May 20, 11 a.m., 2 p.m.
Purvis, at ———, May 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Grace, March 4, 11 a.m.; May 16, 7:30 p.m.
Galloway, March 4, 7:30 p.m.; April 2, 8 p.m.
Millsaps Memorial, at Ridgeland, March 11, 11 a.m.; May 11, 7:30 p.m.
Glendale, March 11, 7:30 p.m.; April 4, 7:30 p.m.
Flora, March 18, 11 a.m.; April 18, 9:30 a.m.
Bolton, at Bolton, March 18, 3:30 p.m., 7:30 p.m.
Fannin, at Oakdale, March 24, 25, 11 a.m.
Brandon, at Brandon, March 25, 3 p.m., 7:30 p.m.
Terry, at Terry, April 1, 11 a.m., 2:30 p.m.
Capitol Street, April 1, 7:30 p.m.; May 4, 8 p.m.
Clinton, at Greenfield, April 7, 8, 11 a.m.
Florence, at Star, April 8, 3 p.m., 7 p.m.
Camden, at Thomastown, April 14, 15, 11 a.m.
Canton, April 15, 7:30 p.m.; April 27, 7:30 p.m.
Benton, at Midway, April 21, 22, 11 a.m.
Eden, at Tranquil, April 22, 3 p.m., 7:30 p.m.
Harrisville, at Braxton, April 28, 3 p.m.; April 29, 11 a.m.
Edwards, at Learned, April 29, 4 p.m., 7:30 p.m.
Vaughan, at Union, May 5, 6, 11 a.m.
Satartia, at Wesley Chapel, May 6, 3 p.m., 7:30 p.m.
Mendenhall, at Mendenhall, May 13, 11 a.m., 2 p.m.
Madison, at Madison, May 13, 7:30 p.m.; May 14, 10 a.m.
Yazoo ct., at Fletcher's, May 19, 20, 11 a.m.
Yazoo City, May 20, 3 p.m., 7:30 p.m.
District conference at Florence, April 19-20.

J. L. DECELL, P. E.

Newton Dist.—Second Round.

Bay Springs, at Holders, March 3, 11 a.m.; Q. C., 2 p.m.
Montrose, at Dushau, March 4, 11 a.m.; Q. C., 2 p.m.
Burnside, at Longino, March 10, 11 a.m.; Q. C., 2:30 p.m.; preaching at Burnside, March 11, 11 a.m. and 7 p.m.
Carthage ct., at Freeney, March 16, 11 a.m.; Q. C., 2 p.m.
Carthage sta., March 16, 7:30 p.m.
Walnut Grove, at Madden, March 17, 18.
Forest and Morton, at Forest, March 18; Q. C., 3 p.m.; preaching, 7:30 p.m.
Harperville and Lena, at Lena, March 24, 25.
Union, at Mount Zion, March 30, 11 a.m.; Q. C., 2 p.m.; preaching at Union, April 1, 11 a.m. and 7:30 p.m.
Cleveland, at Pleasant Grove, April 7, 8.
Homewood, at Gasque, April 14, 11 a.m.; Q. C., 2 p.m.
Raleigh, at Unity, April 15, 11 a.m.; Q. C., 2 p.m.
Trenton, at Polkville, April 21, 11 a.m.; Q. C., 2 p.m.
Shiloh, at Clear Creek, April 22, 11 a.m.; Q. C., 2 p.m.
Philadelphia ct., at Mars Hill, April 28, 11 a.m.; Q. C., 2 p.m.; preachnig at Deemer, April 29, 11 a.m. and 7:30 p.m.
Lake, at Lawrence, May 5; Q. C., 7 p.m.; preaching, May 6, 11 a.m.
Decatur and Hickory, at Decatur, May 6; Q. C., 3 p.m.; preaching, 7:30 p.m.
Laurel, at Kingston, May 12, 13.
West Laurel, May 13, 7:30 p.m.
Laurel, First Church, May 14, 7:30 p.m.
Philadelphia, at Coldwater, May 20, 11 a.m.; Q. C., 2:30 p.m.
Rose Hill, at ———, May 26, 27.
Newton, May 27, 7:30 p.m.

The district conference will be held in First Church, Laurel, April 24 and 25. The business session of the conference will open Tuesday morning at 8:30. The opening sermon will be preached Monday night, April 23, followed by the Sacrament of the Lord's Supper.

The pastors are requested to elect delegates to the district conference and send ther names to Rev. B. L. Sutherland, Laurel, Miss., and the presiding elder, Newton, Miss.

H. A. GATLIN, P. E.

Seashore Dist.—Second Round.

Logtown, Feb. 26, 11 a.m.
Bay St. Louis, Feb. 26, 7:30 p.m.
Americus, at Cross Roads, March 3, 4, 11 a.m.
Pascagoula, March 4, 7:30 p.m.
Stillmore, March 11, 11 a.m.
Poplarville, March 11, 7:30 p.m.
Escatawpa, at Caswell Springs, March 17, 18, 11 a.m.
Pass Christian, at Lyman, March 25, 11 a.m.
Long Beach, March 25, 7:30 p.m.
Columbia, April 1, 11 a.m.
Lumberton, April 1, 7:30 p.m.
Kreole, at Orange Grove, April 8, 11 a.m.
Ocean Springs, at Handsboro, April 8, 7:30 p.m.
Van Cleave, at Mount Pleasant, April 14, 15, 11 a.m.
Moss Point, April 15, 7:30 p.m.
Coalville, at White Plains, April 21, 22, 11 a.m.
Mississippi City, April 22, 7:30 p.m.
Biloxi, April 29, 11 a.m.
Gulfport, April 29, 7:30 p.m.
Brooklyn and Bond, at McLaurin, May 5, 6, 11 a.m.
Saucier, at Howison, May 6, 7:30 p.m.
Carriere, at Wesley Chapel, May 12, 13, 11 a.m.
Picayune, May 13, 7:30 p.m.
Mentorum, at Cox Chapel, May 19, 20, 11 a.m.
Wiggins, May 20, 7:30 p.m.
Wesley Memorial, Wednesday, May 23, 7:30 p.m.

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The district conference will meet at Gulfport, April 3 and 4, beginning at 9 a.m., Tuesday the 3rd. Let all pastors have delegates elected and send names to Rev. V. G. Clifford and myself as soon as possible,

JAMES L. SELLS, P. E.

LOUISIANA CONFERENCE

Alexander District.
(Remainder of First Round.)

Eunice, Feb. 19, a.m.
Opelousas, Feb. 19, p.m.
Pnieville, Feb. 22, p.m.
Kurthwood, Feb. 26, a.m.
Natchitoches, Feb. 26, p.m.
Lottie, March 4.
Pleasant Hill, March 11, a.m.
Provencal, March 11, p.m.
Opelousas Training School, March 11 to 23.
Melville, March 25, a.m.
Rapides, April 1, a.m.

Evangelistic conferences will be held in each sub-division of the district as follows: Natchitoches, March 9; Alexandria, March 16; Opelousas, March 23; Oakdale, March 30. These meetings will begin at 10 a. m. We want laymen and preachers to come fasting and praying for the revival.

ALBERT S. LUTZ, P. E.

Ruston Dist.—Second Round.

Gibbsland, at Oak Grove, Feb. 25, 26.
Arcadia, Feb. 26, p.m.
Calhoun, at Drew, March 4.
Haynesville, at Dykesville, March 10, 11.
Homer, March 11, p.m.
Dubach, at Harmony, March 18.
Lapine, at Sardis, March 24, 25.
Ruston, March 25, p.m.
Marion, at Downsville, April 1, a.m.
Farmerville, April 1, p.m.
Simsboro, at Antioch, Aupril 14, 15.
Clay, at Wesley, April 21, 22.
Jonesboro, at Hodge, April 22, p.m.
Bienville, at Bear Creek, April 28, 29.
Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.

District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 9. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3690.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 1, 1928. CHAS. O. CHALMERS, Manager.

THE JUBILEE AND LAITY RIGHTS.

By Mrs. J. C. Handy, Chairman, Commission on Place of Women in the Service of the Church.

It is the purpose of the Woman's Missionary Council to publish in the Advocate during this Jubilee year, some articles which will show the advance in the mission fields at home and abroad, after fifty years of missionary service, as carried on by the women of the Methodist Episcopal Church, South. Fifty years, compared with the time women have lived and labored on this earth, is a very short period. As we contemplate this fact, the achievements of the Woman's Missionary Society seem incredible. One of the most important results of woman's work for women has been an increasing Christianization of woman's place everywhere, especially in the church.

During this period laity rights have been given to women in our church. For ten years women have had disciplinary rights accorded them in elective and official positions, due to their position as lay-women in the church. How far have women availed themselves of these privileges and duties? How far is the church at large ready to use women in all its positions of trust and leadership? A study of the facts and figures now in hand will illuminate this question and give us light enough to see the trend of the times in laity rights for women.

A commission was created at the 1926 meeting of the Woman's Council to study the "Place of Women in the Service of the Church." This commission is in line with study being made by other bodies at home and abroad. The International Missionary Council has published a pamphlet on "The Place of Women in the Church on the Mission Field," and a joint committee representing the Council of Women for Home Missions, Woman's Boards of Foreign Missions, and Federal Council of Churches of Christ of America, has published its findings in a pamphlet called "The Relative Place of Women in the Church." The intention of this Commission of the Woman's Missionary Council is to know the actual legal status of women in our own denomination, and to discover how they are re-acting to their rights and privileges, as well as to find how they may better relate themselves to the cause of Christ through our church.

A questionnaire was sent out to the district secretaries of Woman's Missionary Societies, entitled, "A Questionnaire on Women in Appointive and Elective Positions in the Methodist Episcopal Church, South."

There are thirty-nine Conferences in the Woman's Council in the Home Field, and 282 districts. Of these, thirty-five Conferences have reported on the Questionnaire, and 212 districts, thus giving a large majority from which to form an estimate of the number of women in elective and appointive positions in the church. In these 212 districts, the following figures in answer to the questions are the findings of the questionnaire:

How many stewards in the church?	78,932
How many of these are women?	7,622
How many official boards?	6,205
How many have women on them?	3,731
How many presidents of official boards are women?	47
How many treasurers of official boards are women?	339
How many women delegates to the last district meetings?	4,247
How many attended?	2,940
How many women delegates to the last Annual Conferences?	432
How many attended?	360
How many women are serving on the Annual Conference Boards?	369
On what boards are they serving?—Epworth League, Literature, Missions, Sunday School, Hospital, Finance, Lay Activity, and American Bible.	
How many women are serving on Conference Commissions?	13
How many women are officers of Conference Boards?	50
On what boards do they serve?—Sunday School, Epworth League, Social Service, Bible Society, Missionary, Education, and Hospital.	
How many women are superintendents of Sunday schools?	853
How many presidents of Epworth Leagues are girls?	1,750

From the General Conference minutes we find that of the ten General Conference Boards of the church, four Boards have women serving, viz., Sunday School Board, two; Board of Missions, thirteen; Epworth League Board, two; Board of Temperance and Social Service, one.

Of the five General Conference Commissions, one, the Educational Commission, has two women serving, and one woman ex-officio.

In the last General Conference there were 452 members. Of these there were 201 lay delegates, of which ten were women.

These figures will stir our minds to consider whether women of the church are serving in the right proportionate number and in the places best suited to their abilities.

That women are learning to use their rights and privileges in the church is one of the many reasons that the Woman's Missionary Society is celebrating this year of Jubilee.

THE CENTRAL MEXICAN CONFERENCE.

"The spirit of the Central Mexican Conference was deeply Christian and devotional, all that could be asked of a Christian group," declared Bishop W. B. Beauchamp, who presided over the organization of that body at San Antonio, Tex., Feb. 7 and 8. Bishop Beauchamp commended not only the spirit of the Mexican delegates composing the Conference, but also remarked on their intelligence and quickness to apprehend such problems as nationalism and other questions that came before the body.

The Central Mexican Conference was the third central conference to be set up under the auspices of the Board of Missions upon authorization received from the last General Conference of the church. The other two Conferences were in Europe and Brazil.

A central conference is a "central directive body, representing such regional units, whether as Missions or Conferences, as by race or language or territorial relationship might find joint deliberation and co-operation desirable." The body is conducted on the order of a General Conference, and its object is to draft memorials to be presented at the next session of the General Conference of the church. The desires and needs of the Mexican Methodists both in the United States and Mexico were taken up at the meeting of the Central Mexican Conference in San Antonio.

Bishop Beauchamp says of the Conference session:

"The Central Mexican Conference held its first session at San Antonio, Tex., Feb. 7 and 8. The three units constituting this Central Mexican Conference are the Texas-Mexican Mission, the Western Mexican Mission, and the Mexico Conference. There were twenty delegates from these three bodies, constituting the membership of this first Central Conference. Every delegate or his alternate was present. The Rev. John Pascoe was secretary for the Spanish minutes, and Miss Mary Massey, secretary for the English minutes.

"The spirit of the Conference was deeply Christian and devotional. The utmost freedom was exercised in the discussion of all questions involving the Mexican work. Nationalism in all its phases and bearings was thoroughly discussed, mostly by the Mexicans themselves. Dr. Frank Onderdonk was the only speaker among the missinaries.

"The discussion of the departments of work, such as hospital, Christian centers, and schools, was constructive and without any unworthy criticism on the part of the members of the Conference. The four questions that finally emerged as the major issues in the Central Conference were:

"First: Such readjustment of our work in Mexico as is necessary to comply more completely with the laws of the Republic; second, compieter plan for preparatory educational work and theological training of the ministerial students; third, organized Sunday school work with better literature in Spanish for the teachers and students, and a well trained Sunday school secretary, who shall give his whole time to this department of work; fourth, federation of the two Methodisms in Mexico with a Mexican superintendent, who shall have power to ordain ministers and hold the two Annual Conferences in that Republic. In all these four issues, as finally formulated in the report of the Committee on Findings, the entire delegation of the Central Mexican Conference was a unit. The spirit of the discussion on all these issues was all that could be asked of a Christian group. The intelligent apprehension of these questions by the Mexican delegation was very encouraging.

"The loyalty of the Mexican church in Mexico to the mother-church in the United States was earnestly and repeatedly affirmed by the Mexican delegation. The official delegation of this first Central Mexican Conference, the many visitors, together with such advisers as Dr. O. E. Goddard, Secretary of Foreign Work; Dr. J. W. Perry, Secretary of Home Work; Dr. E. B. Chappell, Sunday school editor, I am sure would agree that this was a most fruitful conference for good to our Mexican work. The supreme issue now before the home church is not the relation of the Mexican work to the mother church, but rather whether the home church is ready and willing adequately to finance the needs of this important section of our missionary enterprise."

February 16, 1928.

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REV. T. H. LIPSCOMB.

By Rev. N. G. Augustus.

Men differ in their methods of appraising of human worth. My standard of appraisement is that for which a man stands. By this let us measure the worth of Thomas Heber Lipscomb.

Loyal to the ideals which came to him out of the great past of his people, he was a Southerner. Reared by those who were devoted Southern Methodists, he stood for the preservation of the life, soverignty, and doctrinal purity of his church.

Therefore he stood opposed to Unification. Thoroughly grounded in the doctrines of his church, he stood for their preservation against all attacks. Knowing and loving the Bible, he stood like adamant against Modernism. Full of zeal for God, he stood against lukewarmness and indifference in those who profess the faith. Expectant of heaven, he stood against worldliness. Loving God, he stood against sin.

Oliver Wendell Holmes, when asked when the education of a child should begin, replied, "One hundred and fifty years before he is born." God favored Tom Lipscomb in his heredity. He came of a great and godly stock, and so he was literally reared in the nurture and admonition of the Lord. He grew up in a home whose atmosphere was permeated with consecration and devotion to God. His religious training dates from his birth.

On the spiritual side of his education, few if any have been more highly favored than was he in the home life in which he grew up. Beginning at birth, through childhood and youth and into manhood, his religious education was of the best. As was to be expected, he came into the church at the early age of seven, thus giving his whole life to the service of God. He "sowed no wild oats," but from beginning to end lived a pure and stainless life.

He first attended school at the old historic Frankling Academy in Columbus, Miss., with which his father had had a lifelong connection. Later he attended the Agricultural and Mechanical College at Starkville, Miss., where his brother, Prof. Dabney Lipscomb, was teaching. Here from 1892 to 1894 he received a varied training, the scholastc education of books, the manual training of constructive mechanical work, and the training to system, from the military character of that school. Then from 1894 to 1897 he had further scholastic training at the University of Nashville, now "Peabody," where he received a B.S. degree.

A further element of his education, he found in the school as principal of the public school at Itta Bena, Miss., where he taught three years. Being licensed to preach, he spent three years at Drew Theological Seminary, where he received the degree of B.D. What a varied education he received! The home, the Sunday school, the church, four schools of distinct types, the school room, and the ministry, all contributed to his culture. Let us add to this the continued habit of reading and thought, and that supreme culture which comes to the soul that really loves and studies the Word of God. He knew the Bible, and was at all times and all hazards a valiant upholder of its authority, its importance, its inspiration, and its absolute veracity.

His witness in this behalf is especially notable in a day of indifference to truth, and of laxity of opinion, and the absence of real conviction, which mark our times. Informed as to the Bible and its great doctrines, he hesitated not to enter the list with any adversary, and to battle for the truth.

Equipped as he was, he was a notable controversialist, and sometimes put to flight the most protentious advocates of error. A notable instance of this is seen in his booklet, "The Common Sense of Most." He made in the periodicals of the church many able and useful contributions to the current literature of the day. We note specially an article on the "Content of Christiau Education," and a recently published sermon of his on the text, "I Am That I Am." He had the gift of verse, and his drama, "Cavaliers of Truth," had much poetic merit, and is couched in Tennysonian English.

To speak of him as a man, he was of notable conscientlousness. A book of his, "Conscience and Its Culture," showed his interest in this all-important matter. In his writing on this subject, a chapter on "One Mother's Way" marked the deep impress made upon his spirit by his mother. He was deeply conscientious, and when I first knew him, I thought he was too much so. But as he grew into a larger manhood, and was broadened by experience, his conscience fastened upon the larger issues of life, and to these issues he gave an absolute devotion, and fought for their maintenance with absolute loyalty and unshaken courage. His conscience was backed by an unfailing moral courage that sustained itself in any presence. Appointed to teach in Emory University, he failed not, even there, to protest against what he deemed a deviation from the way of truth.

He had a notable frankness and sincerity. There was nothing hidden or subtle in his nature. Loving his fellow-men, he had much social charm, which availed much in his work as a pastor, for he was a real pastor, a fact due to his keen interest in his fellow-man, and in his work. He cared for the building and furnishing of his church. He cared for men, for women, for girls, for boys, for all that constituted humanity. He was industrious, mentally and physically, with an abounding zeal for the cause of God. Last but not least, he was deeply religious, the greatest qualificatiou of all for the ministry.

As a preacher he was earnest, conscientious, courageous, open and frank, declaring the whole counsel of God; he knew, loved, and preached the truths of the one book. He loved and honored his parents. He was an affectionate brother, a devoted husband, a true, a capable father.

Thomas Heber Lipscomb, son of Dr. William Lowndes Lipscomb and Mrs. Tallulah Harris Lipscomb, was born March 23, 1877, in Columbus, Miss., where he grew to manhood. He was converted and joined the Methodist Episcopal Church, South, at the age of seven years. He was licensed to preach at Indianola, May 19, 1900, was received on trial in the North Mississippi Conference, December, 1903; was ordained deacon by Bishop A. Coke Smith, December, 1905, and was received into full connection and ordained elder by Bishop E. R. Hendrix, at Columbus, Miss., December, 1907. He served the following appointments: Winstonville as a supply, 1903; Winstonville by appointment, 1904; Hollandale, 1905; Iuka, 1906; Friars Point, 1907, 1908 and 1909; Indianola, 1910; Lexington, 1911 and 1912; Starkville, 1912-16; Aberdeen District, 1917-19; Professor English Bible, Emory University, 1920; First Church, Columbus, 1921-22; West Point, 1923-26; Louisville, 1827-28. In addition to this, he held a great many revivals, of which work he was very fond. A great many of these meetings were in country places among the poor, where he was much loved and honored. He served on many committees in the Conference; among these we mention the Board of Education, which he served as secretary, and the Committee on Publication of the New Orleans Christian Advocate. At the time of his death he was on the committee appointed to confer with a like committee from the Mississippi Conference on the establishment of a church paper in Mississippi.

Brother Lipscomb was twice married. First, to Miss Lutie Scott, of Hollandale, and to them were born five children: Edward, now a newspaper man at Gulfport; Dabney, now in business in Louisville; Martha, now at Whitworth College; Thomas, Jr., and James W., now in their teens. His second marriage was to Miss Ethel Golding, who, with five children survives him. He also leaves two brothers, Prof. Dabney Lipscomb, now teaching philosophy and sociology at the M. S. C. W., and Dr. J. W. Lipscomb, a physician in Columbus. He leaves two sisters, Mrs. Mary L. Hargrove, now teaching Bible at the Woman's College at Fort Worth, Tex., and Mrs. Laura Beard, at Columbus, Miss. Two brothers, George H. and Ervin Wadsworth, died some years ago in the Methodist ministry. Brother Lipscomb was sick several weeks, when he was taken to the Methodist Hospital at Memphis for an operation, and there he died at 4 a. m., Jan. 29. On the 30th he was buried from the First Methodist Church at Columbus. His funeral was the occasion of a great outpouring of friends from the churches he had served, and the people among whom he had been reared. A great many of his fellow-ministers came; the people from West Point, Starkville, and Louisville, his former charges, came; Columbus had never seen such a demonstration at the burial of a mere private citzen.

Well may we say of him as the Apostle said of himself: "I have fought a good fight, I have kept the faith." This would be a true record of his life.

He leaves to his children the rich legacy of a well spent, useful life, and an unsullied character. He leaves to the church the fruits of a consecrated, godly ministry. He goes when he seems most needed. A valiant soldier stricken down in the crisis of the battle. We need him much and will miss him sorely. That for which he stood will yet triumph, for God reigneth.

Durant, Miss.

ON WHOSE SIDE ARE YOU?

By Rev. John W. Robertson.

Not long since I was passing a school playground and the spring fever was manifesting itself in the usual American way among a crowd of boys.

They were playing baseball, just as I used to play it when I was a boy going to school. They had chosen sides, and there being only seventeen boys large enough to play, there was left, after choosing, one fellow that didn't seem to be good enough for either captain to choose. However, when the sides lined up and tossed the coin to decide who would take the first bat, this fellow was over on one side to himself, and the expression on his face plainly said, "I want to play, too."

Not being an especially good player, neither side wanted him particularly, yet they didn't want to ignore him entirely; so a compromise was effected and he was allowed to play on both sides in the field, but was not allowed to come to bat at all.

I watched this fellow with particular interest, for it carried me back to my boyhood days when it had been my fate to play on both sides, until I had become proficient enough to be chosen among the first.

As I stood there for some time, the thought came to me, as a bolt from a clear sky: Truly life in all its phases is but a game like this, after all.

There are, among the flotsam and jetsam of humanity those who have to content themselves with playing on both sides. For various reasons, they have not developed into the players that are in demand; hence they have not been chosen on any particular side. You see them in the social life; she is the one the hostess invites after some more desirable guest has declined the invitation, or, by

force of circumstances, has heen unable to attend. She is the fill-in at the card table.

You see them in the political life. Both sides want his vote, but he does not figure in the inside schemes, nor is he considered when the plum tree is shaken.

You see them in the business world. He fills in, but never gets to the bat.

These are the pawns upon the chess-board—they are used solely to advance the interest of the more important men.

But there is one phase of life that should not have a place for this class; that is the church life, for Christ has set the example, that each should esteem the other better than himself. Matthew 20:27: "And whosoever would be chief among you, let him be your servant." And Paul follows out this thought when exhorting the Philippians, "but in lowliness of mind, let each esteem the other better than themselves."

However, as you read our church publications and carefully peruse the various articles and editorials, you are made to wonder if this self-same spirit has not entered into a large per cent of all the controversies of church affairs and dogmas of the present age.

At a recent church-wide conference held in Jackson, Miss., there were two of our own bishops, upon the same program, and after one had concluded his address, I turned to a brother minister and asked, "Well, how did you like that?" His reply was, "I didn't like it, he's on the wrong side."

When the other concluded his address, the same question was asked the same brother, and his reply was entirely different: "Ah, he is all right, you can always depend on him to be on the right side."

Yet both these bishops were speaking upon the same subject, and their addresses were so similar that the last speaker had commented on the fact, and in a spirit of levity had said: "If I had had a manuscript, I would be made to wonder if my colleague had been in my room before he came to the church."

Yet my brother minister could distinguish a vast difference in the addresses, because one of the speakers was not on his side.

One can scarcely speak his own convictions upon any of the vital issues before the church today unless some one will immediately place him upon some particular side.

It is a tragedy in our church that there are or should be any sides, except the right side; yet when we face the facts, we must admit there are two very decided sides. And I am treading on thin ice and dangerous ground when I state as a positive fact, that there are two sides in the North Mississippi Conference, both keen and alert to get the upper hand. And it is pitiful to watch the poor fellow who is not important enough to be chosen by either side, and he is tempted to play on both sides, as many do, but never get to bat.

As stated above, I know I am baring my back for many stripes of criticism, and will possibly bring censure and condemnation down upon my head, from the above statement, from both sides. Yet it is a fact, and brethren of both sides, if something is not done to rectify this condition, we are headed for the breakers.

What reason is there among such a brotherhood as the Methodist ministry for factions? Why am I classified as a Modernist if I should make some complimentary remark about Bishop Mouzon or Bishop Moore? Or why should I be called unintellectual, an old-timer, or an intolerant fundamentalist, if I should approve of Bishop Candler or Bishop Denny?

Brethren, our church is praying and planning for a great revival to spread throughout the whole world in 1928. May we not bury the hatchet, and differ like brethren should differ? Shall we be the reason why Jesus can do no mighty work in our church? Did he not explicitly say in Mark 11:25: "When ye stand praying, forgive, if ye have ought against any one; that your Father also which is in heaven may forgive you your trespasses?" Did he not also say: "When thou bringest thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift, first go and be reconciled to thy brother and then come and offer thy gift?"

May God hasten the day of a great revival among the preachers, one that will make each one of us fall upon our knees at the mourner's bench, and there with penitential tears coursing down our cheeks, ask our Father to forgive us of all bickering, self-seeking, suspicion, personal animosity and evil thoughts, and as Jacob wrestled with him, stay there until the blessing comes.

This, in my humble opinion, is the first step that should be taken to help usher in this church-wide revival that we are all praying for.

The church may plan and organize and specialize and functionize until doomsday for a great revival in the church, but, brethren, until we get right before God and between ourselves, we need not expect the Holy Spirit to honor our efforts.

With God's help, I for one, from this day forth, shall renew my ordination vows, and to the best of my feeble ability, live the life, think the thoughts, and love the brethren as Christ would have me do, and shall do my utmost to prove to my brethren that I am on only one side, and that's the side of right, truth and faith of my fathers, and give every man the same right that I ask.

Steele, Mo.

MRS. T. S. RANDLE—A MEMOIR.

By Rev. A. S. J. Neill.

Sallie Malinda Ross, the wife of Rev. Thomas S. Randle, a deceased member of the Louisiana Conference, was born in Bastrop, La., Aug. 6, 1850; departed this life in a sanitarium in San Antonio, Tex., Jan. 25, 1927, after about two years of sickness, and was buried beside her husband in Yoakum, Tex., there to await the resurrection morn. She was the fifth child of her parents, Major and Mrs. Ely Kershaw Wiles Ross, who were of the old aristocratic stock and prominent in Bastrop and Morehouse Parishes in those days.

On her birthday, Aug. 6, 1867, at the age of 17, she was married to Mr. Randle, a son of Rev. Richmond Randle, a prominent Methodist minister. At the time of their marriage her husband was not a minister and she was a pleasure-loving, worldly-minded girl. It was not until after the birth of their first child that the young husband definitely decided to enter the ministry and was licensed to preach. Being bitterly opposed to her husband becoming a minister, especially a traveling preacher, the young wife for a time refused to accompany him to his work when he entered the traveling connection. Not being willing to endure the privations of those days of the Methodist itinerant in Louisiana, and claiming exemption on the ground that she did not marry a preacher, she remained in the home of her parents until after her remarkable conversion.

She was converted at a camp meeting at, or near, Downsville, La., where she had gone with her husband and some of their friends. In telling of her conversion she said: "I was still rebellious against Mr. Randle's being a preacher, and went to that camp meeting with the devil in me as big as a mule. For a few days I cared but little for the services, but before the close of the meeting I got under conviction and felt that I was very wicked and, after quite a struggle with myself, I went to the altar, and there in the sawdust surrendered to Christ and, becoming willing for my husband to preach, I found great peace and was so overcome by the Spirit that when I became conscious of my whereabouts the service had ended and I was holding to one of the posts of the tabernacle shouting, and singing:

"'Oh, if there is only one song I can sing,
When in his beauty I see the great king;
This shall my song in eternity be:
Oh, what a wonder that Jesus loves me.'"

After this experience she was a changed woman, and cared no more for worldly pleasures, had a different view of life, was willing to endure the privations of the itinerant's life for Christ's sake, and ever afterward could sing with meaning:

"I'll go where you want me to go, dear Lord;
I'll be what you want me to be."

"Sister Randle," which she insisted that she should be called, was a very enthusiastic church worker. She nearly always had a class in Sunday school, was active in the Woman's Missionary Society, superintended Junior Missionary Societies, would pray in public, lead prayer meetings, and was a great help with the singing—generally directing and leading the choir. She was especially enthusiastic in revivals and loved to attend them. She was good help with the singing, always testified publicly when opportunity was afforded, often exhorted people effectually in the services to become Christians; was a good personal worker and did good work praying for and instructing penitents at the altar. She had learned to love the itinerant work, and for many years expressed herself as being glad she was a preacher's wife and often said: "I want all my sons to be Methodist preachers and my daughters to be Methodist preachers' wives." She had the very great pleasure of seeing all three of her sons licensed preachers, hearing them preach repeatedly, and two of them "admitted on trial;" but was grievously disappointed that not one of them succeeded in the ministry. Two of the daughters, Nannie May and Sallie Jackson, who preceded their mother and father by several years to the grave, were never married. The other daughter, Pauline, Mrs. Tharpe, of Tyler, Tex., is married to a railway dispatcher. Of the sons, Robert has been dead a number of years. Richmond Ross, of San Antonio, and Thomas Scott, of Yoakum, Tex., survive.

Sister Randle had a very sympathetic nature. Every case of need, or poverty, or sickness, or sorrow, or distress of any kind appealed directly to her heart, and she would give the last morsel she had to relieve the hungry; go in the rain, snow, heat or cold, night or day, to help with the sick or comfort the sorrowing, or help any one in trouble.

She was greatly interested in the superannuate preachers, and for several years solicited members for the "Conference Claimants Club," thus adding many dollars to the Superannuate Endowment Fund.

She had implicit faith in God, and believed that he would cause all things to work together for the good of his children, and was submissive to his will even in her own great sorrows, and would say, "Thy will be done."

She was not without faults, but it may be said of her as it was of Dorcas, "This woman was full of good works and almsdeeds which she did." She has, no doubt, entered into "That rest that remaineth to the people of God."

A PARABLE.

By Rev. John D. Ellis.

The kingdom of heaven is like unto a king who had vast possessions, and offered to share his wealth with the poor.

He announced by bulletins and runners, that he would pay any man's debt who knocked at his door in the name of the Prince.

The people were incredulous, but three poor men came, and he paid their debts. He gave them places of honor in his kingdom, and they had comfortable quarters.

Afterward, others knocked in the name of the prince, and received of his bounty. But many said, "The king does not mean me." So they continued in poverty and misery, because they disbelieved the words of the king.

SARDIS DISTRICT MIINISTERS' ASSOCIATION ORGANIZED.

Dear Dr. Carley: Here is a piece of news which you will be glad to publish: Upon the invitation of our wide-awake pastor at Sardis, Rev. C. T. Floyd, the ministers of the Sardis District met in the Methodist church at Sardis on Tuesday, February 14, at 10 a.m., and organized a District Ministers' Association.

We honored our genial host by electing him the permanent chairman of the Association. Brother Floyd had prepared a splendid impromptu program, which was carried out. The main feature was a very thoughtful and inspiring sermon by Rev. H. N. McKibben, of Oakland. Brother McKibben's text was Proverbs 3:13. At the noon hour Brother Floyd and his good wife entertained us in their beautiful parsonage home and served us a deiicious piate iunch. Our next meeting will be on March 13. Brother R. C. Mayo and his good people have invited us to meet with them.

The Program Committee announced a program as follows:

10 a.m. Sermon by Rev. H. R. McKee.

11 a.m. What constitutes a real revival? Should the pastor hold his own revivals? Discussed by Dr. C. M. Chapman and Brother H. N. McKibben.

12 m. Lunch.

1:30 p.m. What should be the attitude of the pastor to the program of leadership training? Discussed by Rev. C. T. Floyd and Rev. A. T. Clanton.

2 p.m. Round Table discussion: How should our church registers be kept and revised, led by Rev. T. M. Bradley.

2:30 p.m. How should the parsonage be kept and left? Discussed by Rev. G. W. Robertson and K. S. L. Cook.

A. T. CLANTON,
Secretary.

BISHOP U. V. W. DARLINGTON AT GREENWOOD, MISS.

Wednesday, January 25, to Wednesday, February 1, Bishop Darlington was heard in Greenwood (morning and night) in a series of gospel sermons that made a profound impression on the whole community. After the first service he was not known as a bishop, but as a man of God with a burning message. Congregations grew to unprecedented numbers, and the closing service, Thursday morning, February 2, a special mission service, witnessed a congregation that filled the main auditorium to capacity, and a message not likely to be forgotten.

Scarcely a proposition was made through the entire series. Yet men and women came to the altar in great numbers for consecration and prayer. During the past twenty-five years this pastor has not been in so sane and satisfactory a meeting. The power of the Spirit of God was with us all but continuously. Men and women lingered in the church after the benediction weeping and shaking hands "in the good old-fashioned way." Differences were forgotten. Petty nothings were left out in the cold. Theories were hardly mentioned. It was a case of preaching the gospel to a hungry people, and a spiritual response that warmed our hearts and renewed our allegiance to Jesus Christ so unmistakably that the most skeptical paid tribute to His power to save.

General results? Hard to tell. The prayer meeting has been quadrupled in attendance and interest. The regular services have taken on new life. Have received members at the parsonage as well as in the church, and hardly a service that we do not receive from six to ten people. The pastor is preaching to more "shining faces" than he remembers to have faced in years. It is a positive joy to face this congregation. Why have I waited so long to give this meeting to the Advocate? Deliberately, brethren. I desired to see something of the real impact of the meeting. I am seeing. Thank God for a bishop who does not know he is bishop. Thank God for a gospel that has winning power and saving power and holding power. Practically all the preachers in this territory heard one or more of the sermons. A happy pastor and a happy people greet the readers of the New Orleans Advocate.

JAMES H. FELTS.

JACKSON DISTRICT SUNDAY SCHOOL INSTJTUTE.

The Jackson District Sunday School Institute was held at the Glendale Church, Jackson, February 7. There were seventeen preachers present and twenty-one Sunday schools represented by ninety-seven persons. The following program was rendered: Devotion, O. C. Hull, Dual Extension Secretary; Announcements, appointing committees, etc.

Sectional Meetings 9:30 a.m.

Rev. John C. Chambers in the chair in place of Rev. J. Loyd Decell.

Organized Class Discussion—Adult, Mrs. Hugh Winans; Adolescent, Mrs. Van Alstyne; A word from Adult President, Mrs. W. H. Watkins; Missionary Education, Mrs. W. H. Baskerville and Mr. O. C. Hull, with a short talk from Rev. John C. Chambers on "What Is Being Done"; Administration Problems, Sunday School Day, I. O. Brown.

At 11:30 a.m. a very interesting talk given by Dr. Geo. Stoves.

Afternoon Session.

Devotions, Claude Jones; Elementary Work, Report by Mrs. Rutledge; Leadership Training, Mrs. C. H. Thompson; Report of Committee, consisting of Dr. Hunt, Mrs. Childress and Mrs. Bennett; Secretary, I. O. Brown; Leadership Training, Mrs. C. H. Thompson; Elementary, Mrs. R. E. Rutledge; Adolescent Superintendent, Mrs. F. L. Van Alstyne; Adult, Mr. Hugh Winans; Missionary, Mrs. W. H. Baskerville.

The Following Resolutions Were Adopted.

1. That the pastors and Sunday school workers of the district give their whole-hearted support and co-operation to our district Sunday school officers in carrying out the plans of our Conference for district Sunday school work.

2. That our district superintendent of adolescent work appoint an assistant in her department, which assistant shall have direction of Young People's work in the district.

3. That we express our appreciation to (a) Brother Chambers and those associated with him for the excellent program presented to us today; (b) to our presiding elder, Rev. J. Lloyd Decell, and to Dr. Geo. Stoves and Brother Jones for their inspiring messages, and to our other speakers for their splendid and helpful contributions to the program.

4. We have enjoyed the day here in this beautiful, comfortable new church and we thank Bro. Downer and the people of Glendale for their kind hospitality and the ladies for the delightful lunch.

5. That we express our appreciation of the large and representative attendance at this meeting in spite of inclement weather; of the responsiveness of those present, and of their spirit of co-operation and good fellowship.

6. To our presiding elder, Rev. J. Lloyd Decell, for his presence at our meeting when he was really physically unable to attend, and for his helpful counsel and leadership.

We want to urge all Sunday schools to work out some plan to have their Sunday school represented at our next institute.

I. O. BROWN, Secretary.

THE SUNDAY SCHOOL AND EVANGELISM.

By Rev. R. G. Lord.

The purpose of the church is to present salvation. The only sufficient reason for the existence of the church is that Jesus is the Savior of all men and that all stand in need of Him. The task of bringing all men into a saving knowledge of Christ we may call evangelism or any other name that we please, the task remains the same. The Sunday school as an agency of the church is helping to discharge this task. Its aim is, "To lead each pupil into a knowledge of God's will and an acceptance of Jesus Christ as personal Savior and Lord, and to develop a Christian character that is expressed through worship, right living and efficient service." This is the consistent business of the Sunday school, and when it is carried out engages the entire resources of the school. It presents a perpetual plan of work.

Every Christian has the privilege of being a soul winner and should be such. But every Sunday school teacher and worker has the definite opportunity to win souls for Christ. Every school should have a definite period set aside for active evangelism. During this period, the names of those who are not Christians should be ascertained. The workers should band themselves together in prayer for these. Every help should be given the workers in leading those unsaved to Christ. A definite time is set aside; we may call it Decision Day if we wish, and it may be about Easter time or during the revival season, when those who will may publicly profess Christ and join the church. This occasion is not a sort of spasm that is thrown and then forgotten, but it is the consummation of perpetual, prayerful labor. No teacher should let an opportunity slip by for presenting Jesus to those who need Him. Also, any pastor who is in touch with his Sunday school and on fire to save souls should make every Sunday when he stands before the people a decision day.

This work exalts the atonement and bespeaks regeneration. No manner of training can be substituted for the atonement. The training is to lead the child into full knowledge and personal acceptance of the atonement. No man can be in Christ Jesus without being a new creature. Those who follow God's will, have implicit trust in Christ, are temples for the indwelling of the Holy Spirit and exemplify the noble attributes of a Christian character, stand among the unsaved and the ungodly as eminent tokens of the regenerative power of the atonement. The atoning power that can take the simple, pronounced and expressed faith of a child in Christ and build thereon a fine, stalwart Christian character, is equally as marvelous as that which can regenerate and transform a wretched and hardened sinner into a child of God.

The revival has a definite place in this program. These special seasons of spiritual cultivation and refreshing are necessary. They are needed for the obtaining of power with which to do the work. This is the fruit-gathering time for the church. It is true that a large majority of those joining the church come through the doors of the Sunday school. But it is equally true that a large majority of those joining the church through the Sunday school join during a revival meeting. The revival should be the fruit-gathering time for the continuous evangelistic efforts of the Sunday school. The wise pastor will co-ordinate these two influences.

But when the special revival ends, evangelism in the Sunday school must continue. This is the biggest job of all. It means the conservation of all the best influences set forth during the revival. It must take the newly-born Christians and train them in worship, give them the helpful, sympathetic hand in right living, and it must give them a place to work and serve. These who newly come into a saving faith in Christ need guidance, cultivation, sympathy and nourishment if they are to grow into the full stature of manhood in Christ. The Sunday school has a large responsibility in carrying out this work. A soul-winning Sunday school makes a soul-winning church.

Duncan, Miss.

WANTED—To hear from any organization having good second-hand pews for sale. Must be good and prices right. Address J. D. Fomby, Colfax, La.

BY THIS SIGN
OUR CHURCH CAN BREAK THE SHACKLES OF NEED WHICH SHE HAS ALLOWED TO FETTER HER SUPER-ANNUATED PREACHERS WHOM SHE USED-UP IN BECOMING WHAT SHE IS TODAY.

The Clean-up Campaign to raise the Charges' Superannuate Endowment quota balances is on. March is publicity month. Southern Methodists should now pause to consider the debt they owe to the Church's worn-out preachers. When the facts are known, plenty of money will be paid to meet the obligation. Superannuates have lived in need because the people were left without knowledge of their necessities.

The group picture herewith shows the faces of 39 leaders duly appointed to conduct this work. Strong men are they, with warm hearts and willing hands. They have a crucial task, namely, to determine whether the Church's superannuated servants shall be properly clothed and housed and fed or left as before to suffer deprivations that will continue to discredit and shame the Church. To decide this question right, they have squared themselves for a mighty effort.

Conference Directors of Superannuate Endowment

1 Rev W L. Clark, Ky. Conf.; 2 Rev H. L. Hout, Balt. Conf., 3 Rev. Robt. A. Clark, Memphis Conf.; 4 Rev. B. M. Beckham, Va. Conf.; 5 Rev. Luther E. Todd, Sec'y Bd. of Finance, 6 Rev. R. R. Ellison, Ala. Conf., 7 Rev. Pierce Harris, N. Ga. Conf.; 8 Rev R. C. Holliday, Mo. Conf.; 9 Rev. J G. Akin, Louisville Conf.:
10 Rev. Carlock Hawk, W. N. C. Conf.; 11 Rev. Samuel O Cantey, S. C. Conf., 12 Rev W. B. Andrews, Cen. Tex. Conf.; 13 Rev. S. M. Chenk, Pac. Conf.; 14 Rev. J. C. McPhesters, Ariz. Conf.; 15 Mr. S. W. Barnes, Ill. Conf.; 16 Rev. F. R. Poage, Denver Conf 17 Dr. J. N Hillman, Holston Conf.; 18 Rev. T. C. Ragsdale, Tenn. Conf.:
19 Rev. J. M. Daniel, N C. Conf.; 20 Rev. B. Rhett Turnipseed, Up. S. C. Conf., 21 Rev C. W. Tadlock, St. Louis Conf.; 22 Rev R. F. Campbell, S. W. Mo. Conf.; 23 Rev. O. T. Cooper, N. Tex. Conf.; 24 Rev. M. S. Leveridge, N. W Tex. Conf.; 25 Rev. W. E. Morris, N. Ala. Conf.; 26 Rev. R. B. Moreland, E. Ok. Conf.; 27 Rev. J. R. Abernathy, W. Ok. Conf.:
28 Rev. C. K. Campbell, New Mex. Conf.; 29 Rev. J. H. Dills, N. W Conf.; 30 Rev. J. M. Morse, Miss. Conf.; 31 Rev. A. E. O'Dell, W. Va. Conf.; 32 Rev. Isaac P. Tyson, S. Ca. Conf.; 33 Rev. J. W. Mills, Tex Conf.; 34 Rev. L. W. Cain, La. Conf., 35 Rev H. E. Draper, W Tex Conf.; 36 Rev A T McIlwain, N. Miss. Conf.; 37 Rev. John C. Glenn, Little Rock Conf.; 38 Rev. H. L. Wade, N Ark. Conf.; 39 Rev. W A. Cooper, Fla. Conf.

If the pastors and lay members will faithfully follow this leadership, such a victory will arise out of the co-operative effort as will forever emblazon the names of all engaged in the struggle upon the Church's tablet of valiant servants. More than 1,000 superannuates now reach out to us in importunity, and over 2,000 widows and orphans of preachers rest their hope in our hands. And, after these, come succeeding generations of such claimants with like entreaties and dependence. To such a call our ears should not be dull, nor our hands limp, nor our hearts cold, nor our souls unconcerned. VOWS OF CO-OPERATION MADE BY 39 DIRECTORS AND 14 BISHOPS AND 300 PRESIDING ELDERS AND 6500 PASTORS AND THOUSANDS OF LAY MEMBERS WILL NOW BE PUT TO TEST.

OUR METHODIST HOSPITAL AND THE GOLDEN CROSS.

A recent report from our Methodist Hospltal in Memphis indicates it is doing well the work for which it was established. It is the medium through which the church is obeying its Lord's command to "heal the sick," and is truly a Good Samaritan among us.

We notice the hospital admitted 34 per cent more patlents ln 1927 than in 1926, and the daily average number of pateints in the hospital was 48 per cent higher. Thirty-two per cent of the patlents admitted were Methodists, and 13 per cent of the patients were from Mississippi.

In the financial report we observe that the hospital did $68,402.19 worth of free work during 1927, and of this amount $6,035.18 was done for patients living within the bounds of the North Mississippi Conference. On the other hand, the total amount thls Conference contributed to the hospital was $4,129.50. Three thousand four hundred and twenty-eight dollars and eighty-five cents was from assessment and $700.65 through the Golden Cross. Thus we see that last year the hospltal did $1,905.68 more free work for the North Mississippi Conference than the Conference contributed to the hospital from all sources.

Our Dlscipline provldes in paragraph 535 that "a local chapter of the Golden Cross Society shall be organized in every congregation." The Golden Cross Soclety provides for an easy and effective means of contrlbuting toward the charity work in our hospital by asking each person to enroll by the payment of one dollar, just as in the case of the Red Cross enrollment. All proceeds of the enrollment in this Conference go to the Memphis Hospltal. Let us remember that Enrollment Week ls coming in May and prepare to make our enrollment much larger than last year, for the Master said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A. Y. BROWN,
North Mississippi Conference Director of the Golden Cross.
Minter City, Miss.

MISSIONARY OFFERING RECEIVED FOR DUAL SPECIAL EXTENSION WORK FOR NOVEMBER AND DECEMBER, 1927, AND TO JAN. 15, 1928.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen District.

	Nov.	Dec.	Jan.
Aberdeen	$ 13.67	$ 7.99	....
Ebenezer (Algoma charge)	4.10	....	....
Amory	16.27	17.06	$18.28
Greenbriar	4.04	4.00	....
Calhoun City	....	2.44	7.37
Eupora	....	....	6.00
Fulton	4.04	2.22	4.70
Friendship (Fulton charge)	1.25	....	....
Houlka	4.85	....	2.50
Maben	2.50	1.00	1.40
New Bethel	....	1.50	....
Okolona	....	....	....
Nettleton	4.27	2.38	2.91
Pine Grove	1.00	.84	....
Pontotoc	10.16	....	....
Shannon	4.00	3.00	2.75
Shannon, "Helpers' class"	....	....	1.00
Tranquill	2.00	....	....
Brewer	1.59	1.87	....
Turon	4.52	....	....
Tupelo	14.21	....	16.21
Verona	....	....	....
Smithville	....	2.91	1.75
	$101.68	$47.21	$71.35

Corinth District.

Shady Grove	$ 1.25	....	....
Brownfield	....	....	$ 0.55
Booneville	....	$5.00	4.80
Oak Grove	1.50	....	....
Blue Mountain	1.25	....	....
Corinth, First Church	10.00	10.00	10.00
Guntown	2.00	....	....
Iuka	6.01	....	....
Snowdown	....	....	.50
Harmony	7.25	....	....
Evergreeu	.90	....	....
Kossuth	2.04	1.80	1.50
Wesley Chapel	....	1.80	....
Hightown	2.30	1.85	1.50
Myrtle	....	2.22	2.32
Potts Camp	....	8.25	3.90
Rienzi	3.50	....	....
Thrasher	....	....	2.49
Wheeler	1.00	1.00	....
Ripley	8.75	11.10	5.80
New Albany	....	....	....
Baldwyn	....	....	....
Tishomingo	....	....	....
Belmont	....	....	....
	$47.75	$43.02	$33.36

Columbus District.

Macon	$ 8.79	....	$10.07
Prairie	2.43	....	2.00
Noxapater	....	....	3.20
Louisville	....	....	....
Starkville	4.13	$ 2.98	3.24
Sturgis	1.60	....	....
West Point	....	6.55	9.76
Ackerman	6.90	6.20	5.84
Weir	....	....	2.35
Artesia	4.68	....	2.97
Brooksville	5.46	4.96	4.87
Columbus, First Church	23.05	11.09	19.25
Columbus (Central)	....	3.55	4.25
New Hope, Caledonia Church	....	3.35	....
Murrah's Chapel	....	....	1.50
Kosciusko	....	14.92	....
	$57.04	$53.40	$69.31

Greenville District.

Boyle	$ 3.31	2.81	3.84
Clarksdale	22.40	....	25.00
Coahoma	2.00	2.00	2.00
Jonestown	....	6.45	....
Birdie	.73	1.45	1.08
Alligator	10.00	15.00	11.00
Bobo	2.20	1.83	1.50
Lake Cormorant	2.00	2.00	2.00
Robinsouville	....	....	....
Shaw	....	8.00	....
Leland	....	....	2.00
Shelby	....	9.75	7.97
Cleveland	....	....	....
Glen Allen	....	....	....
Sherard	....	....	....
Greenville	....	....	....
Rosedale	....	....	....
	$42.64	$53.34	$68.84

Greenwood District.

Black Hawk	$ 1.45	$ 1.16	....
Carrollton	5.00	....	....
North Carrollton	6.94	5.00	$ 5.00
Cruger	3.25	3.00	2.07
Sidon	1.99	....	1.87
Greenwood	15.00	15.00	15.00
Price Memorial	1.50	6.76	3.53
Itta Bena	....	....	2.40
Marks	5.85	4.65	4.90
Minter City	1.70	....	1.30
Glendora	5.00	1.00	....
Moorehead	5.33	2.78	4.42
Doddsville	3.28	2.00	2.31
Sunflower	....	6.06	6.32
Webb	....	13.00	4.87
Drew	10.37	13.81	....
Tchula	....	....	10.00
Indianola	....	....	....
Ruleville	....	....	....
Tutwiler	....	....	....
	$66.66	$72.22	$63.99

Grenada District.

Abbeville	$ 3.10	....	....
Ashland	3.23	....	....
Liberty	....	....	$ 1.00
Coffeeville	2.71	2.06	4.03
Duck Hill	....	7.57	....
Water Valley	....	....	....
Durant	2.04	4.45	4.25
Oxford	....	....	....
Grenada	29.30	....	6.47
Holly Springs	....	....	....
Holcomb	3.05	1.93	....
Kilmichael	4.00	....	4.00
Lexington	....	5.00	....
Pickens	5.00	4.60	3.55
Goodman	3.00	2.00	2.20
Sallis	....	3.24	1.52
Tie Plant	....	1.65	1.70
Vaiden	4.35	3.91	5.42
West	1.65	1.15	1.63
Winona	6.60	31.42	8.48
Colombiana, Winona charge	....	....	....
	$68.03	$68.98	$45.67

Sardis Ditsrict.

Batesville	....	....	$10.00
Byhalia	$ 8.55	....	12.00
Coldwater	4.30	$ 3.50	3.95
Charleston	....	....	....
Como	....	13.20	7.30
Senatobia	....	....	....
Courtland	....	....	1.00
Pope	....	3.50	1.25
Hernando	....	....	4.18
Oakland	....	....	2.00
Red Banks	....	6.25	3.75
Sardis	6.85	6.40	5.42
Bethel, Sardis Church	....	1.75	....
Free Springs (Tyro circuit)	3.42	3.84	2.67
	$23.12	$38.44	$53.52

Honor Roll.

Schools remitting Dual Special regularly each month since Coufereuce: Amory, Fulton, Maben, Nettleton, Shannon, Corinth (First Church), Hightown, Ripley, Columbus, Boyle, Coahoma, Birdie, Alligator, Bobo, Lake Cormorant, North Carrollton, Greenwood, Price Memorial, Marks, Moorehead, Doddsville, Coffeeville, Durant, Pickens, Goodman, Vaiden, West, Winona, Coldwater, Sardis, Free Spriugs, Kossuth.

ARE YOU THINKING?

(The following was composed by Miss Wilmuth Rankin, a girl of 15 years of age. She llves in the old John Ford home of Sandy Hook, Miss., where the second Methodist Conference of Mississlppi met. She is a direct descendant of Brother John Ford.)

Are you thinking of to-morrow,
When life's short, short journey is o'er?
Do you know that you'll see Jesus,
Ou that bright eternal shore?

Will you win a crown lmmortal,
With its jewels shining brlght?
Will you behold that place of beauty,
Where there will be no nlght?

Are you surely makiug ready,
For that death that we must die?
Do you know you're bound for glory?—
For in our graves we soon will lie.

Come, let's meet in yonder city,
Around the great whlte throne of One
Who will surely grant forgiveness,
For the wrongs on earth we've done.

Irate Master (to Negro servant): "Rastus, I thought I told you to get a domestlc turkey. This one has shot in it."

Rastus: "I done got a domestic turkey."

Master: "Well, how did the shot get in it?"

Rastus: "I 'specks they was meant for me, sah."
—Exchange.

The Home Circle.

WHAT OUR FINGERS SAY.

Right Hand.

Finger one says, "Give me milk,
At least a pint a day."
Finger two, "Cereal, too;
And cook it well, I pray."
Finger three says, "Vegetable?
Potato, if you please;
And one like spinach, onions, squash,
Or carrots, beans or peas."
Finger four says, "Apples, prunes,
Or other fruit, I wish."
Finger five says, "Soft-cooked eggs,
Or a piece of meat or fish."
This child's hand says, "Don't forget
To give me these each day,
To help me grow up well and strong,
To run, and work, and play."

Left Hand.

Finger six says, "Go to bed
At 7 every night."
Finger seven says, "Windows up
In dark as well as light."
Finger eight says, "Take a bath
At least two times a week,
And every day do not forget
A restful nap to seek."
Finger nine says, "Do be sure
To brush the teeth each day."
Finger ten says, "Eat three meals—
Drink water through the day."
My left hand says, "Outdoor play
And living by this rule
Is giving me the start I need
To make me fit for school."

—Infant Welfare Society of Chicago.

BILLY-BOY'S THANKSGIVING.

Billy-boy had heard a great deal about Thanksgiving offerings. At Sabbath school it had been talked about and at home and at church.

"What is a Thanksgiving offering, mother?" he asked. Whenever Billy-boy wanted to know anything he just asked some one and almost always he found out exactly what he wanted to know.

"Why, a Thanksgiving offering," said mother, "is a present we give on Thanksgiving day to some of God's people because we want to thank him for being so good to us all the year round.

Billy-boy was satisfied and went out to the sandpile to help Dod, his year-and-a-half older brother make frog houses. Dod was getting to be a great big boy, was in the second grade at school and had lost a tooth. Billy-boy had been very much interested in that tooth. Daddy had told Dan to put the tooth under his pillow and see what he would find next morning. In the morning the tooth was gone and in its place there was a bright, shining dime. Of course you and I know that Daddy had put the dime there, but Billy-boy thought it was very wonderful. Gee! but he did wish he could lose a tooth. He thought and thought about it. He knew he was too young, but how he did wish he could!

At last he decided to see what he could do. He picked out a lower front tooth to work on and began pushing it and punching it and wiggling it every time he could get a chance when no one was looking, until at last it really began to loosen a little. He kept on working at it until finally it got to be quite loose, then very loose, and at last, the very day before Thanksgiving, he tied a string around it and Dod helped him with a good, hard jerk and the tooth came out. It hurt a little, of course, but a real man has to stand some little pain in this world, thought Billy-boy, so that didn't matter.

That night the tooth was placed under Billy-boy's pillow, and next morning, sure enough, there was the wonderful dime in its place.

On Thanksgiving morning mother was getting ready to go to the service at the church when Billy-boy came puffing upstairs, his new dime tightly clasped in his fat little hand.

"Here, mother," he said, "put this money in an envelope and write my name on it."

"Why, what's that for, Billy-boy? That's your tooth money, isn't it?" asked mother.

"Yes'm. That's why I pulled my tooth out. I was just 'bliged to have a Thanksgiving offering."
—The Presbyterian.

A BRAVE LITTLE BOY OF LONG AGO.

The little boy was called Jimmy, and the home where he was born about one hundred years ago was a log cabin surrounded by the vast Ohio forest. Ohio was new then, and there were no cities there at that time.

Jimmy's father and his Uncle Amos were brothers who wished to own farms. That was why they bought wilderness land two miles and a half away from the nearest road and cut down trees to make a trail wide enough for their ox-teams to travel. After that, they cut down more trees and made two clearings in the forest for their homes. Their brother Thomas also had a new farm about four miles away.

There were bears and deer, raccoons, foxes, and wolves in the forest. There were Indians, too.

The cabin where our Jimmy was born was square, with a door in the middle and a small window in each end. It was rather gloomy. There were other cabins like it in the forest, but the nearest one was nearly two miles away.

Jimmy's father worked hard cutting down trees to make fields where corn and wheat could grow and for a garden spot. He planted apple trees and cherry trees, and the children of the two families were happy. A log schoolhouse was built not far from the two cabins, and all the neighbors were glad, even though they did live so far apart.

Then one sad day, when Jimmy's father was burning brush on the new farm, the fire spread to his fences and the woods, and it was only by hard work that the cabin was saved.

The big, strong man fought the fire until it was out. Then, warm and tired as he was, he sat down to rest in his doorway in a cold breeze. He caught a cold and died three days later.

The neighbors were sorry for Jimmy's mother. They believed that she would have to give him away. He was only a baby, just learning to walk, and there were three other children. How could the mother take care of them?

"She will surely have to sell the farm," one of the neighbors said, "because there is no one now to cut down trees and dig out stumps, and make fences, and plow, and plant wheat and corn. Poor woman, she will have to give little Jimmy away, and the girls, too, perhaps."

The mother, though, said she would keep the four children and their home. She could work, and her big boy Thomas would help her. He did, too, and Uncle Amos and Uncle Thomas and the kind neighbors did all they could to help. Twenty acres of the farm were sold to pay what had to be paid. Then the little family had thirty acres left and two cows.

The big boy Thomas did the farm work and the milking, and then worked for the neighbors, so that he could earn money for his mother. One time he did extra work to earn money, so that little Jimmy could have a new pair of shoes. The shoemaker used to go to the houses in those days to make shoes.

It is no wonder that when little Jimmy grew older he was a good boy to his mother. His big brother and the two sisters used to say to him while he was still only a baby. "Take care of mother, Jimmy, and help her all you can!"

Jimmy's mother used to say to him over and over, "Always tell the truth, my child. Never tell a lie."

So the little boy Jimmy always tried to take care of his mother. He helped her all he could. He used to bring in the wood at night for the morning fire, and he carried water from the spring. He worked in the garden, and was such a good little boy his mother was proud of him. Of course he never told a lie.

But Jimmy was a timid boy. He was afraid of the wild beasts in the forest, especially the big bears and wolves that howled all night. He was not brave like his big brother. He was often sent on errands to his Uncle Thomas' house, and he didn't like to go because he was always afraid he might meet a bear or a wolf or an Indian. Uncle Thomas lived about four miles away, and the path leading to his house was through thick woods. One hundred years ago, a boy had to be brave if he hoped to be a real comfort to his mother.

One afternoon, when Jimmy went on an errand to his uncle's house, the evening came suddenly. This was because a shower turned into a hard storm, and darkness made the forest black much earlier than usual. Jimmy's Uncle Thomas, his aunt, and his cousins all said, "You must stay all night. You must not think of going home in the dark!"

It was getting darker every minute, but Jimmy answered that he would have to go home or his mother would be worried. His aunt and his cousins begged him to stay, but the little fellow would not listen.

Out he went into the night. It was a cold, wet, black night. The trees moaned and creaked in the wind. At every step Jimmy expected to meet an Indian. After he had gone half a mile toward home he was so frightened that he turned round and ran back to his uncle's house as fast as he could go. He thought a bear was after him. It seemed good to see the candle light streaming through the windows.

But as soon as Jimmy stepped inside the cheerful house he felt ashamed and said he was going to start straight back again through the woods. That time the hired man said, "Jimmy boy, you better stay here and wait until morning!"

"But my mother will worry about me," the child answered. "I must go."

"Do stay all night," urged the hired man. "You can tell your mother the mud was so deep you couldn't get home after dark!"

"No, I cannot tell my mother what is not true, and I don't want her to know that I am afraid. Besides, she will worry, and I must go!"

That time the little boy ran all the way home except when he had to stop for breath, through the moaning, creaking woods. His mother was glad to see him. She said he was her brave boy, and she was proud of him.

Who do you suppose that little boy was? He was James A. Garfield, who, when he grew to be a man, became President of the United States!—Frances Margaret Fox, in the Congregationalist.

"TIME OUT."

The teacher asked little Ruth what her father's name was.

"Daddy."

"Yes, dear, but what does your mother call him?"

"She don't call him nuthin'," Ruth answered earnestly. "She likes him."—Exchange.

A little boy was asking for a baby for the family. He didn't care who heard him praying, if only God would hear. His mother stopped at the door to listen.

"Send it right along, God, if you please. We want it right now, quick. You needn't wait to finish it all up; you can leave out the tonsils; they have to be taken out anyway."—Exchange.

"Is Mr. Smith at home?" inquired the stranger.

"Which one, sir?" asked the maid. "There are two brothers living here."

For a moment the caller seemed at a loss for an adequate description, then he had an idea.

"The one who has a sister living at Folkestone," he explained.—Tit Bits.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D. Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev W. H Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts. Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. J. B. RANDOLPH.

Just as the Advocate is going to press, the following sad news comes in a telegram from Rev. R. A. Tucker, Columbus, Miss., dated Feb. 28: "J. B. Randolph died last night at ten. Funeral here today. Burial at old home church in Prentiss County."

Brother Randolph was the presiding elder of the Columbus District, North Mississippi Conference, serving his fourth year in that appointment. He was prominent in the work of the church in his Conference. He was a graduate of Millsaps College. We have no details of his illness, though he was operated on a few days ago for appendicitis. The Advocate extends sincere sympathy to the sorely smitten family and friends. We shall expect a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

Dr. Briscoe Carter, pastor at Ponchatoula, La., was an appreciated caller at the Advocate office on Friday of last week.

Rev. Paul H. Grice, pastor at Collins, Miss., reports that the work is moving along well, with bright prospects for a good year.

Dr. L. F. Beaty, assistant editor of our Sunday school publications for thirty-four years, died at his home in Nashville, Tenn., on Feb. 17.

Rev. and Mrs. J. A. Knight, Melville, La., announce the birth of a daughter, Carrie Elaine, on Feb. 12. Blessings upon the little lady!

Rev. Wm. L. Robinson, Coffeeville, Miss., has our thanks for a list of five subscriptions recently sent in; also for kind words concerning the Advocate.

Bishop W. B. Beauchamp and Dr. W. G. Cram will represent our church at the International Missionary Council, which will meet at Jerusalem, March 24-April 8.

Rev. T. B. Winstead, pastor at Harperville, Miss., has our thanks for a club of seven short time subscriptions, with the assurance that a regular club will be sent in soon.

Dr. J. W. Perry requests us to call attention to the fact that the correct dates for the evangelistic conferences at Birmingham, Ala., and Richmond, Va., are March 6 and March 8, respectively.

The Old Men's Home, Jackson, Miss., a non-sectarian institution, is asking the Sunday schools of the State to give an offering on the third Sunday in March to help meet its financial needs.

Rev. Jas. A. Knight, pastor of the Melville charge, Louisiana Conference, finds his work badly crippled as a result of the overflow last year, but he is pressing forward, with encouraging results.

Brother Wm. L. McDuff, writing from Chase, La., says that a mission study class, led by Rev. J. C. Price, is being greatly enjoyed. He speaks especially of the interest of the Epworth Leaguers in the class.

Rev. Claude H. Mayo, pastor, writes: "The Meider charge will have a Cokesbury Training School at Hineston, La., from April 15 to April 20. All persons, especially in this section of Rapides Parish, are urged to attend."

Rev. J. H. Bowdan, pastor of Keener Memorial Church, Baton Rouge, La., was in New Orleans last week to meet the executive committee of the Conference Board of Church Extension. He paid the Advocate office an appreciated call while in the city.

A picture of the late Miss Hattie Renfro, city missionary of the First Methodist Church, Shreveport, La., was recently unveiled in the Charity Hospital in that city. Miss Renfro, who met a tragic death in an automobile accident, was greatly beloved throughout the city.

A note from Dr. W. M. McIntosh, pastor of Central Church, Columbus, Miss., informs us that Rev. J. B. Randolph, presiding elder of the Columbus District, underwent an operation for appendicitis a few days ago. At the time Dr. McIntosh wrote, he was doing as well as could be expected.

The executive committee of the Louisiana Conference Board of Church Extension held a meeting at the First Methodist Church, this city, on Thursday of last week. Rev. Elmer C. Gunn, the chairman, and Rev. B. H. Andrews, secretary, were present. Both these brethren paid the Advocate office appreciated calls.

We take the following from the "Big Brother," Greenville, Miss., of Feb. 19: "Our pastor is advertising for the 'strayed or stolen' of his flock. He says he has met only 324 of his members. He wants to know the others, and requests that they help him to find them. We claim 681 members." Even at that, the "new" preacher, Rev. J. E. Cunningham, is "going some" to become acquainted with so many in so short a time.

Evangelist Claude P. Jones has just closed a two-weeks' revival at Petal, Miss., with our pastor, Rev. M. W. Porter, where there was a general reconsecration of the entire membership. Brother Jones is with Rev. S. N. Young in a meeeting at McHenry Miss., this week. He has an open date, May 6-13, which he would be glad to give to any one desiring his services. His address is 103 Fourth Avenue, Hattiesburg, Miss.

Their many friends throughout the State will be sorry to learn that Dr. and Mrs. J. T. Sawyer are in very poor health. Dr. Sawyer, who is an honored superannuate member of the Louisiana Conference, had a fall a short time ago from which he suffered painful injuries, though he is again able to walk. Mrs. Sawyer is seriously ill with an attack of bronchial pneumonia. Many prayers will ascend, we are sure, in their behalf.

Rev. C. B. Powell reports the organization of a new Woman's Missionary Society at Florien, La., recently, with a membership of 14. The officers are as follows: President, Mrs. C. B. Powell; vice president, Mrs. Fisher Leach; corresponding secretary, Mrs. O. L. Salter; recording secretary, Mrs. W. H. Whittington; treasurer, Mrs. M. M. Leach; assistant treasurer, Mrs. T. W. Conely; superintendent of local work, Mrs. L. L. Williams.

Rev. K. W. Dodson, presiding elder, has announced that a workers' institute for the Minden District will be held at Winnfield, La., March 1-2. The institute will begin at 2 o'clock on the afternoon of March 1. A supper will be served at the church at 6 o'clock, at which Judge Ogiesby will preside. An inspirational address will be delivered immediately following the supper. All the pastors, lay leaders, and other church workers are invited to attend the institute.

At a called meeting of the quarterly conference at West Point, Miss., recently, the present parsonage property was ordered sold and the home of Mrs. T. G. Ivy was purchased for a parsonage. The new parsonage is located on the corner of Court and Tournament Streets, just a few doors from the church. This purchase will give the pastors of that charge one of the best residences in town. This home was selected by the late Dr. T. G. Ivy as the geographical center of West Point. Rev. W. R. Lott, the present fortunate pastor, will move into the new home immediately.

Rev. W. J. O'Bryant, an honored superannuate member of the North Mississippi Conference, now in his eighty-seventh year, has been a member of the church since he was five years old. He served throughout the Civil War and was in every battle in which his regiment was engaged, but emerged without a wound. He and his wife make their home with their widowed daughter in Gulfport, Miss. In renewing his subscription to the Advocate, he says: "I never owned a home of my own, and am not able to buy a cabin in the woods now. I hope after awhile we shall all have a home in the bright world above, where we shall be happy and healthy evermore." Blessings upon him!

We learn from Rev. E. H. Cunningham, presiding elder of the Corinth District, that the following industrious and faithful pastors have completed, or nearly completed, new church buildings at the places named: Rev. M. H. Weed, at Guntown; Rev. W. C. McKay, at Wheeler; Rev. A. A. Martin, at Burnsville; Rev. T. J. Hopper, at Jacob's Chapel, on the Dumas circuit; Rev. E. P. Craddock, at Snow Down, on the Iuka circuit. Rev. W. H. Mounger and his people at Booneville have plans for a modern plant well under way—lot secured, grading done, considerable portion of the funds in hand, and bids asked for. All the pastors of the district are busily at work on the mission special.

The death of Mrs. A. H. Ahten brought sorrow to a large number of friends in New Orleans on Friday of last week. Mrs. Ahten was one of the oldest and most faithful members of the Carrollton Avenue Church, this city. She was a devout woman, full of good works. She and her husband gave the fine pipe organ to the Carrollton Avenue Church upon completion of the new building several years ago. Brother Ahten, after serving actively for many years as an official, is at present chairman of the board of trustees and chairman emeritus of the board of stewards of Carrollton Avenue. The deceased leaves to mourn their loss her devoted husband, several sons, a daughter, and many relatives and friends, to whom the editor of the Advocate extends sincere sympathy. The funeral services were conducted Saturday afternoon by Rev. H. L. Johns, her pastor, assisted by the editor of the Advocate.

ADDITIONAL CLUBS.

Since the previous report, clubs have come in as follows:

Mississippi Conference.

Rev. W. B. Jones, Meridian, 22.
Dr. Rolfe Hunt, Brandon, 55.

Louisiana Conference.

W. L. McDuff, Chase, 20.
Dr. W. Winans Drake, Ruston, 128.

We thank these brethren for these lists. We trust that others will emulate their good deeds and do likewise.

We again call attention to the fact that the club offer expires on May 1. There is plenty of time for all the charges to get up clubs—but there is no time to waste. "Now is the acceptable time."

A TELEGRAM.

Crawford Street over doubles mission quota, which is five times last year's contribution. Everybody happy.

J. L. NEILL.

Vicksburg, Miss.

TO THE MEMBERS OF THE METHODIST CHURCH IN THE MISSISSIPPI CONFERENCE.

I have sent letters to the committees of each pastoral charge, also "Pastor's Guide" to each preacher, with other literature.

March is the month for cultural work. Let us urge a close co-operation between pastors and their committees. See to it that a thorough organization is made at each charge.

This is a great work in which we are engaged. You may not need it, brother pastor, but some of your loved ones will. Build your churches and parsonages, but let us pay our debt to the superannuates.

The church has spoken through the General, Annual, and Quarterly Conferences. Can I be a loyal Methodist and fail to heed her command? It is as important to care for the superannuates as it is to send the gospel to the heathen. It is as important to pay our debts as it is to pray for a revival. How can we pray "Thy Kingdom Come, Thy Will Be Done" (when we have promised, as members of the church, to support the institutions; as ministers, to do the work of the church at such times and places as we are directed. Can we ignore the call of the "Forgotten Man," the cry of their widows and orphans, and still pray this prayer?), for he who taught us this prayer said also, "Render unto Caesar the things that are Caesar's, and to God the things that are God's.

Now, my dear fellow-churchman; the next time we pray, "Thy Kingdom Come," let us add this, "Help me to pay my part of the quota our church is due the widows, orphans, and superannuate preachers."

This is the time the church has selected to do this. Let every preacher and member of the Mississippi Conference fall in line and keep step with him who said, "The laborer is worthy of his hire." Let the old Mississippi Conference go to this work from her knees.

J. M. MORSE,
Conference Director.

CLEAN-UP CAMPAIGN, GRENADA DISTRICT.

The pastors and laymen of the northern end of the Grenada District held a meeting at Oxford, Feb. 23, in the interest of the Superannuate Endowment fund. The presiding elder, Rev. E. S. Lewis, presided at this meeting.

Our Conference Director, Rev. A. T. McIlwain, brought us a message that stirred our hearts and aroused our enthusiasm for this very worthy cause. Brother McIlwain is making a very efficient connectional man and he is not drawing a "big" salary.

Dr. A. W. Milden, of the University of Mississippi, brought us a splendid message from the layman's viewpoint. He spoke very highly of the character of ministers. Dr. Milden also offered his services in the interest of the Superannuate Endowment Fund.

The following resolution was unanimously adopted: "We, the pastors and laymen of the Grenada District, promise the Board of Finance our whole-hearted co-operation in this clean-up campaign."

WM. L. ROBINSON, Secretary.

LOUISIANA CONFERENCE MISSIONARY MONEY.

All money collected on the Mission Special should be sent to:

JOHN H. CARTER, Treasurer,
Room 615, Union Indemnity Building,
New Orleans, La.

J. G. SNELLING, Chairman,
Board of Missions and Conference Missionary Secretary.

FEBRUARY MEETING OF ABERDEEN DISTRICT PREACHERS.

The February meeting of the Aberdeen District Methodist Ministers' Association was held in Verona on the 16th, with Brother Maddox, host, who at the 11 o'clock hour opened the devotional by calling for a song, after which the congregation bowed in prayer. Brother H. F. McGee preached a very scholarly as well as inspirational and spiritual sermon. It deserved more comment than this space can give it. Frank is a real fellow. Rev. W. M. Young led in the closing prayer. It was worth the trip to the meeting to hear Brother Young pray.

The ladies served a wholesome and delicious luncheon, and the preachers showed their appreciation of the luncheon by their works.

The following program was rendered:

1. "The Importance of Carefulness in Selecting Books to Read," by Revs. W. M. Young. R. T. Hollingsworth, and R. G. Moore.

2. "The Value of Presenting the Doctrines of Our Church," by Revs. E. M. Shaw, Carroll Varner, and W. C. Beasley.

Here again we who were present felt well paid for our trip, for the speeches, besides being inspirational and pdeasureable, were full of real sound information. These services are where young men gain information about how to do their work. There was one point in the creed suggested by Brother Shaw that was entirely new to some of us. Boys, I wish you had been there. Just to make a long story short, we had a good time from beginning to end.

Motion was made and adopted thanking Verona church for its hospitable entertainment.

Pontotoc will be the place of the next meeting.

R. T. HOLLINGSWORTH, Secretary.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference will meet at Petal, April 5, 1928, at 9:30 o'clock. J. A. Boyles will preach the opening sermon, followed by the communion, led by W. J. Ferguson and M. K. Miller. All committees will be announced on the morning of the 5th, opening service.

Let all churches elect delegates and send list to Rev. M. W. Porter and to me.

J. R. JONES, P. E.

NOTICE.

A young man who has had some splendid training is desirous of getting in touch with some church in need of a Director of Religious Education. This young man is a member of the North Carolina Conference, a graduate of Duke University, now doing graduate work in Yale Divinity School. He has had two and a half years as Director of Religious Education in one of our good churches in North Carolina. Anyone desiring such a person is invited to communicate with L. F. Sensabaugh, Superintendent of School Administration, General Sunday School Board, 810 Broadway, Nashville, Tenn.

BOARD OF EDUCATION CHANGES DATE OF ANNUAL MEETING.

At the request of several of the Bishops, the date for the Annual Meeting of the Board of Education has been changed from April 24-25 to May 1-2. The hour of meeting will be 9:00 a.m., Tuesday, May 1st; place, the Publishing House.

All interested will please take notice.

EDWIN D. MOUZON. President,
H. H. SHERMAN, Secretary.

SOUTHERN METHODIST CALENDAR FOR 1928.

February 28, National Conference on Prohibition Enforcement, Washington.

March 14-21, Eighteenth Annuaul Session of the Woman's Missionary Council, Nashville, Tenn.

April 17, Hospital Association, at Barnes Hospital, St. Louis.

April 18, Annual Meeting of the General Hospital Board, at Barnes Hospital, St. Louis.

April 18, Annual Meeting of the General Sunday School Board, Nashville.

April 24, Annual Meeting of the General Board of Finance, St. Louis.

April 24-26, Annual Meeting of the Epworth League Board, Lake Junaluska.

April 26, Annual Meeting of the Board of Church Extension, Louisville.

April 27, Meeting of the College of Bishops.

May 1-2, Annual Meeting of the General Board of Education, Nashville.

May 8, Annual Meeting of the General Board of Missions, Nashville.

May 16, Annual Meeting of the Book Committee, Richmond, Va.

August 16-18, Annual Meeting of the General Board of Lay Activities, Lake Junaluska.

August 19-26, Methodist Laymen's Conference, Lake Junaluska.

Conferences on Evangelism Dates.

Birmingham, Ala., March 6.
Richmond, Va., March 8.
St. Louis, Mo., March 13.
Dallas, Tex., March 15.
Los Angeles, Calif., April 10.

SUPERANNUATE CAMPAIGN BY RADIO.

Dr. R. H. Harper, presiding elder of the New Orleans District, will open the superannuate clean-up campaign in Louisiana next Sunday evening, broadcasting over WJBO, New Orleans. Rev. L. W. Cain, presiding elder of the Baton Rouge District, is Conference director.

Dear Brother Pastor: Do you know of two, three, or four ladies of good family that have to work hard whom you would like to help get a better place? That would accept easier work in a homelike small hotel, doing the kitchen and house work under pleasant conditions? Mother and daughters, or good friends. Will give our pastor as reference. Address, Hotel, care New Orleans Christian Advocate, 512 Camp St., New Orleans, La. (Replies addressed to the Advocate will be forwarded, without responsibility, to the advertiser).

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

FROM MANSFIELD, LA.

In keeping with the program of the church we are in the midst of the Cultivation Period of our great missionary cause. We are using the book by Dr. Perry, "New Tasks for New Times," as our text. A large group of interested people meet every Wednesday evening for the study of this book, and Rev. D. B. Raulins, president of Mansfield College, is teaching the class. We have also given over the worship program of the Sunday school for this month for a thirty-minutes' discussion of the missionary interest of the church; and with the use of the three-minute speakers for both morning and evening worship, we are getting the missionary message across to our people, as practically every member of the church may be found in some one of these services. The interest is paramount at this time and the spiritual tide of the church is higher than at any previous time since we have been pastor of this church, and many of the members affirm that there is a finer interest manifest than has ever been in the church.

Dr. Perry has rendered a valuable service to the church in giving us in such graphic and interesting form the great missionary features of our church life as he has assembled in his book, "New Tasks for New Times." It is readable, interesting and compelling, and makes a very valuable contribution to the missionary literature of the church.

We are stressing the need of a great sweeping revival in our church. Just recently we read at a morning service the Christmas sermon, "The Supreme Need of America," by Richard E. Edmonds, the editor of the "Manufacturers' Record," and it made a profound impression upon our people. From our viewpoint, it appears that a mighty sweeping revival is apparent, and we pray that it may speedily come. We must look to the Spirit's power to guide us through this distressing period when it seems that the world has gone mad in pleasure and vice. May the Spirit be manifest in such mighty power that the church shall walk in paths of loving and loyal service to the King of Kings and Lord of Lords.

W. C. CHILDRESS.

THE PROGRESS OF DISEASE PREVENTION.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

The year that has passed marks very decidedly the evolution of infectious disease prevention. Not only have the practical applications of hitherto debatable methods been tried out on an increasing scale, but entirely new ideas have arisen above the scientific horizon.

The old tried and trusted procedures for typhoid and malaria have received additional proof of their infallibility when rightly applied. The prevention of the spread of typhoid, malaria, dysentery, diphtheria, smallpox and even measles and scarlet fever among those who were flood refugees is proof of the value of preventive measures.

The conquest and doubtless the eradication of scarlet fever is only a matter of time, just as diphtheria could be abolished by the rational application of what has been learned within the past few years.

Investigation into the cause and the development of a method of treatment for measles is making headway. It will doubtless not be long before both an antitoxin and an immunization dose will be available.

Better methods for the diagnosis of whooping cough, for determining the period of infection and most of all for enabling the physician to decide when the disease had terminated were tried out with success in 1927.

A serum claimed to be curative of poliomyelitis is now on the market, or at any rate has received some favorable attention. This, if eventually proved successful, will decrease to a minimum the paralytic sequelae so frequently encountered.

The preventive inoculation for rabies, originated in the Kitasato Institute in Japan three or four years ago, speedily found favor in this country, and the single dose method for canines has become very popular.

In this category of preventive measures belongs also the fourteen dose Semple treatment for human rabies, which can with relatively little inconvenience be administered by the family doctor, thus saving the annoyance of a trip to a central laboratory by the patient.

Tularemia and the form of Malta fever caused by the sub-species of the Brucella mellitensis, the B. abortus from infectious abortion in cattle, are receiving increasing notice. In view of the prevalence of these diseases both have quite recently been placed on the list of reportable diseases. Those interested in Tularemia and the B. abortus form of Malta fever may write the Louisiana State Board of Health or the United States Health Service for information.

The Memorial Breastplate

"And thou shalt make the breastplate of judgment with cunning work.....And thou shall set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper....."

EXODUS Ch. 28: Vs. 15-20.

Aaron, the high priest, was commanded to wear the breastplate with the names of the twelve tribes of the children of Israel on the twelve precious stones before the Lord for a **Memorial.**

Quite remarkably these precious gems and others are found in minute crystals in the superb modern **Memorial** stone

Winnsboro Granite

"The Silk of the Trade"

When the surface of this granite, which is a composite of these and other actual precious stone crystals, is highly polished, all the scintillating beauty and color of these minute jewels become visible.

Be sure that the monuments you buy are cut from genuine Winnsboro Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

When you have purchased a monument specifying Winnsboro Granite, write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Granite paper weight.

Winnsboro Granite Corporation
Rion, South Carolina

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him and lies down to pleasant dreams."

—Wm. Cullen Bryant.

ZONE MEETING AT PORT GIBSON, MISS.

The meeting held at the Methodist church here last Friday of the Missionary Societies of zone 4, of the Vicksburg District, was a pleasant and profitable one. There were about fifty delegates present besides those from Port Gibson. The auxiliaries of this zone are Burtonton, Cayuga, Hermanville, Rocky Springs, Utica and Port Gibson, and all were well represented. There were also visitors from Tillman and Crawford Street Church, Vicksburg.

The meeting opened at 11 a. m., with Miss Pearl Fisher, of Cayuga, zone chairman, presiding.

A solo, "The Ninety and Nine," by Mr. Edgar Crisler, was a beautiful introduction to the program, which was very helpful, each auxiliary taking some part.

Mrs. G. P. McKeown, of Woodville, district secretary, was with us, and stressed the main points of the work before us for this, the Jubilee year of the Woman's Missionary Society.

One of the inspiring, as well as touching features of the program, was the presence of Mrs. E. D. Jones, of Carlisle, who gave some interesting facts in connection with the pioneer days of the Home Mission Society in the Mississippi Cnoference. For a number of years, beginning with 1886, Mrs. Jones organized societies in the churches throughout the Conference, afterward serving as district secretary of this district, and was largely the means of establishing and advancing the work in this section. On motion, the congregation rose to honor her work and her presence, and that of Mrs. E. S. Drake, first president of the Home Mission Society of the Port Gibson church, organized by Mrs. Jones in 1889.

Lunch was served by the ladies of the church in the basement at the noon intermission, and a pleasant social hour was enjoyed.

The presence of the pastors from Hermanville, Rocky Springs, Utica and Port Gibson, and Mr. H. H. Crisler, editor of the Port Gibson Reveille, was much appreciated.

The meeting adjourned about 3:30 in the afternoon, the next meeting to be held at Utica.

KATE A. DRAKE.

ZONE MEETING, VINTON, LA.

One of the largest zone meetings of the Lake Charles District was held in Vinton, La., Tuesday, Jan. 31, in the beautiful and spacious home of Mrs. J. N. Weatherill. There were 102 ladies in attendance, representing four auxiliaries—Lake Charles, Sulphur, Edgerly, and Vinton. Zone leader, Mrs. S. C. Carroll, presided.

The meeting opened at 12:30 with a piano solo by Miss Geneva Derr, followed by the address of welcome by Mrs. Weatherill; response, by Mrs. L. O. Campbell, of Edgerly. The Vinton ladies served a delicious two-course luncheon, after which the program was resumed. Mrs. F. W. Thomas led the devotional, Rev. R. S. Walton leading in prayer. The musical numbers furnished were a treat. Mrs. H. McCaughey sweetly sang, "When the Mists Have Roiled Away."

Mrs. L. L. Harris, of Lake Charles, spoke on "Telling the Good News." Mrs. R. H. Wynn's subject was "The Unity of Our Program." With the assistance of Miss Ruth Buck, president of the Lake Charles Gleaners, a demonstration program was put on, "Entering the First Field."

"Somebody Knows," was impressively rendered by Mrs. Williams, and Mrs. R. S. Walton, of Sulphur, gave a splendid "Missionary Voice" talk, emphasizing the special campaign now on.

A rising vote of thanks was given Mrs. Weatherill and Vinton for their gracious hospitality, an invitation to Lake Charles for the next zone meeting was accepted, and a recitative solo by Miss Ratcliff closed the meeting.

MRS. ROBERT ANDERSON,
Reporter.

Sulphur, La.

ZONE MEETING AT MORTON, MISS.

The northeastern zone meeting of the Newton District met with the Morton Methodist church on Thursday, Feb. 9, with zone leader, Mrs. J. H. Beeman, presiding. Rev. M. M. Black, pastor of the Morton church, conducted the devotional exercises, after which Mrs. O. S. Hopkins, district secretary, was introduced to the audience. The following societies were represented: Carthage, Forest, Forest Y. W. M. S., Harperville, and Morton. The welcome address was given by Mrs. H. M. Key, of Morton, to which Mrs. J. H. Beeman, of Carthage, made response.

The Jubilee, "Looking Back and Looking Ahead," was given by Mrs. T. B. Winstead, of Harperville; Mrs. H. L. Mitchell, of Forest, discussed the financial achievements of the Woman's Missionary Society for the past fifty years. The following young people of Morton favored us with special music: Miss Richard Eileen Cooper, piano; Mr. Floyd Cooper, violin; Miss Janie McGough and Mr. Raiford Windham, saxaphone. Rev. M. L. McCormick, of Carthage, pronounced the benediction, after which the hostess society served lunch in the church annex.

In the afternoon, a violin solo was rendered very beautifully by Mr. Floyd Cooper, accompanied by Miss Richard Eileen Cooper. Mrs. Hopkins gave an interesting talk on, "The Present Situation of Missions," also, "Jubilie Celebration." The Standard of Excellence was impressively explained by Mrs. John Lackey, of Forest, also by Mrs. J. H. Beeman. Brother McCormick opened a discussion on "How to Increase the Membership of Each Society," followed by Mrs. A. E. Cotton, Mrs. T. B. Winstead, Mrs. R. J. Knoblock, and Mrs. J. H. Beeman. Brothers Black, Winstead, and McCormick gave very interesting talks on the accomplishments of the Woman's Missionary Society.

A rising vote of thanks was extended

(Continued on Page 14)

FELT VERY POORLY

Weak and Run-Down Missouri Woman Got Strong and Well. Says Cardui Started Her On Road To Health.

Clarksburg, Mo.—Mrs. T. G. Harris, of this place, says:

"For two years I was in very poor health. Some of the time I was almost past going. I was very weak and run-down.

"I tried to make the most of what little strength I had by taking frequent rests, but I could find nothing which would start me on the road to health again, until one day I decided to try Cardui.

"I had heard about other women who had been benefited after taking it, so I made up my mind to see what it would do for me. I took Cardui for several months and was very much gratified with the results.

"I began to do my own work again, which I had not been able to do for a long time past. My color, which had been pale and sallow, became natural, and my complexion cleared up. I gained in weight and was pleased to have an improved appetite.

"When I finished my last bottle of Cardui I was feeling better than I had in years. Now I am strong and well."

At all drug stores. NC-184

Take CARDUI A VEGETABLE TONIC

Gray's Ointment
The Old Family "Stand-by"
For Burns, Cuts, Boils, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
(Separate Entrance on Bourbon Street)

666
is a Prescription for
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.
It kills the germs.

MEMO
Check Wanted
Shoe Dressing
BLACK
TAN
BROWN
PATENT LEATHER
SILVER, GOLD
BRONZE, SUEDE
Since 1852 Whittemore's Shoe Polishes recognized for highest quality and value.

Whittemore's Shoe Polishes

The BABY

No mother in this enlightened age would give her baby something she did not know was perfectly harmless, especially when a few drops of plain Castoria will right a baby's stomach and end almost any little ill. Fretfulness and fever, too; it seems no time until everything is serene.

That's the beauty of Castoria; its gentle influcnce seems just what is needed. It does all that castor oil might accomplish, without shock to the system. Without the evil taste. It's delicious! Being purely vegetable, you can give it as often as there's a sign of colic; constipation; diarrhea; or need to aid sound, natural sleep.

Just one warning: it is genuine Fletcher's Castoria that physicians recommend. Other preparations may be just as free from all doubtful drugs, but no child of this writer's is going to test them! Besides, the book on care and feeding of babies that comes with Fletcher's Castoria is worth its weight in gold.

Children Cry for
Fletcher's CASTORIA

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The World's Tenth Sunday School Convention is to he held at Los Angeles, California, July 11-18. For information write to Mr. A. L. Dietrich, 810 Broadway, Nashville, Tenn. This will be a great trip and a great Convention. There is much going to and fro in the earth, hut I guess some good will come out of it.

A few of our superintendents have been thoughtful in thanking for "The Methodist Worker's Guide." We only hope that a numher of our workers may find the little book of practicai value. They were made for superintendents. It is out of the question to furnish them to the teachers.

Requests for Sunday School Day programs have been coming in, but we have not received the programs as yet. Send in orders so they can he filled without loss of time.

It will he a pleasure to send a copy of the booklet, "Training Children for Church Membership." This pamphlet is of value whether the children are won by the teachers or are saved during the revival effort. It is scarcely worth while to send the books out promiscuously.

The men in the Greenwood District are interested in the success of the school to be held at Rulevilie, March 11-16. The people in Ruieville and in the charges near hy are as loyal to the pians of the church as any people I know. They are simply great when put to the test.

Extracts from report made by the Extension Department of the General Sunday School Board: The Methodist Episcopal Church, South, has missions in three European countries—Belgium, Poland, and Czechosiovakia. No other hranch of Methodism works in these countries. We alone are responsible for their evangelization. These are cultured nations, but they have practically no evangelical gospel and the Bible is nearly unknown. In the three countries where we have work there are 77 Sunday schools, 220 officers and teachers, and 3,289 schoiars enrolled. The world which Europe dominates cannot be evangelical until Europe is evangelical. You see our responsihility?

Please take notice: Our European work and the Sunday school extension work of your Conference and the Sunday School Board depend on it. (By agreement of the General Board of Missions and the General Sunday School Board, these fourth Sunday offerings of the Sunday schooi are not to he counted on the Maintenance Fund or the general assessment). No school has the right to vote the money thus taken to the Orphans' Home, the Superannuate Endowment Fund, or any other worthy cause. Suppose every Sunday school in the Conference should resolve to be a law unto itself, where would we be? Handling any kind of money is a responsihility, hut think of diverting money offered to evangelize the three countries mentioned and, more than all, the waste places in the Conference.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Offerings to help us with our iihrary are coming in a hit slower than we wouid iike. We thank you very much. We trust the Lord will hless you for this kindly service.

The Seashore District Institute met at Saucier, Tuesday, Feh. 14. We had aii but the secretary present. Twenty-six Sunday schools were represented hy ninety-five persons. Seventeen of the pastors of the district were present. In the Elementary Institute, twelve Sunday schools were represented by twenty-six workers.

The goals set by the institute were as foiiows: Ten per cent increase in Sunday school memhership; $500 for Sunday School Day; thirteen Sunday schoois to ohserve Chiidren's Week; three vacation church schools; three Standard Training Schools; eleven Cokesbury Schools; sixteen preachers pledged to take credit this year; fifteen superintendents pledged to take credit this year; $175 a month promised to Dual Extension work; ten ranking Sunday schools, and twenty ranking departments, with every school in the district to be checked.

The Hattiesburg District Institute met at Petal, Wednesday, with the rain pouring all day long. In spite of the rain, we had a great group. Thirteen preachers were present; seventeen Sunday schools were represented hy eighty-nine persons. The district officers were elected as follows: Rev. A. J. Boyles, Secretary; Rev. J. A. Smith, Leadership Training Superintendent; Mrs. C. W. Sullivan, Elementary Superintendent; Mrs. D. A. McIntosh, Superintendent of Young People; Mrs. D. D. Cameron, Superintendent of Intermediate-Senior Work; Hon. W. H. Linvingston, Superintendent of Adult Work; Mr. W. C. Mathis, Superintendent of Missionary Education.

The institute declared for a 10 per cent increase for the year in the enroliment, $450 for Sunday School Day offering; fifteen to ohserve Children's Week; two vacation church schools; four Standard Training Schoois; fifteen Cokesbury Schools; eight preachers promised to take credit, and seven Sunday school superintendents promised to take credit; $166 a month was promised to the Dual-Extension work; ten ranking Sunday schools, and twenty ranking departments and every school in the district checked during the year.

The day's rain before caused the roads to he in such a condition that it was impossibie for the people to attend the Newton District Institute from certain parts of the district. The following officers were elected for the year: P. L. Biackeweii, Secretary; Rev. M. L. McCormick, Leadership Training; Mrs. J. E. Okey, Eiementary Superintendent; Rev. R. H. Clegg, Adolescent Superintendent; Rev. W. H. Saunders, Aduit Superintendent; Mrs. J. S. Grady, Missionary Superintendent.

Ten preachers were present; thirteen Sunday schools were represented by fifty-seven persons. Many visitors were present. The district institute adopted the foilowing goals: Ten per cent increase in enroilment during the year; Sunday Schooi Day offering of $500; twelve Chiidren's Week observances; one vacation church school; four Standard Training Schools; twelve Cokesbury Schools; eight preachers promised to take credit; ten superintendents were pledged to take credit; every school and department as the goal for checking; $175 for Dual Extension was promised each month; twelve ranking schools, and twenty ranking departments promised; every school with a Program of Work.

The totals for the series of institutes are as follows: 102 preachers attended; 138 Sunday schools were represented; 575 delegates were in the meetings. We thank God and take courage and move on.

Pray earnestly for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mr. W. S. Holmes, of Baton Rouge, writes in regard to a "Set-Up Meeting" for a training school: "We had a meeting .iast night, with the presiding eider and ail pastors and superintendents present. Decided on Sunday, March 4, at 3 p.m. We shall invite at this meeting representatives from each church surrounding Baton Rouge."

Rev. E. C. Gunn, presiding elder of Monroe District, is working up a great Training School for his district this spring, to he heid at Winnshoro, June 3-8. The course of the Young People in this school will be taught by Mrs. R. E. Smith.

Rev. J. W. Lee, of Homer, writes about the interest in a Training School as follows: "We had the matter up with the Workers' Councii last Tuesday night and agreed to have our Standard Training School right after the one in Minden, which begins on the 27th of May, if agreeable with

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.
LUZIANNE IS SMOOTH AND MELLOW.
LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

The Holy Communion

THERE is no time in the Christian's life when he comes into closer and more intimate relationship with the Divino than when he sits at the Lord'a table. Why not approach its celebration with unalloyed joy; discarding all feare; thinking only of tne wonderful privilege?

"The Sanitary" INDIVIDUAL COMMUNION Cups

It is now generally recognized that the Sanitary individual cup increasee the attendance because it removes all fear of uncleanliness, and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offers an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown, which eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.

Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

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Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903

Insurance at cost to Methodists from 1 to 60. Ordinary Life, 20 Pay, Endowment, Disability-Annuity, Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you coöperate?
If interested, write for literature and application blanks giving exact age.
REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TINNON, Field Secretary.
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Dept. 8, 808 Broadway, Nashville, Tenn.
Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
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Cotton Flannels, Crinkled Cloth for Bedspreads, Pillow Tubings, Sheetings, Pajama Checks, Ginghams, Tinted Dimities, Chambrays, Broad Cloth, Art Silk Striped Madras, Towels, Diaper Cloth, Velvets and Draperies.

Save Money

Buy direct. We cut cloth any yardage, pay the postage and guarantee satisfaction.

Write for Prices and FREE SAMPLES

Monaghan Mill Store
Greenville, S. C.

Haynesville." The writer visited Homer on February 22 in the interest of his school. A joint meeting with Haynesville is called for March 11 at 1 p.m.

Mr. A. M. Mayo, of Lake Charles, District Secretary, will hold his first sub-district meeting for his Central Division at Lake Charles, Sunday, Feb. 26, at 3 p.m.

Sunday, Feb. 19, was spent in Alexandria District in company with the presiding elder. We left by auto at 7 a.m. for Eunice, and reached there in time for opening of Sunday school. The superintendent is Mr. S. R. Jones. This school has material on the ground to build additional Sunday school rooms. Dr. Lutz preached at 11 a.m. to a faithful group of Christians. We enjoyed the hospitality of the parsonage very much. Mrs. Reames served us with one of her "famous" chicken pies.

We reached Opelousas at 3 p.m. for a "set-up meeting" in the interest of the Standard Training School. We had representatives from several of the surrounding communities for this meeting. Rev. D. B. Boddie was elected Educational Director. The courses in this school will be: The Bible (New Testament); Pupil Study; Primary Organization; Cokesbury Course.

Sunday night we visited White's Chapel, which is near Bunkie, La., a country church that has services morning and evening each Sunday. The pastor is Rev. J. W. Suddith; Sunday school superintendent, Mr. Leon Campbell. They have just finished building additional rooms for Sunday school work, and have it practically paid for. We had the honor of visiting this community and holding a revival for them years ago, when this church was a part of the Bunkie circuit. This church has kept pace with progress of the community in many ways. We enjoyed the hospitality at the home of Mr. W. A. McKennon during our short visit. White's Chapel will be well represented in the Opelousas Standard Training School, and at the State-wide Conference at Alexandria, April 10 and 11.

Rev. K. W. Dodson, of the Minden District, has called a Pastor's Institute, for Thursday night and Friday morning, March 1-2, at Winnfield. Sunday school work, along with other important matters, will be discussed.

C. D. ATKINSON.

HIGHER THAN WOOLWORTH BUILDING

The Yearly Sales of Lydia E. Pinkham's Vegetable Compound

The Woolworth Building in New York City, which towers 792 feet above the street, is our highest building.

If all the bottles of Lydia E. Pinkham's Vegetable Compound sold in one year could be placed end to end, they would make a column as high as the Woolworth Building. And there would be enough left over to extend from Lynn, Massachusetts to Cleveland, Ohio.

"I have lots of work to do and I am not very strong, but I was getting worse all the time until I began taking Lydia E. Pinkham's Vegetable Compound. I used to lose my appetite completely at certain times, but I feel very well since I began taking this medicine. I think so much of it that I would go before a notary and swear to its merits. You could step into my home any time and you will find a bottle of Lydia E. Pinkham's Vegetable Compound."—Mrs. Frank M. Casey, 220 South 11th Ave., Mount Vernon, N. Y.

For colds, grip and flu take

Calotabs

TRADE MARK REG.

Relieves the congestion, prevents complications, and hastens recovery.

FROM THE ROLLING FORK CHARGE.

Dear Brother Carley: There are many friends and acquaintances throughout the Mississippi Conference and elsewhere that I would like to write personal letters to; but they are too many, so I am taking this method to let them know about myself and family.

When the great Bishop of our church lifted me out of the Brookhaven District, he held me suspended in the "air" until he was about out of breath reading the appointments, and my heart was about ready to cease its functioning, wondering where I was to land—"Rolling Fork, J. M. Lewis." I had been a South Mississippi hill preacher so long that I thought I was a hill fixture and had ceased to think of myself as ever coming to the Delta.

It was heart-breaking to leave those good people of Tylertown, after laboring for thee years to build up Methodism and the kingdom of God in that country, but I believe heartily in our itinerant system and am thoroughly in harmony with my church, so I immediately took the appointment as from the Lord and began at once to adjust myself to the situation.

We met with such a great welcome here at Rolling Fork among these noble, big-hearted folk that we were made to feel at home at once among them. We have never received such a welcome in all our ministerial lives. The good people worked day and night to get the parsonage ready for us, and we came into one of the most comfortable and roomy parsonages we have ever lived in. The pantry was loaded with good things to eat, and, to cap the climax, the good ladies of Cary, a few days after we arrived, came in a body, about twenty of them, and loaded us down again with another big pounding. "The Lord moves in a mysterious way, his wonders to perform." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

When we left the "hills" we did not leave our religion or Christian experience behind. The God of the hills is the God of the valleys; the gospel of the hills is the gospel of the valleys; the Christian culture of the hills, so far as I am concerned, will be the Christian culture of the valleys; the Christian standards of the hills are the Christian standards of the valleys. Jesus Christ suffered and died on a hill, but he is "The lily of the valley, the bright and morning Star." When these big, liberal-hearted people catch a real vision of Christ as "The Lily of the Valley," the "Rose of Sharon" of the hills will not blossom more than will the lily of the valley.

I tell you, Brother Carley, the people of this section are some of the best in all the world. They are certainly appreciative. There is a spirit here that the "hill-billy" can't understand. In spite of the flood and its disastrous work in this country, they are rebuilding the waste places, improving their homes and plantations, and going forward with an undaunted courage that means victory. We have just held our first quarterly conference in connection with the study of our "Mission" book. There were more than a hundred people out to this service, showing an unusual interest in the Mission study and the session of the quarterly conference. One brother who is one of the oldest members of our church here said it was the best quarterly conference he ever attended. Our beloved presiding elder, J. T. Leggett, delivered a wonderful address on Missions, touching on the first two chapters of the Mission book. We covet the prayers of all our brethren and friends that we may be able to do what God wants us to do for his glory while laboring among these people.

JAMES M. LEWIS.

Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Adams-Jefferson Epworth League Union Holds First Meeting at Fayette Methodist Church.

On Sunday, February 12, beginning at 2:30 o'clock p.m., the first meeting of the Adams-Jefferson Epworth League Union was held at the Methodist church in Fayette. The following Leagues were represented: Fayette, 42; Natchez, Jefferson Street, 22; Natchez, Mission, 7; Washington, 17; Lorman, 17; Union Church, 3; with two visitors from Vicksburg, Miss Chesley Hagan and Miss Lula Parker. All four pastors were present. Mrs. T. M. Ford, of Lorman, assistant secretary of this district, was present, also Mr. J. E. Simmons, of Natchez, member of the Epworth League Board.

Miss Louise Killingsworth was made temporary chairman and Mr. Percy Fant, of Natchez, was made temporary secretary until the next meeting. After the appointment of these officers the following interesting program was rendered:

Song service, led by Rev. O. S. Lewis, Natchez; Prayer, Rev. J. H. Grice, Lorman; Scripture, Vardaman Owen, Fayette; Leader's Address, Louise Killingsworth, Fayette; "Courage", Percy Fant, Natchez; Hymn, "All Hail the Power of Jesus' Name"; "Vision", Lockiyn Miller, Washington; "Humility," Elizabeth Doering, Lorman; Hymn, "True Hearted, Whole Hearted"; "Purpose", Louise Puffer, Fayette; Sentence Prayer; District Secretary's Address, Miss Chesley Hagan, Vicksburg; Closing Prayer, Rev. L. P. Anders, Washington; League Benediction.

Jefferson Street Natchez was chosen as the next place of meeting, which will be held in three months.

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NORTH MISS. CONFERENCE.

Sardis Dist.—Second Round.

Hernando, Feb. 12, 11 a.m.; Q. C., April 4, 7:30 p.m.
Sardis sta., Feb. 12, 7 p.m.; Q. C., March 29, 7:30 p.m.
Crenshaw and Sledge, at Sledge, Feb. 19, 11 a.m.
Como, Feb. 19, 7 p.m.; Q. C., April 5, 4 p.m.
Cockrum, at Independence, Feb. 25, 26.
Pleasant Hill, at Baker's Chapel, March 4, 11 a.m.
Senatobia, March 4, 7:30 p.m.; Q. C., April 11, 7:30 p.m.
Tyro, at Fredonia, March 10, 11.
Longtown, at Cypress Corner, March 15, 11 a.m.
Horn Lake, at Poplar Corner, March 18, 11 a.m.
Byhalia, at Fountain Head, March 25, 11 a.m.
Oakland, at Tillatobia, April 1, 11 a.m.
Charleston, April 1, 7:30 p.m.
Sardis ct., at Cold Springs, April 6, 11 a.m.
Olive Branch, at Mineral Wells, April 8, 11 a.m.
Shuford, at Lovejoy, April 15, 11 a.m.
Batesville, April 15, 7:30 p.m.; Q. C., March 7, 7:30 p.m.
Arkabutla, at Hunter's Chapel, April 18, 11 a.m.
Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, April 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.

The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

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UNIQUE VALENTINE PARTY BY FIRST METHODIST CHURCH, BATON ROUGE, LA.

Dr. Frank L. Wells, the pastor, called it "A Five-in-One Party," and referred to the chairman of the entertainment commtltee as the master of a five-ring circus. The entertainment plans were carefully planned under the direction of a recreation committee, of which Mrs. W. D. Woodward is chairman, appointed hy the board of stewards. This commlttee organized five sub-committees to work out a Valentine program for the following groups: Cradle Roll, Beginners and Primaries were entertained as one group; the Juniors in the Junior Department; the Intermediates in the Intermediate Department; the Young People in the Social Hall, and the Adults in the church parlor.

Each department carried out the scheme of Valentine decorations and games. The program was so thoroughly planned for each department that there was not a dull moment anywhere. There were hetween 500 and 600 persons present.

The announcements of the party read that it was for everyhody in the family, from the baby to the grandfather and grandmother. It was so thoroughly enjoyed that the recreation committee has been requested to plan a similar party for the fall, probably in Octoher.

REPORTER.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

to the Morton society for their hospitality. Forest was selected as the next meeting place, which will be ln May.

MRS. J. H. BEEMAN,
Zone Leader.
MRS. C. C. WINDHAM,
Zone Secretary.

ZONE MEETING AT MAGNOLIA, MISS.

The first of a series of zone meetings for 1928 was held at Magnolla Methodist church, Jan. 24, at 1:30 p. m.

Brother Ellls, host-pastor, read verses of Scrlpture showing that women have always had a place in God's work. Brother Ainsworth led in prayer. Mrs. Andrews heing ahsent, Mrs. Lacy was appointed secretary pro tem.

Mrs. Alford presented the plan of sending the District Secretary to the Council meeting in Nashville, ln whlch each auxiliary ls asked to contribute a small amount as "appreciation gift," toward expenses.

A paper was given hy Mrs. C. D. Pigott, on "What Is Worship?" Mrs. Brlsbane played two organ solos, and Mrs. L. W. Alford made a most lnsplrlng and helpful talk on the Jubilee.

Mrs. Sandell being absent, Mrs. Alford gave a few remarks on the Voice; and Mrs. Lacy was authorlzed to carry to Mrs. Sandell, hetter known as "Aunt Tenie," an expression of regret over her illness and ahsence from the meeting.

Mrs. Carruth, of Kokomo, was also kept away on account of illness.

There were delegates from Magnolia, Tylertown, Foxworth, and Osyka.

Mrs. Babington offered words of appreciation for program and hospitable welcome extended hy Magnolia ladies.

Osyka extended an invitation for the next zone meeting to be held ln April.

MRS. LACY, Secretary Pro Tem.
MRS. ROBY, Leader.

HISTORY OF AUXILIARY AT SILVER CITY, MISS.

On Tuesday, May 23, 1905, twelve women met at the Methodist church in Sllver City, Miss., and organlzed themselves into a company to be known as the Ladies' Aid Society. Dues were ten cents a moth per member and meetings to be held each month at the church. This organization was continued until February, 1906, at which time we felt the need of a new parsonage.

At this tme, under the pastorate of M. L. Alford, this hand of women, with several new memhers, reorganized into a Woman's Parsonage and Home Missionary Society, with dues twenty cents per month. One-half this sum was to be kept in our local fund, while the other went to missions.

With a lot, on which was a mere shell of a house, we hegan on a new home for the pastor. Then began the usual sale of candy, ice cream, hox suppers, sandwiches, etc.

When we had gotten together the sum of $368.96, we began work on a four-room house. We gave our note to the local bank for money to furnish this building. This note was endorsed hy W. J. Smith, J. H. Reed and W. E. Campbell. This huilding was completed, hut hefore it was paid for we found it too small for our needs.

We at once made arrangements to add two more rooms. There is a short history ln our book of records at this time which says: "Eight years after organizing our first Aid Society, we have a comfortable six-room house, finished, free from debt and fairly well furnished." It also says we had lost no members except by death or else they moved away, and in almost every instance their dues were paid in full.

The memhership has varied but little. Of the twelve charter members, four are still in this auxiliary, a few others living elsewhere, while some of them have gone to their reward. Not one of the men who endorsed our notes is left.

Our first President, Mrs. C. T. Partee, is still an active memher and officer. At different times her worth to us has heen recognized and mentioned, but not half has been told.

We claim Miss Llille Schack as our own; although she offered herself as a missionary from the North Mississippi Conference, she spent her childhood with us, and was graduated from our high school.

Louise Preston, though confined to her bed in far off Arizona, ls a missionary in spirlt and in truth. She, too, belongs to us.

The year 1928 finds us with a society of thirty memhers, dlvlded into two Circles.

Three daughters of charter memhers are officers in our auxiliary.

MRS. W. E. CAMPBELL.

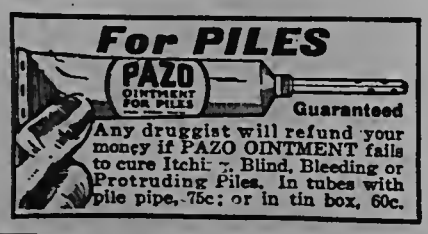
COLDS THAT DEVELOP INTO PNEUMONIA

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company. Atlanta, Ga. (adv)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MOTHER

A Cross, Sick Child is Constipated! Look at Tongue

No matter what ails your child, a gentle, thorough laxative should always be the first treatment given.

If your little one is out-of-sorts, half sick, isn't resting, eating and acting naturally—look, Mother! see if tongue is coated. This is a sure sign that the little stomach, liver and bowels are clogged with waste. When cross, irritable, feverish, stomach sour, breath bad or has stomachache, diarrhœa, sore throat, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the constipated poison, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

Mothers can rest easy after giving this harmless, "fruity laxative" because it never fails to cleanse the little one's liver and bowels and sweeten the stomach and they dearly love its pleasant taste. Full directions for babies, children of all ages and for grown-ups printed on each bottle.

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Combating Whooping Cough

For more than one hundred years mothers have found Roche's Embrocation a quick and sure relief.

Rubbed on the child's chest it promptly loosens the choking phlegm that causes so much distress. Valuable also for croup and bronchitis.

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SORE EYES Dickey's old reliable eye water heals and relieves sore eye. Brightens and clears dull tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail. The DICKEY DRUG CO. BRISTOL, Va.

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Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1

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CHURCH ENTERTAINMENT AT AMORY, MISS.

"A little foolishness now and then,
Is relished by the wisest men."

Perhaps we do not know the exact origin of this time-worn expression, but we do know that there is some truth in it, which fact was thoroughly demonstrated on Tuesday evening, Feb. 14, in the form of a very unique and enjoyable Valentine party. At 7 o'clock the doors of the spacious social rooms of the Methodist church were opened to the entire membership and friends who desired to attend. Soon after the appointed hour the rooms were filled with men, women and children of various ages who had cast aside and forgotten, for a time, the cares of the day and had come with one accord to spend the evening hour in song, in laughter and in play. If for any reason a bit of gloom had found its way there, it quickly vanished upon sight of the myriads of bright, red hearts, suggestive of the Valentine season and the thoughts of love attending it. Upon the platform was suspended a huge red heart, directly in front of which stood the living picture, in pantomine, of a handsome youth and a lovely maid in Colonial attire, portraying old-fashioned love scenes to the sweet strains of "Love's Old Sweet Song." Beyond them stood Cupid with his proverbial bow and arrow.

Going from the sublime to the ridiculous, so to speak, the scene changed. The floor was cleared and men and women, many in advanced years, took their positions in two straight lines facing each other and played "Old Mother Hobble Gobble." Frowns and scowls, morbid humors, if such existed, had no place there in the shrieks of laughter. Some "tickle boxes" were so completely overturned that their owners could not carry on with the game.

The next several features were games and spirited contests for the little folks, three-legged races, "Going to Jerusalem," and so on. Much interest centered in these games. The boys and girls were appreciative of the fact that they had not been overlooked in the planning of the program. The "Barnyard Chorus" came with its part of the fun, but the outstanding feature was an old-fashioned spelling bee. Two well known men were chosen as captins, taking their places at the head of the lines and alternating as usual in selecting their spellers from those present. Many of them were school boys and girls of the long ago and quite familiar with the "old blue-back speller," which was used upon this occasion. Years seemed not to have dimmed the memory of how to spell the familiar words between the covers of that famous old book. A small number, it seemed, refused to be "spelled down," but after a spirited contest, the victory was won.

In conclusion, partners were matched for refresbments, and a cooling and delicious fruit punch was served with cake.

Appreciation for this delightful occasion is expressed to the pastor, Rev. C. A. Parks, who conceived the idea of bringing the members of the church together in a social way as a means of getting better acquainted, one with another. The effect was wholesome and inspiring. He was assisted by several capable committees, Mrs. Parks serving as a member of the program committee. Brother Parks and his splendid family have made many friends in Amory and vicinity, despite the short length of time they have lived here. Their genial natures, combined with earnestness and a zeal for the Master's Cause, have found a place in the hearts of the people whom they came to serve.

Genuine BAYER ASPIRIN

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Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

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A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

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practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste matter from the system, through its free action on the bowels.

If you want to enjoy good health you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Matherville, at Theadville, March 3, 4.
Lauderdale and E. Mills, at E. Mills, March 11.
DeKalb, at New Hope, March 25, 26.
Scooba, at Binnsville, April 1.
Waynesboro ct., at Winchester, April 7, 8, a.m.
Waynesboro, April 8, p.m.
Buckatunna, at Chicora, April 15.
Vimville, at Oak Grove, April 21, 22, a.m.
Fifth Street, April 22, p.m.
Quitman, April 29, a.m.
Hawkins Memorial, April 29, p.m.
Pachuta, at Salem, May 5, 6, a.m.
De Soto, at De Soto, May 6, p.m.
Porterville, at Porterville, May 12, 13, a.m.
Poplar Springs, May 13, p.m.
Daleville, at Soule Chapel, May 19, 20.
Seventh Avenue, at Bonita, May 27.

The district conference will convene at DeKalb on the evening of April 18, at 7:30 o'clock, with a sermon by Rev. J. A. Moore, of Quitman. The conference will continue through Friday, April 20.

ROBT. SELBY, P. E.

Vicksburg Dist.—Second Round.

Oak Ridge, at Porter's Chapel, March 3, 4.
Vicksburg, Gibson Memorial, March 4, p.m.
Silver City, at Silver City, March 11, a.m.
Louise and Holly Bluff, at Louise, March 11, p.m.
Washington, at Washington, March 25, a.m.
Natchez, at Jefferson Street, March 25, p.m.
Hermanville, at Sarepta, April 1, a.m.
Woodville, at Woodville, April 8, a.m.
Centerville and Stephenson, at Centerville, April 8, p.m.
Rosetta and Mount Vernon, at Union, April 15, a.m.
Gloster and Liberty, at Woodland, April 15, p.m.
Utica, at Cayuga, April 22, a.m.
Vicksburg, at Crawford Street, April 22, p.m.
Lorman, at Harriston, April 29, a.m.
Fayette, April 29, p.m.
Port Gibson, May 2.
Rolling Fork, at Cary, May 6.
Anguilla, at Delta City, May 13.
Nebo, at ———, May 19.
Roxie, at ———, May 20.
Rocky Springs, at ———, May 26.
Mayersville, at Valley Park, May 27.

The district conference will open at 9 o'clock a. m., May 1, in the Methodist church at Port Gibson, Miss.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Corinth Dist.—Second Round.

Corinth ct., at Gaines Chapel, March 2.
New Albany, March 4.
District Institute, Booneville, March 6.
South Side, March 7, p.m.
Chalybeate, at Camp Ground, March 8.
Kossuth, preaching at Kossuth, March 11, and at Pleasant Hill, March 13.
Dumas, at Mount Zion, March 12.
Missionary Council at Nashville, March 14.
Booneville ct., at Oak Grove, March 18; Q. C., March 20.
Baldwyn, at Baldwyn, March 21.
Pott's Camp, at Winboro, March 23.
Rienzi, at Pizgah, March 25; Q. C., March 26.
Missionary Conference at Columbus, beginning March 27.
Guntown, at Saltillo, April 1.
Myrtle, at Pleasant Grove, April 3.
New Albany ct., at Ecru, April 4.
Ripley, Q. C., April 4, night; preaching, April 15, morning.
Wheeler, at Hodge's Chapel, April 6.
Booneville, preaching, April 8, morning; Q. C., April 9, evening.
Blue Mountain, at Walnut, April 11.
Hickory Flat, at Hickory Flat, April 12.
Mantachie, at Oak Grove, April 9.
Marietta, at Siloam, April 19.
Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Starkville, preaching, Feb. 26, 11 a.m.; Q. C, March 6, night.
District Standard Training School, at First Church, Columbus, Feb. 26 to March 2.
First Church, Columbus, March 25, 11 a.m.; Q. C., March 7, night.
Kosciusko ct., at Bethel, preaching, March 4, 11 a.m.; Q. C., 1 p.m.
Kosciusko sta., March 4, night.
Caledonia, at New Hope, preaching, March 9, 11 a.m.; Q. C., 1 p.m.
Ackerman and Weir, at Weir, March 9, night; preaching, April 15, at night.
Macon ct., at Center Point, March 11, 11 a.m.; Q. C., 1 p.m.
Macon sta., March 11, night.
Woman's Missionary Council, at Nashville, March 14-21.
West Point, preaching, March 25, at night; Q. C., March 23, night.
Woman's Missionary Annual Conference at Columbus, First Church, March 27-30.
High Point, at High Point, March 31.
Noxapater, at Flower Ridge, preaching, April 12, 11 a.m.; Q. C., 1 p.m.
Louisville, April 1, at night, preaching and Q. C.
Shuqualak, at Shuqualak, April 3, 2 p.m.
Mashulaville, at Middleton, preaching, April 4, 11 a.m.; Q. C., 1 p.m.
Ethel, at Marvin, April 6.
McCool, at Bowie, April 7, 8.
Longview and Sessums, at Longview, April 8, night.
Cedar Bluff, at Cedar Bluff, April 10.
Artesia, at Sheaffer's Chapel, April 11.
Sturgis, at Pleasant Hill, April 13.
Chster, at Nebo, April 14, 15, a.m.

District Institute for Superannuate Endowment at Starkville, March 8, one day only, beginning at 10 a. m. All preachers of the district are expected to attend, and as many laymen and women of the church as possible.

The Columbus district conference will meet at West Point, April 17 and 18, beginning at 9 a. m., Tuesday, April 17. Let pastors hold church conferences in due time and elect delegates to the district conference, one for each 100 members, and at least one from each church, and send a list of same to Rev. W. R. Lott, West Point, and a copy of same to the presiding elder, Columbus, Miss.

JOSEPH B. RANDOLPH, P. E.

LOUISIANA CONFERENCE

Alexander District.

(Remainder of First Round.)

Lottie, March 4.
Pleasant Hill, March 11, a.m.
Provencal, March 11, p.m.
Opelousas Training School, March 18 to 23.
Melville, March 25, a.m.
Rapides, April 1, a.m.

Evangelistic conferences will be held in each sub-division of the district as follows: Natchitoches, March 9; Alexandria, March 16; Opelousas, March 23; Oakdale, March 30. These meetings will begin at 10 a. m. We want laymen and preachers to come fasting and praying for the revival.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—Second Round.

New Iberia, March 4.
Leesville, March 11.
Florine ct., at Peason, March 18, a.m.
Barham, March 18, p.m.
Acadia ct., at Iota, March 25.
Many and Zwolle, at Many, April 1.
Cameron-Calcasieu, at Bell City, April 8, a.m.
Lake Charles, April 8, p.m.
Rayne, at Branch, April 15.
Indian Bayou, April 22.
Merryville, April 29.
Sulphur and Vinton, at Vinton, May 6.
Converse and Hornbeck, at Pine Grove, May 13.
Crowley, May 20.

The district conference will be held in Lake Arthur, April 18-20. Time for convening will be announced later.

W. L. DOSS, JR., P. E.

Monroe Dist.—Second Round.

Wisner, March 25, 11 a.m.
Gilbert, March 25, 7:30 p.m.
Waterproof, at Newellton, April 1, 3 p.m.
Delhi, April 12, 7:30 p.m.
Bonita, April 15, 11 a.m.
Mer Rouge, April 15, 7:30 p.m.
Columbia, April 19, 7:30 p.m.
Rayville, April 22, 11 a.m.
Winnsboro, April 22, 7:30 p.m.
Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

The district conference will meet at 2 p. m., Tuesday, April 24, at Bastrop. Sessions will continue, with preaching at the regular hours, until Wednesday afternoon. A splendid program is prepared and a large attendance is expected.

ELMER C. GUNN, P. E.

Ruston Dist.—Second Round.

Calhoun, at Drew, March 4.
Haynesville, at Dykesville, March 10, 11.
Homer, March 11, p.m.
Dubach, at Harmony, March 18.
Lapine, at Sardis, March 24, 25.
Ruston, March 25, p.m.
Marion, at Downsville, April 1, a.m.
Farmerville, April 1, p.m.
Simsboro, at Antioch, April 14, 15.
Clay, at Wesley, April 21, 22.
Jonesboro, at Hodge, April 22, p.m.
Bienville, at Bear Creek, April 28, 29.
Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.

District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

If Back Hurts Begin on Salts

Flush Your Kidneys Occasionally by Drinking Quarts of Good Water

No man or woman can make a mistake by flushing the kidneys occasionally, says a well-known authority. Too much rich food creates acids which clog the kidney pores so that they sluggishly filter or strain only part of the waste and poisons from the blood. Then you get sick. Rheumatism, headaches, liver trouble, nervousness, constipation, dizziness, sleeplessness, bladder disorders often come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage, or attended by a sensation of scalding, begin to drink soft water in quantities; also get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine.

This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush clogged kidneys and stimulate them to activity, also to help neutralize the acids in the system so they no longer cause irritation, thus often relieving bladder disorders.

Jad Salts is inexpensive and can not injure; makes a delightful effervescent lithia-water drink, which everyone can take now and then to help keep the kidneys clean and the blood pure, thereby often preventing serious kidney complications.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3691.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 8, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

TRYING AGAIN.

The effort to provide for the needs of old and worn-out preachers has become almost as pathetic as is the condition of some of these old servants of God. We have been working at it, off and on, for a good many years. We have planned big things and vowed to do them—and then we have apparently gone off and forgot all about them. We have dreamed like a Napoleon and executed like a Micawber. We are a sorry lot.

Now we are at it again. We are trying a "quota clean-up campaign." God pity us! We blow and puff and sweat over it, groan a good deal, look pious and talk more piously—and do precious little. The shame of it!

These old preachers have done their do. A lot of them have died, and a lot more will die before we do anything for them. Their spirits may be brightened a little by the fair words they hear us saying; but their hearts will grow heavy with hope long deferred. The tragedy of it!

The church could clean up this whole business *next Sunday* if it would just go at the job. If the six or seven thousand preachers in Southern Methodism would for once take hold of a job in earnest, go at it as if they meant business, tell the folks what it is all about, ask them to help, we could do it *next Sunday*.

A lot of other things need to be done? To be sure. But we are not half-way doing them. Why not pick just one job—this job of pensioning our old preachers—and go at it with all our might? Then we'd really do one worthwhile thing, do it in a worthwhile way, get a lot of joy out of it ourselves, make a lot of old preachers happy, and be ready to tackle another job.

We say we are going to do it; well, then, let's do it.

"THEY ARE AS ASLEEP."

One of the most beautiful revelations concerning death that have come to us out of the Bible is the beautiful expression of the psalmist used in the burial service, "They are as asleep." Death is not the end of a life; it is not the beginning of a life; it is simply an incident in the course of a life—so some reverent thinker upon the problems of humanity has remarked. We go to sleep at night to awake in the morning; we go to sleep and lie down in the grave to awake in another world—life goes on forever. Death brings sorrow, but it does not bring despair. It brings separation, but it does not destroy the hope of reunion. "They are as asleep." So we lay our loved ones in the tomb, but we do so with the triumphant cry, "O death, where is thy sting? O grave, where is thy victory," for we know that death is swallowed up in victory. And we return thanks to God, who has given us this victory through our Lord Jesus Christ.

"NEVER SAY DIE."

It was Barnaby Rudge's crow, we believe, that adopted and used on every occasion the slogan of the invincible, "Never say die." That crow was a wise bird. Anybody—bird, beast, or man—is wise who never gives up. As a matter of fact, the really brave man is the one who laughs at discouragements, stands steadfast in the face of disappointments, and redoubles his efforts when failure seems to be the inevitable outcome of his labors. No man is defeated in the battle of life until he has run up the white flag and abjectly surrendered.

THE EPISCOPACY.

Those who have access to the papers of the Methodist Episcopal Church have doubtless been much interested in the discussion of the episcopacy that has been going on for some time in those periodicals. We have been interested, not so much in the definite suggestions made as in the state of mind indicated by the discussion. We gather from what we have read that there is a real dissatisfaction among a great many people, bishops included, with the functioning of the episcopacy under present conditions. This dissatisfaction will doubtless find expression in proposed legislation at the approaching session of the General Conference in Kansas City.

We have an idea that a good many members of the Methodist Episcopal Church, South, are thinking "along the same lines" as are their brethren of the other church; and we shall not be surprised to find these brethren expressing their sentiments very definitely as the time for our own General Conference approaches. There seems to be a pretty general agreement that the episcopacy at present is not altogether satisfactory. The main question is as to whether or not it can be improved, and, if so, how. The presiding eldership is also coming in for the usual amount of quadrennial discussion and criticism.

WHAT A DIFFERENCE!

A news item in a local newspaper last week told of the capture of an eagle in Mississippi which had "a spread of wings of eighty feet." We have not made an investigation of the report, but, on the face of it, we presume the correct measurement of the wing-spread would be eight feet. What a difference one letter makes! By a stretch of the imagination we can picture some scientist a thousand or so years from now running across this item in his study of these "prehistoric times" and then proceeding to write a monograph—maybe multigraphs—on the prodigious fowls that once inhabited the Southern section of North America. And he would have the documentary evidence. And so an error might be taken for the truth.

THE NON-CHURCH GOER.

We heard a good sermon last Sunday on the subject at the head of this paragraph. The preacher used the incident of Thomas's being absent from the meeting of the disciples when Jesus appeared, and in the course of his remarks pointed out the loss suffered by one who stays away from church, the loss to the church itself, and the pain and sorrow that such unconcern bring to Jesus. To illustrate the loss to the church, he cited an incident that happened in his own experience. A certain prominent man in the community where he was then preacher, not a member of the church, was finally prevailed upon to attend the service with his wife (an active member). When he agreed to go, he intimated that he might himself become a member. After the service that morning, he asked, "Where was John Brown—isn't he a member and an official of this church? Is he out of town?" When told that John was not out of town, but that he seldom attended church, the man said, "Well, if even the officers of the church don't attend, why should I?" and he never went again.

Brother steward, trustee, Sunday school superintendent, teacher, were you at church last Sunday?

CHEAP DIAMONDS.

The discovery of a new diamond field in South Africa is reported, where the gems are scattered about abundantly on the surface of the earth. The Minister of Mines declared that he had picked up stones worth $3,000 in an hour, and that experts had picked up $800,000 worth in a few weeks. Perhaps many people who have read the account of this new field have had visions of plenty of diamonds—somehow or other most people seem to want plenty of diamonds—at small cost. They are doomed to disappointment—the Government, which owns the field, will restrict the output so as not to demoralize the market. Since the chief use of diamonds is for personal ornamentation, and since personal vanity is a powerful influence in the lives of so many people, we suppose the price of diamonds will stay high. Anyway, if they were plentiful and cheap, nobody would care for them. Cheap diamonds—there are no such things!

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LOVE WILL NOT LOSE ITS OWN.

Yet Love will dream, and Faith will trust
(Since he who knows our need is just),
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees,
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own.

—J. G. WHITTIER.

SOUTHERN WHITES AND SOUTHERN BLACKS.

By Bishop Warren A. Candler.

Once a year figures, purporting to be accurate, are published to show how many lynchings have been committed in the South during the year.

Every good man abhors the crime of lynching. It is savagery in the worst form, and it is condemned by Southern people as strongly as it is censured by the people of any other section.

But some phases of the subject are very frequently overlooked.

1. Lynching is not confined to the South. Whenever certain offenses are perpetrated in the North and West, mobs form to lynch the offenders, and these bodies of violent men are just as difficult to handle in those sections as similar rabbles in the South are hard to restrain. In a number of instances officers of the law in Northern and Western States have not been able to prevent lynchings. If racial conditions in those States were as they are in the South, lynchings within their borders would be just as frequent as in any of the Southern States.

2. It is gratifying to know that an aroused public opinion has been effectual to diminish in recent years the number of lynchings in every part of the United States. The number reported by the lynching statisticians for the year 1927 was no more than sixteen—a marked decrease as compared with the figures reported for former years.

But the lawless killing of certain offenders when done in the South is called "lynching," while equally repulsive forms of assassination done in other sections are described by other and milder terms. In Chicago, for example, more men are killed annually by gangsters than are lynched in all the Southern States during several years, although Chicago's population is less than one-tenth of that of the Southern States. Moreover, the motives for the killings in the city of Chicago are peculiarly sordid and disgusting. They are not done in the heat of enraged indignation against criminal assaults upon wives and mothers and daughters, but most frequently they are done in cold blood for money and other base considerations. Leopold and Loeb killed a boy for a "thrill."

But no one is found to advocate for the suppression of such crimes in Chicago federal legislation like the proposed Dyer Anti-lynching bill for the suppression of lynching in the South. Why not?

Is it not inexcusable sectionalism that magnifies lynchings in the South and minifies a far greater number of equally gross, if not worse, crimes in Chicago?

Are the people of the South sinners above all who dwell in the United States? It would be a strange thing if they were.

It is well known, and by no one disputed, that in the population of the South pure Anglo-Saxon strains prevail to a degree not found in other sections. It is equally well known and indisputable that a larger proportion of the Southern people are members of evangelical churches than is the case in other sections. Do Anglo-Saxon blood and Scriptural religion predispose a people to bloody lawlessness?

With reference to slavery, the offending, not to say blundering, of the Southern people was not so much their owning of slaves, but their owning of them last. Slave vessels from Old England and New England brought slavery into our country. Massachusetts was the only American Colony that ever engaged in the slave trade in its corporate capacity. This fact George H. Moore (a Massachusetts man who served many years as the librarian of the Boston Library) shows in his careful and conscientious treatise, entitled, "Notes on the History of Slavery in Massachusetts."

When the Federal Constitution was adopted, the representatives of three New England States—Massachusetts, Connecticut, and New Hampshire—voted against the motion to limit the legal toleration of the slave trade to the year 1800 and in favor of the proposition to extend the limit to the year 1808, although James Madison, of Virginia, strongly opposed the prolongation.

Rhode Island refused to send to the convention any delegates at all; but if she had sent representatives there is no reason to believe that they would not have voted as did the other New Englanders.

The three Southern States—North Carolina, South Carolina, and Georgia—blundered fearfully in that they united with the New England States in extending the life of the slave trade until 1808, and they have paid dearly for their wretched mistake. But they have dealt generously with the Negro, and even his slavery has inured to his advantage.

In the South the Negro has made greater and more rapid progress than he has anywhere else in the world. His intellectual and material progress has been phenomenal. His property wealth, which was $20,000,000 in 1866, had increased to $2,000,000,000 in 1926. When liberated, only one in ten could read; now only one in ten is illiterate. The colored race living in the United States numbers 11,500,000, of which 2,000,000 are enrolled in public schools. Nearly $40,000,000 is spent annually for Negro education. And most of the $40,000,000 expended for his education comes from taxation in Southern States. Where else has the black man advanced so greatly and so speedily?

Fair-minded men in other sections are beginning to see and appreciate these facts. It is time all men understood them.

Some days ago Senator Bruce, of Maryland, made an unjust attack upon the Southern States for what he alleged was the South's ill-treatment of the Negro, and to the Senator's ill-considered assault, Senator Borah, of Idaho, made a crushing reply, in the course of which "the Webster of the West" said, "My opinion is that the South is much more liberal to the Negro economically and industrially than the North."

Senator Borah's deliberate opinion rests on a foundation of indisputable fact, while the tirade of Senator Bruce was born of prejudiced ignorance.

The South has not done more for the Negro than his needs have required; perhaps not as much as might have been done, but still more than others have done.

Partisan attacks upon the Southern people for their treatment of the Negro do no good, but do rather work much harm to all concerned.

Southern Whites and Southern Blacks will continue to get on well together, if outside agitators, who hate the former and have no excess of real love for the latter, will leave them alone to work out their problem.

The prevalence of evangelical religion in the South will bring the solution of the race question and the solution of all other issues that call for settlement.

SEEING THE WEST WITH THE SUNDAY SCHOOL DELEGATES.

By Van Carter, General Secretary, Louisiana Council of Religious Education.

The Convention Program.

The special train which is to carry the Louisiana and Mississippi Sunday school delegates to the World's Sunday School Convention in Los Angeles, July 11-18, in addition to being a remarkable tour in "Seeing America First," is also taking the delegates upon a great spiritual adventure, for the Los Angeles convention is to be a World's Congress on Religious Education.

The program is built upon the conviction that "The child is the supreme asset of the kingdom of God, and the superb hope of to-morrow."

The theme of the convention program is "Thy Kingdom Come." The president's address on the opening night will be devoted to the consideration of this theme. Later, four major addresses will stress "the Message," "The Motive," "The Method" and "The Mandate." Other prominent messages will develop "The Kingdom and Childhood," "The Kingdom and Youth," "Brotherhood and the Kingdom," "Co-operation in Kingdom Service." The convention will be both educational and inspirational. The program committee seeks to make this great gathering a vital factor:

In revealing existing conditions in the cause of religious education around the world.

In producing a closer fellowship among religious education leaders of all nations.

In clarifying the necessity for the fullest use of religious education in the development of childhood, youth and maturity in all lands.

The convention will afford expression in four chief ways: 1. General convention sessions, which will be held in the beautiful Shrine auditorium. Here will be heard addresses from outstanding leaders direct from the world fields. 2. Through many conferences for the more direct presentation of phases of religious education to-day. These conferences will be divided along age group lines, along national lines, and along denominational lines. 3. Six seminar groups will be constituted for the more careful study of the technique of religious education. These groups will investigate vital problems now facing religious educators and will report their findings direct to the convention under the following themes: "Training the Leadership," "Building the Curriculum," "Organizing the Forces," "The Youth Movement," "Daily Vacation Bible Schools," "Racial and Religious Attitudes," "Temperance and Problems of Home." 4. Through the finest exhibition of religious education materials ever gathered for a World's Convention; the exhibition hall being adjacent to the auditorium will permit the delegates to view daily the magnificent educational exposition.

Four simultaneous sessions of a popular nature will be held on three mornings dealing with the three age groups of the Sunday school—Children's workers, Young People's workers, and Adult workers, and a fourth group of Administrative workers. Provision has also been made for holding ten simultaneous area meetings, as follows: Africa, China; Egypt and the Near East; Europe; India and Burma; Japan, Korea, Mexico, Philippine Islands, and South America. These conferences are being arranged after consultation with the leaders of Foreign Mission Boards. Many nationals coming from these countries will tell of the progress of Christianity and give expression in their own way to their longings and plans for its further advancement. Any one attending these confer-

ences will receive cross section views of kingdom building as it is throughout the world to-day.

Among some of the outstanding workers from foreign countries who will be present and speak at the convention are: Rev. E. P. Elamires, New Zealand, General Secretary of the Methodist Young People's Department of New Zealand; Rev. J. P. Erdman, Honolulu, Hawaii, treasurer of the Board of the Hawaiian Evangelical Association; Bishop Fred B. Fisher, India; W. Y. Fullerton, D.D., London, Home Secretary Baptist Missionary Society of England; James Kelly, M.A., Glasgow, Scotland, General Secretary Scottish National Sabbath School Union; Rev. Kazon Kitoku, Tokyo, Japan, General Secretary National Sunday School Association of Japan; Prof. Lootfy Levonian, Athens, Greece, formerly professor of Turkish literature, American College, Aintab, Turkey; Rev. Pyeng Syeng Ok, Korea, professor of Religious Education Methodist Theological Seminary, Seoul; W. C. Poole, Ph. D., D.D., London, England, pastor of Christ Church, London, world traveler and lecturer. In addition to these, the field secretaries of the World Association in Japan, Brazil, Korea, Philippine Islands, and China will be present, and, of course, many outstanding Sunday school leaders of America whose names are familiar to all Sunday school workers.

Any person in Louisiana or Mississippi may become a delegate to this convention by applying for registration to the Mississippi Sunday School Association, Box 123, Jackson, Miss., or to the Louisiana Council of Religious Education, 1008 Maison Blanche Building, New Orleans, La., and the payment of the registration fee of $5, which is forwarded to the World's Sunday School Association to help defray the expenses of the convention. Every registered delegate will receve a bound volume of the convention report in a book of approximately 400 pages, a souvenir program, a hymn book, and a beautifully enameled convention badge. The badge admits the delegates to all sessions of the convention, including all conferences and all expositions in the exhibition hall.

For so fine a program it is appropriate that its setting be in a lovely city, and such is Los Angeles, "The City of the Angels." From a small, sleepy Spanish pueblo in 1781, it has become the fifth city of the United States, having a population of 1,300,000, and it is the largest city in the world in area, covering 410 square miles. It has miles of paved boulevards shaded by stately palms and pepper trees and flanked by attractive homes, ranging from the hillside estates of millionaires to the modest, but artistic, homes of people of moderate means. Its 342 public schools, 150 private schools and colleges, and 320 Protestant churches make it one of the educational and religious centers of America. Its hotels number 924, with 180,000 rooms, while in the suburban and beach towns there are many more, both delightful and unique. The Shrine auditorium, where the convention will be held, is a most beautiful building, seating 6,500, with a stage that will accommodate 2,000 more. So anxious was Los Angeles to secure this great world gathering of Sunday school workers that its Chamber of Commerce gave the program committee $12,000 to help in defraying the convention expense. Thus the Sunday school workers are wanted in this lovely city that lieth in the land of sunshine, fruits, flowers and endless delights, for it has opened its arms—outstretched them—in welcome to the people of the whole world to the greatest event on the Sunday school horizon of 1928—the World's Sunday School Convention, Los Angeles, July 11-18.

(To Be Continued.)

A LETTER FROM REV. CHAS. ASSAF.

I am writing this note to you through the courtesy of the New Orleans Christian Advocate. I am willing to come to you by the help of our Lord and to do the work for our Lord and churches in your cities and charges. This work the Lord requires from us and we must do it through our great church.

I am willing to come and do the work for our Lord and church. I am willing to go with you to any home, to any place, by the help of our Lord. I need your help in this work, I need your co-operation, I need your sympathy and your prayers. I cannot do this work for our Lord and our church—the Lord is looking for you and me to do this work for him among his children.

You know I was one of those people. The Lord of my father and mother heard their prayers for me and he called me to do this work for him and our country, and I gave up the world and took Jesus as my Lord. I answered his call, and you know I want to do the work, but you know I cannot do this work unless you open your heart for Jesus and the door of your church and welcome those people who are our people; and our Lord is their Lord. Say, preacher, say, Christian, would you like to do this work? Are you willing to see this done in your city, in your community? Say, brother, I want you to help me and let me come and do this work with you. We need you to call us, and the Lord and I will come to you. I need your prayers and your co-operation. We preachers and Christians of America know the Lord holds us responsible for these people.

I am willing by the help of our Lord to do this work. I didn't come to this great work for our Lord—I came to America to be rich, like some others. But the Lord changed my plans and got me to be only for Jesus. I am so glad he made the great exchange with me. I am praying for you in your work. I trust the Lord may continue his blessing upon you in his work. Remember me and my work in your prayers.

Your brother in the Lord,

CHAS. ASSAF,
Home Missionary,
428 Lynch Street, Jackson, Miss.

Call for me.

NOVELITIS.

By Rev. Arthur Madison Shaw.

Novelitis is an insidious and dangerous disease, which is just now widely prevalent. Every community should be warned to be on the lookout for it, and ready to take resolute measures against it as soon as it may appear. It is **endemic:** rooting itself in certain localities, and stubbornly staying put. It is **epidemic:** having a tendency to spread with great rapidity from one section to another. In its acute form it is comparatively harmless, as a rule, having a habit of rapidly burning itself out. But, after a few recurrences, it becomes **chronic;** and one can easily find localities where it has become **malignant** to the nth degree.

Novelitis is not a new disease, having prevailed in Athens as early as the year 49 A. D.; for a noted physician of that day, Dr. Luke, tells us that, "All the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing." Acts 17:41. The effect of the scourge must have been disastrous; for just look where the Athenians and Greeks are to-day!

Besides the general passion for running after novelty which this disease creates—manifest in such monstrosities as radio religion, airplane weddings and the black-bottom dance—there are symptoms which particularly reveal its presence in the church—

1. Spasmodic quickening of church attendance and interest, when a new pastor comes. Large crowds hear his first half-dozen sermons; Sunday school grows; prayer meeting "picks up;" money comes easy, notwithstanding the strain of the "annual tug," so recently gone through. The sermons are praised, the pastor and family are petted, pampered and "pounded," and all goes well—till the new wears off. Then, the sermons may be better, the administration more intelligent, the pastor's love and sympathy deeper and more tender; but it avails not. Crowds fall off; interest lags, and the last of the year is a hard pull. The mania for something new reasserts itself; and the pastorate that began so auspiciously ends as one more case of "pounding in and petitioned out!" Or, failing that, he returns for another year—and is starved out. There are many such cases in Methodism.

2. The craze for a "high-powered" evangelist, and banner-waving mass evangelism. Must have it, once or twice a year. Every regular line of activity must be side-tracked, every normal agency thrown out of gear; we must all tax ourselves to the limit—body, mind and soul, personal influence and pocketbook, lung power and shoe leather—in "a great soul-saving campaign." We must have a mighty ingathering of—no matter what! It would be unjust to the better evangelists for us to characterize the average. Fanfaronade, gasconade, flapdoodle and flattery! Great sermons—enough of them to last three weeks—sleek as an otter slide from constant use—themes ranging from "Moses, Modernists and Monkeys," to "Devils, Dudes and Dirtdaubers!" The sermon method is simple, but effective: first, take a text; second, tell an anecdote; third, use an illustration; fourth, illustrate the illustration; fifth, tell another anecdote; sixth, make a "stirring appeal!"

The "evangelistic party" departs; so does a goodly roll of the town's money. But before he departs, the evangelist calls the nightly throng forward to the tune of "Till we meet again," for a lachrymose farewell. "Good-by, dear friends, I may never see you again!" The wise pastor will stand at his side, and share in the handshake; for many of them, he will never see again! "But, such campaigns do do some good!" So may a thunder-storm; but gentle showers and quiet rains will do more good, and less damage!

3. The pulpit itself is often a victim of novelitis. It is hard work to study, to think, pray, and visit. It is hard to know enough of God's truth to teach others; hard to think thoughts that are worth proclaiming; hard to instruct, inspire, strengthen, and comfort people who are seeking light and power amidst the labors, temptations and sorrows of this feverish age. In a word, it is hard to be an intelligent preacher, a loving and sympathetic pastor, a spiritual Christian, and a capable administrator, all at once.

It is easy to weave current stories into a borrowed sermon outline; to say smart things about men's habits, women's clothes, and young people's amusements; to scold through the introduction, yell through the argument, and cry through the conclusion. It is easy to dress freakishly, slap backs, and kiss babies; to run the Sunday school, with smiles and pep, the Epworth League with sandwiches, and the prayer meeting with doughnuts and punch. It is easy to exploit new schemes; easy to be different, or at least to seem different. So, the minister may follow the lines of least resistance, and fall a victim to novelitis.

Is there a serum that will destroy the germ, without killing the patient? Or, better still, is there an efficient prophylactic? We shall consider that at another time.

Mooringsport, La.

DO YOU KNOW

1. That Millsaps College has enrolled 4,820 students from 1892 to 1926?

2. That 800 have finished the regular four years' course?

3. That 120 have become preachers, twenty-nine doctors, 212 lawyers, and 213 teachers?

4. That three have become college presidents and twenty-one college professors?

5. That during this period about $30,000 has been given in free tuition to ministerial students and an equal amount to sons of ministers?

6. That a large percentage of Millsaps men are leaders in church and State, in business and professional life throughout Mississippi and the South?

7. That Millsaps is not receiving the support that Mississippi Methodism could and should give it?

A NOTE FROM THE SUNDAY SCHOOL EDITOR.

My Dear Dr. Carley: There recently appeared in the Advocate some rather vigorous protests against an unfortunate statement which occurred in an article in a late issue of our paper for young people, the High Road. The simple explanation of the appearance of the offending sentence is that it was due to one of those unfortunate editorial oversights which it seems impossible to avoid in an office in which a large number of contributors must be employed and a vast volume of material read and evaluated every week. That these mistakes, however, are relatively infrequent is indicated by the fact that, although the High Road is in its seventh year, this, so far as I know, is the first statement ever admitted to its columns that was seriously objectionable. So sure am I of the soundness of the vast body of our Sunday school literature that I do not believe that an occasional unguarded statement can possibly counteract its wholesome influence.

A correction of the statement under consideration will be made in the periodical in which it occurred as soon as possible, the delay in its appearance being due to the fact that the material for the High Road goes to the printer several weeks in advance of publication.

E. B. CHAPPELL,
Sunday School Editor.

Feb. 27, 1928.

"CLEAN-UP" MEETING FOR SUPERANNUATE FUND, MERIDIAN DISTRICT.

At the call of the presiding elder, Rev. Robert Selby, a meeting of pastors and laymen was held in Central Church, Meridian, Miss., March 1, 1928, in the interest of the Superannuate Fund.

The meeting opened at 10:00 o'clock, a.m., with Rev. Robert Selby presiding.

The devotional exercises were conducted by Rev. Robert Selby, and consisted of the singing of hymns, prayers led by Revs. H. E. Raley and B. W. Ware, and a Scripture reading from the 9th chapter of First Corinthians.

The chair stated the object of the meeting and made appropriate remarks concerning the "Clean-up" Campaign for the Superannuate Fund.

J. A. Moore was requested to act as secretary.

All the pastors of the district and several of the laymen were present.

At the request of the chair Dr. A. F. Watkins made an earnest appeal in behalf of the superannuates, and Mrs. Watkins favored the meeting with an original poem, a tribute to and a plea for the men who have given their lives to the gospel ministry. On motion, and with the consent of Mrs. Watkins, Brother Morse, Commissioner of the Board of Finance, was requested to place a copy of the poem in the hands of the church treasurers of the Superannuate Fund.

The following were introduced: Rev. T. M. Brownlee, of the Capitol Street Church, Jackson; Rev. P. H. Howse, of the Heidelberg charge; Rev. Charles Assaf, Home Missionary, and Rev. R. F. Witt, superannuate.

Rev. J. M. Morse addressed the meeting, and at the conclusion of his address presented Rev. T. M. Brownlee, who delivered a forceful plea for the full collection of the quotas for the Fund.

The meeting adjourned to the basement of the church, where a delightful lunch was served.

At 1:30, p.m., the meeting was resumed; the hymn "Take My Life and Let it Be Consecrated, Lord, to Thee," was sung, and Rev. R. F. Witt led in prayer.

Suitable remarks were made from the chair concerning the worthiness of the cause of the superannuates and the duty of all to make a faithful effort to "clean-up" their quotas.

Dr. J. M. Sullivan, Conference Lay Leader, was presented, and addressed the meeting from the standpoint of the laymen of the church and stressed the necessity of providing for the care of the superannuates.

The meeting adjourned with the benediction pronounced by Rev. P. H. Howse.

J. A. MOORE, Secretary.

WHITWORTH MERGED WITH MILLSAPS.

The action of the last annual session of the Mississippi Conference in authorizing and directing that Whitworth College be ceded to Millsaps College and operated as a part of the Millsaps College System was carried out and completed at a joint meeting of the Boards of Trustees of Whitworth College and Millsaps College held in Jackson, February 29, 1928. The entire Whitworth plant and resources are placed at the disposal of the Millsaps College authorities and Whitworth College will continue its great work under the control and direction of the Millsaps Board. The formal transfer of the administration will take place at the coming Commencement, May 22, 1928. Whitworth College will be operated at Brookhaven as a co-ordinate junior college of A Grade, being a member of the Association of Colleges and Secondary Schools of the Southern States, of the American Association of Junior Colleges, and of the Southern Association of Colleges for Women. The courses offered will be the same as those offered in the Freshman and Sophomore years of Millsaps College at Jackson. Young women wishing to complete the four years' course for the Bachelor's degree at Millsaps will complete the Freshman-Sophomore years at Brookhaven and the Junior-Senior years at Jackson.

By this action the Mississippi Conference secures a Conference system of education that provides for every Methodist girl a Christian education in a Methodist college that is fully accredited and that is recognized everywhere to be as good as the best in quality of work and academic standards.

The merger simply enlarges the work and service of Millsaps College to the Mississippi Conference and in no way impairs but rather strengthens its resources for serving the Methodists of the entire State. The Board of Education of the North Mississippi Conference in session at a called meeting on February 29, unanimously approved the action taken.

THAD B. LAMPTON,
President Whitworth College Board of Trustees.
A. F. WATKINS,
President Millsaps College Board of Trustees.

A PARABLE.

By Rev. John D. Ellis.

The kingdom of heaven is like unto a king who sent forth messengers concerning the things of the kingdom.

Some he sent to the cities, and some to the highways and hedges. One man he sent to a village of only a few inhabitants.

When they returned, the king inquired of them, "Did ye receive courteous treatment?" The answer was "Yea."

"Did ye lack for anything while engaged in business for the king?"

All answered "Nay," except one ambassador who complained that the king had underestimated his ability by sending him to a village, and that his allowance for expenses was not as much as the allowance unto others. He also told the king that he was not received with hospitality, and that he refused to deliver the message.

The king then said: "Had you delivered my message in that village, you would have been received with courtesy, and brought back a bag of gold, part of which would have been given to you for faithfulness."

Turning to his officers, the king said: "Cast ye the complaining, faithless ambassador into prison."

RADIO PROGRAM OPENING CAMPAIGN.

The second keynote address, opening the Superannuate Endowment Campaign in the Louisiana Conference, will be made by Rev. W. W. Holmes, D.D., presiding elder of the Shreveport District, broadcast from the First Methodist Church, Shreveport, La., through Station KSBA, Sunday, March 11, at 8:30 p. m. The program will include special music.

Let all our people listen in. If you have no radio in your home, go to the home of a neighbor who has one. Don't miss the address.

L. W. CAIN, Conference Director.

TO THE PASTORS, MISSISSIPPI CONFERENCE.

Mr. J. F. Rawls, treasurer of the Board of Missions, has mailed to your address blanks upon which you are to make report of the Mission Special Campaign; this report is to be made in duplicate, one copy to be mailed to J. F. Rawls, and the other to the Conference Missionary Secretary. Please mail both these reports at the conclusion of your campaign. Please remember this is a report of your Every-Member Canvass, and not a report to your Conference Treasurer. Kindly make a full report covering all the items called for, as this information will be valuable to both parties to whom it is to be sent.

W. D. HAWKINS, Missionary Secretary.

HOW OLD IS O'NEILL?

Dear Readers of the New Orleans Christian Advocate: I notice the friends of Brother Algie Oliver have set a mighty good precedent by presenting him a purse on his birthday. The purse contained one dollar for each year of Brother Oliver's age. Fine!

I was just thinking that perhaps some of my friends might feel disposed to "go and do likewise." So I will announce through the columns of our Conference Organ that I will have a birthday in a few days, and if any of my friends should wish to imitate the laudable act of Brother Oliver's friends, they will learn my age by solving the following: One-half my age, minus four years equals my age when I was married. If I were four years older, I would be three times as old as my youngest son who is four years younger than I was when I was married. What is my age?

T. J. O'NEILL,
Poplarville, Miss.

SCHEDULE OF CONFERENCES, SCHOOLS AND CAMPS.

Lake Junaluska, 1928.

April 24-26—Annual Meeting General Epworth League Board.

June 7-July 20—Junaluska Summer School (Duke University.)

Annual Meeting Board of Temperance and Social Service.

Social Service Conference.

July 1-Aug. 26—Camp Junaluska for Girls.

July 2-31—Camp Cheonda for Girls.

June 29-Aug 23—Camp Junaluska for Boys.

July 10-15—Western North Carolina Epworth League Assembly.

July 17-28—Young People's Conference.

July 24-Sept. 3—Junaluska Summer School of Religion.

July 31-Aug. 14—First Term Leadership School.

July 31-Aug. 14—School of Missions.

August 2-31—Camp Cheonda for Boys.

August 5-15—General Epworth League Assembly.

August 16-18—Annual Meeting Board of Lay Activities.

August 15-29—Second Term Leadership School.

August 19-26—Church-Wide Laymen's Conference.

THE SPIRIT OF SOUTHERN METHODISM

Superannuated Preachers when in service did not neglect lay members in distress and lay members should not fail them now.

Watch this page. It will show each week a group of superannuates of some Conference as they appear to-day. Study the pictures as they are published, remembering that each picture is of a different group. In this way you can visualize the appearance of these old heroes for whose sustenance we plead.

These pictures were taken at the meetings of the Annual Conferences in 1927. Those appearing in them are superannuates who were well enough to attend. Many others failed to be in the pictures because they had not the expense money to get to Conference, or else they were kept away by reason of physical infirmities (many of them being total invalids).

Some Superannuates of the Memphis Conference—1927

The faces above tell a story of toil for the Church which cannot be stated in words. Study them. These nine men gave Southern Methodism 345 years of faithful service. If they had applied themselves to any other work as they did to that of the Church, they could have retired with a competency. But as faithful exponents of the glorious Christ, when too infirm to serve longer acceptably, they were pressed into suprannuation on a "beggar's allowance."

Any great church that squeezes all the physical and service stamina out of her preachers to her own acclaim, and leaves them when thus "bled white" to suffer dire necessity in old age, may be able to possess property worth millions of dollars and number her constituents in seven figures but her soul will shrivel and die. Shall this be true of our Church?

These ex-service men seek not luxury but rather a wee bit of comfort at a time when they are helpless and lonely.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Be true to thyself;" "Know thyself." These age-long axioms are fundamental to real honesty and sincerity of life and purpose. The sages whose teachings have been the saving grace of humanity first ascertained the real latitude and longitude of their own beings, then expressed to their disciples the doctrines which are the treasure-trove of our common heritage. A man who cannot think for himself cannot think for any one else. After all, our social fabric is not endangered by anything more than by wrong thinking. Filling round holes with square pegs will never stop a leak. They don't fit, you may drive them ever so hard. Teachings that are raw-edged, angular, are not adapted to the consciousness of truth implanted in the soul of the ordinary normal person. It seems to me that individual personal pyschology and its study is the crying need of this age so beset fore and aft by cultic doctrines that are as raw as wintry winds blown over frozen areas and about as comforting to the general welfare of the body politic. I am glad men are reading and writing more and more about Jesus. If the masses learn of him and really become imbued with his life and spirit, a mass pyschology will be brought about which will lead us on to heights of glorious achievement, yet unseen and yet unknown. Old-time religion will become new-time glory, the joy unspeakable will reign in the hearts of men, and the Pentecost at Jerusalem will become the Pentecost of this and all ages. But the picture of him in the current periodicals is half drawn. Its true coloring and shadowing are not depicted. He is spoken of as the great Galilean, the Nazerene, the great teacher, emphasizing his wisdom, his wonderful insight into human nature, that any wise man might have, but signally falling to recognize him as "the strong Son of God, immortal Love." Yet the need of the world to-day is as it ever was, a divine Saviour. I can find good men, kind men, humane men, in the world to-day, and can read what the wise and good have written in the past; but my soul needs the power and the presence of a divine Christ, to save and to keep it from the fell power of sin.

Many of our leading writers and speakers, when commenting on religion, are fond of comparing the teaching of Mohammed, Buddha, and Confucius with those of Jesus. Does Mohammed stress the unity of God to the exclusion of idolatry? So much more does Christ emphasize with repeated statement that he and the Father are one. Does Buddha teach self-sacrifice even to the extent of the utter loss of personality? Jesus teaches self-denial for the sake of self and others, but maintains the dignity and worth of individual being. Confucianism is not a religion. The great reformer of social life and customs among the Chinese only endeavored to touch human life in the mundane sphere and professed no interest in worship of any kind, save reverence for ancestors. Regard for the aged, the weak and helpless, has ever been the care, as well as the problem of Christianity. When our Lord said, "I am the Way, the Truth and the Life, and no man cometh to the Father except by me," he opened to believing, trusting humanity the portals to all that is good, holy, and worthy of purpose and practice. This is indeed the Magna Charta of his kingdom, which, when accepted, guarantees security, rest and peace to the troubled, doubting soul. If there is any worthy teaching anywhere in the wide reach of religionism that is not included in the doctrines Jesus taught and his apostles emphasized, I challenge any of the modern heralds of pretended superior systems to produce. In Jesus and in him only, as compared with other teachers of the race, we have the ultimate and the perfect.

HATTIESBURG DISTRICT SUNDAY SCHOOL INSTITUTE.

The Hattiesburg District Sunday School Institute met in Petal, Miss., February 15, 1928, at 9:30 a.m., with Rev. John C. Chambers, Sunday School Secretary of the Mississippi Annual Conference, presiding. O. C. Hull, Dual-Extension secretary, conducted the opening devotional.

Rev. P. H. Grice of Collins, Rev. C. W. Wesley of Purvis, and Rev. J. L. Carter of Mt. Olive, were appointed as a Nominating Committee to nominate officers for next year.

All primary workers of the district present had separate meetings, presided over by Mrs. C. W. Sullivan, Elementary Superintendent of the district.

Mrs. D. A. McIntosh discussed the problems of the Senior-Adolescent Age. She affirmed that the age from 15 to 18 years is an age of daring, and must be led, not driven.

Mrs. D. D. Cameron spoke next on Intermediate work and various problems common to the age of 12 to 14 years. She said that this is the age that sends teacher and parents to their knees.

Brother Chambers stated that all organized classes that paid their fees would receive a publication, which if used would help in this work.

W. C. Mathis, District Superintendent of Missions, spoke on Missionary Education. He asked how we may keep the missionary spirit as it was at first. He then answered the question in a large measure by stating that we should educate through the woman's societies, Epworth Leagues and the Sunday schools.

O. C. Hull spoke along the lines of missionary education. He cited the woman's work of our church as a good example of real missionary work. The Fourth Sunday Missionary Program and collection could support all the missionaries in Europe; and today we are training leaders of the church for tomorrow.

Mr. Chambers spoke a few words as to the Sunday school budget for the year of the Mississippi Conference, which is $18,647, and $6,647 for the Hattiesburg District. Then he read the following goals, which the Hattiesburg District is striving to reach this year:

10% Enrollment increase for 1928; Sunday School Day offering, of $3,500; 63 Children's Week observances promised; Vacation Church schools, 17; Standard Training Schools, 21; Cokesbury Training Schools, 31; Preachers taking credit, 100 asked for, 81 promised; 200 superintendents asked to take credit, 147 promised; "A Sunday school in every church building;" 2,000 leadership credits and 750 Cokesbury credits asked, 1,960 promised; Every Sunday school and department checked in 1928; Missionary offering to average $1,000 a month; 100 ranking schools, 63 promised; 150 ranking Elementary departments, 146 promised; Sunday School Day offering 10 cents a member for all Sunday schools, names of Sunday schools to be on the Honor Roll this year; Every Sunday school with a Program of Work; Decision Day in every Sunday school; All Adolescent and Adult Bible Classes organized and enrolled with proper department.

Rev. Andrew J. Boyles gave a paper on Sunday School Day. He stated further that we should not permit Sunday School Day to lose its importance among the great number of special days during the year.

The institute voted for Brother Chambers to send Sunday School Day programs to the pastors, as he has formerly done. Each Sunday school must send in as much as 10 cents per member to be on the Honor Roll this year, said Brother Chambers.

G. A. Calhoun spoke next on the value of records in the Sunday school. If records are valuable in the commercial world, so are they in the Sunday school. He recommended the O.K. System of records.

The presiding elder, J. R. Jones, being absent, his son, Rev. Claude P. Jones, brought a message to the institute from St. John, basing his theme on the conversation between Christ and Peter, where Christ asked three times if Peter loved him, and urged Peter to feed the sheep and lambs. We must feed the lambs today in the Sunday school or we will have no sheep tomorrow.

W. C. Mathis explained to the institute that the pastor of the Petal Church, Rev. M. W. Porter, was sick and unable to be present. He extended all an invitation to attend the District Conference at Petal, later on in the year. He then, announced that lunch would be served to all present in the parsonage.

Mr. Chambers then called the roll of the district. The following members and delegates stood in answer to the roll call: Officers, Andrew J. Boyles, Secretary; Joseph A. Smith, Leadership Training Superintendent; Mrs. C. W. Sullivan, Elementary Superintendent; Mrs. D. W. McIntosh, Adolescent Superintendent; W. H. Livingston, Adult Superintendent; W. C. Mathis, Missionary Superintendent. Delegates: Avera, 2; Bonhomie, 1; Collins, 6; Ellisville, 1; Hattiesburg, Broad St., 7; Court St., 9; Main St., 2; Lucedale, 4; Magee, 4; Mt. Olive, 8; New Augusta, 4; Beaumont, 2; Petal, 2; Purvis, 5; Richton, 2.

Morning session closed with benediction by Rev. J. W. Thompson, Broad Street, Hattiesburg.

Round Table Discussion on Teacher Training was carried on immediately after lunch in the church. The time for the District Standard Training School at Mt. Olive, Miss., was set for June 10 to 15th.

Rev. T. A. Ferguson, of Richton, led the prayer. Rev. P. H. Grice read St. John 15:1-13. He commented on the vine and branches, stating that all the fruit grew on the branches, and, as a church, we must bear our fruit through Christ.

Mrs. C. W. Sullivan spoke of the Elementary work of the Sunday school, giving reports of the morning session, where 33 workers were present from 7 C-Type and 6 B-Type schools. She heartily recommended the Elementary Teacher Magazine to all Elementary workers.

Rev. Jos. A. Smith, Leadership Training Superintendent, spoke on the Training Program of the Church, the leader or teacher should be trained above all else. All questions should be answered rightly by all teachers. We must have teachers who are not embarrassed to be confronted with questions from the pupils.

The following pastors asked for Cokesbury schools during the year: Rev. T. A. Ferguson, Richton; Rev. W. M. Williams, at Reynolds Creek School; Rev. Joseph A. Smith, at Main Street, Hattiesburg; Rev. M. K. Miller, at Piave; Rev. P. H. Grice, at Eminence School; Rev. C. W. Wesley, at Purvis; Rev. Percy Vaughan, at Ellisville.

Brother Chambers insisted that all should get programs of work, both for the departments and for the whole schools.

The Executive Committee was then authorized to select the place for the next meeting, and report later.

The Committee on Nomination submitted the following list of names who were elected as officers for the Hattiesburg District Sunday School Institute for next year: Rev. J. R. Jones, president, Hattiesburg; Rev. Andrew J. Boyles, Secretary, New Augusta; Rev. Joseph A. Smith, Leadership Training, Hattiesburg; Mrs. C. W. Sullivan, Elementary Superintendent, Hattiesburg; Mrs. D. D. Cameron, Adolescent Intermediate-Senior Superintendent; Mrs. D. A. McIntosh, Young People's Superintendent, Collins; Hon. W. H. Livingston, Adult Superintendent, Prentiss; W. C. Mathis, Missionary Superintendent, Petal.

A rising vote of thanks was extended to the kind-hearted people of Petal for their hospitality and much relished lunch.

The secretary was authorized to furnish the New Orleans Christian Advocate a copy of the minutes of the day.

Rev. W. J. Ferguson of Court St., Hattiesburg, led a special closing prayer for Brother Porter, pastor of the Petal church, asking the Lord for a sure and speedy recovery of health to him that was ill.

ANDREW J. BOYLES, Secretary.

The Home Circle.

A DEED AND A WORD.

A little stream had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink:
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! The well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

—Charles Mackay.

A MESSAGE FROM THE HILL.

"Are you going to the contest, Ivor?"

Ivor shook his head. "I cannot leave the sheep," he replied.

"They would be safe enough," begged Ian. "I'm going to leave mine. And you know you are one of the best archers in the kingdom. You would surely win the prize."

"I cannot go, Ian. My father is away, and he trusts the care of the sheep to me. Our neighbor told only yesterday of a strange beast that enters the sheepfold under the shepherd's eyes and carries off the sheep."

"There are ever such tales," replied Ian. "The sheep are quite safe. They will not wander when the grass in their own pasture is so fine. You are foolish not to go."

But again Ivor shook his head. He could not leave the sheep alone. He had promised his father to watch them, and he must keep his promise. But how he longed to enter the archery contest! It had been announced that all boys of his age in the kingdom could compete for the prince's medal, which was a high honor. Ivor was a fine marksman and had made himself a bow that carried far and nearly always hit the mark. But when his father left that morning he gave up all hope of entering the contest.

As the days passed, and he heard much from Ian about the contest, his heart grew heavy. But he had one comfort. The contest field lay in a grassy meadow just beyond the hill on which his sheep browsed. From a certain point he could look down and see all that took place.

The day of the contest brought great excitement. Crowds of people filled the valley at an early hour. Targets were set up, and canopies, flying gay pennants, were erected over the stands on which the prince and his followers were to sit. Ivor was excited, too. He had brought a crayon and paper, on which he hoped to keep the score. He had also brought along his finest bow and several of his best arrows, though he had no hope of using them.

There were many contestants, and shout after shout rang out as an arrow came near the mark. Ivor fairly trembled with excitement. He watched constantly for Ian, but as the afternoon wore away, he had not yet been called. Just then Ivor's attention was attracted to something else.

He heard the distant barking of dogs, the frenzied bleating of many sheep, the thud, thud of running hoofs. He ran across the hilltop, where he could get a better view of his own sheep. They were safe, but disturbed by something that was happening farther away. He ran father, and at once saw what was the matter. A strange beast was among Ian's sheep. He was chasing the frightened animals, and in spite of Ian's trusty dog was likely to do grave damage unless he was stopped at once.

Ivor thought quickly. He knew that he alone could do little, for if he left his own sheep unguarded, the beast might enter his pasture and injure them. However, he called his dog and ran across to Ian's pasture, blowing loudly upon his horn as he ran. Here, with the aid of the two dogs and the noise from his horn, he was able to drive off the animal. But he knew that any minute it might return. He must have help. Suddenly a plan formed in his mind.

Taking the paper on which he was keeping score, he printed as well as he could:

"Ian, come. Danger, Ivor."

Through this he threaded his swiftest arrow. Then, running to the spot on the hill on which he had been standing, he saw that Ian was about to take his turn at the target. Taking careful aim, he let the arrow fly.

Watching its quick course through the air, he saw with joy that it fell at Ian's feet just as Ian's arrow flew from its bow and entered the bull's eye. Then dropping his bow, he started running in the direction from which it had come, followed by many who had heard the message and were anxious to help. When they reached the hillside, Ivor was bathing the wounded sheep and binding its wound with his kerchief.

The strange animal proved to be a great wolfhound which was even fiercer than the fiercest wolf the shepherds had ever seen. Great was their joy when, later in the day, he was captured.

But best of all, the next day, as Ivor was sitting upon the hillside, a messenger from the prince arrived. As Ivor arose to his feet, he said:

"The prince has heard the story from the lips of Ian, who hit the bull's-eye. Ian says he has not won the prize fairly, for he won it when neglecting his duty. So it will go to the next nearest marksman. But the prince thinks you have won far more than a prize. By remaining at your post you have done a finer thing. Hence, he sends you a special medal and a piece of gold that you may buy shoes and a cloak and so attend school, which he hears you desire above all things.

"The prince also sends you this message:

" 'It is a fine thing to learn from books, but learning to do our duty comes first always. When we have learned that, we have a good start toward other things.' "

Ivor could scarcely speak for joy. His first thought was to run home and tell his father his good fortune. Then he glanced at the sheep. He must remain with them until sundown. Even now he must keep his promise to remain by them. —Selected.

WHAT SHALL I READ?

Helen and Louise sauntered into the public library one day, with their arms full of story books to return. "I don't think I'll take out any books this time," announced Helen. "I'm tired of reading."

"Maybe I won't either," replied Louise. "I'm not tired of reading, but I certainly was bored with this lot of books. If I read any more of these I'll be so fed up on college and boarding school that I won't want to go away myself!"

The girls entered the library and left their books at the desk. Helen was ready to start out again, but Louise looked around rather wistfully. "Wish I could find something good," she whispered. "Wait a minute, Helen. Let's go back and look around." Helen rather reluctantly followed Louise, who had already started for the stacks.

"Looks hopeless to me," declared Helen, glancing at the rows and rows of drab-colored volumes.

Louise, already taking down a book, did not hear her. Louise was soon absorbed in the volume she had picked at random, and dropped down on a low step-ladder which stood between the stacks. The book was an account of life in the Philippine Islands in the year 1897. At last she jumped up and turned to find Helen in order to inform her friend that they kept house-snakes in the Philippines, instead of cats, to catch the rats, of which there was always a great abundance. Louise then discovered that Helen had disappeared, and that it was already getting late. So picking at random two more volumes she checked them out and hurried home.

Louise wiped the dishes that evening at a speed endangering their lives in order to get back to her book on the Philippines. Two nights later she had just settled down to one of the other books when she was called to the telephone. "Come and go to the movies with us," said Helen's voice at the other end of the line. "Father's going with us, and we will bring you home."

"Thanks a lot," replied Louise, "but I simply can't go to-night."

"Why not?" asked Helen, disappointment in her voice.

"Because," said Louise, "I've got Dr. Grenfell on an ice-pan in the Atlantic ocean, and I've got to find out whether he freezes to death before any one rescues him."

"What do you mean?" demanded Helen, quite taken back.

"Oh, you know. It's one of those books I got at the library the other day. It's too good to leave. Thanks for calling me up, anyway."

That set Helen to thinking. A book better than the movies must be a pretty good book. The next day she caught Louise and began firing questions at her. The result was that Helen herself became too absorbed that evening in the "Life of Dr. Grenfell" to join an informal party next door.

"Where shall I find more books like that?" asked Helen of Louise the next day at school.

"Under biography or travel," answered Louise. "There are lots more good ones. Last night I read about John Muir. It was much more exciting than those novels we've been reading, because you know it's all true. I've got a book on South America which I am going to start next."

Some little time later Helen announced that she had made a find.

"What is it?" asked Louise.

"Concerning the Nature of Things," proudly announced Helen.

"That sounds like physics," commented Louise

"Well, it is," replied Helen, "in a way, but it is more interesting. I never really understood about atoms until I read that book, and the part about radium is like a fairy tale."

"I'll try it," said Louise. "My, I'm glad we're finding out what's really in the library," she continued.

"So am I," affirmed Helen. "I didn't know there could be so many interesting books. I'm glad we didn't quit reading altogether when we got tired of those stories."—Girls' World.

Practice Makes Perfect.

Tommie: "Grandma, if I was invited out to dinner some place, should I eat pie with a fork?"

Grandma: "Yes, indeed, Tommie."

Tommie: "You haven't got a pie around the house that I could practice on, have you, Grandma?"—The Congregationalist.

Not Guilty.

Sunday School Superintendent: "Who led the children of Israel into Canaan? Will one of the smaller boys answer?"

No reply.

Superintendent (somewhat sternly): "Can no one tell? Little boy on that seat next to the aisle, who led the children of Israel into Canaan?"

Little Boy (badly frightened): "It wasn't me. I—I just moved yere last week f'm Mizzoury."—St. Louis Women at Work.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Under date of March 3, Dr. Rolfe Hunt, pastor at Brandon, Miss., writes: "Mission special $45 overpaid on Brandon charge." Fine!

The Methodists of Gloster, Miss., are repainting their church and improving the church property in other ways. Rev. B. M. Hunt is the pastor.

The Continuation Committee of the World Conference on Faith and Order will hold its next meeting in the city of Prague, beginning on Sept. 5.

Rev. A. Joe Beasley, pastor at Logtown, Miss., is issuing a neat church bulletin, "The Logtown Messenger." We thank him for sending us a copy.

Rev. D. E. Vickers, Montrose, Miss., writes that he is making a campaign for subscriptions to the Advocate and that he expects to send in a good club soon. Thanks!

Mrs. R. L. White, of Ackerman, Miss., in writing to the Advocate, says: "I enjoy reading the Advocate and always look forward to its coming." We appreciate her kindly expression.

Rev. H. B. Hines, our pastor at Elizabeth, La., was a visitor to New Orleans last week, and while here dropped in at the Advocate office. We enjoyed the chat with an old schoolmate.

Dr. C. M. Chapman, our pastor at Como, Miss., writes: "I went to the hospital for examination and minor operation. The doctors say I am 'sound as a dollar.' Work is doing well. We have just installed a $5,000 pipe organ."

Mrs. O. E. Goddard, wife of Dr. O. E. Goddard, Foreign Secretary of the Board of Missions, died on Feb. 23, at the home of her daughter, Mrs. Dale N. Morrison, Purcell, Okla. Great sympathy for Dr. Goddard in his sorrow is felt throughout the church.

The men's Bible class at Glen Allan, Miss., has a membership of more than one hundred. The success of the class is due largely to the work of Mr. C. L. Hasie. The Big Brothers class of Greenville is planning a visit to the Glen Allan class in the near future.

Mrs. G. M. Scarborough, of Williams, La., a faithful and loyal Methodist visiting in New Orleans, paid the Advocate office an appreciated call on Tuesday of last week, renewing her subscription to the paper. She holds her membership at Noel Memorial, Shreveport.

The Louisiana State-wide Sunday School Conference will meet at Alexandria, April 10-11. Free entertainment will be given all delegates whose names are sent to Mr. W. D. Wadley, Alexandria, by April 5. Dr. Andrew Siedd, of Emory University, will deliver the Bible messages.

Rev. J. W. Sells, our energetic pastor at Pascagoula, Miss., was an appreciated caller at the Advocate office on Wednesday of last week. He stated that plans are under way for holding a Standard Training School at Pascagoula soon, with the co-operation of neighboring charges.

Rev. H. H. Wallace, Noxapater, Miss., writes: "We have every indication of a prosperous year at Noxapater. The people show a good interest in every branch of church work, and have shown their pastor every courtesy possible. We feel very keenly the loss of our good presiding elder."

The corner stone of the new Broad Street Methodist Church, Lake Charles, La., will be laid on Thursday afternoon of this week, Bishop Sam R. Hay officiating. Dr. R. H. Wynn, the pastor, and his fine people are very happy—as they have a right to be—over the realization of their plans and hopes.

Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La., was on the program of the Evangelistic Conference held in Dallas, Tex., last week, speaking on the theme, "Visitation Evangelism." Dr. R. H. Harper, presiding elder of the New Orleans District, was on the program of the Conference in Birmingham, Ala., which met on Tuesday of this week.

Rev. T. J. O'Neil, our efficient pastor at Poplarville, Miss., writes: "We have closed the first quarter of the current Conference year very auspiciously. Attendance at both Suuday school and church services is in advance of last year. We were the first in the Seashore District to pay our quota on Mission Special. We are making some needed repairs on our church building."

We have received and read with interest the first issue of "The Jacksonian Methodist," edited by Rev. J. Loyd Decell, presiding elder of the Jackson District, Mississippi Conference, with the assistance of Rev. Marlin H. McCormack, Jr., as associate editor. The paper will make "occasional" visits to the preachers, officials and members of the Jackson District. It is well printed, and its contents are of interest and profit.

Miss Helen Black received on Sunday, Feb. 29, a gold medal from the McDonoghville Methodist Sunday school for a perfect attendance record for ten years. Miss Black is the daughter of Mr. and Mrs. W. H. Black. Mr. Black is assistant manager of the Federal Reserve Bank in New Orleans, teacher of the men's Bible class at Carrollton Avenue Methodist Church, and active in all good works. Miss Helen is a teacher in the Primary department of the Carrollton Avenue Sunday school. It is a marvelous record she has made.

The "Quota Clean-up Campaign" for the Superannuate Endowment Fund was inaugurated last Sunday evening at 6 o'clock by a radio program over WJBO, New Orleans. The address was delivered by Dr. R. H. Harper, presiding elder of the New Orleans District, the musical numbers being given by the choir of the Second Methodist Church, under the direction of Rev. and Mrs. A. M. Serex. A similar program will be given from Shreveport next Sunday evening, the address being delivered by Dr. W. W. Holmes, presiding elder of the Shreveport District.

Rev. H. G. Hawkins, president of Whitworth College, announces that Mr. and Mrs. E. W. Reid, of Magnolia, Miss., are to make an annual contribution of $300, to be known as the "Mary Babington Student Help Fund" of Whitworth College. This fund is given in honor of Mrs. Reid's mother, Mrs. L. L. Lampton, who was a graduate of the 1877 class of Whitworth, and the fund is to be used to help students who need assistance on their college expenses. The college will probably adopt the plan of assisting three worthy young ladies to the extent of $100 each, instead of letting only one be the beneficiary each session. The fund will begin to be available for the session of 1928-29.

The death of Mrs. J. T. Sawyer, wife of Dr. J. T. Sawyer, at 4 o'clock on Thursday morning of last week, brought sorrow to a large circle of acquaintances and friends, not only in New Orleans, but throughout the State. She had been in poor health for several months, but only recently had become seriously ill. The funeral service was conducted by Dr. J. B. Mitchell, pastor of Rayne Memorial Church, Thursday afternoon. She is survived by her husband, Dr. Sawyer, an honored superannuate member of the Louisiana Conference; a daughter, Mrs. Joseph Donaldson, at whose home she passed away, and a son, J. T. Sawyer, Jr., of Milwaukee, Wis., all of whom were with her at the end. The Advocate extends sincere sympathy to the sorrowing loved ones and friends. Dr. Sawyer abides, though in great feebleness.

Dr. W. W. Alexander, of Atlanta, Director of the Commission on Inter-racial Co-operation, sailed from New York on Feb. 25 to attend the World Missionary Conference to be held in Jerusalem, March 18 to April 9. He goes at the invitation of the International Missionary Council and will be one of two hundred delegates from all parts of the world—missionaries, educators, government representatives and others—who will study together the various phases of modern missions. Especial attention will be given to the consideration of racial unrest, in connection with which topic the work of the Inter-racial Commission in the South will have a prominent place. As director of this movement, Dr. Alexander was invited to follow the Jerusalem Conference with a series of addresses and conferences on race relations in the principal mission lands around the world, but found it impossible to be away so long. He will return to America the latter part of April.

"THE BIRD WITH A BROKEN WING."

By H. Walter Featherstun, D.D.

Paul, in his First Epistle to the Corinthians, to prove the resurrection of Jesus says: "He appeared to Cephas; then to the Twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the aposties; and last of all, as to the child untimely born, he appeared to me also. For I am the least of the apostles that am not meet to be called an apostle, because I **persecuted the church of God;**" and that he did this was to him a dark, dark memory. He did not at all like to speak of it; but everybody knew it; and here the skeleton-closet of his life slips open, as it were, unwittingly, and we catch a glimpse of the skeleton of his life's awful memory.

Perhaps some then were saying, as some now would say, "Paul is a great and successful Christian worker because he was once a great sinner; for great Christians are generally made out of great sinners." If such was said, Paul would contradict it absolutely and vigorously: "I am the **least * * * as one born out of time—and all** because I persecuted the church;" "I am **the least * * *** not meet to be called an apostle." In

another epistle he writes: "I count not myself to have laid hold:" but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." With no thought or feeling of boasting or exulting, hut with shame or deep sorrow, Paul confesses that he was once "the chief of sinners," because of which he had become the very least of all the Apostles, the unmeet one of the Apostolic college. He is deeply, sadly, awfully conscious that whatever he might become as a Christian, an Apostle of Christ, there are some heights of greatness and usefulness, magnificent heights bathed in the splendor of the highest altitudes, that he could not reach because of that old life he had lived.

If he had lived a stralnless life from childhood, as had Timothy; if he had been called by the Christ to be an apostle, as was John while yet a boy; if he had not held the coats of the base fellows while they stoned the saintly Stephen to death; if he had not secured the seizure and punishment of some of the best men and women of the world because they loved the Christ—oh, if he had himself from his childhood followed the Christ, he could have reached these splendid altitudes of glory and have stood not the "least," hut the greatest.

"By the grace of God I am what I am," says Paul—"the least," yet an apostle—"the chief of sinners"—yet I have been made a Christian—a murderous persecutor of the Christ's own loved ones, yet "I have heen taken into that hand of saints—a mighty transformation in me,—what has wrought it? The Christ-faith in the Christ."

"I walked in a woodland meadow,
Where sweet the thrushes sing;
And I found on a bed of mosses
A bird with a broken wing.
I healed the wound and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared so high again.

"I met a youth, life-broken
By sin's seductive art;
And touched with human pity,
I took him to my heart.
He lived with a higher purpose
And struggled not in vain;
But the soul with a broken pinion
Never soared so high again.

"The bird with a broken pinion
Kept another from a snare;
And the life which sin had stricken
Raised a brother from despair:
Each loss had a compeusation—
There were healings for each pain;
But the soul with a broken pinion
Never soars so high again."

672 North Jefferson Street, Jackson, Miss.

IN THE LIFE OF MEN.

The life of ease drifts, the life of service is driven.

Think for yourself and you will soon have others thinking with you.

Sin is the damned thing that torments and will not down. All ecean's waters will not the incarnadine spot erase. Only the hlood of Jesus Christ, God's Son, cleanses from all sin.

We all would seem better than we really are; our religion, therefore, is open to the temptation of pretense and hypocrisy. Guard your life, lest your good be shown and your righteousness an appearance.

Would you be good, useful and happy? Then let your better impulses rule. Let mercy temper justice. Let reason, not passion control. Show kindness, speak gently, learn graciousness and love. "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

Most of our worries and many of our trouhles are occasioned hy sin. Evil has caused the discord in life and sin has hrought us into condemnation. God's scourgings are of his mercy. Had we not suffered, we had not known what loss is. Had we experienced no distress we had never prized our peace. The fiery trials shall not hurt the trustful soul, God only designs, "thy dross to consume, and thy gold to refine."

Faith is easy hecause it is natural. Every child loves and trusts. When Jesus said, "Except ye he converted, and become as little children, ye shall not enter the kingdom of heaven," he meant come hack to sweet happy innocence in love and trust of father, mother, friend, God and all that is good. It was a man of the world deceived and disappointed who prayed with passionate intensity. "Turn hackward, turn hackward, O time in thy flight and make me a child again, just for tonight."

The present evil age is a challenge to combat. To compromise or acquiesce in the present spirit of worldliness will make men anemic; to fight makes men strong and courageous, and thus comes the heroic age. Phillips Brooks advised young men, if they would he strong and useful, to take up some cause, then unpopular and in need and carry it through to success. Every heroic, aspiring youth may hear, if he will listen, the cry of a great cause waiting a champion. Heroes and new messiahs are horn every day in the haptisms of such regenerating conflicts.

Why did Jesus, the Son of God, die? Why have mothers grown gray and wrinkled? Why have fathers been crushed and hroken? Why have freinds heen shamed and grieved? Because fathers, mothers, and friends love. How far has love gone? To the very uttermost. "Jesus having loved his own which were in the world, he loved them unto the end." "Loved unto the End," of all time and need. The Hebrew Epistle says, "wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

"One must give up so much to become a Christian," we often hear. Jesus gave up everything that you might become a Christian. He suffered in the hody, he suffered the slings and arrows of outrageous fortune, he suffered death upon the cross. By his love, and suffering and death, he founded a kingdom. "To this day," said Napoleon, "All men would die for him." He gave his life, he found it again. He lives in multiplied, millions of hearts. The world sings his praise as of none other. At the name of Jesus all knees bow and every tongue confesses that Jesus Christ is Lord, to the glory of God the Father.

Would you be the prophet by whom a revival might come to your community? Consider well, would you pay the price? The price, yes, for such a revival will have great cost. There must for every such aspiring prophet of God he days of self-examination, Bible study and prayer. The revival will not come to him or through him alone, he must interest other folk. Such helpers will he won only hy loving entreaty and appeal for prayer, and co-operation in the common task. The prophet must by his own life and deeds inspire confidence, and ahove all in sacrificial service and prolonged waiting he must have patience to endure.

To whom much has been given from him shall much he required. Have you heen horn well? Have you education, social position, talent and wealth? Use them, lest they, as in David's household, become the way of temptation in luxurious ease and indulgence. Ages of wealth and culture, multiply temptations. The pioneer fathers through rigorous self-denial were compelled to hard living and sacrifice. It was he "who was clothed in purple and fine linen, and fared sumptuously every day" who fell under severest condemnation of Jesus. All were taken away and he was left in torment, but these whom he might have hlessed found comfort in their faith and righteousness in the Father's house of hlessing.—Editorial in the St. Louis Christian Advocate.

A MISSOURI HERO.

He is an old farmer who has given both his sons to the Lord—one in the foreign mission field and one in the homeland. He lives five miles from a railway station on a Missouri country road. For days and weeks he had been planning to attend the missionary institute when it should be held in his district, hut the very day hefore the time there came a regular downpour, and the dirt road on which he lived became impassable for a car. True, he might have gone on horseback, hut he was so crippled that he could not mount a horse. What was to he done? Should he stay at home when his church had need of him? Never such a man as this. He could walk, and walk he did. Bent, and old, and crippled, he trudged those long five miles through the mud and slush, hut he caught the train and reached the Institute.

There at the meeting he was asked to speak, and he arose and told those people of the joys of giving—not only his sons, not only his tithe, hut of the true joy which he had expereinced since he had learned the meaning of sacrificial giving, since he had heen giving his all ahove the hare necessities of life to the Lord. Crippled and bent, yes; but his face shone with the light of another world, and he is the happiest farmer in all that great State of Missouri.—Board of Missions.

"Remember as you labor how the threads of life so cross and cross again that others are hlest in our goodness or wounded in our faults; remember also that we weave not alone for time hut for eternity. Trust the Master weaver who works in us as the shuttle flies, and do not judge the pattern of your own life until the work he done. Remember that we stand hehind the loom, and what seems shadowy now may he, when all is finished, rich in eternal heauty."—Gaius Glenn Atkins.

HELP WANTED

Dear Brother Pastor: Do you know of two, three, or four ladies of good family that have to work hard whom you would like to help get a hetter place? That would accept easier work in a home-like small hotel, doing the kitchen and house work under pleasant conditions? Mother and daughters, or good friends. Will give our pastor as reference. Address, Hotel, care New Orleans Christian Advocate, 512 Camp street, New Orleans, La.

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A furnished cottage for sale, Seashore Camp Ground. Six hundred dollars. Address Rev. Waldo W. Moore, 1426 Seventh Avenue, Meridian, Miss.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

GEORGE PASTELL CHAMBERS was born May 8, 1876, and died Nov. 9, 1927, being 51 years, 6 months and 1 day old. Brother Chambers was the son of Mr. and Mrs. B. F. Chambers, of Scott County, Miss., his father having preceded him to the heavenly land, his mother still living, heing 84 or 85 years old. He was converted early in life and joined the Contrell Methodist church when but 15 years old, of which he lived a consistent and faithful member until his death. Brother Chambers was never married, having lived with his parents, and with his mother after his father's death; and his devotion to his mother was touchingly beautiful. He was true to his church, regular in attendance when well, and from time to time served the church in an official way. Brother Chambers was an exempliary Christian character, a high-toned gentleman, and a law-abiding citizen, and all who knew him will join in saying, "A good man has gone from our midst." He leaves to mourn their loss, an aged mother, two loving sisters, one brother, several nephews and nieces, and many friends; but in the life he lived he leaves for them a heritage that is far greater than gold. Truly in his passing there is no death, no tragedy, but a happy translation, a joyous entering into rest, an arrival, after a weary journey, home, where he is no stranger, for he intimately knew his Lord, and many loved ones and friends were awaiting him there. The writer counts it a great privilege to have been his pastor for three years, and recalls many a delightful visit, where he enjoyed the rarest Christian fellowship, and felt always the stronger for the visit. Friendly hands laid him away, after the funeral services, conducted by the writer, in the Contrell cemetery. Let us all be faithful and join with him again where partings are no more.

His pastor,

T. B. WINSTEAD.

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DEPT. W LEHIGH AND MASCHER STREETS PHILA.

The death of MRS. MOLLIE RANKIN BALL, wife of Mr. J. A. Ball, last Tuesday cast a gloom over Columbia and the entire couuty as well, where she was most favorably known and loved by all whose pleasure it was to know her. She had been a sufferer for a few days with influenza, later contracting a virulent attack of pneumonia, which her weakened condition could not survive. Mrs. Ball was horn seventy years ago on her father's farm six miles south of Columbia, and was a member of a family of four daughters and a son: Mrs. J. J. White, Mrs. Carrie Sibley, and G. M. Rankin, all of Columhia; one daughter, Mrs. Hallie Dale, having passed over the river a few years ago. Forty-eight years ago deceased was married to Mr. J. A. Ball, of Columbia, since which time she had resided here, where she was prominent in religious and civic affairs. She had been a true and faithful member of the Methodist church from early womanhoood, and for the past several years had heen a valued and worthy member of Marion Chapter, Order of the Eastern Star, which organization said a beautiful service at the Methodist church, where the funeral rites were held by Rev. C. M. Crossley, her pastor, assisted hy Rev. W. W. Graves, a former pastor. Mrs. Ball was the mother of three daughters and a son: Mrs. W. W. Branton, Mrs. L. A. Morris, Miss Jessie and Albert H. Ball, all of Columbia, who are the immediate survivors. In the church , the Eastern Star and in social circles Mrs. Ball will be sadly missed, as she was faithful and true in her activities in all matters pertaining to the upbuilding and welfare of the city, community and the county as well. It can me universally said that truly a good woman is gone.

H. F. BANKS.

IN MEMORIAM.

On Dec. 15, 1927, the subject of these memories, MRS. LOU GIBSON LEWIS, of Jackson, Miss., the widow of H. P. Lewis, a Methodist divine, after a long life of Christian usefulness, departed from us, leaving behiud, among all who knew her, a sweet and beautiful memory.

Mrs. Lewis was Louisiana Constance Gibson, the daughter of Mr. Thomas J. Gibson and Minerva Kline Gibson, of Warren County, Miss.

She was a dlrect descendant of a well known pioneer family, whose forbears settled in the County of Albermarle, North Carolina, long before the war of the American Revolution, and who took part in that long conflict that resulted in the Independence of the United States of America.

The Gibsons came to Mlssissippi at the close of that war, and settled near Natchez, and one of them, Tobias Gibson, was the first Methodist preacher who proclaimed his faith and promulgated his church in Mlssissippi, then only a colony.

One of them was in the first Colonial or Territorial Legislature, and that great historian, Governor J. H. P. Claiborne, took occasion before he died to write to one of deceased's relatives that no family were more sturdy and intelligent pioneers, and that there were many gifted sons among them.

The father of Mrs. Lewis removed from Adams County to Warren when Vicksburg was only a small hamlet, and settled on his farm near the place.

There among the green-clad and grapevine twined hills of old Warren, Lonisiana Constance Gibson was born —her father, a stern and austere Christian, and her mother a devoted wife and member of the Methodist church—her early childhood was passed.

At birth, endowed with an inheritance of a brilliant mentality, and a sweet, but courageous character—in her childhood petted and caressed for her beauty of person and gentle disposition, she grew towards womanhood, and song birds that haunted the vine-bowered oaks at her father's homestead were not more gladsome and bewitching.

Alas, before she could well know and comprehend the meaning of it all, the terrible Civil War came, that great tragedy of the South, that left so much of ruin and misery behind.

I will not recount the terrors and horrors that one so young and so placed endured. With an alien foe and barbarous slaves freed and encouraged to loot and outrage by unthinking hate, surrounding her home, she passed her maiden years with her aging father and mother. Suffice it to say that this young girl met every emergency with the courage of her race—that has made the Anglo-Saxon the masters of their fate and super lords of the world.

When peace came she did not pause to grieve, nor did she forsake her duty, but put to use her bright intellect and education, and devoted her youth to teaching school, that she might be a support to her aged parents. She saw her youth pass by, and though often wooed by many a gallant who promised love and fortune, she kept tryst with duty and parental affection and remained single until her father was sorrowfully and tearfully given to the grave. Still caring for her mother, she married the first time Rev. Jöhn M. Langston, of the Northwest Texas Conference. When he mother failed in health she brought her back to the old home in Warren, and in a short time she saw her mother laid beneath the sod. After Mr. Langston's death, many years later, she moved to Crystal Springs, and lived in the home of her brother, until she married Rev. H. P. Lewis.

A devoted believer in the Methodist church, she passed her life as a devout Christian.

Her life was spent in the service of others; her genlal smile, her kindly mood, her unselfish desire to inspire every one to serve and follow the laws of her God aud country has left behind a halo of sweet recollections that cannot be effaced until all who knew her have followed her into the shadows of eternity.

Farewell, Cousln Lou, and yet again, farewell;
But all our love shall fondly follow you,
And over there where happy spirlts dwell,
Our dreams will still pursue.

JAMES M. GIBSON.

Houston, Tex.

RESOLUTIONS.

Whereas, God in his infinite wisdom has seen fit to call from our midst our sister and co-worker, MRS. ARMETTA DEWEESE NICHOLSON; and,

Whereas, the Woman's Missionary Society of the Methodist church of Union, Miss., has lost one of its most loyal, devoted and consecrated members; therefore, be it resolved:

1. That we bow in humble submission to the will of God, the one whom she loved and served.

2. That we, as a body, extend to the bereaved family our sincere sympathy, love and prayer.

3. That she has passed to a home above,
Out of a world of strife,
To receive through her Father's love
The reward of a well spent life.

4. That a copy of these resolutions be given to the family and a copy sent to the Union Appeal and the New Orleans Christian Advocate for publicatino.

Signed: Mrs. Sam Hays, Mrs. O. A. Holladay, Mrs. Jim Speed, Committee.

RESOLUTIONS.

Whereas, our Conference president, Mrs. L. W. Alford, has had the sorrow of losing her stepmother and father-in-law on the same day;

Be it resolved by the Woman's Missionary Society, Pearl River Avenue Methodist Church, McComb, Miss., That we hereby express our sympathy to her and pray God's sustaining grace to support her in this hour.

Be it resolved further, That a copy of these resolutions be spread on the minutes of our auxiliary, a copy mailed to the Christian Advocate for publication, and a copy sent to Mrs. Alford.

MRS. M. A. SMITH,
Corresponding Secretary.

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Most Modern and Best Equipped Dental Parlors South

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,
And in the light of truth let me live!"
—Wordsworth.

* * *

We feel it worthy of mention and praise that in the Vicksburg District two auxiliaries have reached the most estimable goal of 100 per cent in Voice subscriptions—Mayersville and Cayuga.

* * *

Another notable deed in our bounds, one worthy of swift imitation, is that of the Juniors of Woodville who are happily furnishing one quart of milk a day for a little tubercular girl down on the coast through Miss Heflin at Biloxi Wesley House.

ZONE MEETING AT UNION, MISS.

The zone meeting of the northern district was held Feb. 15, in the Methodist church of Union, with Mrs. A. S. Oliver, zone leader, presiding. Rev. A. S. Oliver conducted the devotioanl service. Mrs. L. Q. C. Williams, of Union, cordially welcomed visiting societies. Mrs. Donald, of Philadelphia, gave the response.

"Some of the Accomplishments of Missionary Work," was ably presented by Mrs. McCauley, of Philadelphia. Mrs. Cottrell, Conference Secretray, made an inspiring talk on the Jubilee.

Pastors present for the meeting were: Rev. R. H. Clegg, of Union; Rev. W. H. Saunders, of Philadelphia; Rev. A. S. Oliver, of Decatur; Presiding Elder H. A. Gatlin, of Newton, and Dr. Ridout, a member of the New Jersey Conference.

After a song, Brother Gatlin introduced Dr. Ridout, who used the twelfth verse of the eleventh chapter of Matthew as a text for a soul-stirring message. Dr. Ridout closed the morning session with prayer, and the meeting adjourned for lunch.

The afternoon meeting was called to order at 1:30 o'clock. Rev. W. H. Saunders gave an instructive talk on book of St. John, following this with prayer.

A special song, "Near to the Cross of God," was beautifully rendered by Mrs. T. E. Allen, of Union. Mrs. O. S. Hopkins, of Hickory, District Secretary, made a talk outlining her plans for the work, and urging societies to be prompt in sending reports and attending to other duties. She appealed to ladies to vote against a "wet" candidates for president.

"What Christian Missions Have Done for Me," was discussed by Mrs. Donald. Mrs. Cottrell closed the afternoon with a plea that the northern zone be represented at the Missionary Council meeting to be held in Nashville in April.

The next zone meeting was voted to be held at Decatur.

A rising vote of thanks was given Union Society for gracious and hospitable manner in which they entertained visitors and delegates.

SECRETARY.

LAST MINUTE NOTICE.

Just a few lines, Conference members, to remind and request each woman who expects to attend the Council meeting in Nashville March 14-21, to get a certificate when you buy your railroad ticket one way and get it signed by the Council Secretary and validated by Mr. W. M. Hunt at Nashville. This will give one-third rate returning provided 250 are present. Tickets on sale March 10 to 16.

Be sure, women, you travel by rail, so that these certificates can be secured and help the Council members who must travel long distances, also prove our appreciation of courtesies extended to us by the railroads.

MISSISSIPPI CONFERENCE SUPERINTENDENT OF PUBLICITY.

ANNUAL MEETING.

The annual meeting of the Woman's Missionary Society of the Mississippi Conference will be held at Central Church, Meridian, April 10-13, 1928. Please send the names of the delegates to Mrs. Gus C. Kendall, 1905 Thirty-fifth Avenue, Meridian, Miss., by April 1.

The noon luncheons at the annual meeting will be provided by an outside agency so that the local women may not be kept from the meetings, the delegates to pay for their luncheons. The price of these meals will not exceed 50 cents.

MRS. L. W. ALFORD, President.
MARY V. WEEMS,
Recording Secretary.

WORDS OF APPRECIATION TO THE WOMEN OF THE MISSISSIPPI CONFERENCE.

Dear Sisters: Owing to the untiring efforts of each of you in every auxiliary, our Conference during 1927 has gone forward in organization and finances in a pleasing manner; yet we are not doing what we should with our young people and children.

We are hoping that you have elected superintendents for these groups and that at the very beginning of 1928 these organizations are materiallzing.

Please, zone leaders, stress this at each zone meeting. If we do not enlist our children in missionary service, surely we are not celebrating our Jubilee as we should.

We are grateful for every effort put forth for the advancement of God's kingdom, but in this, our fiftieth year of service, may we gird ourselves anew for greater service, first waiting in the "Upper Room" to be empowered for the task.

We appreciate the love gift that each district is making to her secretary—sending her to Council—sorry there are some who cannot go. This will prove a great blessing to secretary and district.

Council so broadens our vision of the need of the work, as well as giving us an insight of what has been done!

We are so glad to see that the beautiful spirit of "Others" permeates every movement of the Woman's Missionary Society. We would not be missionary were it otherwise.

We are grateful to the zone chairmen who have been so faithful and efficient. Through their efforts seventy-six meetings have been held in the twenty-one zones; 136 auxiliaries represented, with 3,300 women in attendance. May this our Jubilee year bring greater things to pass.

We trust that we may have many Jubilee auxiliaries and members during the year.

In all our efforts may we be "transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God."

We are hoping that when you elect your delegates to the annual meeting

(Continued on Page 14.)

Family Favorite
GRAY'S OINTMENT
For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

BOY WAS SICK

Texan Tells How He Got Acquainted With the Good Work of Black-Draught as a Laxative.

Glenflora, Texas.—"I had a sick spell when just fifteen years old," says Mr. George W. Maness, R. F. D. 2, this place. "Anyone who has had chills, like I had, is apt to remember them. I was a sick boy—just lay around the home, weak. My skin was yellow and I could hardly stand up. I had hard chills.

"My father gave me quinine. Someone told him to give me Black-Draught with it. He brought some home, and they fixed it up like a tea. It wasn't very good, but I was so sick I would take anything.

"After a few days, I began to feel better. I was hungry and could eat. I kept on taking the tea for awhile, and I got well. I haven't had chills since then, but I have taken a lot of Black-Draught since that time. It is a family medicine with me."

Where assistance is needed in the way of a laxative or cathartic, Thedford's Black-Draught should be taken, as often as necessary, to open the bowels and put them in a healthy and normal state of activity.

Try it; 1c a dose. NC-185

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WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes, from gnats and dust. Doesn't hurt. In red folding box at all good druggists, or by mail 25c. DICKEY DRUG CO., Richmond, Va.

MOTHER!

A Child Doesn't Laugh and Play if Constipated

A laxative today saves a sick child tomorrow. Children simply will not take the time from play to empty their bowels, which become clogged up with waste, liver gets sluggish, stomach sour.

Look at the tongue, mother! If coated, or your child is listless, cross, feverish, breath bad, restless, doesn't eat heartily, full of cold or has sore throat or any other children's ailment, give a teaspoonful of "California Fig Syrup," then don't worry, because it is perfectly harmless, and in a few hours all this constipation poison, sour bile and fermenting waste will gently move out of the bowels, and you have a well, playful child again. A thorough "inside cleansing" is oftimes all that is necessary. It should be the first treatment given in any sickness.

Beware of counterfeit fig syrups. Ask your druggist for a bottle of "California Fig Syrup," which has full directions for babies, children of all ages and for grown-ups plainly printed on the bottle. Look carefully and see that it is made by the "California Fig Syrup Company."

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

In the death of Rev. J. B. Randolph, presiding elder of the Columbus District, our Sunday school cause loses one of its strongest and foremost champions. He believed in a trained leadership. He led the way by taking advantage of every training school within his reach. He took more courses for credit than any other man in the Conference. He never failed to lead a large number of preachers to follow his exampie. At the time of his going away he was preparing to teach an Old Testament course in our Standard Training Schools. Eternity alone will reveal the contribution Brother Randolph made to the work of building the kingdom of God. We shall sorely miss his counsel and whole-hearted co-operation.

The Columbus Training School is coming to a close. The highest enrollment was 57 The sickness and death of Brother Randolph almost paralyzed the people. It was his wish that we go on with the school. Under almost unsurmountable ohstacles, we have carried on and will come to a successful closing tonight. Rev. R. A. Tucker and Rev. W. M. Mclntosh and their people have done all in their power to make the school of worth to their teachers. A spirit of loyalty and heroism has characterized the work of this school.

MISSISSIPPI CONFERENCE NOTES.

It was with a real thriil we read of the organization of a Sunday school at Nola. We trust that these good people here will pay the price for a continual successful effort and that it will mean more and more for the development of the community and success of the church.

Mr. Hull is teaching a class at Beauregard this week in "Organization," and it ought to be a most helpful forward step. There are many people in this neighborhood that should be reached for God and the church. We trust that they will be inspired to pay the price to go forward.

Our Dual Extension offerings are way behind what we fully expected them to be this year, and it is pressingly needful for the Sunday schools to become regular in the presentation of the programs of missions in the Sunday school worship services. If the Board can assist you, please allow us to do so.

A non-standard class in "Organization" was taught at Crystal Springs. The attendance on the class was irregular, but we trust that a beginning was made for the future of the school's development.

Already there are requests coming in for Sunday School Day programs. The programs will be sent out as soon as they are off the press. We are trying our best to get this done in due and full time, but authors are hard to hurry, and then sometimes they fail altogether. We plan every year to have this way before time, and then it seems that each year an accident occurs that delays the work.

The Conference-wide Sunday School Conference is to meet at Court Street Church, Hattiesburg, April 11 to 12. Set aside this time to come and be with us without fail. It is to be a great meeting and the work done there ought to tell in the life of the Sunday schools in years to come.

If you have not ordered your literature for next quarter, please do so now. It will help you to get your literature without delay, and will be a supreme help to the Publishing House. This is a small matter on your part, but an exceedingly helpful matter to the workers who must handle your order at the House.

We have more requests for Cokesbury Schools than we thought we would, and at the same time we have not heard from many of our old friends who had schools last year and the year before. We are trying to furnish a teacher for every school requesting it, and we trust that all will get their requests in within a short time.

The district workers of the Conference have been most loyal in their support of the work and in giving their time and efforts to the carrying out of the plans of the Sunday School Board. We trust that each of the local Sunday schools will show an appreciation for these loyal, self-sacrificing and faithful workers. Help them in their efforts of service, and when they write, answer; your answer will give them great encouragement.

We have seven names of Sunday school superintendents and seven names of preachers on our Leadership Honor Roll. We still hope to reach the goal—100 preachers and 200 Sunday school superintendents. To do this will mean the study and the standing of examinations by a large group of workers.

We must have a trained leadership. The Sunday school superintendent has not been sought out and hammered on to make this preparation. Will you not help us to reach our superintendents? If they can be encouraged, we believe they will do the work.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mr. B. A. Kelly, superintendent of Istrouma Sunday school, writes an interesting report of his school, making special mention of the fourth Sunday program and the interesting Bible class taught by Dr. Joseph.

A formal announcement of our Statewide Conference has been sent to superintendents and many of the pastors in our Conference. In a short time the Sunday School Outlook will reach all officers and teachers, carrying full announcements and program of our conference.

Rev. H. B. Hines, of Elizabeth, recently made us a welcome visit. He is very much encouraged over the prospects for another good year at Elizabeth. His school will co-operate in our first Standard Training School at Oakdale.

On Thursday night, Feb. 23, we left Alexandria for a short visit to Nashville in the interest of the many features of our Conference program for 1928. I had a satisfactory conference with many members of the General Board staff, and was accorded many courtesies, and promised co-operation. The following members of the General Board staff have consented to be with us at our State-wide Conference: Mr. O. S. Gates, Superintendent of Adolescent Work; Mrs. Cora T. Court, Director of Home and Parent-Teacher Work; Dr. J. Callaway Robertson, Superintendent of Adult Work; Mr. J. Q. Schisler, Director of Teacher-Training; Rev. A. M. Martin, Home Hission and Sunday Schooi Extension Secretary.

On Feb. 29, I met with the Workers' Council at First Methodist Church, Alexandria. The workers are very much delighted with their new "A" type educationai building, and are anxious for the workers in the State to see and enjoy the tweifth annual State-wide Conference which is to be held here Aprii 10 and 11. The pastor, Dr. Brooks; the presiding elder, Dr. Lutz, and the pastor across the river, Rev. C. K. Smith, are all at the Dalias Conference this week.

We have recentiy received two new textbooks on Missions, one for the Cokesbury course, written by Dr. Cook, "Methodism and Worid Service," and the other for the Standard course, written by Dr. Pinson, "Missions and the Changing World."

These two books, including Dr. Perry's Mission book, give the church the latest and best on missions.

C. D. ATKINSON,
Conference Superintendent.

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.
LUZIANNE IS SMOOTH AND MELLOW.
LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round.

Zachary and Slaughter, at Zachary, preaching and Q. C., March 1[illegible] 7:30 p.m.; preaching, April 2[illegible] 7:30 p.m.
Istrouma, preaching and Q. C., March 15, 7:30 p.m.; preaching, May [illegible] 7:30 p.m.
Pearl River, at Sun, preaching, March 17, 11 a.m.; Q. C., 2 p.m.
Washington, at Fisher, preaching, March 18, 11 a.m.; Q. C., 2 p.m.
Franklinton, preaching, March 18, 7:[illegible] p.m.; Q. C., March 19, 10 a.m.
Kentwood, at Tangipahoa, preaching and Q. C., March 20, 7:30 p.m.
Amite, preaching and Q. C., March [illegible] 7:30 p.m.
Clinton, at Clear Creek, preaching, March 25, 11 a.m.; Q. C., 2 p.m.
St. Francisville, at New Hope, preaching, 7:30 p.m.
Plaquemine and White Castle, [illegible] Plaquemine, preaching, March [illegible] 11 a.m.; Q. C., 3 p.m.
Bogalusa, preaching, April 1, 11 a.m.; Q. C., 2:30 p.m.
Springfield, at Maurepas, preaching, April 4, 11 a.m.; Q. C., 2 p.m.; preaching at Springfield, May [illegible] 7:30 p.m.
Denham Springs, at Denham Springs, preaching, April 7, 11 a.m.; Q. C., 2:30 p.m.; preaching, April 8, [illegible] a.m.
Walker, at Mangum, Q. C., April [illegible] 2:30 p.m.; preaching, 7:30 p.m.
Baker, at Deerford, preaching, April 11, 11 a.m.; Q. C., 2 p.m.
Natalbany, at Natalbany, preaching, April 15, 11 a.m.; Q. C., 2:30 p.m.
Jackson and Ethel, at Ethel, preaching, April 22, 11 a.m.; Q. C., [illegible] p.m.
Baton Rouge, First Church, preaching, April 22, p.m.; Q. C., April 23, p.m.
Keener Memorial, preaching, April [illegible] 11 a.m.; Q. C., April 30, p.m.
Donaldsonville, at Carpenter's Chapel, Q. C., April 29, 2:30 p.m.; preaching, 7:30 p.m.
Hammond, preaching, May 6, 11 a.m.; Q. C., 2:30 p.m.
Ponchatoula, preaching, May 13, [illegible] a.m.; Q. C., 2:30 p.m.
Greensburg, preaching, May 26, [illegible] a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.

District conference at Clinton, May 3-4. Opening session, May 3, 10 a.m.

L. W. CAIN, P. E.

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Epworth League

WORK OF LEAGUERS APPRECIATED IN HOME FOR INCURABLES.

The undersigned has been in this home for years. When he came here, he found Brother and Sister Mann, of the First Church League, holding services every first Sunday of the month; also Brother and Sister McKnight, of Parker Memorial League, every third Sunday. How long they had been coming before that, I do not know. In all this time, rain or shine, they have never missed a service. Eternity only will tell the good they are doing, and they are sure of their reward in Heaven, yet a little appreciation while they are alive will not seem amiss; so in the name of the attendants on these meetings we would express our thanks and appreciation. If our Methodists in general would sometimes come and help, they will receive a blessing, and come again.

In His name,
A. DEMUTH.

Home for Incurables.

FROM THE LOUISIANA FIELD SECRETARY.

My dear Epworth Leaguers: At the close of our second institute I am still in a good humor! I'm glad to report that the first institute to be held in Baton Rouge was a splendid success. The Epworth Leaguers were most loyal and enthusiastic and in spite of a large church program in session and several days of heavy rains, our attendance was very regular. We had an average attendance of forty-five and issued twenty-nine certificates. The Keener Memorial League deserves special recognition for claiming four-fifths of the number issued, the leader of this group being their splendid new pastor, Rev. Henry Bowdon. The Leaguers of First Church received seven credits; Zachary Leaguers, three credits; Watson Leaguers, three; Hammond, one, and New Orleans, one. The Keener Leaguers extended to us an invitation to hold our next institute in their new church.

Now, Leaguers, with a result of 110 credits issued at two institutes, what are the rest of you planning to do? Our next institute is to be in Shreveport, March 4-9, and of course we always expect big things of Shreveport. We have a splendid faculty to serve you and you may expect great things of us also. Let me thank the faculty of Baton Rouge for their efficient service and co-operation. Dr. Frank Wells, of First Church; Rev. G. M. Hicks, of Epworth, New Orleans; Mrs. R. P. Jackson, Conference Fourth Department Superintendent, and Mrs. G. W. Dameron, of Baton Rouge, assisted me on the faculty. I also appreciate the work done by the League officers and district secretary in helping to make the institute a success.

Epworth Leaguers, I'm afraid you have failed me, Mrs. R. P. Jackson, and your District Secretaries by not sending in a return on your Epworth Era Campaign. Your State quota was 345. Central office writes me that only eighteen chapters have reported to them with a result of eighty new subscribers. I feel sure that our quota is far more complete than that and that you have just failed to send in your results. Please write your district secretary at once. We must not fail on this small quota for the entire State.

I wonder how many of you are thinking of the important program for March. Remember that Christian Stewardship Covenant Night is observed in March. Don't fail to order your cards in due time. Let's make Christian stewards for God out of our Leaguers.

The fourth Sunday in March is Epworth League Anniversary Day. Our Conference Board officer, Rev. C. K. Smith, as secretary of Anniversary Day Promotion, will write you enlisting your co-operation and help. I trust that every pastor will put forth every effort in helping the Leaguers to observe this special day on March 25.

On February 19, you began, in your League program, a wonderful adventure in Christian living. For eight weeks you are to put into practice Jesus' principles of real Christian living. As Christian young people you believe that these principles are right and that they make for higher Christian character, but as Epworth Leaguers, with Christ as your Comrade of the Emmanus Way, you are to accept this challenge; will you dare actually to live these principles? After presenting them on Sunday evening, you are to test your ability in actually practicing this principle as Jesus would and be ready to give some testimony of experience on the following Sunday.

If these programs are observed with an eager desire to carry on this challenge, the results will be the most wonderful ever known in Leaguedom. We would appreciate hearing from the different Leagues as to the results experienced.

With such a full program for the new month, I am sure that our Leagues will accomplish great things in His name if we work together as real Comrades of the Emmaus Way.

Very sincerely,
ELIZABETH LANGFORD,
Field Secretary.

STANDARD TRAINING SCHOOL AT AMORY.

A Stadard Training School for Sunday school workers of the Aberdeen District will be held in the Methodist church of Amory, beginning April 8, at 3 o'clock, and will be continued through the 13th. This Training School is open to every Methodist Sunday school in the Aberdeen District, and we hope that every pastor and Sunday school superintendent will see that their Sunday schools are represented at this Training School.

The following courses of study will be offered and credits given those who complete the course of study taken: "The Sunday School," taught by Rev. R. H. B. Gladney, of Grenada; "Story Telling," taught by Mrs. Templeton. A course of Bible study dealing with phases of the New Testament will be given, probably by Rev. R. G. Moore, of Aberdeen, or by Prof. J. E. Stephens, of Millsaps College. Miss Swisher will give a course in "Intermediate Organization and Administration."

In a recent meeting of the board of managers, Mr. W. J. Moore, of Amory, was chosen as chairman of the board, and the following committees were appointed to further the interests of the school:

Publicity Committee: Aberdeen—R. A. Pullen. H. G. Howell; Smithville—Mrs. M. C. Noe, W. L. Pearson; Becker—Mrs. A. C. Ritter, Miss Bettie Bailey, Mrs. Earl Cother, Mrs. A. Owen; Nettleton—Mrs. O. C. Elliottt, Mrs. J. A. Price, Rev. E. M. Shaw; Okolona—Fred McDonald, Rev. F. H. McGee; Shannon—Rev. W. M. Young, Mrs. Boozer; Fulton—Rev. R. G. A. Carlisle, Quin Mattox; Strong Station—H. E. Carter, Mrs. Asa Wasson.

Enrollment Committee: Amory—Mrs. F. G. Backschies, Mrs. W. H. Robinson, Mrs. C. M. Harrison, Mrs. S. K. Lyle; Aberdeen—Mrs. Chas. Spraggins, Mrs. W. B. Walker, Mrs. N. R. Wood, G. J. Leftwich; Becker—Miss Tennie Foulks, Mrs. S. L. Ward, Miss Celia Fay Howell, J. T. Giffin; Smithville—Mrs. R. G. Christian, Mrs. N. G. Pullen, Mrs. M. R. Allen.

Committee on Entertainment of Faculty: Mrs. C. M. Harrison.

Committee on Arrangement: Mrs. Guy Crump, Mrs. J. L. Bryant.

Committee on Finances: J. M. May, W. J. Moore, J. R. Currey, W. C. Davis, Miss Martha Rye, W. L. Pearson, T. L. Oaks.

The board urges the pastors and superintendents of the district to join in making this the best training school ever held in the Aberdeen District. For information, get in touch with the above committees.

W. L. PEARSON.

COLUMBUS NOTES.

Well, we are all here—and hard at it. We pastors are doing our best to give our people all the light possible on "New Tasks for New Times." We are trying to stimulate our people to help put over the million dollar special for missions.

Brother Randolph, our faithful presiding elder is now on his second round of appointments and he is very optimistic over the prospects of a great year. Brother Randolph is a man who looks after all the interests of the church. This is my eighth year I have served under him and I do not hesitate to say he is one of the best elders I have ever known, and I have been acquainted with quite a few. (Brother Randolph has passed to his reward since this was put in type.—Editor.)

Brother Tucker, the popular pastor of the First Methodist Church, has his work well organized and he is bringing things to pass. It is a pleasure and a delight to be associated with him in building up Methodism in Columbus. I like Tucker, for he will always give you a square deal. If he fights you, he will fight you in the open. I have been intimately associated with him nearly four years and I have learned to love and appreciate him very highly. He is a splendid preacher and a good pastor.

As for myself, I am happy in my new work as pastor. I would not exchange my church for any in the city. We have many splendid people in Central, and with their co-operation and help we are expecting great things this year. We have been busy since we took charge as pastor collecting money to pay off old debts, and the Lord has certainly helped us. It is marvelous how readily all classes have responded. We are now ready to turn our attention directly toward the more spiritual things.

Miss Pauline Wynn, our most efficient student secretary, is doing a great work among the Methodist young ladies of the M. S. C. W. She has helped Central and the First Church to enlist in some form of church work 500 Methodist young ladies out of 591 who are attending college. We are sure the public will be glad to know that there are 1,371 students in the M. S. C. W. and only three not affiliated with some church.

Brother Tucker and I are planning for our revivals. These next three years, perhaps, constitute the 19th century anniversary of our Lord's ministry. Would it not be glorious to celebrate it with a church-wide Holy Ghost revival? Let us all pray and work to this end. God is willing; are we ready? W. M. McINTOSH.

Look and Live

our greatest song book of 192 pages for 1928. ..., 35 cents per copy, postpaid. For sample ... send 20 cents and six names and addresses of Choir leaders, Sunday School Superintendents and Singing Teachers.

TEACHERS' MUSIC PUBLISHING CO.,
Hudson, North Carolina.

DAHLIA LOVERS

These six for $2, postpaid: Earl Williams, Jersey Beauty Amun Ra, Judge ..., Mrs. Sheepers, Robt. Treat, ... Ida ver Warner FREE. Ask for ... of Rare Dahlia. Z. J. Stoddard, Mt. Holly, N. J.

LADIES

Write for our FREE Booklet which gives details, advice, prices of many necessities to the personal hygiene of women and girls. Dr. Warner's indispensable products. Address Dept. A-12, Warner's Renowned Remedies Co., 10 East 25th Street, Minneapolis, Minn.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY. P. MAGILL, Sec't'y. & Mgr.
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M. E. Church, South, 808 Broadway,
Nashville, Tenn.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

ONE BY ONE.

One by one I am reporting the result of the special missionary cultivation work of the churches of the Plain Dealing charge. We have three churches on this charge.

First comes that of the church at Alden Bridge, La. We had our "Missionary Revival" at Alden Bridge, from Sunday, Feb. 5, through the following Friday night, Feb. 10. We called all of our cultivation periods "Missionary Revivals." At Alden Bridge the missionary committee announced the revival as we usually do any other revival, with placard and all. They announced that there would be singing by a chorus choir, and that the pastor would do the preaching. They visited the church membership before the revival began to tell of the coming meeting, and to sell the book, "New Tasks for New Times." The women of the church were asked to have a prayer meeting for women every afternoon, which thing they did.

I wouder if the Alden Bridge church did not make a record that cauot be matched anywhere in the connection as far as attendance is concerned. With a church membership of fifty-two. we had an average attendance of eighty-two for seven services. Ou Sunday night, I preached on the why of the revival, or on "Giving God a Chance." On Monday night, we were practically rained out, but the next night forty were present, the smallest number of any service with the exception of the Monday night.

Friday noon we had an outdoor evangelistic service under the shed of the planer shed of the Weaver aud Rivers sawmill. This was atteuded by a large number of men, both white and black, the white men on one side and the Negro men on the other.

Friday night the special free-will offering was received by the committee, and it amounted to $37.50, or a fraction over 72 cents per member. This offering has been sent to Mr. John Carter, although we did not send it until yesterday. That was because I did not give Brother Dunnem the name and address of Brother Carter. But the school of missions was over and the offering made Feb. 10.

Yours cordially and sincerely,
HOWARD E. PFOST.

Help Kidneys By Drinking More Water

Take Salts to Flush Kidneys and Help Neutralize Irritating Acids

Kidney and bladder irritations often result from acidity, says a noted authority. The kidneys help filter this acid from the blood and pass it on to the bladder, where it may remain to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer in constant dread; the water passes sometimes with a scalding sensation and is very profuse; again, there is difficulty in voiding it.

Bladder weakness, most folks call it because they can't control urination. While it is extremely annoying and sometimes very painful, this is often one of the most simple ailments to overcome. Begin drinking lots of soft water, also get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast. Continue this for two or three days. This will help neutralize the acids in the system so they no longer are a source of irritation to the bladder and urinary organs, which then act normal again.

Jad Salts is inexpensive, and is made from the acid of grapes and lemon juice, combined with lithia, and is used by thousands of folks who are subject to urinary disorders caused by acid irritation. Jad Salts causes no bad effects whatever.

Here you have a pleasant, effervescent lithia-water drink which may quickly relieve your bladder irritation.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. Restores Health and Energy and fortifies the system against Malaria and Chills Pleasant to take 60c.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

to be held at Central Church, Meridian, April 10 to 13, they will plan to stay through the entire session. It is not justice to your auxiliary nor to the efficient and earnest leader of your Conference—Mrs. L. W. Alford—whose heart aud time have been put into the work, to leave before the close; so come prepared to spend the whole of the three days with us. We are fortunate to have with us at this time three Council guests, or two Couucil guests and one native representative from oue of our foreign fields. May we be much in prayer that his Spirit may lead and so fill our hearts that by our lives we may point others to him.

Yours for greater service,
MRS. T. B. COTTRELL.

WIDE-AWAKE AUXILIARY AT ACKERMAN, MISS.

Our Missionary Society in this place is very active and expects to do great work this year. Mrs. J. L. Seawright, the efficient president, her spleudid officers and the loyal members are working with the one aim in view, "His kiugdom."

We have forty members enrolled, and a great mmber of them are subscribers to the "Voice."

The young people, under the leadership of Mrs. J. T. Weaver, and the children, with Mrs. W. L. Graves as leader, are doing splendid work.

The Superintendent of Mission and Bible study, Mrs. J. H. Johnson, keeps thiug going along this line.

Lunches were served two days of court week, Feb. 20 to 21, and a net sum of $95.90 was realized.

MRS. R. L. WHITE,
Superintendent of Publicity.

SOCIETY AT STRONGS, MISS., GIVES PASTOR BIRTHDAY SURPRISE.

At 2:30 p. m., Feb. 20, the Woman's Missionary Society of Strongs, Miss., held their devotional meeting in the home of Mrs. Guy McDonald. At this time they completed their study of the special missionary text, "New Tasks for New Times."

The social hour which followed was in celebration of the birthday of our beloved pastor, Rev. H. E. Carter, and came as a complete surprise to him. After cutting the beautiful birthday cake, most delicious refreshments were served, and each guest presented a gift, the opening and acknowledgment of which afforded much merriment.

MRS. JOHN OLIVER CLAY,
Publicity Superintendent.

ACTIVE SOCIETY AT HAYNESVILLE, LA.

The Woman's Missionary Society of the Haynesville Methodist church is a very active body. They are thoroughly enjoying their work.

They have completed the mission study and the Bible course for 1927-28, and are now taking Dr. Perry's course, "New Tasks for New Times," under the instruction of their pastor, Rev. H. M. Johnson.

They serve the Lions' dinner once a month, thus adding to their local treasury.

They are now beautifying the church grounds with shrubbery. The January-February missionary offering is to be collected by the Methodist women.

They hope for lasting results from a great union meeting of all the missionary societies of the town in the World Day Prayer program.

The next zone meeting of this district meets here. This will be preceded by a noonday luncheou and an hour of social fellowship.

Mrs. Carolyn Dawson, secretary of the Ruston District, is a resident of Haynesville. She is a wide-awake, efficient leader, and a great help to our society.

MISS WINNIE CAMP,
Publicity Superintendent.
Haynesville, La.

EXPERIENCE OF WESTERN GIRL

Found Cannery Work Too Tiring

The fertile valleys of Oregon help supply the tables of America. This is possible through the magic of the humble tin can.

In one of the canning establishments, Julia Schmidt was employed. It was complicated work because she did sealing and other parts of the work. It was strenuous work and she was not a strong girl. Often she forced herself to work when she was hardly able to sit at her machine. At times she would have to stay at home for she was so weak she could hardly walk. For five years she was in this weakened condition.

She tried various medicines. At last a friend of hers spoke of Lydia E. Pinkham's Vegetable Compound and she gave it a trial.

"Everyone says I am a healthier and stronger girl," she writes. "I am recommending the Vegetable Compound to all my friends who tell me how they suffer and I am willing to answer letters from women asking about it. Julia Schmidt's address is 652 N. Front St., Salem, Oregon.

Girls who work in factories know just how Miss Schmidt felt. Perhaps they, too, will find better health by taking the Vegetable Compound.

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Herb Extract

(Formerly Known as Herb Juice)

practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste from the system, through its free action on the bowels.

If you want to enjoy good health, you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

NORTH MISS. CONFERENCE.

Sardis Dist.—Second Round.

Hernando, Feb. 12, 11 a.m.; Q. C., April 4, 7:30 p.m.
Sardis sta., Feb. 12, 7 p.m.; Q. C., March 29, 7:30 p.m.
Crenshaw and Sledge, at Sledge, Feb. 19, 11 a.m.
Como, Feb. 19, 7 p.m.; Q. C., April 5, 4 p.m.
Cockrum, at Independence, Feb. 25, 26.
Pleasant Hill, at Baker's Chapel, March 4, 11 a.m.
Senatobia, March 4, 7:30 p.m.; Q. C., April 11, 7:30 p.m.
Tyro, at Fredonia, March 10, 11.
Longtown, at Cypress Corner, March 15, 11 a.m.
Horn Lake, at Poplar Corner, March 18, 11 a.m.
Byhalia, at Fountain Head, March 25, 11 a.m.
Oakland, at Tillatobia, April 1, 11 a.m.
Charleston, April 1, 7:30 p.m.
Sardis ct., at Cold Springs, April 6, 11 a.m.
Olive Branch, at Mineral Wells, April 8, 11 a.m.
Shnford, at Lovejoy, April 15, 11 a.m.
Batesville, April 15, 7:30 p.m.; Q. C., March 7, 7:30 p.m.
Arkabutla, at Hunter's Chapel, April 18, 11 a.m.
Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, Auril 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.

The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Adams, at Ebenezer, Mareh 8.
Beauregard, at Thompson's Chapel, March 11.
Gallman, at Mount Pleasant, March 18.
Crystal Springs, March 18, p.m.
McComb, Centenary, March 25; Q. C., May 7.
Bayou Pierre, at Pleasant Ridge, April 1.
Bogue Chitto and Norfield, at Bogue Chitto, April 4.
Tylertown at Knoxo, April 8.
Georgetown, at Providenee, April 15.
Wesson, April 15, 16, p.m.
Distrlct Conferenee, at McComb, Centenary, April 17, 18.
Foxworth, at Hopewell, April 22.
McComb, Pearl River Avenue, April 22, p.m.
Osyka, at Muddy Springs, April 29.
Magnolla, April 29, p.m.
Meadville and Bude, at Bude, May 6.
Hazlehurst, May 9.
Scotland, at New Hope, May 13.
Brookhaven, May 13, 14, p.m.
Montleello and Pleasant Grove, at Sartinsville, May 20.

W. H. LEWIS, P. E.

Hattlesburg Dist.—Second Round.

Magee, at Sharon Grove, Mareh 9, 11 a.m., 2 p.m.
Collins, at Bethel, March 10, 11 a.m., 2 p.m.
Riehton, March 11, 11 a.m., 2 p.m.
Broad Street, Mareh 18, 11 a.m., 2:30 p.m.
Bonhomie, Mareh 18, 7 p.m.
Avera, at Piave, Mareh 25, 11 a.m., 2:30 p.m.
Leakesville, Mareh 28, 11 a.m., 2 p.m.
Lucedale, Mareh 29, 7:30 p.m.
New Augusta, at Beaumont, April 1, 11 a.m., 2:30 p.m.
Distriet Conference, at Petal, April 5, 6, 7.
Taylorsville, at Mize, April 8, 11 a.m., 2 p.m.
Hattiesburg ct., in presldiug elder's office, April 12, 2:30 p.m.
Court Street, April 22, 7:30 p.m., April 23, 7:30 p.m.
Mount Olive, April 22, 11 a.m., 2:30 p.m.
Williamsburg, at Sante, April 25, 11 a.m., 2 p.m.
Sumrall, April 29, 11 a.m., April 30, 9 a.m.
Maln Street, May 4, 7:30 p.m.
Heidelberg, at Philadelphla, May 6, 11 a.m., 2 p.m.
Sllver Creek, at ———, May 13, 11 a.m., 2 p.m.
Prentiss, at ———, May 20, 11 a.m., 2 p.m.
Purvis, at ———, May 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Millsaps Memorial, at Ridgeland, March 11, 11 a.m.; May 11, 7:30 p.m.
Glendale, March 11, 7:30 p.m.; April 4, 7:30 p.m.
Flora, Mareh 18, 11 a.m.; April 18, 9:30 a.m.
Bolton, at Bolton, March 18, 3:30 p.m., 7:30 p.m.
Fannin, at Oakdale, Mareh 24, 25, 11 a.m.
Brandon, at Brandon, March 25, 3 p.m., 7:30 p.m.
Terry, at Terry, April 1, 11 a.m., 2:30 p.m.
Capitol Street, April 1, 7:30 p.m.; May 4, 8 p.m.
Clinton, at Greenfield, Aprll 7, 8, 11 a.m.
Florence, at Star, April 8, 3 p.m., 7 p.m.
Camden, at Thomastown, Aprll 14, 15, 11 a.m.
Canton, April 15, 7:30 p.m.; April 27, 7:30 p.m.
Benton, at Midway, Aprll 21, 22, 11 a.m.
Eden, at Tranquil, April 22, 3 p.m., 7:30 p.m.
Harrisville, at Braxton, April 28, 3 p.m.; April 29, 11 a.m.
Edwards, at Learned, April 29, 4 p.m., 7:30 p.m.
Vaughan, at Union, May 5, 6, 11 a.m.
Satartia, at Wesley Chapel, May 6, 3 p.m., 7:30 p.m.
Mendenhall, at Mendenhall, May 13, 11 a.m., 2 p.m.
Madison, at Madison, May 13, 7:30 p.m.; May 14, 10 a.m.
Yazoo ct., at Fletcher's, May 19, 20, 11 a.m.
Yazoo Clty, May 20, 3 p.m., 7:30 p.m.
Distriet conference at Florence, April 19-20.

J. L. DECELL, P. E.

Newton Dist.—Second Round.

Burnside, at Longino, March 10, 11 a.m.; Q. C., 2:30 p.m.; preaching at Burnside, March 11, 11 a.m. and 7 p.m.
Carthage et., at Freeney, Mareh 16, 11 a.m.; Q. C., 2 p.m.
Carthage sta., March 16, 7:30 p.m.
Walnut Grove, at Madden, March 17, 18.
Forest and Morton, at Forest, March 18; Q. C., 3 p.m.; preaching, 7:30 p.m.
Harperville and Lena, at Lena, Mareh 24, 25.
Union, at Mount Zion, March 30, 11 a.m.; Q. C., 2 p.m.; preaching at Union, April 1, 11 a.m. and 7:30 p.m.
Cleveland, at Pleasant Grove, April 7, 8.
Homewood, at Gasque, April 14, 11 a.m.; Q. C., 2 p.m.
Raleigh, at Unity, April 15, 11 a.m.; Q. C., 2 p.m.
Trenton, at Polkville, April 21, 11 a.m.; Q. C., 2 p.m.
Shiloh, at Clear Creek, April 22, 11 a.m.; Q. C., 2 p.m.
Philadelphia et., at Mars Hill, April 28, 11 a.m.; Q. C., 2 p.m.; preaehnig at Deemer, April 29, 11 a.m. and 7:30 p.m.
Lake, at Lawrenee, May 5; Q. C., 7 p.m.; preaehing, May 6, 11 a.m.
Deeatur and Hickory, at Deeatur, May 6; Q. C., 3 p.m.; preaching, 7:30 p.m.
Laurel, at Kingston, May 12, 13.
West Laurel, May 13, 7:30 p.m.
Laurel, First Chureh, May 14, 7:30 p.m.
Philadelphia, at Coldwater, May 20, 11 a.m.; Q. C., 2:30 p.m.
Rose Hill, at ———, May 26, 27.
Newton, May 27, 7:30 p.m.

The district conference will be held in First Church, Laurel, April 24 and 25. The business session of the conference will open Tuesday morning at 8:30. The opening sermon will be preached Monday night, April 23, followed by the Sacrament of the Lord's Supper.

The pastors are requested to elect delegates to the district conference and send ther names to Rev. B. L. Sutherland, Laurel, Miss., and the presiding elder, Newton, Miss.

H. A. GATLIN, P. E.

Seashore Dist.—Second Round.

Stillmore, March 11, 11 a.m.
Poplarville, Mareh 11, 7:30 p.m.
Escatawpa, at Caswell Springs, March 17, 18, 11 a.m.
Pass Christian, at Lyman, March 25, 11 a.m.
Long Beach, March 25, 7:30 p.m.
Columbia, April 1, 11 a.m.
Lumberton, April 1, 7:30 p.m.
Kreole, at Orange Grove, April 8, 11 a.m.
Ocean Springs, at Handsboro, April 8, 7:30 p.m.
Van Cleave, at Mount Pleasant, April 14, 15, 11 a.m.
Moss Point, April 15, 7:30 p.m.
Coalville, at White Plains, April 21, 22, 11 a.m.
Mississippi City, April 22, 7:30 p.m.
Biloxi, April 29, 11 a.m.
Gulfport, April 29, 7:30 p.m.
Brooklyn and Bond, at McLaurin, May 5, 6, 11 a.m.
Saucier, at Howison, May 6, 7:30 p.m.
Carriere, at Wesley Chapel, May 12, 13, 11 a.m.
Picayune, May 13, 7:30 p.m.
Mentorum, at Cox Chapel, May 19, 20, 11 a.m.
Wiggins, May 20, 7:30 p.m.
Wesley Memorial, Wednesday, May 23, 7:30 p.m.

The district conferenee will meet at Gulfport, April 3 and 4, beginning at 9 a.m., Tuesday the 3rd. Let all pastors have delegates eleeted and send names to Rev. V. G. Clifford and myself as soon as possible,

JAMES L. SELLS, P. E.

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Snake Oil

Stops Chest Colds and Flu Quick.

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FROM BENTON, MISS.

Dear Dr. Carley: There is an old saying to the effect that when it rains it pours. I think it is usually applied to our troubles. May I apply it to my joys, for it has truly been pouring since I came to Benton soon after Conference?

My predecessors had wrought well in organizing the forces of the charge to promote Christ's kingdom on earth and to realize the responsibilities of a Christian of the Methodist persuasion. King, McKee, Clark, and others were appreciated and are kindly remembered. I hold that it is a good omen for the new preacher to hear the former incumbents well spoken of. It speaks well for the people he is to serve.

May I name some of the joys that are mine? The reception of the new preacher was kind and cordial; it was almost unbelievable that a nice new bungalow was to house the preacher and his family; the officials and members are cultured and law-abiding people. And then there are so many "Buddies" of the Legion in the charge who were glad their preacher is one of them.

I believe we are making progress in several respects. Mrs. H. S. Swayze gave draperies and a new rug for the living room and the people of Benton installed a new suite of furniture, harmonizing with the draperies and rug. A little over $600 has been paid on the parsonage debt, leaving less than $150 unpaid. At the first quarterly conference Benton paid one-fourth of the year's budget, including Superannuate Endowment, the entire quota of which will be paid for the five years for the charge with the payment due this year. The Midway and Zeiglerville churches paid the salary and made substantial payments on the benevolences. Miscellaneous showers have been frequently intense and intensely frequent.

And now the greatest of the many joys: We have had a revival at Benton, a winter revival that warmed our hearts and was the means of bringing souls into the kingdom. Sometimes it is urged that winter is not a suitable time for a small community revival, but our people came in large numbers from Jan. 25 till Feb. 5 to hear the preacher assert that the Bible, the inspired Word of God, who created us, teaches the truth that men are saved from sin only by the shed blood of his Son Jesus Christ. It is not, perhaps, a sensational way of preaching, but it is safe preaching and souls were reborn in Benton under its influence, lives reconsecrated, and many offered themselves for life service. There were groups for daily prayer in which there was a total attendance of 648 with 390 public prayers and 7,897 Bible chapters read. The singing was ably directed by Mr. John Farmer, a young man of winsome personality, consecration and zeal in the work. He was accompanied at the piano by Mrs. Estelle Jones, who proved herself here, as she has elsewhere, an accomplished musician. And our Conference Evangelist, Claude P. Jones, did the preaching, earnestly, eloquently, and forcefully. Claude Jones loves God and he loves the souls of men and rejoices to introduce men to God through Jesus Christ. May he be kept busy in the work which abides after he has gone to another and another place of labor!

With best wishes for the Advocate and its readers, I am,

Yours sincerely,
J. B. SHEARER.

Monroe Dist.—Second Round.

Wisner, March 25, 11 a.m.
Gilbert, March 25, 7:30 p.m.
Waterproof, at Newellton, April 1, 3 p.m.
Delhi, April 12, 7:30 p.m.
Bonita, April 15, 11 a.m.
Mer Rouge, April 15, 7:30 p.m.
Columbia, April 19, 7:30 p.m.
Rayville, April 22, 11 a.m.
Winnsboro, April 22, 7:30 p.m.
Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

The district conference will meet at 2 p. m., Tuesday, April 24, at Bastrop. Sessions will continue, with preaching at the regular hours, until Wednesday afternoon. A splendid program is prepared and a large attendance is expected.

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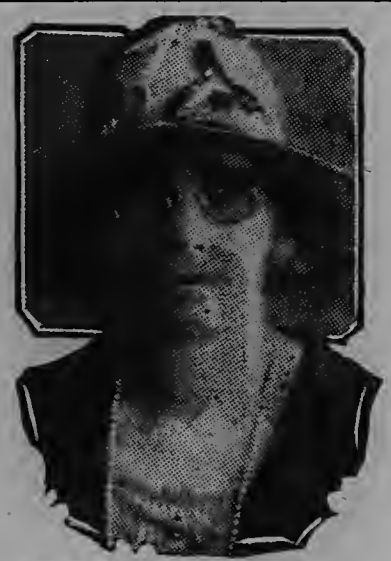

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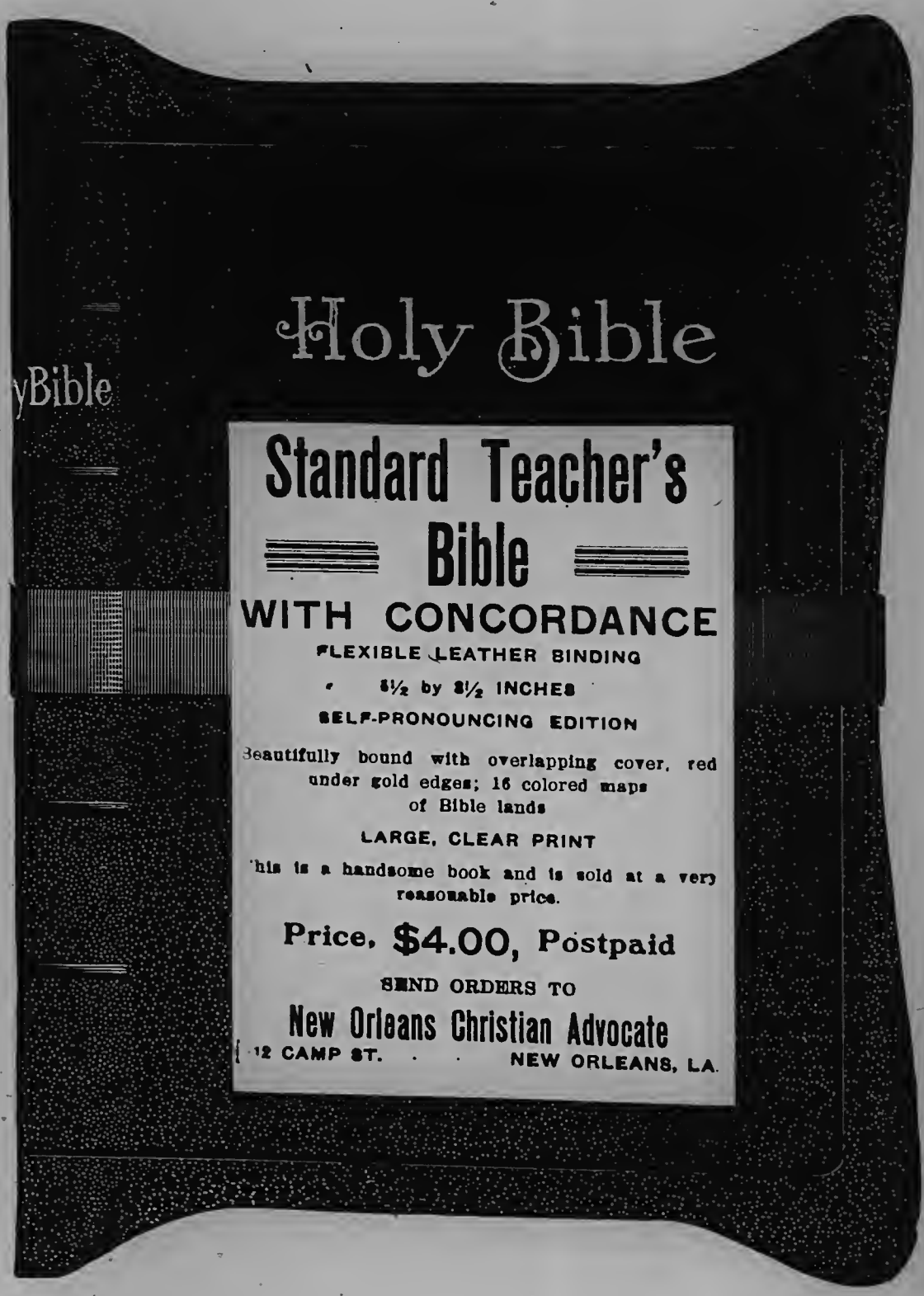
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CHRISTIAN ADVOCATE

Vol. 75—No. 11. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3692

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 15, 1928. CHAS. O. CHALMERS, Manager.

SOUTHERN METHODISM AND EVANGELISM—BIRMINGHAM.

When, a few weeks ago, your humble servant noticed advertisements anent Evangelistic Conferences at strategic points of the strongholds of Southern Methodism throughout the world, his soul enjoyed the experience of a wonderful reaction. (Of course our beloved Bishop Candler never has so commonplace experience as a reaction, so please do not tell him I had one.) But the joyous and happy reaction had at seeing the announcements anent said conferences was nothing to the glory, the beauty, the inspiration and the soul-satisfaction of that happy reaction had from the Birmingham Conference. To your humble servant that was the greatest conference he ever had the pleasure of attending, and I have attended many great conferences.

That long, red-headed presiding elder of the Grenada District, North Mississippi Conference, Ed. Lewis; S. H. Caffey, Jeff Cunningham (son of another sliding elder), and myself traveled through the country from Oxford, Miss., to Birmingham because of our faith in what we would receive from that Conference. Were we repaid for that more than two hundred and fifty mile trip, did you say? Well, yes, and then some. We were more than repaid for our expense, time and trouble.

Just think of it, reader; for the first time in the history of our great church (and I believe in the history of any church, unless it was the Apostolic church), our leaders have called conferences throughout our world with no thought in mind save the one big business of the church, to save souls. At last the world cannot say, "No man cared for my soul." Wholly, solely, entirely and only in the interest of the souls of men have these conferences been staged. Just the thought of this great soul-project makes a Christian shout for joy.

All the addresses, talks, or whatever you are pleased to call them, were good and full of inspiration, but I must be pardoned for calling attention to what appealed to me as the three great addresses of that wonderful day, March 6, in Birmingham. It may be because my soul has long been hungering and thirsting for those Christly words, thoughts and sentiments that I heard from the lips of those three men on that day that causes me to class those three talks as the great talks of that day. Any way, when Dr. Goddard told us about what kind of Christianity they of the foreign field want from the home church and pointed out the self-evident fact that it is not ritualistic, creedal nor denominational Christianity that they desire, but a genuine type of the kind of godly life about which Jesus talked; and then cited us to the fact that the church has been laying emphasis upon the wrong things, chiefly, and that the hour has struck for the church to lay emphasis upon five great facts about which Jesus talked, my heart was stirred as it has not before been stirred for many years. The five things that he emphasized as the things that the church must make paramount in the gospel preached to those of our foreign field are: 1. The Pre-eminence of God; 2. The New Birth; 3. The Golden Rule; 4. The Law of Love; 5. God's Policy or Program for His Church. I shall not even attempt to enlarge upon those great facts, but simply ask the reader to think those great thoughts through in the light of the life, death and resurrection of Jesus Christ.

Bishop John M. Moore followed with an inspirational talk in which he laid emphasis upon and stressed the same great facts, yet he did it effectively in that way that is peculiar to himself. He made plain the fact that he is in harmony with the great Christian doctrines of our church, but he laid stress upon the life that a man lives, and directed our thoughts to the fact that a Christian, whether minister or layman, keeps self upon the cross while Jesus sits upon the throne of our lives and works, unselfishly, for the common good of all. This, said he, is the Christianity that attracts the attention, applause and following of sinful man. It is a Christianity that has power to overcome self and sin that the world is looking for and will accept.

The climax and close of that great day was reached in that Christly deliverance of our Senior Bishop, W. A. Candler. He covered every field of vital Christianity and made plain the fact that only a Christ-dominated life can interpret God to a sin-cursed world. He rang the changes on the fact that while sinful men complain about emotionalism in Christianity, yet they overflow with enthusiasm and emotion at baseball games, boxing games and political pow-wows.

Bishops Dobbs and DuBose also greatly delighted and inspired those present with thoughts peculiarly fitted to the great occasion that called us together. Bishop DuBose presided at the morning session, and Bishop Dobbs at the afternoon session.

If there are not many soul-stirring revivals throughout our great church to follow these evangelistic conferences, I shall be disappointed. I am looking forward to a real spiritual revival in my own church here in Water Valley with much greater faith than I had when I went to Birmingham. I shall greatly appreciate prayers on the part of the readers of this article for the leadership and power of the Holy Spirit in our church here in Water Valley.

J. TILLERY LEWIS.

A CHURCH-WIDE REVIVAL.

By Rev. J. F. Dring.

"And when the day of Pentecost was fully come, they were all of one accord." Acts 2:1.

While we are studying and planning for a great revival, our minds begin to wonder about, to find a reason for such, and the means by which we may bring it about.

When the human body becomes poisoned, it is necessary to eliminate the poison before the body can become strong; and when the church gets full of fool notions and crazy schisms, men dissatisfied with the truth as revealed in the Bible, when preachers question the Bible story, and go off in a tangent about twentieth century methods of religious belief, with a lot of bunk that is not acceptable to anybody, I wonder if it is not time to ask the ministry to call a fast, and settle the question of life and death with themselves before they try to lead a great church to the altar, and cry down a revival.

I am very frank to say, I believe the Bible; and if I didn't I would surrender my credentials at once; and if the Methodist Episcopal Church, South, plans to bring about a revival, the first thing to do is to clean up the pulpit, and then get hold of the church press and scrub the starch out of it, so that it will bow the knee to a great Christ, and acknowledge his cause. Until our ministry becomes truly spiritual, and our papers carry a great spiritual message down through the church, no revival will every come.

I am reminded now of an assertion by one of my members with reference to our church paper. He said: "I don't mind the price of the paper, if I got anything for my money; it is nearly all an argument about some question that I am not interested in. I want some paper that carries a great spiritual message that will stir my soul." Now, that man who made the above statement is a great Christian; not a grumbler, or sore-head, but a pure he-man, with a soul bleeding for lost humanity. He pays and prays, he loves his church, and he is distressed because the pulpit and press are so dry, crispy, and powerless, that he comes to his pastor with this burning indictment.

There must be a get-together meeting, and this meeting is not of men, but it is one between God and myself. My message must be dipped in the blood of the Lamb; the church must bear the marks of Christian discipleship. God cannot use a narrow bigot or an ecclesiastical ego to bring about a revival. This kind that the church is talking about can come only by fasting and prayer.

When the sinner questions your salvation, if your soul is not fortified with something greater than a little cream and sugar solution, he will have greater reason to doubt. It is the desire of every great preacher that the world take knowledge that he has been with Jesus. Then all the people will hear him gladly.

It is not a matter of stirring up the people for a great revival—they are ready, anxious, and waiting; but in this age the Methodist church will not be able to put over a razz-jazz upshoot and get away with it. The devil has had a number of picnics in so-called revival.

A ministry burdened with a passion for souls, and hid from self and selfish things will be able to weep down a revival that will be second to Pentecost; but with a bunch of job hunters and petty church lobbyists, it will be hard to get this great revival going.

I cry out to-night in my innermost soul, and ask God to clean me, purge me, wash me, dig about me, clean up my home, my family, my house, my church. O God, for Christ's sake, get me and my holdings on safe grounds, and then give us a great revival.

Programs, programs, drives, drives, key man, key man— all of this is in the plan of the church, and it is good, fine, and every part of it is worthy of attention; but all of it should be shot through and through with deep spiritual conviction. (If I am good and religious and go to church just to stay out of hell, I am sure that I am lost.) God desires those who worship him to worship in spirit and in truth.

Yes, brother, I am for a revival, a big one, a great one. It is one that must begin first in me.

Let us pray for a great spiritual uplift that will give the church a new vision, and cause the world to take knowledge of us that we have been with God.

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"MR. BUSINESS MAN ——"

By A. L. Warnshuis.

"The missionary enterprise has been, is, and will be one of the greatest builders of good-will and understanding between the Orient and the Occident," said Dr. A. W. Beaven, pastor of the Lake Avenue Baptist Church of Rochester, New York, in a recent address before the Foreign Missions Conference of North America on the topic, "What the Church Has to Say to the Business Man About Foreign Missions."

"The Orient has half the population of the world; it represents raw man power unexpanded by the addition of western machinery; its powers are latent and bound to expand," Dr. Beaven continued. "The people of Western countries are bound to have some sort of relations with this great mass of people. These contacts are growing more, rather than less; they will mean more, rather than less. There are two directions along which they can move. Our relations may be based upon our greed and ability to exploit. If so, they will continually have to be defended by force and gunboats. This policy will breed ill-will and make the world for a thousand years an armed camp. On the other hand, we can adopt a policy of co-operation that depends upon justice, and will lead to a policy of goodwill that will mean mutual developments.

"Any one who looks a thousand years down the future and thinks of the price that our successors will have to pay if we follow the first trail, cannot help but hope that we take the second.

"The missionary enterprise, while it has not always been above criticism, is our purest and finest attempt to approach the Orient on the basis of goodwill. It represents the greatest philanthropy the world has ever known. Its mission hospitals and service stations have been pushed into the most needy areas of the world's surface. Its schools, by common consent, have been the source of untold blessing to the Orient, and its representatives have come nearer catching the point of view of these people, understanding their difficulties, sympathetically serving them, than any large group that the Occident has sent out. It has for the most part been an invasion of helpfulness.

"We dare not let this enterprise lapse or languish. People are questioning whether we can afford to keep it up. The one thing that is clear is that we cannot afford to let it go. In fact, it grows clearer that it is the best all-around investment we can make from every point of view. From the purely financial background this is true. The policy of greed and ill-will will bind on our shoulders burdens of armament. It will involve great masses of men thrown into non-productive, if not destructive military units. It will involve increasing fortifications and great investment in non-producing material. The policy of good-will looks toward conserving man power and money for constructive efforts in world building. The only possible hope for the Orient is to be freed from the necessity of expending what resources it has upon military defense and aggrandizement, and our attitude will largely determine the policy that they will have to pursue.

"Our future also is bound up with the question whether we will pour our surplus into constructive or destrutive moulds.

"The business men in this country who are thinking of the Orient in terms of markets and profits are apparently going to push their investments in these countries continuously, but we are already conscious of the terrible bitterness that is growing up in the hearts of Orientals because of our commercial contacts not mingled with goodwill. The bitterness, if it continues, will require a price that all of us will have to pay through years to come.

"If the business man who puts his money in for profits is to go to the Orient, the other business man who puts his money in for service and goodwill cannot stay back. If, as Dean Inge says, we are exporting our western products in terms of things, we cannot hold back the best. It is not fair to them; it does not represent us; it is unwise and un-Christian. Western machinery means power. Christian idealism means control. When power and control are in the balance we have safety; but, whether in Occident or Orient, neither can get out of balance without danger. The one thing America cannot afford to do to-day is to allow its greatest channel of contributing unselfish service, goodwill and fair dealing to the Orient to be clogged. It cannot allow the men who represent us there to be weakened, or the Christian enterprise in these countries to be held back by indifference or lack of support here at home.

"What an absurdity that after one hundred years of service, after building up in China $90,000,000 of missionary investments in terms of helpfulness, we were to abandon it, withdrawing our Christian representatives, weakening the whole enterprise, while at the very same time Russia with all the destructive things she stands for, is ready to offer men, counsel, money and backing! No thoughtful man would allow us to be put in that situation by his set if he saw it."

SEEING THE WEST WITH THE SUNDAY SCHOOL DELEGATES.

By Van Carter, General Secretary, Louisiana Council of Religious Education.

Fresno, San Francisco, Mount Tamalpais, Muir Woods.

The special train carrying the Louisiana and Mississippi delegates to the World's Sunday School Convention in Los Angeles, July 11-18, will leave Los Angeles via the Santa Fe the closing night of the convention. Pullmans will be open for occupancy at 9:30, though the train will not leave until early morning. This will give the delegates an opportunity to remain through the closing session and then go direct to the train. The schedule is so arranged that a stop will be made at Fresno, where we will visit the famous fruit section and vineyards of the Golden State. Fresno County ranks second in the United States for agricultural wealth, and while there the delegates will see some of the 275,000 tons of raisins, 14,000 carloads of fresh fruit, 8,500 carloads of dried fruit, 500 carloads of canned goods and 1,300 carloads of live stock which this district produces annually. Here, too, is the home of the Sun Maid Raisin growers, a State college, and the State Agricultural Experiment Station. After dinner in Fresno we will journey to San Francisco, arriving about midnight, Thursday, July 19, but occupying our Pullmans until morning.

The morning of our first day in San Francisco will be spent in an automobile tour of the city, including the Golden Gate Park, Cliff House, where many seals are seen basking in the sunshine; the Presidio, and many points of interest. The afternoon we will have free, so that the members of the party may do the thing that is most pleasing to them. The evening will be given to a tour of Chinatown.

On the second day of our stay in San Francisco, we will undertake "the biggest little journey in the world." We will spend it upon Mount Tamalpais, "Sentinel of the Golden Gate," 2,590 feet above sea level, where in the Muir Woods we will see and feel the giant redwoods—"Pillars of the Sky"—that have outlived the marble columns of the Greeks. From the moment we board the ferry-boat until we arrive in the heart of Muir Woods, our journey will be crowded with a fascinating variety of land—and sea—scapes, sunshine, gigantic trees, wonderful views, and thrilling adventures. Crossing the Bay, at Sausalito, we will find a number of electric cars awaiting our arrival. We choose the train marked "Mill Valley," and for the next twenty minutes we skim the curved shoreline through a varigated maze of hills and meandering bayous. At Mill Valley, a mountain train is boarded, and in a few moments we are on our way on the "crookedest" railroad in the world. Through a series of grades and curves it twists, turns and winds its way laboriously up the mountain. At the half-way station we have the unusual experience of seeing our own train weave a real double bow-knot, so crooked is the way and so steep is the grade required to make the ascent. We ride in and out among the hillsides and through shady canyons with a dense growth of huge ferns. Once in a while we see a few large redwoods, the advance guard, so to speak, of the forest giants that await us in the Muir Woods. Suddenly we realize the train is climbing the mountain backwards, giving freedom from smoke, an unobstructed view ahead and insuring perfect safety. Arriving at the top we find a wide level trail encircles the mountain along which we will leisurely stroll, and from the "indicators" and "finders" which greet us along this way we find all points of interest. Towards the west, may be seen, the dim outline of Farralione Island, thirteen miles out at sea. Mount Diablo is within sight towards the south, and Mount St. Helena towards the north. The Bay at San Francisco, with its many wandering arms, spreads out in several directions, and the cities, San Francisco, Oakland, Piedmont, Berkeley, and Alameda are easily recognized.

Long before we hear the cry, "all aboard for Muir Woods," each of us will realize that one pair of eyes do not suffice to drink in the varlegated scenery—so beautiful and so expansive.

The Muir Woods are the most accessible grove of forest giants in California, and we reach them by coasting down the mountain in a gravity car, seating capacity about thirty-five, which will be a most thrilling adventure, long remembered. We will descend steep inclines with rapidity and round sharp curves with perfect ease, while continually before us will stretch such scenes of wonder and beauty that our hearts will break forth in praise: "The earth is the Lord's, for the heavens declare the glory of God; and the firmament showeth his handiwork."

The Muir Woods cover an area of about 420 acres and are named in honor of the great naturalist, John Muir. Here you will find gigantic trees whose forefathers survived the tempestuous ordeal of lava and ice when the world was restless in the making. These are the great Sequoia or Redwoods of the northern California coastline—the tallest trees in the world and the most beautiful, averaging 15 to 20 feet in diameter, tapering slightly in corrugated cinnamon-hued columns to amazing heights of 250 to 300 feet and more. Their ages vary from 1,200 to 1,500 years as evidenced by a number of prostrate trunks, the rings of which have been counted. These Sequoias are of a multitude of generations, ranging all the way from tiny treelets just sprouting to life from the aged parent root, to lonely patriarchs that have stood the forest storms of fifteen centuries.

Commercialism has never entered the Muir Woods, for no Sequoia here has ever been logged. Here the monarch redwoods, the last of their un-

conquerable race, stand as they stood yesterday, and as they will stand into a dim to-morrow, or until the elements may one day, one by one, lay them low. Here we gaze upon the relics of antiquity older than the memory, for no living thing on the planet approaches these Sequoia in longevity. Once the lofty Sequoia held the chief glory of our hills and mountains, but to-day in the Muir Woods they are making their silent plea for preservation. Surely a day spent upon Mount Tamalpais and in the Muir Woods will be an outstanding event in the life of those Sunday school workers who choose to spend their summer's outing with the Louisiana and Mississippi special train to the World's Sunday School Convention, Los Angeles, July 11-18, 1928.

(To Be Continued.)

I DID IT.

By Arthur Madison Shaw.

I learned, in my first lessons in letter writing, that no writing should begin with the "perpendicular pronoun." My own sense of what is fit has led me to think that the first person, singular, may well be kept out of sight—or only sparingly introduced—in any writing intended for public perusal. Hence, I have avoided "I" as much as possible; even writing a book wherein the use of the modest Lindbergh "We" led some high-powered critics to question what my own opinions might be! But it seems that the laws of good taste have changed. Newspaper and magazine articles abound in "I," "my," and "me;" and here are dignified books by Richard LeRue Swain, E. Stanley Jones, Philip Cabot, and scores of others, in which the first person, grammatical, seems also to be the first person, topical. I think Mr. Roosevelt started it; he is said to have had a lecture on, "Some Wild Animals that Have Seen Me." Well, I like to act, speak and write "in good taste;" hence the personal character of this scrawl.

I was pastor at Warren, Arkansas, a prosperous town of six thousand, church of five hundred members, new, commodious building, Sunday school possibly outnumbering church membership, with a men's Baraca class that soon grew from about eighty to upwards of two hundred. The church needed some reorganization; needed its debt paid, and its factions reconciled; needed, most of all, a revival.

I held a meeting in February, two months after Conference, which resulted in perhaps a dozen additions to the church. In August we had a noted evangelist, a true man of God, who put all possible energy into a campaign lasting two weeks. No visible results, although the meeting was well attended. We pushed on through the year, affecting some reorganization, building up Sunday school and League, paying $2,500 on debts, and raising all claims in full.

In May of the following year, after much personal work by way of preparation, I began a meeting on the second Sunday. The following Sunday, I conducted a prayer meeting at sunrise; at 9:30, talked on the Prodigal Son at the Baraca class, and, in the presence of about seventy-five men and the lady pianist, received nine splendid young fellows into the church. Hastening to the auditorium, I spoke to the whole school, and at 11 o'clock preached, and received a dozen more members. The following week the whole church was at work, and thirty-five united with the church the following Sunday. So, led by a pastor well into his second year on the field, we had one of the best revivals in the history of that church, fruits of which abide until this day.

Time would fail me to tell of similar experiences in Arkansas, California and Louisiana. But I must tell you of Stuttgart, where our methods were different. A lovely little city of five thousand, in the hart of Arkansas's rice belt; in the war days, when fortunes were made in rice in a single season. The church had no debts, but many problems; chief of which was that one man—big in body, heart and purse—who had helped it over all its rough places and carried half its burdens, also dominated most of its counsels; hence a considerable faction called it a one-man's church, and co-operated lukewarmly, or not at all. During the first year, I preached "a series of sermons," which brought no revival; but war work held so large a place that, as pastor, I could do little more than fill the pulpit, visit the people—especially the sick, for "flu" was raging—bury dead soldiers brought home from the camps, pray for my own sons and others in the service, and comfort the many bereaved. But I got close to the men of the town.

The next year, we had two visiting ministers. Dr. Ivan Lee Holt, of St. Louis (reared in Stuttgart), hld in my congregation one Sunday, and I knew not of his presence until after the benediction!—and Bishop Mouzon preached a Centenary sermon, and spent a night in our town. But we brought things to pass. I organized our men into six groups for personal work, cultivated certain men who were not religious, and at the psychological moment had the men of one group—one by one, or in teams of two—call on these men and try to win them for God and the church. If one group failed with any man, another tactfully carried on until he surrendered. Similar work was done among women and young people. I not only directed, but led, this personal work.

The gains of that year were splendid and permanent. A large number of the most substantial men who now constitute the strength of that church united with it then. Our strongest man did not approve of the Centenary, and did not support it. Nevertheless, on a quota of $15,500, we raised $20,155 in a single afternoon, and were the first church in the district to "go over the top."

Here, then, is the cure for "Novelitis." I do not condemn the use of evangelistis and visiting pastors. On occasion, I do evangelistic work. But to allow evangelism to degenerate into commercialized novelty and professional revivalism is to invite decay and death. The best evangelist can conduct a successful revival for you only when pastor and church throw themselves whole-heartedly into the task, praying, laboring, and appealing personally to the backslidden and lost. The same is true of any other visiting help. If a man brings you a revival without such co-operation on your part, it will be spurious. The right kind of earnest, prayerful co-operation will bring about the conditions upon which God revives his work, whether outside human help be at hand or not.

The cases cited above prove this. In the one, there was a series of services led by the pastor, in which a working church was revived and a large company brought to God; in the other, there were no extra services; but pastor and people prayerfully and consistently worked to win souls, week after week, and God gave us great victory. In each case, it was in the second year of the pastorate, when the novelty had worn off.

Faith and common sense should teach every community this much: that its own Christian forces are the main human agencies to be depended on for revivals and spiritual gains. A visiting leader may contribute great messages and the influence of a great personality—and that is all to the good—but, at that, he is only a "harvest hand," and the church must bring in the sheaves. O, for a renewal of our faith in God, in ourselves, and in one another! We ought to seek to save people all the time. We ought to expect conversions every Sunday. Such results can be had in the normal work of the church. I know, for I have done it—God, and the people, and I.

Moorinsgport, La.

"KNOW MISSIONS"—THE EPWORTH LEAGUE ORATORICAL CONTEST.

By Ina Corinne Brown.

The Epworth League Oratorical Contest for 1928 is to have as its theme "Know Missions." Attractive prizes are offered the winners of the district, Conference, and regional contests, as well as to those who win first, second, third and fourth places in the finals. Chapter elimination contests should take place in March or April. District contests will be held in May. District winners will be given a trip to the Summer Assembly, where the Conference contest will be held. Winners from each Conference will be given a trip to Mount Sequoyah or Lake Junaluska, where the semi-finals will be held. Winners at the semi-finals will be awarded twenty-five dollars for first place and fifteen dollars for second place. The finals will be held at some selected point early in September. The winner of the first place in the finals will be awarded one hundred dollars and the Wesley Gold Medal. Winners of the second, third and fourth places will be awarded seventy-five, fifty and twenty-five dollars, respectively. While the contest is sponsored by the Epworth League Board, the prizes and the medal are to be given by the Board of Missions.

No subject more appropriate than "Know Missions" could have been chosen for the oratorical contest just at this time. The whole missionary enterprise is in a state of transition; missionary motives are changing; the missionary approach must be made to accord with modern conditions; the church at home must face the whole question of missions with more intelligence and more zeal. Several thousand young Methodists seriously studying the missionary situation to-day should make a vast difference in the church's attitude to this question. Every pastor should urge as many of his young people as possible to enter this contest. A carefully selected bibliography has been prepared for the use of the contestants. Older friends of the Leaguers can show their interest by procuring one or more of these books for use by the young people who are to take part.

A fine preparation for the contest in any local church is a mission study class. There is time for a period of six weeks of mission study before the chapter elimination contest. The study and group discussion of some good mission study book will give the background which can be secured in no other way. It is hoped that not only the Leaguers themselves will enter the contest, but that pastors and other church leaders will see in it an opportunity for encouraging and helping the young people in so worth while an undertaking.

The general themes for the speeches are as follows: 1. "Missions and Non-Christian Practices in America;" 2. "Missions and Nationalism;" 3. "Missions and International Relations;" 4. "A Missionary Motive for This Generation."

The details of the contest and the bibliography may be secured by writing The Oratorical Contest, the Central Office of the Epworth League, 810 Broadway, Nashville, Tenn.

SAY NOT THE STRUGGLE NAUGHT AVAILETH.

Say not the struggle naught availeth,
The labor and the wounds are vain.
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars:
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs, how slowly,
But westward, look, the land is bright.

—Arthur Hugh Clough.

CORNER STONE LAYING.

After twenty-four hours of rain the sun came from behind the clouds on Thursday and we had a beautiful day for the service of laying the corner stone of our new church building. Brother A. M. Mayo has given special thought and time to the preparation of the contents of the box which was deposited within. It contains the name of presiding elder, pastor, stewards, trustees, building committee, members of Wesley Brotherhood, officers and teachers of the Sunday school, officers of Woman's Missionary Societes and Epworth Leagues, architects and contractor, and a complete roll of the church membership; copies of charter of incorporation and deed to new site; history of the church, going back to the first planting of Methodism in Calcasieu Parish in 1842; Bible, hymn book, Discipline, Conference Annual, copies of Nashville Christian Advocate, New Orleans Christian Advocate, Sunday School Outlook, and Lake Charles American-Press. The box contains photographs of the original building, the remodeled building, the dirt-breaking ceremony on new lot, and the new building as it now appears. After Brother Mayo had completed his work, by special resolution of the board of stewards, the photograph of our beloved brother who has served the church in so many capacities for a long period of years was also placed within the box.

The opening prayer was offered by Rev. W. L. Doss, Jr., presiding elder, and the Scripture was read by Rev. N. E. Joyner, one of the former pastors. Bishop Sam R. Hay spent the day with us, officiating at the laying of the corner stone, and delivering a splendid address on the subject of "What the Church Offers." Sam Jinks, one of our stewards, who is a brick mason, handled the trowel after the stone was lowered into its place by the builder.

Numerous letters and telegrams of good will and congratulation from pastors and others, including one from the editor of the Advocate, were announced by the pastor.

The following visiting ministers were in attendance; Revs. N. E. Joyner and K. W. Dodson, former pastors; Revs. Louis Hoffpaulr, W. H. Jordan, R. S. Walton, F. B. Hill, and Claude H. Mayo, besides the local pastors of the other denominations. A good audience of citizens was present for the impressive ceremony.

Immediately after tha service, at the residence of Brother Mayo, his grandson, Seaman A. Mayo, son of Brother and Sister Claude H. Mayo, was baptized by Bishop Hay.

R. H. WYNN.

Lake Charles, La.

SNAP SHOTS FROM THE SHREVEPORT DISTRICT.

By Dr. W. W. Holmes, Presiding Elder.

First of all, the Shreveport District Conference will be held at Mangum Memorial Church, Shreveport, Tuesday, March 20, beginning at 9:30 a. m., and closing when all the business is finished. Dr. Robert E. Goodrich will preach at 11 o'clock on "Evangelism;" at the close of this service the sacrament of the Lord's Supper will be administered. Rev. L. W. Cain, of Baton Rouge, will speak at 7:45 p. m. on "The Forgotten Man." There will be time for consideration of all connectional interests. Dinner and supper will be served on the ground by the Mangum church.

Rev. R. M. Brown and family are domiciled in the beautiful new parsonage recently purchased by the Mangum Church.

On Feb. 19, the new Park Avenue Church was formally opened. The opening sermon was preached by Dr. T. D. Ellis, secretary of the Board of Church Extension. It was truly a great sermon. The visit of Dr. Ellis was greatly enjoyed and appreciated. He expressed himself as highly pleased with the new church. He said: "If all the churches assisted by the Board of Church Extension were financed in such a business way as the Park Avenue Church, it would be a genuine pleasure to the Board to render assistance." He congratulated Rev. R. T. Ware, the pastor, and W. A. McKennon, president of the City Board of Church Extension, on the splendid work done. The church building is adequate and modern in every respect, and is a credit to all who had any part in making it possible.

Rev. W. C. Scott, pastor of the Noel Memorial Church, was unable to care for his pulpit and pastoral duties during the first weeks of the year on account of illness. He is greatly improved in health and is now able to take care of the work.

Dr. Robert E. Goodrich, pastor of First Church, has for several weeks been using his Sunday nights for special services in which he has preached to certain groups, such as doctors, lawyers, working women, city officials, etc. The attendance has been very gratifying, and much good has ben done.

Rev. S. L. Riggs announces that beginning March 18, Rev. Dan Kelly and Rev. Otis Spinks will assist him in a revival in Cedar Grove.

The Bossier City church has had twenty-one additions to the church membership since Conference. Every department of the church is flourishing. It was one of the first churches of the district to raise quota-plus on the Missionary Special. Rev. Don E. Dulaney is pastor.

The Centenary College preacher boys are giving a good account of themselves. Rev. E. Roy Fort has been well received by the Claiborne and Keachie churches. Rev. Alvin Smith is working wonders with the Shreveport circuit.

The Grand Cane charge, as a token of appreciation of the fine work being done by the pastor, Rev. James B. Grambling, has increased the salary $300.

The Vivian church, Rev. J. M. Alford, pastor, has the honor of being the first church of the district to get a receipt for a more than full payment on the Missionary Special.

The Mooringsport church has received forty new members since Conference. The pastor, Rev. A. M. Shaw, not only works diligently with his own congregation, but is ever ready to help in any good work of the district. He is fine help in revival services.

Rev. C. W. Lahey was appointed to the Oil City church at the last Conference. He had hardly gotten moved when he was stricken with influenza and complications, and was taken to the Highland Sanitarium in Shreveport, where he remained for several weeks. The church left nothing undone for his comfort. In spite of the handicaps, the work of the new year has started well at Oil City.

Rev. Alonzo Early, pastor of the Belcher and Gilliam churches, is instituting several good things for his people; the most interesting, perhaps, is a get-together meeting of the members of the two churches at least once a month.

The Ida-Hosston charge has the distinction of making a greater financial advance within the last year than any other charge in the district. Rev. W. F. Roberts is pastor.

The Greenwood church was destroyed early in the year by fire. A building committee has been appointed and plans for a new building are being drawn. Rev. W. E. Akin, the pastor, and the congregation are very anxious to rebuild in the shortest possible time. Services are now being held in the public school auditorium.

Rev. W. C. Childress, pastor at Mansfield, reports that new life has come to the church in every department, and that a revival has really begun. A quarterly conference with more than thirty officials present looks good to a presiding elder.

The Logansport charge continues to make steady progress all along the line. The attendance has broken all records this year. Rev. W. W. Perry, the new pastor, is delighted with the outlook.

Rev. Alton Lawton was licensed to preach last fall and was received on trial in the Louisiana Conference and appointed to the Pelican circuit. The work prospers under his direction. He knows how to work.

Rev. A. L. Harper, superintendent of the Methodist Goodwill Industries of Shreveport, is working diligently at the task assigned him. "Not charity, but a chance," is the slogan of the Goodwill industries.

Our district is blessed with as fine men in the superannuate ranks as ever lived. They are a blessing and inspiration to us all. They are Dr. S. A. Steel, Revs. B. T. Crews, J. G. Sloane, W. F. Henderson, S. S. Holladay, and S. J. Davies. Brother Crews and Brother Sloane are not able to be with us as much as formerly. Brother Henderson has been confined very closely on account of the severe illness of his wife.

Centenary College is doing a fine piece of work with its splendid student body. The student body is large, the spirit fine, and the instruction given is of a high order. Mansfield College is likewise taking its place alongside high-class institutions.

Drs. Sexton, Smith and Rawlins, our own Conference preachers, are giving their best to the holy task of training our youth.

Dr. N. E. Joyner is doing his utmost to clear our colleges of financial difficulties—and the task is not an easy one.

Rev. A. W. Turner, I think the most efficient prohibition worker in Louisiana, is taking advantage of every opportunity to further the cause of prohibition. He has a great message which ought to be heard from every pulpit in the State.

ABERDEEN DISTRICT SUPERANNUATE ENDOWMENT CLEAN-UP CAMPAIGN INSTITUTE.

The Superannuate Endowment Clean-Up Campaign Institute of the Aberdeen District met in Nettleton Friday, March 3, with Rev. E. Nash Broyles, presiding elder, presiding. The morning devotions were conducted by Rev. W. N. Dodds, of Houston. Sixty-three delegates, preachers and laymen, were in attendance, and a splendid spirit prevailed throughout the session.

Rev. A. T. McIlwain, Conference Director, delivered the address of the morning, and presented the cause in a most forceful manner. Dr. Chapman, president of the Tupelo Military Institute, himself a son of a Methodist preacher, also addressed the Institute and made a profound impression upon the hearers.

At the noon hour a splendidly prepared and bountiful lunch was served, cafeteria style, by the ladies of the Nettleton church. Brother Shaw, the affable and lovable pastor, made the visiting pastors and laymen delightfully welcome, and the fellowship of this noon hour was a high mark in the institute.

At the afternoon session, following the devotions led by Rev. W. C. Mattox, R. H. Furr, District Lay Leader, occupied the chair, and the laymen's work was predominant in the discussions. Brother McIlwain again addressed the institute, explaining the plan for the campaign and answering the inquiries from the preachers concerning its execution. At the conclusion of his remarks, Mr. Furr spoke to the laymen and called upon them to get behind the program of the church, insisting also that the pastors organize their church and charge Boards of Lay Activities.

There is little doubt that the Aberdeen District will put over the Clean-up Campaign in a creditable manner. Brother Broyles, our presiding elder, is ever alert and zealous in his leadership, and the preachers of the district are eager to follow him in the advancing of the kingdom. He spoke feelingly concerning the work of the superannuates of our church and our obligations to them. From every standpoint the meeting was considered splendidly successful and inspiring.

W. C. NEWMAN, Secretary.

If Southern Methodists were taxed 1c per gallon on gas used in autos, for Superannuate Endowment, it would yield at least $500,000 per year.

Valiant soldiers of the cross are these, and every one a man four-square. When they put themselves on the altar of the Church they did it without reservations. They gave a total of 349 years, and would not quit until told it was time to retire.

The Church promised them a support while active and a reasonable sustenance when superannuated. They accepted this promise as a guarantee against poverty in old age, and gave themselves completely to the work of the ministry.

Some Superannuates of the Little Rock Conference—1927

Lay members should know that the Church has been very slow, however, to keep faith with her worn-out preachers. She has permitted them to live in abject need, many actually suffering for lack of the commonest necessities.

When Southern Methodists realize the truth of these statements they will rally quickly to take away the reproach. The Clean-up Campaign for Superannuate Endowment quota balances furnishes the opportunity.

IF SOUTHERN METHODISTS WERE TAXED 1 CENT PER TICKET TO THE MOVIES, FOR SUPERANUATE ENDOWMENT, IT WOULD YIELD AT LEAST $500,000 PER YEAR.

CONFERENCE RESOLUTIONS ON 1928 PROHIBITION ENFORCEMENT PLANKS.

(This statement, with resolutions, adopted by the great conference of prohibition ieaders at Washington, D. C., Feb. 28, was prepared and presented by Bishop James Cannon, Jr.)

The policy of the prohibition of the beverage traffic in intoxicating liquors has been embodied in the Constitution of the United States by the Eighteenth Amendment. This amendment was adopted by the same method employed in the adoption of other amendments to the Constitution. The resolution proposing the amendment was adopted by the vote of more than the required two-thirds of both Houses of Congress, and was ratified promptly by the vote of an unprecedented number of Legisiatures of the States: forty-six of a possibie forty-eight. The validity of the amendment has been affirmed by the Supreme Court of the United States, and it is therefore indisputably a part of the basic law of the iand.

The motive underiying the adoption of National Prohibition is worthy and patriotic. It is an honest, unseifish, constructive effort to "promote the general welfare" of the entire social order by the restriction of the activities of individual members of that order, through the prohibition of the manufacture, sale, transportation, exportation and importation of intoxicating liquors for beverage purposes. That the prohibition of the traffic in intoxicants is a iegitimate, proper exercise of the iawmaking power, and that the prohibition law is a saiutary law, have been demonstrated: By it iabor has been enriched, business enlarged, public savings and capital resources vastly increased, social conditions improved, public health benefited, and morality advanced. Its value has been in proportion to the effectiveness of the enforcement of the law. Even at its worst, prohibition has proved immeasurabiy better than the iegaiized iiquor traffic at its best, for the legalized traffic was lawiess, and besmirched the social and politicai iife of the country.

We are confident that a iarge majority of the American peopie are determined that prohibition shaii stand and that its enforcement shaii be made increasingiy effective. But there are bitter enemies of the Eighteenth Amendment who are unwilling to restrict the indulgence of appetite for the sake of the "general welfare." These persons who put appetite above patriotism are aiding and abetting the vioiation of the Constitution of the United States by covetous, iawless traffickers in intoxicants, and there are those who openiy advocate a poiicy of positive nuliification.

This Conference stands unquaiifiediy for the enforcement of aii iaw. To-day the issue joins specificaiiy in the Eighteenth Amendment. To concede that enforcement is impracticable is to condone nullification. The aitcrnative is ordered government anarchy. Prohibition must be enforced by the officials who are chosen by the peopie. The peopie act through poiitical parties, and the candidates for President and Vice President of the United States are nominated by political party conventions. Because of these facts, this Conference assembled in the city of Washington on Feb. 28, 1928, hereby adopts the foregoing statement and the resoiutions appended hereto.

Resolved, That we make the following requests of the conventions of ali poiiticai parties meeting in 1928 for the purpose of adopting piatforms and of nominating candidates for the offices of President and Vice President of the United States:

First. To inciude in the platforms adopted by the Poiitical Party Conventions a positive, clear-cut declaration piedging the support of the party and nominees to a program of vigorous and efficient enforcement of the Eighteenth Amendment and necessary supporting legisiation.

Second. To nominate candidates who are positively and openly committed to this policy of effective Prohibition Law Enforcement by their utterances, acts and records. The strongest Prohibition Law Enforcement plank would be neutralized and would be practically worthless if its adoption by any convention should be followed by the nomination by that same convention of candidates whose utterances, acts, or records have branded them as personally hostile to Prohibition, or as unwilling to co-operate actively to secure effective enforcement, or as unappreciative of the great comparative importance of this effort to "promote the general welfare." We believe that the nomination or election of any such candidates wouid be a practical repudiation of any platform declaration to secure Prohibition Law Enforcement no matter how strong. We believe that the election of such candidates with such record wouid be foiiowed inevitabiy by persistent efforts to increase the aicoholic content of intoxicating liquor and to weaken the enforcement provisions of the Prohibition law; by the appointment of unsympahetic, if not hostiie officiais; and, by great actuai iaxity in enforcement. We, therefore, record our fixed determination to activeiy oppose the nomination or the election of any such candidates, no matter on what party piatforms they may stand.

Third. We authorize the Committee on Arrangements for this Conference to recommend suitable committees to present procedure for presenting these resolutions to the Political Party Conventions.

Fourth. We recommend that ali organizations and citizens in agreement with the foregoing declarations actively work for the seiection of delegates to Nominating Conventions who wiil spport the aims of this Conference.

THE EPWORTH HI LEAGUE—THE CHALLENGE OF YOUTH.

By B. Frank Pim, Secretary for the Epworth Hi League.

The first Young People's Societies of the church were pianned for and composed of the youth of the ages now inciuded in the Epworth Hi League, thirteen through seventeen, the period of rapid growth, change, and development physically, mentaiiy, socialiy, and religiousiy. it is one of the most important periods of all life, the time when life-habits are formed, when iife-ideals are established, when life-friendships are created, and when life-purposes are determined. Surely the church cannot afford to be indifferent nor idie in reaching and holding the youth of this age.

Organized very simiiariy to the Senior Chapter, the Epworth Hi League furnishes a program adapted to the needs of the eariy "teen" age. Activity and expression of the Christian ideals of life have a large place in its program. Worship, praise, meditation, prayer and testimony are promoted as a daiiy practice. Christian heroes and heroines, as illustrating tiie ideai "Hero," Christ, become the inspiration and example for true character and conduct, leading to conversion and acceptance of Jesus Christ as the personai Savior. Directed play activities form a part of the policy, thus providing whoiesome recreation in good surroundings and with good companions, and at the same time teaching the vaiue of team-work, honesty, and loyalty. True impressions and ideais tend to find expression and activity in service for God and others. The Epworth Hi League, through its Social Service and Missionary Departments, furnishes a channei for information, enlistment and endeavor for worid service for Christ.

These adolescent young people, hero-worshiping, fun-loving, segregating in gangs but beginning to appreciate friendship of boy with girl, altruistic aimost to the extreme, hungry-hearted for friends who understand, and most of all, for the never-faiiing Friend, find in the Epworth Hi League what they are looking for. They are beginning to "find themselves," and are passing from the period of "dependence" to "independence," and "self-assertion." It is then that they need not oniy the guidance and counsel of true and consecrated ieaders, but a means and method of whoiesome expression and activity which alone can and should be furnished by the church of Christ. The adoiescent youth wants to do, he must do, he is going to do something even though it may not be in accord with what is right. it is for the church to plan and project a program which wiii arrest the attention, arouse the interest, eniighten the mind, shape the character, provide the companions, win the heart, and direct and utiiize their activity. This the Epworth Hi League is endeavoring to do.

By its program of worship, it is cuitivating that finest virtue of ali, love and devotion to God, communion and feiiowship in his service, and training for Christian ieadership.

By its program of missions, it is creating an intrest in the world program of Christ, and a willingness to respond to the call of Christ in consecration and service.

By its program of sociai service, it is trying to put into practice the principies of Christian living in reiation to others, that of being a "good neighbor."

By its program of reading and recreation, it is developing the well-rounded character in study and play. Speciai features of this department are the coiiege ciub, and Bibie and church study courses, and the book-a-month ciub.

There have been two thousand charters issued to Epworth Hi Leagues by the Central Office, and there are to-day more than 30,000 active Hi Leaguers. Practically every church in Southern Methodism has within its constituency a group of adolescent boys and girls that needs a church-centered program of activities, and one which gives the opportunity of discovering iatent talent and of turning it into wholesome and useful Christan channeis. Many boys and giris have been "found" by the Hi League, and many boys and girls have "found themselves" as they have "iearned to do by doing" some smaii but definite part of the League program. Since the League is their own organization, it naturaiiy ciaims their whoie-hearted interest and loyalty.

Does your church need such an organization? The month of March is designated as a special season for the promotion of new Hi League chapters. The Conference and district League officers stand ready to aid any pastor or ieader who desires to organize such a chapter. Some active chapter near at hand will be giad to come to your church and provide a program of worship that ought to inspire your youth to give their "best to Christ and the church."

Organize now and plan to send your representatives and deiegates to the Summer Camp or Assembly where so many have received a vision of the larger piace of service in the church, and have answered the caii of God to full consecration of time, taients, and life.

THE PASTOR SAYS:

A fine way to cnlarge the heart is to crowd in another genuine friendship.

The wisc man appreciates thc good points of the worst things that happen to him.

In tiie iong run, your character wiii make you gain. In the meantime, it is gain.

He who is abie to have many things stands in danger that many things may get him.

Have you ever noted how many sentences quite correctiy begin with the words, "I don't think?"—New York Christian Advocate.

"THY KINGDOM COME."

The three words at the head of these paragraphs constitute the theme of the Tenth World's Sunday School Convention to be held at Los Angeles, Calif., July 11 to 18, 1928, which promises to be the greatest gathering of Sunday schooi workers ever held.

Dr. Charles D. Bulla, Dr. Ed F. Cook, and Mr. A. L. Dietrich have been appointed a committee to represent our General Sunday Schooi Board in matters connected with the convention, and a card or ietter addressed to Mr. Dietrich, at 810 Broadway, Nashviile, Tenn., will bring information about the convention and how to get there.

The Home Circle.

MY CONSCIENCE.

Sometimes my conscience says, says he,
"Don't you know me?"
And I, says I, skeered through and through,
"Of course I do.
You air a nice chap ever' way,
I'm here to say.
You make me cry—you make me pray,
And all of them good things that-away—
That is, at night. Where do you stay
During the day?"

And then my conscience says one't more,
"You know me—shore?"
"Oh! yes," says I a-trimblin' faint.
"You're jes' a saint!
Your ways is all so holy-right,
I love you better ever' night
You come around—'tel plum daylight,
When you air out o'sight!"

And then my conscience sort o' grits
His teeth, and spits
On his two hands and grabs, of course,
Some old remorse,
And beats me with the big butt-end
O' that thing—'tel my closest friend
'Ud hardly know me. "Now," says he,
"Be keerful as you'r orto be,
And allus think o' me!"

—James Whiteomh Riley, in Century.

THE WASHINGTON BIRTHDAY PARTY.

By Ina Agnes Poole.

Carl and Emily Herren were much excited over the Washington birthday party, for they had between them a wonderful secret. They were going to dress like George and Martha Washington.

The three-cornered hat for Carl had already come from the city and was stored away in the wardrobe upstairs, but the dressmaker did not finish the rest of the costumes until the afternoon of the party.

Emily and Carl went to the dressmaker's house early that afternoon and put the big package on their sled. Sliding down the hills was great fun. Carl sat in front to guide and Emily sat behind, holding the package in her lap.

They passed a boy and girl walking along the road and talking so earnestly that they did not even look up when Carl guided the sled round them.

"I do wish that we could go to the party, George," the little girl was saying.

"I do, too, but my trousers are nothing but patches and your dress is faded."

Carl and Emily heard no more because the sled reached the top of another hill and swept down it with a swoop.

"George Keller and his sister Martha can't go to the party because they have nothing to wear," Carl said when the sled had finally come to a stop.

"That must be the reason why they never come to Sunday school," said Emily thoughtfully.

"I don't suppose it would do to tell them they could wear our best clothes," suggested Carl.

"No, it wouldn't" his sister answered.

Then Carl looked at Emily, and Emily looked at Carl. There was a way, but they did not want to think about it. Carl picked up the sled rope and they started for home.

But all of a sudden Emily stopped. "I'm going to let Martha wear my Martha Washington dress," she said with a little catch in her voice, for it was hard to give up the chance of wearing the pretty flowered dress and of powdering her hair. "I'll take it to her now."

"I'll go with you and give the George Washington suit ot George. He and Martha can tell the stories just as well as you and I could," said Carl.

They turned round and started to go up the long hill to the Keller home. The hill was slippery and hard to climb, but at last, much out of breath, they turned into the Keller yard. George and Martha were just at the door of the house.

"Here are the suit and the dress," Carl called to them. Then he stopped, not knowing what to say next.

"This is a Martha Washington dress, and this is a George Washington suit," Emily said, and began to untie the package. "We want you to wear them."

"To the party?" asked Martha, much astonished.

"Yes, to the party. You are to tell the story about the cherry tree, and George is to tell about the colt. Then you must help pass the ice cream. It has hatchets in the middle and cherries that came from California. Will you?"

"Oh, of course we will!" Martha cried delightedly.

"Meet us at the corner by the drug store," said Emily.

"I'll bring you the hat that goes with the costume," Carl added to George.

That evening the four children met at the corner, and George put on the little three-cornered hat that had come from the city. Together they climbed the steps of the house where the party was. When they went into the living room the children laughed and shouted, "Look at Martha and George!"

"Martha and George are dressed up like Martha and George Washington!" exclaimed the youngest girl in the room. Then everybody laughed again.

"Why, I never thought of that," Emily whispered to her brother.

"I didn't think of it either," Carl whispered back. "Aren't you glad that we did it?"

Emily nodded her curly head happily. "Doesn't Martha look sweet in that dress? And with his hair powdered, George looks exactly like George Washington. Sh! Martha's beginning my—her story."—Youth's Companion.

THE WINNING VALENTINE.

Miss Strong was a fine Sabbath school teacher, at least all her pupils thought so. They were always eager for Sabbath to come, for she generally had something new for them to do.

Sometimes she asked them to draw pictures, or to cut out of paper something that illustrated the lesson. One of the latest things was a box of sand, and the pupils made mountains and valleys about which they learned in the lesson.

One Sabbath they were especially happy, for at the close of the lesson, Miss Strong invited all her boys and girls to a Valentine party at her home.

When the day came, all the children were surprised and delighted to find the ground covered with snow, and they wondered what kind of a party Miss Strong would have. That morning word was sent to every home that they should bring their sleds.

When they reached Miss Strong's house that afternoon, they saw that she had a sled, too, but hers had a box tied on it. The box was covered, and no amount of peeking enabled any one to see what was inside.

Miss Strong led the way, and the others followed as if playing follow the leader. She led them to an old brick yard, where there was a little pond of water frozen over. She tried the ice and found it safe.

The children were delighted with the place and at once began romping in the snow and on the ice. The sun was shining enough so that the air was not too cold, and the snow was soft and moist.

Presently Miss Strong called the children together and said:

"Last week we made a mountain and a valley in the sand. To-day I want you to make a Valentine in the snow. I will give you fifteen minutes, and whoever shows the best heart will receive a Valentine."

These words were greeted with shouts, and the children set out to win the prize. They were busy people until Miss Strong called out:

"Your time is up. Now, all come this way, and together we will look at all the hearts."

The first they came to was Harry Wilson's. He had found a smooth patch of snow, and on this he had drawn a heart. In the middle of it was printed, "Our Valentine Party."

"Oh, that is fine!" exclaimed one of the girls.

Then they came to Margaret Stone's. She had drawn a heart on the snow, and had taken little broken pieces of tree branches and set them on end in the snow, thus outlining the heart. Inside she had printed, "To Miss Strong."

The third heart was Billy Bond's. He, too, had outlined a heart; but he had gone to a pile of brickbats thrown away by the owners of the brick yard, and had carried enough pieces of brick to put a border around his drawing. The red bricks lying on the white snow made a very pretty heart.

The fourth was Helen Holt's. She had made a big snowball, and out of it she had carved a heart. She had worked hard, and the result was good.

The fifth was Henry Steel's. With his pocketknife he had carved a heart on a piece of board. He held it up proudly.

So now they had seen five hearts, but there were six children! Why! they had not seen Dorothy's!

"Where is your heart, Dorothy?" asked Miss Strong.

"I was just going to begin mine when you said time was up," replied the little girl.

"Well, I'm sorry you did not get yours finished," answered Miss Strong, "but I guess I shall have to give the prize, anyway."

This caused disappointment among the class members, for they all loved Dorothy.

"I'm sorry I let you help me," spoke up Billy, "for if you had not helped me carry bricks you might have won the prize."

"So she helped you, Billy?" asked Miss Strong.

"Yes," answered Margaret Stone, before Billy could speak, "and she helped me to break up my tree branches."

"And she helped me in carving my snow-ball," asserted Helen Holt.

"And she helped me with my printing," chimed in Harry Wilson.

All this time Dorothy was trying to answer: "Oh, what I did to help was not much."

Miss Strong seemed pleased with the way things were going, and suddenly she said: "I am going to let you tell me who wins the prize."

"Then it's Dorothy's," burst out Helen Holt, "for she has shown the best heart of all, not one of sticks and stones, but her own heart."—Selected.

"TIME OUT."

"Isn't Bessie pretty, Aunt Lucile!" exclaimed Paul admiringly of his little playmate.

"Bessie is pretty because she is good," answered Aunt Lucille, primly.

"But, Aunt Lucille, you are good!" cried Paul in astonishment.—Exchange.

"Don't talk to me about colleges!" scoffed the self-made man. "Look at me! Do you suppose I would have been any more successful than I am if I'd had a college education?"

"No," admitted the professor, "but you might have been less inclined to brag about it."—Judge.

Said the scientist to the Protoplasm,
"'Twixt you and me is a mighty chasm.
We represent extremes, my friend—
You the beginning, I the end."

The Protoplasm made reply
As he winked his embryonic eye:
"Well, when I look at you, old man,
I'm rather sorry I began!"

—New York Evening Post.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ADDITIONAL CLUBS.

Since the previous report, the following clubs have been received:

North Mississippi Conference.

Rev. C. A. Parks, Amory, 110.

Mississippi Conference.

Rev. G. A. Broadus, Escatawpa, 50.

Rev. B. M. Hunt, Gloster, 20.

Louisiana Conference.

Dr. Frank L. Wells, Baton Rouge, 100.

Rev. H. L. Johns, Carrollton Avenue, 104.

Rev. L. N. Hoffpauir, Bunkie, 21.

Rev. F. N. Sweeney, Franklinton (additional), 24.

We are indeed grateful to these brethren for their work in behalf of the Conference Organ. Others have promised to send in clubs soon. We trust that many more will take advantage of the favorable club rates to put the Advocate in the homes of their people. The club offer expires on May 1.

PERSONAL AND OTHER NOTES.

We thank Rev. J. T. McCafferty, Ruleville, Miss., for sending in recently two subscriptions—one new and one renewal.

Rev. J. F. Dring, Jonesboro, La., writes that his charge "went over the top" with the free-will offering for missions.

Mr. Harmon L. Smith, evangelistic singer and young people's worker, Box 62, Ellisville, Miss., will be open for engagements after May 1.

Mr. Louis J. Brooks, lay leader of St. John's Methodist Church, St. Louis, Mo., paid the Advocate office an appreciated call on Wednesday of last week.

The mission special quota of $625 was oversubscribed by the Methodist church at Yazoo City, Miss., on last Sunday. Rev. George H. Thompson is the pastor.

Brother W. A. Price, Crystal Springs, Miss., has our thanks for four renewal subscriptions recently sent in. He himself has been a subscriber to the Advocate for forty-six years.

Rev. J. P. Bonnecarrere, Gonzales, La., has been hindered in his work by sickness and bad weather, but he is hopeful that conditions will improve and that the work will go forward.

We learn from the bulletin of the First Methodist Church, Shreveport, La., of the death of Dr. Fred Frater, on March 4. He was a "beloved physician," a devout Christian.

The contract has been let for a new parsonage at Sulphur, La., Rev. R. S. Walton, pastor. The people of the charge have a mind to work. The offering for missions is considerably in adavnce of last year.

Dr. Briscoe Carter, our pastor at Ponchatoula, La., honored the Advocate office with a call one day last week. He reports a Sunday school enrollment equal to his church membership, with a high average of attendance.

Rev. L. P. Wasson, presiding elder of the Greenwood District, calls attention to an omission in the published appointments for his second round of quarterly conferences. The conference for the Black Hawk charge will be held at Coila on April 11.

Dr. A. S. Lutz, presiding elder of the Alexandria District, has arranged for four evangelistic conferences. The first was held at Natchitoches, March 9. The others are to he as follows: Alexandria, March 16; Opelousas, March 23; Oakdale, March 30.

The Seashore Epworth League institute was held at the First Methodist Church, Gulfport, Miss., on last Sunday. Rev. V. G. Clifford preached the institute sermon. A special feature of the meeting at the service Sunday evening was the presence of representatives of the "Students' League of Many Nations."

New Orleans will invite the next General Conference to hold its sessions here. At the preachers' meeting last Monday, the following committee was appointed to take the necessary steps: Dr. R. H. Harper, presiding elder; Revs. J. B. Peters and H. T. Carley, and Mr. Chas. O. Chalmers and Mr. J. W. Reily.

Mr. John A. Farmer, evangelistic singer, is with Rev. Claude P. Jones, Mississippi Conference evangelist, in a fine meeting at McHenry, Miss. Mr. Farmer has an open date, March 18 to April 10, that he would be glad to give any pastor or evangelist wanting his services. He may be reached at Box 113, Forest, Miss.

Rev. W. J. Ferguson, pastor of Court Street Church, Hattiesburg, Miss., assisted Rev. C. E. Downer in a fine meeting at Glendale Methodist Church, Jackson, Miss., last week. About fifty members were received. A special feature of the meeting was the music furnished by the "Boosters' choir" of 35 boys and girls.

Rev. Hugh C. Castles, pastor of the Madison-Pocahontas charge, Mississippi Conference, writes: "The mission special was overpaid and has been sent in. The pastor's salary has been raised. In all, we think we serve as fine people as can be found in Mississippi. We expect to be among the charges that send in fifty subscriptions to the Advocate."

The infant son of Rev. and Mrs. Claude H. Mayo, Seaman Alvin, was baptized by Bishop Hay, assisted by Dr. R. H. Wynn, when the Bishop was at Lake Charles for the laying of the corner stone of the Broad Street Church. Brother Mayo is our pastor at Melder, La., and is a son of Mr. A. M. Mayo, one of the leading laymen of the Louisiana Conference, for many years superintendent of the Sunday school at Lake Charles.

Dr. Charles L. Goodell, of New York, will conduct a series of services in New Orleans during the week, April 1-8. He will preach each day at the First Presbyterian Church, on Lafayette Square. The services will be under the auspices of the Protestant Ministers' Association and the continuation committee of the Laymen's Missionary Movement. The Methodist churches are co-operating.

Rev. H. W. Featherstun Vaughan, pastor of the Yazoo circuit, Mississippi Conference, has our thanks for two subscriptions. The editor had the pleasure of being associated with Brother Vaughan last summer at Emory University, where he was a student. In connection with his work there he says: "I know I am a better man, with a firmer faith and more fitted for the ministry, for having gone to Emory." We wish all our young preachers would go to one of our theological seminaries.

Mrs. Virginia Pallie Hollingsworth, of Houston, Miss., died on Wednesday, March 7. She was 71 years of age and had been a member of the Methodist church for fifty-five years, and a school teacher almost as long. She leaves two sons, W. L., a steward in the Methodist church at Houston, and Rev. R. T. Hollingsworth, pastor of the Woodland charge, North Mississippi Conference. The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. H. A. Gatlin, presiding elder of the Newton District, Mississippi Conference, writes: "Mrs. D. E. Vickers, wife of our pastor at Montrose, Miss., passed away on March 8, at 12:30 a. m. She was buried at Montrose. Mrs. Vickers had been in ill health for several months, and had suffered much. She was a devoted Christian. She leaves a husband and three daughters." The Advocate joins with their many friends in extending sincere sympathy to the sorrowing loved ones.

Mr. O. W. Stapleton has been secured as assistant to the pastor of the Capitol Street Methodist Church, Jackson, Miss., of which Rev. T. M. Brownlee is pastor. Mr. Stapleton was associated with Dr. Arthur Moore, pastor of the First Methodist Church of Birmingham, Ala., for about ten years while he was in the evangelistic work and Dr. Moore recommends him very highly. He has already entered upon his duties at Capitol Street and has made a very fine impression.

The following sad news comes from Rev. Geo. H. Thompson, Yazoo City, Miss., under date of March 11: "Mrs. R. S. Woodward, widow of Rev. R. S. Woodward, formerly a member of the Mississippi Conference, died at the home of her daughter, Mrs. J. B. Ellis, in Yazoo City, on March 10, surrounded by all her children. She will be buried at Meridian, March 12, at 10 o'clock, and Dr. A. F. Watkins will conduct the funeral service. She was 85 years old and had been for a long time in feeble health."

Mrs. R. S. Crichlow, chairman of the registration committee for the entertainment of the Louisiana Conference Woman's Missionary Society, which is to meet at Carrollton Avenue Church in the near future, requests us to urge the auxiliaries to send in at once the names of the delegates who will attend and the number of lunch reservations they desire. It is also important that those who want to make the Houma trip let it be known at once. Mrs. Crichlow's address is 7841 Willow Street, New Orleans.

Mr. Allen F. Godat, formerly of the Carrollton Avenue Methodist Church, this city, but now of New York, is active in church work in his new home—as might be expected. The president of

the Men's Club of the church to which he belongs is a Virginian, the vice president is from Louisiana, and the teacher of the Bible class is from Georgia. Brother Godat was the speaker on a recent Sunday evening when the Men's Club had charge of the service. We know the congregation heard a fine address.

Rev. C. W. Wesley, our pastor at Purvis, Miss., has our thanks for a new subscription—an addition to the club he recently sent in. The work goes forward under Brother Wesley's leadership at Purvis. The cultural campaign for missions has been carried out, and much interest was aroused. Substantial improvements have been made on the parsonage, and it is now one of the best in the district. Salaries of pastor and presiding elder have been paid in full to date. It looks as if pastor and people like each other.

The full mission quota of $800 at Centenary, McComb, Miss., was secured in cash and pledges on Sunday, March 4. Rev. C. C. Evans, the pastor, in giving this fine news, says: "I wish to say to my brothers and friends throughout the Conference that I am about back to my normal health and strength, and feel that I shall be able to go on with my work as of old. Brother W. T. Griffin has indeed been a true yoke-fellow in these days of waiting and watching for the sunshine of health to return. The work at Centenary is moving along in good shape."

Rev. James H. Felts, our pastor at Greenwood, Miss., writes: "Newton, the fourteen-year-old son of Rev. L. P. Wasson, died Feb. 9, at the district parsonage, Greenwood. I have not known a finer boy, or a more likeable one. He was advanced beyond his years in mind and body. Death held no terrors for this splendid son. He was buried at the old family graveyard some ten miles from Kosciusko, Miss. His short stay in Greenwood left an impression for good most unusual." The deep sympathy of their many friends has gone out to Brother Wasson and his family in the great sorrow that has come to them.

Rev. Del Longgrear, transferred from the North Mississippi to the Mississippi Conference at its recent session and appointed to the Mendenhall charge, is, according to his custom, carrying forward the work of the church. In a recent meeting at D'Lo, in which the pastor did the preaching, there were twelve additions to the membership of the church, and much interest was aroused. There was hearty co-operation on the part of the Baptist church, led by the pastor, Rev. Z. T. Sullivan. Steps have been taken looking to the securing of a new parsonage, and possibly the building of a new church at Mendenhall. The pastor has visited nearly three hundred homes on the charge since Conference. The editor of the Advocate is especially interested in this good news, for Mendenhall and D'Lo were on the first charge served by him in the Mississippi Conference, and he has many pleasant memories of those "good old days." He hopes to be able to accept the cordial invitation of Brother Longgrear to visit him—and perhaps do "a little fishing" on the side.

REV. W. N. DUNCAN APPOINTED PRESIDING ELDER OF COLUMBUS DISTRICT.

Bishop Warren A. Candler authorizes the Advocate to announce that he has appointed Rev. W. N. Duncan presiding elder of the Columbus District, North Mississippi Conference, in place of Rev. J. B. Randolph, deceased, and that he has appointed Rev. J. L. Jerdine pastor at Macon, Miss., to succeed Brother Duncan.

NOTICE!

The Woman's Missionary Society of the North Mississippi Conference will convene in Columbus, March 27-30.

This is expected to be the greatest conference in the history of the Society.

This Jubilee session held in the town where we were organized fifty years ago should be one of great inspiration and profit.

Jubilee speakers from the Council at Nashville will be present throughout the session, which fact will contribute greatly to the interest of the program.

It is requested that delegates—one from each Adult, Young People's, and Junior Society—be elected at once and names sent to Mrs. W. J. Burt, 602 Main Street, Columbus, Miss.

MRS. T. M. CLARK, President.
MRS. J. C. JONES,
Recording Secretary.

REQUEST FOR INFORMATION.

Rev. J. M. Johnson, received on trial at the last session of the Louisiana Annual Conference and appointed to the Cameron-Calcasieu charge, in the Lake Charles District, has disappeared. He has been gone for more than thirty days without communicating with any one on the charge or with myself. Any information as to his whereabouts will be very much appreciated.

The charge is vacated, and any information leading to the securing of a preacher to take the work will also be appreciated. It will pay about $100 per month.

W. L. DOSS, JR., Presiding Elder.
Lake Charles, La.

A WORD OF APPRECIATION.

Dear Dr. Carley: Please allow me to speak a word of appreciation to the many friends who comforted us in the hour of our heart-breaking sorrow in the sickness and death of our dear fourteen-year-old boy, Newton. He was so young, so fine, sweet-spirited and loyal, with a fixed purpose to give himself to the ministry, that it is hard for us to reconcile ourselves to his death. It was a crushing blow that still staggers us. But the hundreds of messages, telegrams and letters that came like white-winged ministers of comfort have greatly strengthened us in this sore trial. We hope to be able to tell each one of you personally how much your sympathy and love has helped us, but let us say by this method now, God bless you. The people of Greenwood have literally overwhelmed us with kindness and tender sympathy. God bless you all.

Affectionately,
L. P. WASSON AND FAMILY.

MINDEN DISTRICT WORKERS' CONFERENCE.

Upon the call of the presiding elder, Rev. K. W. Dodson, the pastors, the lay leaders, the Woman's Missionary Society, officers and other church workers of the Minden District, were called to meet at Winnfield, March 1, for two half days and a night of conference on various phases of immediate church problems, such as pastoral leadership, and the fields of work and of the activities of the laity. The night service was largely given over to a sumptuous banquet served in the Sunday school auditorium by the ladies of the Winnfield church. On this occasion Judge R. W. Oglesby, Winnfield, District Lay Leader, showed himself a toastmaster and leader of men of a high order, and the body of local laymen, along with the visitors who responded to the judge's call for after-dinner speeches, showed themselves to be of a high order of church loyalty, and well trained in their various fields of Christian service. But little wonder that the visiting pastors were open in declaring—in their after-dinner speeches—their readiness to be sent to Winnfield, when a pastor was needed to shepherd that splendid flock of devoted Methodists!

From the opening devotional service, led by Rev. P. B. McCullin, of Hall Summit, for the first session, and Rev. George Fox, of Ferriday, for the second session, every speech was optimistic, and every one—both pastor and layman—seemed determined to "put over" the program of the church. In most instances the missionary free-will offerings had already been taken, and were 100 per cent of the assigned quotas; and at the other churches the collections were in the process of being taken, the cultural program having been or were being carried out as outlined by the General Board of Missions.

The revival program was being taken up in the same spirit of consecrated determination, and every pastor was ready to thrust the sickle into the white harvest field and reap.

Among other phases of our missionary-evangelistic program the neglected rural sections of North Louisiana—notably some territory along Cane River, in the bounds of the Minden District—came in for considerable discussion, and the following declaration was ordered sent forth for the consideration of the Louisiana Conference and for the church at large: "It is the sense of this Minden District Workers' Conference that the rural sections of North Louisiana should have a more serious consideration at the hands of our Conference and of our Board of Missions than is at present being given. While these people are often indifferent to the church and religion, they are for the most part Protestant and are responsive to our gospel, and an expenditure of money and effort here yields good returns in souls won and in church development. The urgent need is for support for efficient pastoral leadership, and for help in building and equipping churches suitable for doing up-to-date rural community church work. We respectfully urge upon our Board of Missions the careful consideration of such a program as is herein suggested."

Out-of-the-district visitors were Rev. J. F. Dring, of Jonesboro; Rev. C. D. Atkinson, of the Conference Sunday School Board, and Dr. Stephen B. Williams, of the local Presbyterian church. Dr. Williams presented each pastor with a copy of a recent booklet of his on revelation and the development of the Bible.

By a vote of the body, May 3-4 was set for the date of the district conference at Jena, the first session to be at 3:30 o'clock of Wednesday.

P. O. LOWREY, Secretary.

REV. T. J. O'NEIL IS 56 YEARS OLD.

"One half my age, minus four years equals my age when I was married. If I were four years older, I would be three times as old as my youngest son, who is four years younger than I was when I married. What is my age?"

T. J. O'NEIL.

Let x equal O'Neil's age.

Let y equal youngest son's age.

Then ½x-4 equals age when married

and x plus 4 equals 3y, equals three times son's age.

Then ½x-4 equals y plus 4, equals age when married.

Combining these equations and solving for x and y, we find x equals 56, O'Neil's age, and y equals 20, youngest son's age.

MRS. J. A. WELLS.

Answering questions set for a certain examination, a little girl defines memory as "the thing you forget with." Another describes a snake as "a thing that's tail all the way up to its head." A three-year-old defines beef as "fried cow," and her baby sister is described as "a meat doll." A boy defines a fog as "a cloud down with the colic." Another urchin informs us that "a smile is the whisper of a laugh."—Railroad Telegrapher.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MINNIE ANDERSON NOLEN was born in Smith County, Miss., Sept. 6, 1892. She united with the Methodist church when ahout 12 years of age. She was married to C. R. Nolen, Nov. 13, 1912. She departed this life, Jan. 31, 1928, leaving a hushand and four children: Allawee, Ralph T., Edwin, C. R., Jr.; father and mother, Mr. and Mrs. J. D. Anderson; a number of hrothers and sisters, a host of friends. It was my great pleasure to be Sister Nolen's pastor two different times—first at Mize, Miss., while serving the Poplarville charge, and, second, while serving the Fannin charge, and by the request of her husband, Prof. Nolen, I am writing her obituary for the Advocate. Sister Nolen was a devoted wife, a faithful mother, and a Christian character. For any one to know her was to love her. While it is sad to look into her home and find her chair vacant, knowing her as we do, we can look through tears and behold a brighter day. I can behold a wonderful meeting when father, mother, hushand, children and friends meet her on that happy golden shore.

"So, when the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In the glorious spirit land? Yes.
Shall we see the same eyes shining
On us as in days of yore?
Shall we feel their dear arms twining
Fondly round us as before?
Shall we know each there? Yes."

So let me say to the sorrowing husband, children, father and mother, sisters and hrothers, friends and relatives, let us look forward to that day and say:

"When I shall meet with those that I have loved,
Clasp in my arms the dear ones long removed,
And find how faithful thou to me hast proved,
I shall be satisfied."

Her former pastor,
A. J. LEGGETT.

RESOLUTIONS.

The following resolutions were adopted by the Woman's Methodist Missionary Society, of Auburn, Miss.:

Whereas, the silver chords were loosened on Feb. 6, 1928, when MRS. ADA KING CARRUTH heard the melodious chimes of peace as she was horne into eternal rest to await the coming of loved ones. She demonstrated great patience during her illness, bearing her suffering with the fortitude of a true soldier of Christ;

Whereas, she was our most faithful and devoted president since the organization until December last;

Whereas, she was also a consistent member of the Adams Methodist church, always attending the services and supporting it with her means; and,

Whereas, she was a faithful friend, and a useful citizen of our community; therefore, be it resolved:

1. That we bow in humble submission to the will of him who knows what is best for his children.

2. That we shall miss her loving counsel, her smiling face, and her valued and valuable service and cooperation.

3. That we shall always hold in sacred rememhrance her association with us.

4. That we shall strive to emulate her noble traits of character, and, by the grace of God, meet her some day in the home above.

5. That a copy of these resolutions be spread on the minutes of the Society, a copy sent to the local paper and to the New Orleans Christian Advocate for publication, and a copy sent to each bereaved family.

Signed: Mrs. F. J. Jones, Mrs. M. C. Godbold, Mrs. J. R. Coker, Committee.
Auburn, Miss.

The subject of this sketch, THOMAS POPE, son of Frederick Pope, was born in Covington County, Mar. 11, 1831. He departed this life on Feb. 17. Had he lived until March 11, he would have celehrated his ninety-seventh hirthday. He was probably the oldest member of the Methodist church, and Masonic Lodge in the State, having united with the church in early manhood, and was a Mason for about seventy-six years. When the call came during the Civil War, he shouldered his arms, and for a few months fought with the Confederate army, and no doubt would have fought the four years but for the fact that he was a member of the State Legislature. He served in this capacity during a special time of need for our very best men. It was during the reconstruction days that Brother Pope was honored hy those who had confidence in him from time to time by heing elected to different offices, having served a number of years as representative in State Legislature, member of board of supervisors, and justice of the peace. He was appreciative, often expressing himself as being grateful for what the folks did for him hy those votes of confidence in electing him to those different positions. In 1857 he was happily married to Martha M. White. For sixty-two years they lived together and fought the battles of life bravely together. To this union there were eight children born, six who yet live to mourn their departure, namely: Mrs. Lizzie Crowson, Okeechobee, Fla.; Mrs. M. B. Dixon, and Miss Ina Pope, Washington, D. C.; G. J., O. C., and H. B., of Collins, Miss. In January, 1919, his companion went home to heaven to await him. She left him in the care of an affectionate son (G. J. Pope) with his family, where he made his home the last years of his life. Brother Pope so often spoke of the kindness of this family to him, especially speaking of his daughter-in-law as tenderly and affectionately as he would his own daughter. The funeral rites were held in the Collins Methodist church, Sunday, Feh. 19, and were largely attended. The profusion of flowers showed the high esteem in which he was held. The services were in charge of the pastor, Paul H. Grice, assisted by J. T. Dale and W. A. Hall, who were lifelong friends of Brother Pope. Special music was rendered by a few from the different choirs of the churches in Collins. His remains were tenderly laid to rest in the Collins cemetery by the Masons to await the resurrection morning.

P. H. GRICE.

A TRIBUTE TO DR. W. E. PEEK.

A heloved physician died at Morton, Miss., on Oct. 14, 1927, a man whose life is an open book, filled with kind deeds and self-sacrifice to stand out as a monument of a well-spent life. Dr. Peek was a steward in the Methoist church of Morton for more than thirty years. As a Christian he pressed toward the mark for the prize of the high calling of God in Christ Jesus, and manifested God's power in his daily walk. As a professional man, he linked high ideals with his reputation as a sympathizer, leaving an impression of his personal touch with the Great Physician. A friend has said of him, "I never knew another man so forgiving." His judgment of humanity was broad and ever ready to make intercession for its weakness. His courage throughout the years of his suffering acted as a stimulus for his ministry to his fellow-man. His life work is finished and his deeds of kindness and helpfulness will live on in the hearts of loved ones to cherish his memory down through the pages of time. The beautiful experiences of life impress the fact that life is beyond the grave. "If a star should stud the skies for each kind deed bestowed upon the poor by Dr. Peek, its illuminating influence would be throughout the world." "Were every one to whom he did some loving kindness to cast a blossom upon his grave, he would sleep to-night beneath a wilderness of flowers."

A FRIEND.

REV. R. S. COLLIER, son of F. M. and Sarah Smith Collier, was born Oct. 27, 1851, in Georgia. With his parents he went to Louisiana in 1858, and was reared in Atlanta, La. He was converted and joined the Methodist church in 1877, at which time he felt the call to preach the gospel. He received license and served as a local preacher for two years, then joined the Louisiana Conference, serving until 1899, when he transferred to the Texas Conference. Two years later he transferred to the West Texas Conference, locating in 1907. In September, 1879, he was married to Miss Frankie Thomas, who departed this life in 1881. In December, 1882, he was married to Miss Elizabeth Thomas. To them were born three children, one of whom, Callie Mae, went to be with Jesus in 1908. Brother Collier passed to his heavenly reward from San Antonio, Tex., Feb. 15, 1928. Surviving him are his faithful wife and two children, Mrs. D. T. Wheeler, Jr., and F. T. Collier, and also five grandchildren. His long and most distressing illness was borne with Christian fortitude and unmurmuring cheerfulness. His pastor's visits, with Scripture, prayer and song were most welcome, and even in his last delirium his thoughts were on the gospel message which he longed to proclaim.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Worth makes the man
And want of it the fellow."
—Pope.

• • •

"Humility, that low, sweet root
From which all heavenly virtues shoot."
—Moore.

HEAR OUR-OWN MRS. B. W. LIPSCOMB!

For several months past, the Jubilee Prayer Leagues have been keeping their covenant in secret and meeting in groups in their local churches as they found the convenient time. Now it is planned that all of us shall meet in our several groups in our local churches at one time, and that time is to be on the morning of March 14, from 10 to 12 o'clock. On that day and at that hour three groups, composed of the members of the Woman's Missionary Council, the missionaries and deaconesses, and the visitors to the Council from the Conferences will meet in Nashville in the Wightman Chapel and the Assembly room of Scarritt College and in McKendree Church, respectively, for a period of retreat for prayer and meditation. Each of the groups will be led in its devotions by some one who is specially prepared for the service. These retreats will be the initial service of the Woman's Missionary Council, which will hold its session in Nashville March 14-21.

Those who are planning these prayer groups for Nashville are impressed that the hearts of thousands of women, old and young, throughout Southern Methodism, will be turning on that day with deepest interest toward Nashville, and all of these will be happy to gather together and unite their prayers with those of the praying groups there. Hence, this call is issued to every band of Jubilee Prayer Leaguers in every Missionary Society.

This retreat is to be observed not only by the missionary women of the Methodist Episcopal Church, South, in America, but also in every land where there are groups of women affiliated with the Methodist Episcopal Church, South. The call has gone to Poland and Belgium and Czechoslovakia in Europe; to Mexico, Cuba, and Brazil in Latin America; to China, Japan and Korea, in the Orient, and to Africa. This is the first time a universal day of prayer has been called for our church, and we believe that the response will be as wide as the call. What can mean more for the spiritual achievements of our Jubilee celebration and, through the Jubilee, for the extension of the kingdom than the heartfelt response to this call for prayer on the part of our world-wide Methodism? It is inexpressibly inspiring to contemplate the spiritual results of a universal prayer meeting such as is planned for this day. Not one Jubilee Prayer League can afford to miss the opportunity of participating in this international retreat.

WOMAN'S MISSIONARY SOCIETY ZONE MEETING AT COUSHATTA, LA.

A most cordial welcome was given the members of zone No. 3, Minden District, by the Coushatta auxiliary, Friday, Feb. 17, when the first zone meeting for this year was held at that place.

After a delightful luncheon, which was served in the church dining room at the noon hour, the meeting was called to order by Mrs. J. B. Fulton, zone president. In the absence of the secretary, Mrs. Fred Wilson, Jr., was elected secretary pro tem. Members present, 42; visitors, 12.

The president called for reports from the auxiliary presidents, which were given as follows: Coushatta, Mrs. Williams; Hall Summit, Mrs. Sconyers; Campti, Mrs. Hattaway; Davis Springs, Mrs. Brown; Harmon, Mrs. McDonald.

After a vocal selection by Mrs. Clarkson, the following resolution was introduced and unanimously adopted:

"Whereas, the organizations opposed to national prohibition are active in a united effort to modify the Voistead Law, and finally to repeal the Eighteenth Amendment to the Constitution: Be it resolved, That we, the Woman's Missionary Society of Louisiana Conference, Minden District, zone No. 3, in session at Coushatta, La., Feb. 17, 1928, do hereby call upon our congressmen in Washington, D. C., to oppose any and all efforts to modify the Voistead Law, and to support all measures, including liberal appropriations to be made, to make the Voistead Law effective.

"Be it further resolved, That we go on record as opposing the election as President of the United States of America any man whose past record, as well as his promises, do not guarantee that his best efforts will be given to the enforcement of the Eighteenth Amendment. We are not inclined to be governed by the party or church affiliations of the candidate, but prefer to be governed by principles involved and our belief in the sincerity of the candidate."

Signed: Mrs. J. B. Williams, Mrs. L. B. Moffitte, Mrs. C. C. Hattaway, Mrs. J. F. Sconyers, Mrs. O. N. Brown, presidents of auxiliaries present.

Mrs. Fulton made several good suggestions in regard to the work and valuable instructions from District Secretary, Mrs. Kelly.

Collections taken amounted to $7.65, which was sent to the treasurer for rural work in Louisiana.

Short discussion of Epworth League Unions; no action taken.

Hall Summit extended an invitation for the coming zone meeting to be held during the second quarter, which was gladly accepted.

Benediction was pronounced by Rev. P. B. McCullen.

We would like to suggest that all other societies take action on the prohibition quetion.

MRS. A. H. MITCHELL.

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$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

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QUARTERLY CONFERENCES.

Alexander District.

(Remainder of First Round.)

Opelousas Training School, March 18 to 23.
Melville, March 25, a.m.
Rapides, April 1, a.m.

Evangelistic conferences will be held in each sub-division of the district as follows: Natchitoches, March 9; Alexandria, March 16; Opelousas, March 23; Oakdale, March 30. These meetings will begin at 10 a. m. We want laymen and preachers to come fasting and praying for the revival.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—Second Round.

Florine ct., at Peason, March 18, a.m.
Barham, March 18, p.m.
Acadia ct., at Iota, March 25.
Many and Zwolle, at Many, April 1.
Cameron-Calcasieu, at Bell City, April 8, a.m.
Lake Charles, April 8, p.m.
Rayne, at Branch, April 15.
Indian Bayou, April 22.
Merryville, April 29.
Sulphur and Vinton, at Vinton, May 6.
Converse and Hornbeck, at Pine Grove, May 13.
Crowley, May 20.

The district conference will be held in Lake Arthur, April 18-20. Time for convening will be announced later.

W. L. DOSS, JR., P. E.

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Sunday School

MISSISSIPPI CONFERENCE SUN DAY SCHOOL NOTES.

The Vickshurg Standard Training school was a most successful enterprise. We had an enrollment of 77, and 59 received credit. This does not tell the full story of the royal fellowship that was expressed by the Methodists, Episcopalians, Preshyterians, and Disciples in their co-operation in this effort. It was a heautiful sight to see the fellowship of the workers of these churches, and it was the impression that the effort was most productive of good.

A hoard of directors was raised to have charge of a co-operative school next year in which all the churches named above would take part and hear jointly the expenses of the work. This board was organized by electing Rev. J. L. Neill as president and Rev. Geo. G. Hamilton as secretary. An order was passed to submit to the General Boards of the co-operating churches a request that a community school be recognized. The Conference Superintendent is very happy over the outcome of this school and trusts that many more schools can he undertaken in which the various churches can and will co-operate.

Our missionary offerings are coming in slowly. It is up to the various churches to get in behind this movement and make it possible for our work to go forward with leaps and bounds. A letter has been sent to all the interested parties and some response has come. Every Sunday school in the Conference should have a part in this work. The home field is dependent upon this money to carry on. Europe is waiting for more money that they may expand their work. If your Sunday school is not in on the Dual Extension Special, now is the time.

Your Dual-Extension Secretary's report for this month is a monument to his interest and energy. Mr. Hull has invested himself to the limit. Money is not all we need; we need your prayers that doors may be opened and that hearts may be kept glowing, that the Kingdom may spread.

Sunday School Day programs should reach the pastors of the various charges in a few days. Please he on the lookout for them. They will come to you in an envelope that looks much like advertising matter. I trust you will open such envelopes coming to you the latter part of March and the first of April, for one of them may contain the Sunday School Day programs. There will he a program for the small schools and one for the larger schools.

There is still room for some one to help us out with our library. I need some money right now to get a few more hooks. It is hard to keep growing without money to help us grow. We ought to have at least 50 more volumes for our Administration library and the Adult library. I trust that those of you who have thought of helping us along this line will do so right away. We wish to thank those who have helped up to now. We have been enabled to do more work for the Conference than we could have ever done without it.

The Conference-wide meeting is right here with us. We trust that all schools in the Conference will plan to have some one there. Hattieshurg is the town and Court Street Church is the place. April 11, at 7:30 p.m., running through the evening session of April 12. Pray for this meeting and use your best influence to come and he with us at this time.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By request of Brother Mayo, superintendent of the Lake Charles Sunday school, Mr. C. M. Moss will act in his place as superintendent during the month of March.

Rev. K. W. Dodson, presiding elder of the Minden District, had a group meeting of his pastors and laymen at Winnfield, Thursday and Friday, March 1 and 2, which proved a very helpful occasion.

The banquet served by the ladies on Thursday night, and presided over by Judge R. W. Oglesby, was felicitous. The pastors' reports on the "Special Missionary offering" were very encouraging. Prof. C. E. Ives, Hall Summit, added much to this group conference by his presence and inspiring talks.

Rev. J. O. Kim, Conference Superintendent, of Korea, the worker supported hy the Louisiana Sunday schools, may make an itinerary in our Conference in June. Brother Kim will be en route to the World Sunday School Convention at Los Angeles.

On Sunday, March 4, at 9:30 a. m., I was at First Church, Baton Rouge, taking part in the Young People's department, including teaching one of the classes. At 11 a. m. I was at Keener Memorial, where Rev. Henry Bowdon is pastor. His congregation is planning to build on their new lot out near the city high school, which will give them one of the hest locations for a Methodist church in Baton Rouge.

In the afternoon we had a "set-up" meeting in the interest of a Standard Training School, which is tentatively booked for May 7-12. At this "set-up" meeting we had the pastors and superintendents of six co-operating schools —First Church, Keener Memorial, Istrouma, Clinton, Zachary, and Denham Springs. Dr. Frank L. Wells was elected Educational Director. Last year Baton Rouge had one of the best schools in the Conference, and prospects are for a greater one this year.

At 4:35 p. m. I left Baton Rouge for New Orleans, reaching there in time to attend service at Carrollton Avenue at 7:30 p. m. After service I had a profitahle conference with Mr. J. H. Carter, District Superintendent, and Rev. H. L. Johns.

During the day I had heard two great sermons hy two of our promising young preachers, Rev. Henry Bowdon and Rev. H. L. Johns.

On Tuesday, March 6, I left for a mid-week itinerary. My first stop was at Opelousas, where I had a fine conference with Brother Boddie concerning the Opelousas Training School, to open March 18. The members of the faculty in this school are: Dr. A. S. Lutz, Mrs. R. E. Smith, Mrs. Byron Harwell, Rev. A. K. McLellan.

I went from Opelousas to Lafayette by auto with Brother Boddie. I noticed recent improvements on the parsonage, and found Brother Hoffpauir very much pleased. I understand that he and his congregation are planning to invite the next Annual Conference to Lafayette.

I reached Crowley in time to attend the Workers' Council over which Mr. J. W. Wynn, superintendent, presided. Many good things were planned at this Council meeting, including Easter program, suh-district meeting and a Standard Training School. The details of this school will be worked out at the suh-district meeting, Sunday, March 11. During my evening visit at Crowley I was entertained at the parsonage, where I lived during my pastorate there of four years. I noted many improvements made on this parsonage, and congratulate the pastor, Brother Jordan, on the good work he is doing at Crowley.

Wednesday morning I left Crowley for Alexandria. En route home I had a conference with Brother I. T.Reames, Eunice, and Brothers Hoffpauir and Sudduth at Bunkie.

The Minden Standard Training School has secured Mr. C. M. Dannelly, Conference Superintendent of the Alabama Conference, as a member of the faculty, and the Winnfield Standard Training School has a tentative promise of Rev. Clem Baker, Conference Superintendent of the Little Rock Conference.

A letter from Mr. Schisler, Superintendent of Teacher Training at Nashville, states that our Conference received 2,145 units in Training Work during 1927.

C. D. ATKINSON,
Conference Superintendent.

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Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

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NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The title of the Sunday School Day program for the small school is, "Working Together," written by Miss Lucy Foreman. This program is ready to be mailed out. The one for larger schools is promised by the 20th of this month. No school is under compulsion to wait until the third Sunday in April. My judgment is, the large schools will prefer the program that has been written for the small school. Order the one you want and begin in time to make a great success of the occasion. Is it asking too much of our schools to make a contribution of ten cents per member? We are counting upon at least 80 per cent of our schools to take part in this work of the church.

The Standard Training School to be held at Amory, April 8-13, has been extensively advertised. The people at Amory believe in the worth of training their leaders to do the work of building the kingdom of God on earth. One important thing done recently under the leadership of the pastir, Rev. C. A. Parks, the school has begun to put in a first-class library for the benefit of teachers and pupils. What task is too big for people who read the best books? What can be done with people who do not read at all? What we read determines in a large measure what we think, and what we think determines what we do, and what we do makes character. Moral: If you would do great things, read great books. The Truth is the sword of the Spirit.

It will be worth much to have 100 posters placed in as many churches with these words: **Conference Standard Training School, Grenada, June 4-9. I want to be there.**

It requires an unusually big man to take an active part in the work of the church, every phase of the work. A man grows larger by doing more things and bigger things. "There is no such thing as a great character apart from great service."

What better thing can an organized class do than to help organize every class in the school above the Juniors? If your organization is worth anything, pass it on to others. We are all nearly worked to death, but let us do something that will count before we pass out.

Our district superintendents are planning to hold one or more institutes in each district. A day of fellowship and counsel will be worth much to our work. Greenville District has set April 25 for Leland; April 26 for Duncan, and April 27 for Lula. Much of our best work has had its beginning in an institute. Select the place, set the date, and let us get busy.

DOES ILL HEALTH DETRACT FROM YOUR GOOD LOOKS?

Birmingham, Ala.—"I have taken Dr. Pierce's Favorite Prescription off and on for eight years and it has never failed to give me perfect satisfaction. Whenever I begin to feel bad I start taking the 'Favorite Prescription' and in a very short time I am back to my normal health. I keep a bottle of it in my house all the time so that I do not have to wait even one day after I begin to feel the need of a tonic. The 'Favorite Prescription' will benefit any woman if given a fair trial."—Mrs. W. L. Sparman, 807 3d Ave. N.

Fluid or tablets. All druggists.

Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for trail pkg.

Miller's Antiseptic Oil, Known as

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Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1.

HIGH BLOOD PRESSURE.

May be easily, inexpensively overcome, without drugs. Gladly send particulars; just send address. Dr. N. A. Stokes, Mohawk, Florida.

FROM VIMVILLE, MISS.

We had a circuit-wide all-day missionary meeting at Vimville. The devotional service was conducted by Rev. Robert Selby, our presiding elder, after which he introduced the speaker of the morning, Brother Peters, our returned missinary from China, who was very interesting.

After lunch was served we reassembled and were very much interested in hearing Rev. W. B. Jones on the subject of "Stewardship." He was followed by Brother Peters.

One of the most interesting things happened after adjournment: The good men and women from each church, namely, Pleasant Hill, Oak Grove, Toomsuba and Vimville, all invited the pastor and wife to hurry down to the parsonage; and on going luto the hallway of the house the bundles and sacks and buckets were so thick that we could hardly get in. The ladies carried wife inside, and there were some nice linens for the beds. Oh, we just had a general shower. So now we are in our new parsonage, with plenty to eat, and some nice things furnished for the parsonage—a nice bedstead, knives and forks, spoons, etc. The people have been so nice, I'll tell the rest in next report.

A. J. LEGGETT, Pastor.

FROM HALL SUMMIT, LA.

Dear Dr. Carley: It is with great pleasure that I report the work that is being done on the Hall Summit charge. In looking over the report of last year, we learned that the whole charge paid only $12 to the missionary maintenance fund. This, of course, caused us to wonder if it were possible to raise our full quota this time, and to think out some plan by which we might be able to reach the whole charge by the first of March. So while the cultivation was in progress, we decided on the plan of having a missionary rally at one of the churches on the fourth Sunday in February. This we did, and invited a quartet to sing for us. We then secured three speakers from among the people of our charge, Brother C. E. Ives, Miss Edwina Ives, and Miss Ruby Norris. We then succeeded in getting the good ladies to prepare dinner to be served on the grounds. We talked rally throughout the whole community, and on the morning of the fourth Sunday in February we met at Holly Springs church for a great time. The Lord gave us a beautiful day, and every one who had a part on the program was present. The meeting was called to order at 10 o'clock a. m. by Brother Charley Pennington, and the first hour was spent in singing those wonderful songs which stir the hearts of men. Brother Ives then gave a fine talk on Missions, showing our obligations to other nations, and the reflex action of missionary work upon the home church. Miss Norris then gave a fine talk on how the young people can assist the pastor and church in missionary work. Miss Ives then made a fine speech on how missionary work abroad strengthens the church at home. The pastor then preached on missions, and closed by giving the people a chance to make a free-will offering. The response was great. When the money was counted, we found that we lacked only one dollar and fifty cents of having the full quota for the charge, so this was quickly provided from the incidental fund, and the money forwarded to the Board. We can truthfully say that this one thing has toned up the whole spiritual system of the charge.

We are now planning to send in a number of subscriptions to the Advocate. This will be our next piece of work. We still believe that our people will respond when they fully understand the program of the church and when the pastor is fully sold to the idea of putting things over in full. We cannot get our message over to the other man until we are fully convinced of its necessity ourselves.

We are planning for revivals in the churches, and we believe the Lord will give us great victory in our meetings.

We have never worked with a finer people than the people of the Hall Summit charge, and we know that with their co-operation, of which we are assured, we can rejoice in the making of a one hundred per cent report at the next session of the Annual Conference.

The religion of Jesus Christ is the best thing in the world, and there is nothing in heaven any better. And we look upon the ministry as being the greatest work in the world. So pray for us that we may keep humble, and ever go forward in the great work of kingdom building.

P. B. McCULLIN, P. C.

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Write for our FREE Booklet which gives details, advice, prices of many necessities to the personal hygiene of women and girls. Dr. Warner's indispensable products. Address Dept. A-12, **Warner's Renowned Remedies Co.**, 10 East 25th Street, Minneapolis, Minn.

Ruston Dist.—Second Round.

Dubach, at Harmony, March 18.
Lapine, at Sardis, March 24, 25.
Ruston, March 25, p.m.
Marion, at Downsville, April 1, a.m.
Farmerville, April 1, p.m.
Simsboro, at Antioch, Aupril 14, 15.
Clay, at Wesley, April 21, 22.
Jonesboro, at Hodge, April 22, p.m.
Bienville, at Bear Creek, April 28, 29.
Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.

District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

Quart of Water Cleans Kidneys

Take a Little Salts If Your Back Hurts, or Bladder Is Troubling You

No man or woman can make a mistake by flushing the kidneys occasionally, says a well-known authority. Eating too much rich food creates acids, which excite the kidneys. They become overworked from the strain, get sluggish and fail to filter the waste and poisons from the blood. Then we get sick. Rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness and urinary disorders often come from sluggish kidneys.

The moment you feel a dull ache in the kidneys, or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, begin drinking a quart of water each day, also get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast, and in a few days your kidneys may act fine.

This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to flush and stimulate the kidneys; also to help neutralize the acids in the system, so they no longer cause irritation, thus often relieving bladder weakness.

Jad Salts is inexpensive; makes a delightful effervescent lithia-water drink which everyone should take now and then to help keep the kidneys clean and active and the blood pure, thereby often avoiding serious kidney complications.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

STATE TEACHERS COLLEGE LEAGUE HOST TO EPWORTH LEAGUE CABINET MARCH 4.

On Sunday, March 4, the annual meetlng of the Cabinet of Mississippi Epworth League Conference was beld at State Teachers' College, Hattiesburg, Miss. The officers arrived ln time to lnspect the bnildings before dinner. A delicions dinner was served to the fourteen officers present.

When dinner was over the meeting convened ln one of the class rooms. The meeting was opened wlth prayer by Rev. L. F. Alford. Mr. Cook, president of the college, met with us and explained thoroughly the facilities of the college which wonld be at the disposal of the Conference for the Epworth League Assembly in Angust. The date of the Assembly was changed from Aug. 27 to Aug. 20 in order that the State Teachers' College Leagners might be there for the Assembly. The summer term ends on the seventeenth, and it wonld be necessary for them to go home, and possibly some of them could not retnrn for the Assembly. Miss Lncy Mae McMullen was appointed registrar, and the program for the Assembly was taken up in detail. The program for this Assemly will be changed in several respects. The platform addresses will be held by one speaker, who will be a prominent leader from ontside of our Conference. A discnssion period will be held for thirty minutes just before the bnsiness session, at which time the snbject of Prohibltion will be discussed by men who are thoronghly capable of glving ns some worthwhile information on this subject. The classes are to be arranged by the dean. The president will select the leaders for vespers. It was decided to have an Assembly mother and an Assembly father to take the places of the chief chaperone. Mrs. W. D. Hawkins was appointed Assembly mother, and Rev. J. L. Neill was appointed Assembly father.

Other League questions taken up were: Oratorical contest, Anniversary Day program, Mission pledges and who shall attend the Assembly. We decided to allow only those elected by the chapter and approved by the pastor. In case there is no League in the church, the pastor's approval only will be necessary for the delegate. Leagues that have contestants in the "Know Missions" Oratorical contest were: Broad Street and State Teachers' College, Hattiesbnrg; Capitol Street, Jackson; Gulfport and Handsboro and Central Church, Meridian. Mr. Alford read the amonnt of mission pledges paid to March 1. They were as follows: Brookhaven District, $47.50; Jackson, $131.95; Hattiesbnrg, $130.60; Meridian, $216; Newton, $100.50; Seashore, $149; Vicksburg, $15.

The Cabinet then took an intermission for snpper, after which we again met to finish all nrgent bnsiness. Resolntions of appreciation for the courtesy of State Teachers' College were drawn up. A representative of the State Teachers' College was present, and invited the Cabinet to meet with them at their regnlar devotional meeting. A motion was made to adjourn, and Mr. Hawkins dismissed ns with prayer.

Those in attendance for the meeting were: J. H. Weems, president; W. D. Hawkins, dean; L. F. Alford, treasurer; Grace Lewis, secretary; Berta Nall, Hi Leagne snperintendent; Mrs. J. L. Neill, Epworth Junior snperintendent; Doris Alford, Era agent and recreation leader; Frances Ulmer, editor E. L. department C. A.; Miss Lncy Mae McMnllen, registrar. District secretaries: B. F. Harrell, Hattlesbnrg; Miss Syd Vaughn, Newton; Mlss Laura Rankin, Seashore; Mrs. Stewart Dunning, Jackson; Miss Lilybec Phillips, Meridian. Visitors present were: Miss Ivon Graham, Mrs. A. F. Fngitt, R. A. Anderson and Mr. Lowrey, of the State Teachers' College Leagne; Rev. and Mrs. J. A. Smith, Rev. and Mrs. J. W. Thompson, Rev. and Mrs. J. B. Stringer, Mrs. Weems and Ralph Nall.

The Hi Leagne and Junior superintendents were not all present, and the Cabinet voted to empower Mrs. Neill to call a meeting of these secretaries at a later date.

Resolutions.

We, the members of the Mississippi Conference Epworth League Cabinet, wish to express our appreciation to the management of the State Teachers' College for the splendid manner in which we have been entertained during our stay in Hattiesburg. We are especially grateful to the State Teachers' College Leaguers and to all others who have contributed in any way toward the success of the meeting.

Committee: Mrs. Stewart Dunnlng, chairman; Miss Frances Ulmer, Mlss Grace Lewis.

Attention, Leaguers.

Rev. L. F. Alford, treasurer, has asked the editor to notify the Leaguers of this Conference that he is no longer at Raleigh. His new address ls Jackson, Route 2. Please note this, and ln the future send your communicatlons to him here, and there will be no delay.

A LETTER FROM SHARMON PHILLIPS.

Meridian, Mlss., March 1, 1928.

Dear Epworth Leaguers: The editress has asked me for a letter. I'm glad to write it. I remember all of you, and I hope yon remember me. The prelinmaries over, now for the letter.

I have been working with black Epworth Leaguers; I have been working with brown Epworth Leaguers; I have been working with yellow Epworth Leaguers. I have enjoyed it greatly because they were all white Epworth Leaguers, for the first listed color was merely the color of the pigment of their skins, while the latter color was that of their attitude and contacts with me. They were "white." But then they were Epworth Leaguers—**Mana boleh line** (whlch Malay being translated means, how could they be otherwise?).

This ail took place at the corner of Asia, in the city of Singapore, in the land of the Malays. Bnt the richness of the country has overrun the country with Chinese, Indians, Siamese, Sikhs, Arabs, Dutchmen, Englishmen, Japanese, Koreans, Frenchmen, Americans, Scotchmen. I have already said and written it many times—because it impresses me as so fine—that the Epworth League of Wesley Church, Singapore, contains seventeen different races and nationalities, and I have often seen them enjoy the play and fellowship of Chrlstian youth to the tune of E. O. Harbln's "Phunology." If they can play together, you can be sure they can work together. And Kipling will have to retire his poem from circulation (the one that says, "Never the Twaln Shall Meet").

I'm writing all of this for a reason. We all know that our missionary budget lncludes the item of support for certaln foreign Epworth League secretaries. But isn't it too true that we think of the foreign missionary work in terms of lmpassioned missionary preachers and "natives" coming to the altar. That's there, but you are leaving out something fine. I want that we shall think of the missionary work ln its fuller program—think of hundreds of groups of brown young men and women, and yellow young men and women, and black young men and women, meeting together in joyous play and joyous work. Think of them in their weekly devotional meetings, their social service work—for they do all of this—in all the fine youth activities that we do here at home. And with all of this, getting the sense of companionship and partnership with them in this world-wide "movement" of young men and women living and working in clean and helpful lives. It helps me in my own interest—in my giving of my money or my service—maybe it will help some of you.

Anyway, I'm glad to be back and be one among yon agaln. So, "howdy" and "good-bye" till I see you.

W. S. PHILLIPS.

Can be had in

Russet, Oxblood Brown and Black

Spreads evenly, dries quickly and brushes to a sun bright shine. ::

Whittemore's Shoe Polishes

Since 1852 recognized the world over for Highest Quality and Service.

Warning to The Public Regarding Health

Don't Accept Some Imitation Claimed to Be Just as Good

There is no just as good, and no need of substitution when your dealer can so easily secure the original. Thousands of leading druggists throughout America are offering you

Herb Extract

(Formerly Known as Herb Juice)

practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste matter from the system, through its free action on the Bowels.

If you want to enjoy good health you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

DeKalb, at New Hope, March 25, 26.
Scooba, at Binnsville, April 1.
Waynesboro ct., at Winchester, April 7, 8, a.m.
Waynesboro, April 8, p.m.
Buckatunna, at Chicora, April 15.
Vimville, at Oak Grove, April 21, 22, a.m.
Fifth Street, April 22, p.m.
Quitman, April 29, a.m.
Hawkins Memorial, April 29, p.m.
Pachuta, at Salem, May 5, 6, a.m.
De Soto, at De Soto, May 6, p.m.
Porterville, at Porterville, May 12, 13, a.m.
Poplar Springs, May 13, p.m.
Daleville, at Soule Chapel, May 19, 20.
Seventh Avenue, at Bonita, May 27.

The district conference will convene at DeKalb on the evening of April 18, at 7:30 o'clock, with a sermon by Rev. J. A. Moore, of Quitman. The conference will continue through Friday, April 20.

ROBT. SELBY, P. E.

Vicksburg Dist.—Second Round.

Washington, at Washington, March 25, a.m.
Natchez, at Jefferson Street, March 25, p.m.
Hermanville, at Sarepta, April 1, a.m.
Woodville, at Woodville, April 8, a.m.
Centerville and Stephenson, at Centerville, April 8, p.m.
Rosetta and Mount Vernon, at Union, April 15, a.m.
Gloster and Liberty, at Woodland, April 15, p.m.
Utica, at Cayuga, April 22, a.m.
Vicksburg, at Crawford Street, April 22, p.m.
Lorman, at Harriston, April 29, a.m.
Fayette, April 29, p.m.

WOMEN'S PAINS

They Were Relieved by Cardui Which This Georgia Lady Took on Her Mother's Advice.

Columbus, Ga.—"I don't see why women will drag around, in a half-hearted way, never feeling well, barely able to drag, when Cardui might help put them on their feet, as it did me," says Mrs. Geo. S. Hunter, of this city.

"I suffered with dreadful pains in my sides. I had to go to bed and stay sometimes two weeks at a time.

"I could not work, and just dragged around the house.

"I got very thin. I went from a hundred and twenty-six pounds down to less than a hundred.

"My mother had long been a user of Cardui, and she knew what a good medicine it was for this trouble. So she told me to get some and take it.

"I sent to the store for Cardui, and before I had taken the first bottle I began to improve. My side hurt less, and I began to mend in health. I took the second bottle, and felt much better. I followed this by two more bottles.

"Cardui acted as a fine tonic. I do not feel like the same person. I am well now, and still gaining. My sides do not trouble me at all."

For sale by druggists, everywhere. Give it a trial. *NC-188*

Take CARDUI 50 YEARS OF USE BY WOMEN

DROPSY

TREATED ONE WEEK FREE

Short breathing relieved in 24 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Collum Dropsy Remedy Company, Dept. 188, Atlanta, Ga.

Port Gibson, May 2.
Rolling Fork, at Cary, May 6.
Anguilla, at Delta City, May 13.
Nebo, at ———, May 19.
Roxie, at ———, May 20.
Rocky Springs, at ———, May 26.
Mayersville, at Valley Park, May 27.

The district conference will open at 9 o'clock a. m., May 1, in the Methodist church at Port Gibson, Miss.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Shannon, at Brewer, preaching March 17, a. m.; Q. C., p.m.; preaching March 18, a.m.
Verona, at Plantersville, preaching, March 18, p.m.; Q. C., March 19.
Houlka, at Van Vleet, Q. C. and preaching, March 24; preaching, March 25, a.m.
Vardaman, at Lloyd, preaching, March 25, p.m.; Q. C., March 26.
Salem and Friendship, at Salem, March 31, preaching and Q. C.; preaching, April 1, a.m.
Nettleton, at Nettleton, April 1, p.m.; Q. C., April 2.
Toccopola, at Lafayette Springs, Q. C. and preaching, April 5.
Randolph, at Shady Grove, preaching and Q. C., April 6.
Algoma, at Ebenezer, Q. C. and preaching, April 7; preaching, April 8, a.m.
Okolona, preaching, April 8, p.m.; Q. C., April 9.
Fulton, at Friendship, Q. C., April 14; preaching, April 15, a.m.
Smithville, at New Bethel, April 15, p.m.; preaching and Q. C., April 16.
Tremont, at Tremont, preaching and Q. C., April 17.
Woodland, at Prospect, April 21, preaching and Q. C.; preaching, April 22, a.m.
Mathiston and Maben, at Maben, preaching and Q. C., April 27.
Bellefontaine, at Lebanon, preaching and Q. C., April 28; preaching April 22, a.m.
Eupora, at Lagrange, April 29, p.m.; preaching and Q. C., April 30.
Greenwood Springs, at Friendship, preaching and Q. C., May 5; preaching, May 6, a.m.
Amory ct., at Paine Memorial, preaching and Q. C., May 8.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it, and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

I pray that the Lord may bless richly the work of the district, and you, my brethren, giving you comfort, rewarding your zeal.

E. NASH BROYLES, P. E.

Corinth Dist.—Second Round.

Booneville ct., at Oak Grove, March 18; Q. C., March 20.
Baldwyn, at Baldwyn, March 21.
Pott's Camp, at Winboro, March 23.
Rienzi, at Pizgah, March 25; Q. C., March 26.
Missionary Conference at Columbus, beginning March 27.
Guntown, at Saltillo, April 1.
Myrtle, at Pleasant Grove, April 3.
New Albany ct., at Ecru, April 4.
Ripley, Q. C., April 4, night; preaching, April 15, morning.
Wheeler, at Hodge's Chapel, April 6.
Booneville, preaching, April 8, morning; Q. C., April 9, evening.
Blue Mountain, at Walnut, April 11.
Hickory Flat, at Hickory Flat, April 12.
Mantachie, at Oak Grove, April 9.
Marietta, at Siloam, April 19.
Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

First Church, Columbus, March 25, 11 a.m.; Q. C., March 7, night.
Ackerman and Weir, at Weir, March 9, night; preaching, April 15, at night.
Macon ct., at Center Point, March 11, 11 a.m.; Q. C., 1 p.m.
Macon sta., March 11, night.
Woman's Missionary Council, at Nashville, March 14-21.
West Point, preaching, March 25, at night; Q. C., March 23, night.
Woman's Missionary Annual Conference at Columbus, First Church, March 27-30.
High Point, at High Point, March 31.
Noxapater, at Flower Ridge, preaching, April 12, 11 a.m.; Q. C., 1 p.m.
Louisville, April 1, at night, preaching and Q. C.
Shuqualak, at Shuqualak, April 3, 2 p.m.
Mashulaville, at Middleton, preaching, April 4, 11 a.m.; Q. C., 1 p.m.
Ethel, at Marvin, April 6.
McCool, at Bowle, April 7, 8.
Longview and Sessums, at Longview, April 8, night.
Cedar Bluff, at Cedar Bluff, April 10.
Artesia, at Sheaffer's Chapel, April 11.
Sturgis, at Pleasant Hill, April 13.
Chster, at Nebo, April 14, 15, a.m.

District Institute for Superannuate Endowment at Starkville, March 8, one day only, beginning at 10 a. m. All preachers of the district are expected to attend, and as many laymen and women of the church as possible.

The Columbus district conference will meet at West Point, April 17 and 18, beginning at 9 a. m., Tuesday, April 17. Let pastors hold church conferences in due time and elect delegates to the district conference, one for each 100 members, and at least one from each church, and send a list of same to Rev. W. R. Lott, West Point, and a copy of same to the presiding elder, Columbus, Miss.

JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Second Round.

Gunnison and Sherard, at Gunnison, March 18, a.m.
Rosedale, at Benoit, March 18, p.m.
Coahoma and Jonestown, at Coahoma, March 25, a.m.
Lula and Dundee, at Dundee, Mar. 25, p.m.
Duncan and Alligator, at Alligator, April 1, a.m.
Tunica, April 1, p.m.
Evansville and Dubbs, at Dubbs, April 8, a.m.
Lake Cormorant, at Robinsonville, April 8, p.m.

I have always felt that whatsoever my church gave me to do, I should do it with all my might. No man can go anywhere pulling back on the harness. In building the kingdom of God we need the full employment of all resources, man-power, material, intellectual and spiritual, with adequate devotion, downright consecration, the training and cultivation of all faculties. All facts of knowledge, full information and greatest inspiration are necessary for this task. The people hust become acquainted with the nature, the burning necessity and the awful consequences of neglect or failure to do this very thing.

"My people are destroyed for lack of knowledge," is still as terrible an accusation as in the days when they saw the house falling down around them. If we save ourselves, we must mend our gait.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Second Round.

Abbeville, at Mount Zion, Friday, March 16.
Lamar, at Rice's Chapel, March 18.
Tie Plant, at Tie Plant, March 22, evening.
Kilmichael, at Salem, March 24, 25.
Sallis, at Bethel, March 29.
Winona ct., at Columbiana, March 31, April 1.
Durant, April 1, evening.
Poplar Creek, at Bethel, Thursday, April 5.
Waterford, at Chulahoma, April 7.
Paris, at Liberty, April 8.
Duck Hill, at Mars Hill, Friday, April 13.
Winona, April 15.
Vaiden and West, at West, April 15, evening.
Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 28, 29.
Ebenezer, at ———, May 3.

The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

MOTHER!

Look at Child's Tongue if Sick, Cross, Feverish

Look at the tongue, mother! If coated, it is a sure sign that your little one's stomach, liver and bowels need a gentle, thorough cleansing at once.

When peevish, cross, listless, pale, doesn't sleep, doesn't eat or act naturally, or is feverish, stomach sour, breath bad; has stomach-ache, sore throat, diarrhœa, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

You needn't coax sick children to take this harmless, "fruity laxative;" they love its delicious taste, and it always makes them feel splendid.

Ask your druggist for a bottle of "California Fig Syrup," which has directions for babies, children of all ages and for grown-ups plainly on the bottle. Beware of counterfeits sold here. To be sure you get the genuine, ask to see that it is made by the "California Fig Syrup Company." Refuse any other kind with contempt.

Epworth League

MISSISSIPPI LEAGUE NEWS.

Newton District Has New District Secretary.

Our president has just informed us of the appointment of Miss Syd Vaughn, who is connected with the county health office of Jones County, as the District Secretary to succeed Mrs. Branch, who recently resigned. Miss Vaughn is a consecrated Christian worker, with a great deal of ability and leadership, and while she has not had much experience along this line of work, we are expecting a great deal of her because of her anxiousness to serve her Master. We feel confident that the Leaguers of Newton District, and Laurel especially, will rally around Miss Vaughn and she will have one of the finest records among the district secretaries of our Conference. We are very proud to have Miss Vaughn among our corps of officers.

Miss Vaughn is not unknown among the Leaguers of our Conference, having resided in our section of the State. She was head nurse at the Methodist Hospital at Hattiesburg, and was, prior to her present position, connected with the county health department in Pearl River County. Her many League friends welcome her into active League work.

Mrs. J. F. Campbell, of McComb, Appointed to Succeed Miss Florida Williams as Secretary of Brookhaven District.

Mrs. J. F. Campbell has been appointed to succed Miss Florida Williams, who found it necessary to resign on account of going into business that does not permit her giving the proper time to League work. Mrs. Campbell is one who understands young people, and certainly no one loves them better than she does. We feel fortunate indeed in securing her for this place; we feel sure the Brookhaven District will continue to move forward under her leadership, and we predict that among the district delegations at the next Assembly will be found hers.

We regret that Miss Williams found it necessary to resign, for she made her district a splendid secretary. We hope that she will be able to engage again in Epworth League work actively, for we know of no one who filled the office with a more genuine enthusiasm for the Master's work.

GOOD NEWS FROM FULTON, MISS.

Mr. Editor: First, I want to tell you about our Cokesbury Training School, conducted by Messrs. Hammontree and Sharp. They did a great work, first taking a religious census of the town. They surely gave the people something to think about; and something to do if they get these people to become Christians. There are over three hundred who do not belong to any church, five hundred who do not attend Sunday school. We must be about our Father's business. These young men conducted two Cokesbury Schools on the Fulton charge, one at Fulton and one at Van Buren. Much interest was shown in the work.

On Feb. 19, a revival meeting was begun by the pastor, Rev. R. G. A. Carlisle, the pastor doing the preaching, and Rev. O. H. Scott, of McComb, Miss., directing the singing. All denominations took part. There was much interest manifested. The people caught a vision, the church was revived, and many reconsecrated themselves to God and his service. Many people said: "This is the best meeting we have had in Fulton in years, if not the best we ever had." The sermons delivered by the pastor were fine—such good, old- time gospel preaching. He did not pet any one in sin, but told them that they must repent or perish; yet he did it in a way that the sinner knew the message fell from one who loved them. The singing was fine. Brother Scott brought a message in every song. Some have already expressed a wish that the pastor and singer have another meeting later on.

There were several additions to the church, and others will follow. Of course we cannot tell yet the results of the meeting. But, as Dr. Senter said to the pastor, "This meeting is bound to do good and produce results—you have prayed too earnestly and preached too much gospel for it to fail." This is just a sample of the good things that are being said about our meeting. But we give God the glory and the praise, for he gave the preacher the messages and power to deliver them; and he gave Brother Scott the gift of song, and the spirit with which to sing. Else they could not have accomplished this great work.

J. E. ISBELL.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Flora, March 18, 11 a.m.; April 18, 9:30 a.m.
Bolton, at Bolton, March 18, 3:30 p.m., 7:30 p.m.
Fannin, at Oakdale, March 24, 25, 11 a.m.
Brandon, at Brandon, March 25, 3 p.m., 7:30 p.m.
Terry, at Terry, April 1, 11 a.m., 2:30 p.m.
Capitol Street, April 1, 7:30 p.m.; May 4, 8 p.m.
Clinton, at Greenfield, April 7, 8, 11 a.m.
Florence, at Star, April 8, 3 p.m., 7 p.m.
Camden, at Thomastown, April 14, 15, 11 a.m.
Canton, April 15, 7:30 p.m.; April 27, 7:30 p.m.
Benton, at Midway, April 21, 22, 11 a.m.
Eden, at Tranquil, April 22, 3 p.m., 7:30 p.m.
Harrisville, at Braxton, April 28, 3 p.m.; April 29, 11 a.m.
Edwards, at Learned, April 29, 4 p.m., 7:30 p.m.
Vaughan, at Unlon, May 5, 6, 11 a.m.
Satartia, at Wesley Chapel, May 6, 3 p.m., 7:30 p.m.
Mendenhall, at Mendenhall, May 13, 11 a.m., 2 p.m.
Madison, at Madison, May 13, 7:30 p.m.; May 14, 10 a.m.
Yazoo ct., at Fletcher's, May 19, 20, 11 a.m.
Yazoo City, May 20, 3 p.m., 7:30 p.m.
District conference at Florence, April 19-20.

J. L. DECELL, P. E.

Brookhaven Dist.—Second Round.

Gallman, at Mount Pleasant, March 18.
Crystal Springs, March 18, p.m.
McComb, Centenary, March 25; Q. C., May 7.
Bayou Pierre, at Pleasant Ridge, April 1.
Bogue Chitto and Norfield, at Bogue Chitto, April 4.
Tylertown at Knoxo, April 8.
Georgetown, at Providence, April 15.
Wesson, April 15, 16, p.m.
District Conference, at McComb, Centenary, April 17, 18.
Foxworth, at Hopeweli, April 22.
McComb, Pearl River Avenue, April 22, p.m.
Osyka, at Muddy Springs, April 29.
Magnolia, April 29, p.m.
Meadville and Bude, at Bude, May 6.
Hazlehurst, May 9.
Scotland, at New Hope, May 13.
Brookhaven, May 13, 14, p.m.
Monticello and Pleasant Grove, at Sartinsville, May 20.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Broad Street, March 18, 11 a.m., 2:30 p.m.
Bonhomie, March 18, 7 p.m.
Avera, at Piave, March 25, 11 a.m., 2:30 p.m.
Leakesville, March 28, 11 a.m., 2 p.m.
Lucedale, March 29, 7:30 p.m.
New Augusta, at Beaumont, April 1, 11 a.m., 2:30 p.m.
District Conference, at Petal, April 5, 6, 7.
Taylorsville, at Mize, April 8, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, April 12, 2:30 p.m.
Court Street, April 22, 7:30 p.m., April 23, 7:30 p.m.
Mount Olive, April 22, 11 a.m., 2:30 p.m.
Williamsburg, at Sante, April 25, 11 a.m., 2 p.m.
Sumrall, April 29, 11 a.m., April 30, 9 a.m.
Main Street, May 4, 7:30 p.m.
Heidelberg, at Philadelphia, May 6, 11 a.m., 2 p.m.
Silver Creek, at ———, May 13, 11 a.m., 2 p.m.
Prentiss, at ———, May 20, 11 a.m., 2 p.m.
Purvis, at ———, May 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

The BABY

Why do so many, many babies of today escape all the little fretful spells and infantile ailments that used to worry mothers through the day, and keep them up half the night?

If you don't know the answer, you haven't discovered pure, harmless Castoria. It is sweet to the taste, and sweet in the little stomach. And its gentle influence seems felt all through the tiny system. Not even a distasteful dose of castor oil does so much good.

Fletcher's Castoria is purely vegetable, so you may give it freely, at first sign of colic; or constipation; or diarrhea. Or those many times when you just don't know what is the matter. For real sickness, call the doctor, always. At other times, a few drops of Fletcher's Castoria.

The doctor often tells you to do just that; and always says Fletcher's. Other preparations may be just as pure, just as free from dangerous drugs, but why experiment? Besides, the book on care and feeding of babies that comes with Fletcher's Castoria is worth its weight in gold!

Children Cry for Fletcher's CASTORIA

TROUBLED WITH BOILS
Quickest permanent relief with GRAY'S OINTMENT
At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Guaranteed Remedy
This pile remedy comes in a tube with Pile Pipe attachment, making it convenient and easy to apply. Your druggist will refund money if PAZO OINTMENT fails to cure any case of piles (itching, blind, bleeding or protruding). Just ask for a 75c tube of PAZO OINTMENT

Renew Your Health By Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package with full directions. Only 35 cts. at drugstores.

THIS WOMAN'S BATTLE

Wins Against Ill Health

"At times I was hardly able to do my housework," writes Mrs. Margaret Wallace of 1547 Safford Ave., Columbus, Ohio. How many women have found themselves in this same condition! How many women have fought bravely on day after day, cooking, washing, ironing, doing the dishes, and keeping the house clean, when they were in a weakened condition and had not sufficient strength to perform these duties easily and properly!

When Mrs. Wallace was experiencing great difficulty in carrying on the daily tasks, a friend advised her to take Lydia E. Pinkham's Vegetable Compound and she gave it a fair trial. "I just can't give enough thanks to it," she writes. "Now I can eat anything at all and I am feeling better than I have for years. I shall never be without your medicine again."

A woman who is fighting for her health and her family's happiness is a valiant soldier. She wages her battle in her own kitchen. She has no thrilling bugles to cheer her on, no waving banners.

Many other women tell us, as Mrs. Wallace did, that Lydia E. Pinkham's Vegetable Compound was their faithful ally in the struggle for better health.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3693.

HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, MARCH 22, 1928. | CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A GREAT REVIVAL.

The church—the whole world, in fact—needs a revival of religion, and there are indications that a revival is at hand. People everywhere are talking about it and expressing the desire for it, and activities have been undertaken looking to a great evangelistic movement that will bring it about.

But it is a real revival we need—not merely an emotional outburst. We think great emotion will accompany the revival, for there is an emotional expression always when life is deeply stirred. We have little sympathy with the idea that religious emotion is unbecoming. We give emotional expression to great sorrow or great happiness by weeping or by shouting; we give emotional expression to our enjoyment of various forms of entertainment by clapping our hands; we give emotional expression to our feelings at athletic contests and games of skill; surely there is nothing illogical or unbecoming in giving emotional expression to our religious experiences.

We need a revival that will make us think upon our ways; that will cause us to see the evil that we think and do and say and that will cause us to repent earnestly of all our sins; that will create clean hearts and renew right spirits within us; that will make us pray more, read our Bibles more, and go to church regularly; that will make us meet our financial obligations, not only to our fellow-men, but also to the church and to the work of the kingdom of God; that will make us love our enemies and pray for those that despitefully use us; that will strengthen our faith in God, increase our trust in Christ our Savior, and give us the assurance of the Holy Spirit that we are the children of God. We need a revival that will deepen our concern for the unsaved in our own families, in our own communities, and throughout the world, and that will make us always and everywhere willing witnesses to the saving power of him who has loved us and given himself for us.

If we work and pray for a revival, realizing our own need of it as well as the need of others, the revival will come. We believe it is coming.

A GOOD START.

On the first Sunday in March, a mature business man was received into the membership of one of our leading churches in Mississippi on profession of faith. The next day he addressed the following letter to the financial secretary of the church:

"As I understand it, one of the requirements of a good church member is to pay his church obligations, and being a brand-new Methodist, I want to get started in the right direction. Accordingly, I have assessed myself $20 per month for church work. Enclosed, you will find my check for $60 for the first quarter, as I expect to make my payments quarterly. Commencing with the last of June, I will make the payments at the end of each quarter, and I would thank you to remind me when they fall due."

This is what we call a good start—and the beauty of it is that the writer is a self-starter. He did not wait for the finance committee to call on him, but he took his obligations seriously, made a substantial pledge, and sent a check with the letter. It will be noticed, too, that he made his payment cover the whole quarter, during most of which he was not a member of the church. It will be noticed, further, that he asks to be reminded when his check is due. He has started in the right direction.

PRESIDENTIAL PROSPECTS.

We leave politics to the politicians for two reasons: First, we don't know anything about the subject ourselves, and, second, the politicians haven't asked and don't want our opinion. But we are interested in some of the things the politicians are interested in, and we don't mind making a suggestion to them—for what it is worth.

That suggestion is that Southern Democrats do not want a wet candidate for the presidency and the probability is that they will not support one strongly if he is nominated. The politicians may go on the assumption that the "Solid South" will remain solid, no matter what happens; but we remind them of two or three things.

In the first place, the Southerner has come to be a pretty independent kind of citizen. He has been and generally is now a Democrat, both by conviction and inheritance; but he does a good deal of thinking for himself, and he is not inclined just to "take orders."

In the second place, the Southerner has strong moral convictions, and he believes that morality should express itself in political life as well as anywhere else. He is not willing to surrender his moral convictions for the sake of expediency—even for the sake of seeing a Democrat in the White House.

In the third place, the Southerner believes in prohibition and the Eighteenth Amendment, and he will find it mighty hard to vote for a presidential candidate that does not believe in prohibition and that is opposed to the Eighteenth Amendment. It will be so hard to support such a candidate that thousands of these Southerners won't do it.

So the politicians had better not count too strongly on the "Solid South" if they nominate a wet for the presidency.

A BETTER WAY.

The St. Louis Christian Advocate, one of the best of our Conference organs, is conducting a campaign for subscriptions with the slogan, "Out of Debt by Easter." The St. Louis deserves the support of its constituency, and we trust that it will not only be out of debt by Easter, but also that it will have a comfortable surplus in its treasury.

When an individual or organization is in debt, a good thing to do is to get out of debt as soon as possible; but a better way is to keep out of debt if it is at all possible. That is the way the New Orleans Christian Advocate wants to follow, and that is why we are urging the brethren to get up clubs of subscriptions and send them in as soon as possible. The club rates are very favorable: twenty to fifty, $1.50 a year; fifty to one hundred, $1.25 a year; one hundred and above, $1 a year. In all cases the names are to be sent in one list, and cash is to accompany the order.

We do not believe any church would undertake to carry on its work to-day without a paper. It is unthinkable, for example, that the Methodist Episcopal Church, South, would be content to let all its periodicals perish. Yet it takes money to maintain these papers. If all the material that goes into these papers in support of the program and activities of the church without charge were paid for at regular advertising rates, the financial problem would be solved. A little of it is paid for, but there is much matter every week in all of them that is not paid for, and by the nature of the case cannot be paid for. The way to meet the situation is to increase the subscription list. All our papers are worth all they cost.

We hope the churches that have not already done so will soon send in good clubs.

THE MILLSAPS—WHITWORTH MERGER.

The announcement that Whitworth College has been merged with Millsaps College signalizes one of the most important events in the educational work of Mississippi Methodism in recent years. The Mississippi Conference now has a system of educational institutions that provides adequately for all the Methodist students of its territory. We believe the friends of Christian education will furnish the money needed for the proper equipment and maintenance of these great institutions.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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LOVE, THE LAW OF LIFE.

By Rev. W. C. Newman.

Troubled days! Confused thinking and unwise speaking! Troubled hearts! Doubt, fear, suspicion, and sometimes despair! Babel of voices—self-seeking statesmen, carping churchmen, fatalistic philosophers, teachers that trifle with eternal truth—each clamoring to be heard above the other, each claiming to hold a panacea for the ills of the world.

And what is the answer to it all? What light can guide us in this darkness? What voice can comfort? What power can keep us from this spiritual inertia, akin to death, which threatens?

On two commandments hang all the law and the prophets, and the theme of them both is love. Love is the law of life. Bereft of love, marriage is merely licensed sensuality. Parenthood without affection is a hateful bondage. Loveless toil is at once bitter and unproductive. A ministry whose motive power is anything less than love will be without avail in a sinful world.

The avowed purpose of Christ is to establish a kingdom peopled by men and women who have been made new creatures in him. The law of this kingdom is the law of love. Its citizens will not rob, kill, bear false witness against, or in any other way work harm to a brother man, citizen, or alien—not through fear of punishment, but because in the regeneration which made them subjects and sons of the King they learned the law of love, that love of God and love of man are the heart and soul of all the King's commandments.

Contrast this kingdom with the existing kingdoms of this world, where war, with its millions of slain and broken, hatred, with its resultant harvest of harm, and sin, with its inestimable ravages upon character and life, abound.

How can we hasten the coming of that other kingdom where right reigns and men delight to do good? By teaching all men that the law of higher life is love; for the King has decreed that the extension of his realm shall not be by force of arms, but by conquest of hearts.

But before we can impart this transforming truth, we must first exemplify and prove its efficacy in our own living. We cannot persuade men to become obedient to a law so long as we give evidence of the lack of its results in ourselves. Thus it is that we are sometimes confronted with a strange inconsistency, the ministers of the kingdom breaking its greatest commandments—backbiting ill-concealed in conversation, sermon, and written word; rebuke unsoftened by prayer and proven friendship; suspicion, uttered or unexpressed—while the alien world looks on and marvels at the incompatibility of our teaching and our conduct.

O, that one mighty prayer might arise from the kingdom's subjects that the King's law of love might fill and sway our hearts until all the world may know where our fealty lies.

Houlka, Miss.

REPORT OF FINDINGS COMMITTEE. BIRMINGHAM REGIONAL CONFERENCE ON EVANGELISM.

March 6, 1928.

We heartily appreciate the effort of our bishops to lead us in a movement for a genuine Revival of religion and pledge them our hearty co-operation and support. The need of such a movement, is apparant to all. Our faith in the efficacy of our holy religion is put to the test in this our day. We cannot stand the test nor meet the challenge without the help of the Holy Spirit dwelling in us and giving us wisdom and strength for the task.

1. We, therefore, urge all our people to join earnestly in searching the Scriptures in meditation and prayer until the power of the risen Christ comes upon us.

2. We urge our presiding elders and leaders to gather the preachers into quiet retreats for prayer, fellowship and meditation looking to the deepening of the spiritual life and preparation of mind and heart for the task of bringing Christ to the lost world that he may be crowned in their lives. In these meetings let plans be completed and dates fixed for a revival in every church, with helpers designated wherever needed and desired, whether the pastor himself lead or pastor aid pastor, or the Conference or General Evangelist be called. There should be a covenant of prayer for each other and for the work.

3. We urge our pastors to gather groups of their people for these same purposes, and that all the people be urged to read the Bible, meditate thereon and pray in their homes and in secret daily for a genuine revival of vital godliness; that they endeavor to bring these groups to become witnesses for Christ; that they pray for each other and for lost ones while they carry to them the good news of what Jesus Christ has done and is doing for them and for the world. It will be necessary to have a thorough investigation made so that no one be left without witness.

4. That we make the evangelistic purpose pre-eminent in the message and program of the church, preaching and teaching with emphasis and passion the great vital truths of our gospel, as exemplified and emphasized by Jesus and honored of God in the glorious history of Methodist revivals.

5. We further urge that our Sunday school teachers, leaders in the Epworth Leagues, Woman's Missionary Societies and Committees on Evangelism give themselves diligently to this work in co-operation with their pastors, that there may be a quickening of the life of the church in all its departments and service.

6. We recognize the importance and value of each of the three types, personal, educational, and mass evangelism; they are complementary, and therefore all deserve proper emphasis and use. Whatever the method used in bringing men into fellowship with Christ and His church, it is important, yea necessary, that all be assigned to places for training and definite service. The work is not done when recruits are enlisted—they must be prepared and assigned tasks worthy of disciples of Jesus Christ.

7. In all this, "we will not forget that, however wise, important and necessary our plans may be, only power from on high can make us sufficient for these things. No human skill or culture can be substituted for the presence and power of the Holy Spirit."

J. M. CARTER, Chairman.
G. M. DAVENPORT.
WALTER ANTHONY.
A. E. CLEMENT.
R. A. TUCKER.

COLUMBUS DISTRICT SUPERANNUATE ENDOWMENT MEETING.

At the call of the presiding elder, Rev. W. N. Duncan, the preachers of the district and some laymen met, March 8, at Starkville to discuss the plans for completing the Special Effort for our superannuates. There were eighteen pastors present and some laymen and women from over the district. There was a downpour of rain all day, so the attendance would have been much better, we thought, if favorable conditions had existed.

W. R. Lott conducted the devotional. The presiding elder briefly outlined some reasons for doing this work. Rev. A. T. McIlwain, Conference Director, brought a strong scriptural message on the subject, "Why a Superannuate Endowment Fund?" The ladies of the Starkville church served a delightful lunch in the church dining hall.

After lunch the meeting was opened with devotional led by C. W. Avery. The meeting was directed from the main business of the day while suitable resolutions and tributes were paid to the memory of the two departed brethren of our district, Rev. T. H. Lipscomb and Rev. J. B. Randolph.

Mr. R. M. Weaver, of Corinth, made an address from the laymen's standpoint. The Conference Director outlined the plan for carrying this work to a completion. Sermons and speeches are to be made on this subject in every church of the district. April 22 was set as the day for winding up the campaign. Rev. V. C. Curtis, of Starkville, C. A. Northington, of Ackerman, and W. R. Lott, of West Point, were appointed as a committee to assist the presiding elder in this work.

W. R. LOTT, Secretary.

REPORT OF THE SOUTHERN GROUP MEETING—JACKSON DISTRICT.

The first meeting of the Southern Group of Jackson District pastors and official laymen for 1928 was one of unusual pleasure and profit. We met in the historic Methodist church at Brandon, of which that great soul, Dr. Rolfe Hunt, is pastor. Despite the inclement weather, every one was in a pleasant frame of mind, and our meeting was an occasion of real spiritual joy and consecration. This was due largely to the fact that the general theme of discussion was, "The Clean-Up Campaign of the Superannuate Endowment Fund." After the morning devotional exercises, conducted by Brother S. B. Watkins, a stirring address on "Our Debt to the Superannuate" was delivered by one of our new members, Brother Del Longgrear, pastor at Mendenhall and D'Lo. Then, to the joy of every one present, more especially the pastors, Mr. R. A. Maddox, a layman, made an inspiring utterance on "Why We Should Raise the Superannuate Endowment Fund."

At the 11 o'clock hour we had the rare privilege of listening to one of those soul-stirring, old-time gospel sermons, just like those that burned their way into the hearts of our grandparents during the days of saddle-bags and swollen creeks. The messenger himself is one of our own superannuates, Rev. J. H. Foreman, now of Pelahatchie.

After a delightful lunch served by the ladies of the host church, the afternoon session was opened by devotional exercises conducted by Brother F. L. Applewhite; Brother O. W. Stapleton, assistant to Brother Brownlee at the Capitol Street Church, led the song service.

Two splendid addresses were delivered in the afternoon on "How to Put On the Quota 'Clean-Up' Campaign," and "The Parsonage Home," by Brothers Rolfe Hunt and B. F. Lewis, respectively. A round table discussion was then coducted, with Brother J. O. Ware, vice president of the group, in the chair. The roll was called, and all the ministers answered to their names, as follows: T. M. Brownlee, chairman; M. H. McCormack, Jr., secretary; F. L. Applewhite, Rolfe Hunt, J. O. Ware, S. B. Watkins, G. G. Yeager, W. A. Terry, Del Longgrear, J. W. Ramsey, J. M. Morse, and B. F. Lewis. A goodly number of laymen and lay women were also present. Brother R. L. Walton, pastor of Fanning circuit, was present, and expressed his desire to "go on to perfection" by transferring his

membership from the Northern Group to our Group. After due examination, he was admitted on trial.

Most of the charges, namely, Bolton and Raymond; Harrisville and Braxton; Florence; Terry; Mendenhall and D'Lo; Brandon, and Clinton, reported the mission special raised "in full;" the last two named had raised more than their quotas. The other charges reported that it would be only a matter of time until they, too, would have the full amount raised.

Every one regretted the unavoidable absence of our beloved presiding elder, Brother J. L. Decell, who seldom misses a group meeting.

While the group meeting is not an official part of the Methodist economy, we of the Jackson District feel that we have gone the Discipline one better for once, and it has been of so much help to us that no one would think of discontinuing it, not so long as the good ladies will continue to put on the "noon hour program."

The group passed two strong resolutions: one commending the publication of the "Jacksonian Methodist," the Jackson District organ, and the other condemning, in strong terms, the bill before the present Legislature which proposes to legalize prize-fighting in Mississippi. They were proposed by Brothers G. G. Yeager and J. W. Ramsey, respectively.

With the Mission Special finished, each pastor and layman left the meeting fired with a renewed zeal to take hold of the great work of "Cleaning up" the Superannuate Endowment Fund quota.

MARLIN H. McCORMACK, JR.,
Secretary.

"UNCLE JIMMY'S" MOVING DAY.

By Mrs. Rolfe Hunt.

The December winds howled around the little parsonage at M. The leaves scurried here and there. The cold wind crept in at the crevices. The air grew chilly. An old man appeared at the back door, looked at the gathering clouds, shivered, picked up some sticks of wood, carried them to a front room and laid them on the fire. Back in one corner of this room was a box of books and some scattered papers. An old trunk stood open, waiting for a few things more. "Uncle Jimmy" was getting ready to "move." It was a different move from any he had yet made. He was to "move" with no place to move to. His Conference had just superannuated him. The long-dreaded time had come! He had been sorting out his belongings. Some things he must keep. Some he would like to have if he only had anywhere to keep them. He picked up a package of old letters and began reading them. Here was one from his presiding elder, saying: "You have had four years of strenuous work, and you are leaving Pine Ridge circuit in fine shape for your successor."

Here was one from Brother Biggs, his steward in the city of L. He said: "We regret to lose you. Our church has prospered so under your pastorate."

Uncle Jimmy threw the letter in the fire, recalling the grand old days of power. Now, Brother Biggs was a retired banker; but he, like his Master, "had not where to lay his head." Another letter he read. It had tear splotches on it. It was from Mamie Brady, who lost her baby, and, in sorrow, had been comforted by him, her revered pastor. Other letters he read that mentioned new churches he had built, revivals he had held, young people enlisted in church work, backsliders reclaimed, family altars set up, funerals he had conducted, persons baptized, couples married, preachers who, through his influence, had yielded to the call, some of them now the leading members of his Conference.

Then he picked up another letter, unfolded it, read it. It was from an old college friend who had entered the Conference two years before he had. He wrote: "Dear Brother: I want to extend my sympathy in this hour of your great sorrow. I know what the loneliness is after a good wife is taken away. Yet, in my deepest grief, I find a strange comfort in the thought that my dear Mary will not have to suffer further privations here. Perhaps you noticed I was recently superannuated. When you come to that experience, in addition to your present sorrow, you will know how I feel."

"Uncle Jimmy" reverently laid down the open letter on the table, and buried his face in his hands. Yes, he knew now how his friend felt. In silence he thought of how "the foxes have holes and the birds of the air have nests." The old soldiers have homes. There are charitable institutions here and there that his church has fostered, yea, and for which institutions he had been instrumental in raising considerable sums, and to which he had given his last dollar. Those had been unselfish gifts, for to none of these could he or any of his comrades go for a dwelling place. He prayed that he might not have to ask alms. He prayed that God would enable him to have strength of body to earn what he needed for his simple wants. His love and every effort had been for the church alone. He felt out of place in a secular trade, which often required years to build up. He had no capital with which to operate. He had even recently subscribed to the Centenary and Educational demands of his church, and had nothing as yet with which to meet his further pledges. He had given all to the Lord. When as a spectre this dread time had momentarily risen, he had worked the harder, thinking he would do all he could before it did come. Surely after all his life work, the Lord would take care of him.

"Uncle Jimmy" was in his Gethsemane. In the agony of his soul he did not notice the approach of a man, who, feeling he was on holy ground, stood still at the open door.

Uncle Jimmy dropped to his knees, and aloud he said: "Dear Lord, I have never asked for riches, ease, or pleasure. Thou hast given me joy in serving my church in all kinds of charges. I have given to the church the best years of my life. I have not drawn back from the hard places, nor have I withheld anything from thee. I have now no place to go. My church wants me no longer. Thou dost take notice when the sparrows fall. Thou dost not forsake the upright in heart. With the consciousness of having served thee, I go forth, but whither?" Here he raised his head and saw a form outlined in the outer door. He rose with the dignity so habitual to him and shook hands with Reverend Horace Billings, his successor, who had arrived a few hours earlier than expected. "Uncle Jimmy," said the new pastor, "I see you are packing. Be in no haste. My family will be here soon. Leave your things indefinitely and make yourself at home." Uncle Jimmy returned his hearty handclasp, thanking him, offered him a chair and resumed his seat at the table. He then said: "I am glad you have come, Brother Billings. An old negress, Aunt Nancy, will prepare our meal to-night and I can make you comfortable. I may get ready to leave to-morrow."

Then, looking out into the gathering storm and the rapidly falling snow, his face took on a new light as he added: "I feel happy that God has honored me in allowing me to do something for him. I see a great task mapped out for our church, and my regret is I may not longer work in the front of the battle. The forces are being marshalled for great victories, and afar off I seem already to hear the song of triumph."

It was a picture not to be forgotten, the young man ready to take up the important work, the old man reluctantly surrendering this loved task. Outside, the storm whistled, the snowflakes fell; within, the blazing fire warmed the two servants of God. To one of them this place was for a time to be home. Where would the other go?

Brandon, Miss.

SEASHORE DIVINITY AND PASTORS' SCHOOLS.

The plans are about complete for a full-fledged Pastors' School at the same place and time as Seashore Divinity School, namely, beautiful Seashore Camp Ground, Biloxi, Miss., June 19 to July 3, 1928, a session of fourteen informing and inspiring days.

Seashore Divinity School will be, as heretofore, under the management of its Board of Directors from the Alabama, Louisiana and the two Mississippi Conferences, with Rev. J. T. Leggett, president, and Dr. R. H. Harper, dean of undergraduate work. It is for all preachers who can still learn, but offers special advantages to the young preachers for taking their courses of study and their examinations. Competent and sympathetic instructors are provided, the fellowship of eager and inquisitive classmates and the opportunity of taking the examinations in mid year if the Study Course for the Class has been carefully read before reaching the School.

The Pastors' School, a co-operative institution of the General and Conference Boards of Education, Sunday School, Missions, Epworth League and Lay Activities, will operate under an Advisory Committee, or Board of Managers, composed of Rev. J. T. Leggett, Rev. J. A. Moore, Rev. J. L. Neill, and Rev. J. T. Chambers, with Rev. Clem Baker, of Little Rock, Ark., as Director, his appointment being from the Inter-Board Committee of the connectional boards.

This Pastors' School will offer four splendid Courses of Study, in each of which three units are required. 1. The General Course will be under Dr. W. G. Henry, of Emory University. 2. The Bible Course will be under Dr. R. E. Smith, of Centenary College, Shreveport, La. 3. The Mission Course will be under Rev. J. L. Jerdine, of Macon, Miss. 4. The Sunday School Course will be under Rev. Clem Baker, of Little Rock, Ark. Each of these courses offers rich opportunities of information and inspiration, of which every preacher within reach would do well to avail himself.

The platform speakers for both Schools will be, for the first week, Dr. C. P. Tally, of Chattanooga, Tenn., to be followed the second week by Dr. J. A. Faulkner, of Drew Theological Seminary, Madison, N. J.

Mrs. Foster will be in charge of Keller Lodge and the restaurant on the Camp Ground, which assures satisfactory service, and offers room and meals at $1.50 a day.

The White House, one of the most delightful resort hotels on the coast and but three blocks from the Camp Ground, makes us the very special rate of $2.50 a day. There are ample other hotels and boarding houses near.

May we have a great gathering of earnest and consecrated men for a blessed season of fellowship, enlarged information, quickened zeal and divine empowering for the great tasks that to-day challenge the very best in the ministers of God.

H. M. ELLIS, Secretary,
Seashore Divinity School.

Louisville, Miss.

PRESIDENT HAWKINS RESIGNS FROM WHITWORTH COLLEGE AT CLOSE OF THIS SESSION.

President H. G. Hawkins, of Whitworth College, has issued the following statement:

"In order to answer inquiries, I take this means of stating that my official connection with Whitworth College will end with the present session. I wish to thank the patrons of the school for their confidence, and the business people and citizens of Brookhaven in general for courtesies shown during my administration of the institution.

"As Whitworth College, after this session, will pass into the control of Millsaps College, the Trustees and President of Millsaps College will adopt measures and make announcements looking to the development of the school."

HOW ONE PASTOR DID IT.

Dear Advocate: I am herewith handing you New York exchange for $109 to cover list of subscribers to the Advocate from the Amory charge. There will probably be others to add to this list in the near future. List is hereto attached.

It might be interesting to know just how the list was secured. Our plan is simple, but it seems to work. We appointed our Christian Literature Committee and announced them to the church. Then we fixed a certain Sunday as Christian Advocate Day. On that day the committee was on hand with checks on all local banks filled in, ready for the signature of the subscriber. All he had to do was sign on the dotted line. The people were met as they came to church and the matter was attended to without any conflicts or delay of the regular service. Some turned the proposition down, but here are 109 who didn't. The checks were filled out on the basis of securiing at least 100 subscribers.

Please let these go in at once, so there will be no numbers missed.

Cordially yours,
C. A. PARKS.

OUR CHURCH-WIDE REVIVAL—RUSTON DISTRICT.

On March 15, 1928, our presiding elder, Rev. W. D. Kleinschmidt, called together the preachers and laymen of the Ruston District to look over the field and study the needs, with a view to laying plans for a great revival throughout the church. With the exception of four, every preacher in the district was present; this shows the universal cooperative spirit with which the church is planning. Every preacher and every layman seems to feel that the time has come for us to begin, and all are a unit as to what is the primary thing to do to start the revival going. No great revival has been put on record that did not come from a great prayer life, or meeting.

On this particular phase of the day's program, Rev. R. A. Boazman, of Farmerville, gave us a telling message, that started in our hearts a yearning for a closer walk with God. Rev. D. W. Poole, of our Choudrant church, was speaking when the writer arrived, and his message was one of humbleness, and preparation, and we all know that unless we are humble, we cannot be used with any degree of success in the work of soul saving.

Humility was another subject that was dealt with, and Rev. J. F. Waltman, of Dubach, presented this subject to the satisfaction of all. Rev. C. E. McLean, of Gibbsland, brought up a question that is puzzling to almost every pastor, the young life of our church, what are we to do with them, and how are we to keep them in this present stage of our church life. He very ably presented this, and the conclusion was, that if Christ be instilled in the heart of the youth, while at home, and in the Sunday school, they would be more likely to continue in the path of right when thrown upon their own resources. He gave as a hackground, the life in the army, and showed the necessity of declaring what we are instead of using the method of absorption.

What Rev. W. W. Drake had to say on the subject of Consecration was very effective, and I am sure that every one present was in fine shape for the altar when he had finished. God help us all to put all we have upon the altar of consecration, life, habits, money, time, talents, and let God use it under the direction of his Holy Spirit.

At every turn of the program our elder was ready to spice the subject with something valuable—prayer, song, or exhortation.

This great meeting was held of course in Arcadia, La., the place of hospitality and fellowship, and at this juncture of the program the luncheon hour arrived, and we were sent out to the splendid homes of Arcadia to lunch. Suffice to say, what the women do for delegates and preachers in this north Louisiana town is a-plenty; yes we are in a hurry to go back and see you, and enjoy your splendid home life. That fellow, Gus Morgan, you all know him; well, he does things just right, he is in high standing.

At 2 p.m. we reassembled, and after devotional exercises, conducted by the elder, Rev. J. W. Lee, of Homer, told us about the revival in the city church. He said so many things that were of value I hardly know what to give first place, hut the distressing, unscriptural, and unholy life that is practiced in the city church is appalling. Gambling, Sabhath desecration, clubs of one description and another, he declared, were sapping the spiritual life of the average city church, if this be true, and I am sure it is, and more so than he dare picture it, we will have to remove the devil from the pulpit and the altar before God can ever bring a great revival.

Then the question of the country revival was brought up, and the fact that the revival in the country was the greatest event of the year among the country folk, and we will ever have the country and its population, we must care for them, evangelize and love them, and that the whole church organization was responsible for this great group; we must saturate the pulpit with spiritual baptism and send the well equipped minister to this group with a telling message and save them.

Rev. H. M. Johnson, of Haynesville, brought the last message of the day, on spiritualizing the church. He said that we were looking at a mouse, ofttimes when we should see a mountain; we were taking up too much time with the minor details when we should grasp and carry forward the major interest of the kingdom's work. This I am sure is true in a great measure.

Altogether we found ourselves much refreshed by our fellowship, and the writer came back with a determination to get on the altar and stay there until victory came.

In closing this report, I will say, Oh, God, make me over, burn out all of the dross in me, cleanse my heart from presumptuous sin, help me to live what I preach, and set the example for my people. May I truly love my sheep as a true shepherd for Jesus' sake. Amen.

J. F. DRING, Reporter.

IN THE HEART OF LOUISIANA.

Things on the whole are moving along smoothly in this section. The great flood has left its impression, but the difficulties will soon be overcome. The end of the year will find us flourishing.

During January and February, the School of Missions had the right of way. Blessed is that pastor who can instruct his people in world-wide missions! The mere mentioning of a quota to be raised pales into insignificance in comparison with the incomparable value of an enlarged vision concerning the kingdom.

The clean-up campaign for Special Effort quotas in behalf of the superannuate preacher will be with us during March, April and May. These are three of the best months of the year and should be fruitful in affording relief for this most popular cause.

In the campaign of evangelism the preacher-in-charge is the chief evangelist; his own people a group of special workers training for the campaign of soul-winning; the lay leader the main promoter.

How many of us really desire to become skilled in the sacred art of soul-winning? Do we wish it so strongly as to eliminate things out of our lives that are hindrances to the great revival? This in itself would give us a "home-made" revival, the very best kind to have.

The Natchitoches Evangelistic Conference covering four charges and twelve churches, was a pronounced success. Forty-two were present. The addresses were of a high order. But above all, the prayers were eloquent. The earnest pleading of God's people brought blessings to every heart. The following ministers were present: Atkinson, Anders, Brown, Fomby, Lowrey, Lutz and Wier. Workers from Natchitoches, Provencal, Pleasant Hill and other points took part in the meeting.

It was good to be there. This period in our life when we are called upon to take part in the great international revival should dawn upon us as skilled evangels with cleaner lives, purer hearts, stronger influence, deeper consecration and greater skill in God's service. The best days are before us. On with the revival! Let us draw nigh to God and he will draw nigh unto us. The revival is ahead of us, yea it is in our midst, and must he anchored in the great unselfish task of a world-wide service.

"You may have all the world,
But give me Jesus."

Our second evangelistic conference was held at Alexandria, in an area that embraced fourteen churches in seven charges. The attendance was very good and the interest strong and abiding. Preachers present: Atkinson, Brooks, Brown, Cady, McCann, Smith, Thomason, Valiery, Wilson. Lay leaders: Brewer, Ernest, Holloman, Richardson and others; quite a number of elect ladies from several of the missionary societies.

The evangelistic address of Rev. H. N. Brown, of Natchitoches, La., was soul-stirring and full of meat for provoking thought on spiritual lines.

Rev. Claude K. Smith announced that Evangelist H. W. Bromley, of Kentucky, would hold revival services at Pineville, La., from March 28 to April 8. We are glad to get this definite date. We want special prayer to be made for this revival, as we are anxious to see a great revival flame permeate this whole section. We want to see the district "In the Heart of Louisiana" on fire for God. Good, old-fashioned, heart-felt religion is what we need. Any other kind is not worth the candle.

To have a real passion for souls means to rise to the spiritual heights. Nothing can test us more than this type of spiritual endeavor. Let us be soul winners. It is our divine calling. On with the revival. Give us your dates for meetings in the district. We wish to be joined together in a fellowship of prayer.

ALBERT S. LUTZ, P. E.

TO THE PASTORS OF MISSISSIPPI CONFERENCE.

I am appealing to you the second time through the Advocate for your report on the Mission Special campaign. If you have finished the Every-Member Canvas, please send me your report, even though you have not collected all the money; the blank sent you by J. F. Rawls, Treasurer of General Board of Missions, has a line for the Cash Collected, also the pledges not collected; I will certainly appreciate more than I can tell you if you will kindly make the report out in full and forward it to me. I have a report from a pastor of a circuit with six churches which I consider the very best I have ever seen; he gave the following information from each of the six churches:

Membership, School of Missions in each church; how many lessons; every-member canvass; how many made pledges and how much paid.

Remember this was made for each church, and all of it was totaled, showing what had been done by the entire circuit. It would be worth so much to get a report like this from each pastor—the study of these reports would help us to set some real suggestions for another year.

Please do your best to get your report to me.

We are not complaining, for I have already gotten more reports now than I got all last year.

Of course, you are not surprised to know this pastor paid in full his quota, though it had not been done before on this charge.

His report indicates a very fine piece of work in carrying out the entire program.

However, I did not speak of his report to commend the results of his work; but to commend his report for the information given; then request you to do likewise.

W. D. HAWKINS, Missionary Secretary.

The $3,000,000 salary deficit suffered by our superannuates while in active service now amounts, at 5 per cent compounded for 25 years, to over $10,000,000.

The Virginia Conference has 50 superannuates and 80 widows of preachers. The picture herewith represents the type of folks they are. Such men and women have greatly helped to make this Conference probably the most powerful in Southern Methodism. Two or three of the faces appear too young for superannuates, but for them the break-down came early.

Who can measure what such men as these have meant to communities where they served? Suppose they had not toiled as they did—what losses those communities would have sustained. Pull down the churches they built, let the souls they saved be lost again, and start anew the hearts aching which they soothed. What a thought!

Some Superannuates of the Virginia Conference—1927

Lay members, the mighty work accomplished by superannuated preachers, when they were active in service, would amaze you if caught up in one place where you could see it. Think of what one such man has done, whom you know personally and have observed, and multiply this by 1000. Along with this, consider the co-operative service of 1500 widows of preachers.

Thus you have an argument not based on sentiment, but on the cold, hard facts of "Did we get aynthing out of these people worth our putting anything in them now?" Yes, you got plenty—dozens of times. More than you ever got out of the same money invested in anything else. You should, therefore, make them comfortable in their old age.

THEREFORE THE $10,000,000 WHICH WE SEEK FOR SUPERANNUATE ENDOWMENT IS NOTHING MORE THAN THE PAYMENT OF AN HONEST DEBT.

"THE POPE AND THE PRESIDENCY."

By Rev. James H. Felts.

Without the slightest desire to bring a purely political question into the columns of the Advocate, I call attention to the March number of Current History. In it will be found a most interesting discussion of "The Pope and the Presidency." The first paper was written by Rev. Charles Hilliman Fountain, D.D., a Baptist minister. His article is answered by Rev. John A. Ryan, D.D., of the Roman Catholic Church. There follows a review of the two articles by John Dickinson, of Princeton; William Walker Rockwell, Union Theological Seminary, New York; Frederick W. Loetscher, Princeton Theological Seminary; Fred B. Smith, Chairman World Alliance for International Friendship Through the Churches; Michael Williams, Editor Commonweal, a Roman Catholic publication, and "An Eminent Protestant Theologian," name not given.

I am not specially interested in Mr. Smith, of New York. His greatness has not impressed me. He has done nothing, said nothing that indicates any special fitness for the high office to which he aspires. He seems to be a smart politician who knows the tricks of his trade. Mississippi has had her share of his kind. His defense of himself when Mr. Marshall entered the arena was of the usual kind. It neither added to nor took from his laurels.

Taking the trend of the articles here referred to as a criterion, it appears that we are not ready for a Roman Catholic President. Nor do you need do more than read the Roman Catholic rejoinders to reach such a conclusion. Their acceptance of the infallibility of the pope, the unchanging advocacy of the union of church and State, the civil sovereignty of the pope, to mention no other barrier, should be fatal to any Roman Catholic candidate for this high office.

Nor is this a matter of religious prejudice. It is purely and wholly a matter of common interest and public welfare. "Yaller dog democracy" is on the ash heap. The party lash has lost its potency. Even "I Reckon So" Alexander, Commercial Appeal, while avowing his readiness to vote for "Al or Walsh or Hull or Young, or for almost any Democrat," draws the line tight when he gets to Senator Reed, preferring to go fishing "to Beulah, Miss." There are others. And there are yet others who will not go fishing because "Al" is the nominee; they will vote for the opposing candidate, especially if Mr. Hoover should be that candidate. The prohibition vote, plus the anti-Catholic vote, will swamp any man whose "wetness" and allegiance to a foreign "ruler" is in evidence.

Read the March number of Current History, brethren; it is interesting. You will find a most comprehensive article on the "Sacco-Venzetti case" from a Canadian jurist, Mr. Justice William Renwick Riddell. His all but unqualified approval of the finding of an American court is refreshing. And, if you know how to keep your temper under good control, you might read "Evolution Still a Live Issue in the Schools," by A. Smart Aleck, who evidently enjoys airing himself.

When you are through with it all, get Bishop Candler's "Unitarianism—Its Nature, Methods, and Consequences," read it carefully, and you might do a little more forceful preaching for a time.

Greenwood, Miss.

RESOLUTIONS CONCERNING THE DEATH OF REV. J. B. RANDOLPH.

Resolutions of Respect.

Whereas, God in his infinite wisdom has seen fit to take from our midst our dearly beloved presiding elder and director, Rev. J. B. Randolph, we, the members of the Columbus Training Schoool, do hereby adopt the following resolutions.

1. Be is resolved, That since his passing cast over our school such a shadow of sorrow, and has left so great a vacancy in the ministry, in the church, and in the Sunday school, we strive ever ouward and upward in this great plan of religious training in order that we may in a small measure be instrumental in filling such vacancies efficiently.

2. In view of the fact that among his last words was an inquiry about the school, be it further resolved, That the high grade of work done in this school be dedicated to his memory.

3. That we endeavor to emulate the example of our departed director in Christian linvng and leadership.

4. That deepest sympathy be extended the wife and family, who feel his loss so keenly.

5. That a copy of these resolutions be presented to the family and another copy be sent to the New Orleans Christian Advocate for publication.

Faithfully submitted,

MRS. L. A. LAVENDER.
MRS. W. S. PHILLIPS.
MR. CLINTON VAN PELT.

Resolutions.

Whereas, Almighty God, in his all-wise providence, has called from our midst and from his earthly labors, Rev. J. B. Randolph, our presiding elder; and,

Whereas, he was not only our presiding elder, hut one of our former pastors; therefore, be it resolved:

1. That we, the ollicial board, quarterly conference, and membership of the Methodist Episcopal Church, South, of Kosciusko station, do hereby express our deep sorrow at his going, and assure his wife and daughter, as well as his brothers, sisters and all the members of the family, of our prayers and sympathy, commending them to him who is the great burden-bearer of us all, for it is he alone who can give consolation and sustain in times like this.

2. That a copy of these resolutions he spread upon the minutes of our church and quarterly conference, a copy sent to his wife, at Columbus, and a copy turned over to the local press and the New Orleans Christian Advocate for publication.

J. H. SULLIVANT.
MISS MINNIE CROWDER, Secretary.

Passed by the official members and membership, at a memorial service, held in the main auditorinm of the church, Sunday evening, March 4, 1928.

FROM THE GREENVILLE DISTRICT.

Dr. Henry Felgar Brooks, the popular and beloved pastor at Clarksdale, Miss., who has been under the weather for some weeks, has so improved in health that, by the doctors' permission, he has resumed his work. He is very grateful to his brethren who came to his relief and filled his pulpit during his lay-off.

Rev. R. G. Lord, the energetic and wide-awake pastor of Duncan and Alligator charge, reports $154.42 on his mission special. This is more than 25 per cent over last year, and $2.50 per resident member.

All the pastors are busy and doing their best, some against great odds in the flooded section where no crops were made last year and no money to be had; but despite the losses and the handicaps and scarcity of money, the people are paying their pastors up right along.

The brethren seem to be very, very slow finishing up their Mission Special work. I hope they, every one who has not already done so, will do this at once. Delay is always dangerous in anything. The only method of success is to go to it at once and keep it before the people, emphasize it and advertise it until the people cannot forget it, overlook it or escape it. Unless we dig deep and broad and build wisely and securely, we will dwindle to nothingness.

Yours for work and ready to help in every good work,

L. M. LIPSCOMB.

CO-OPERATIVE STANDARD TRAINING SCHOOL PLANNED FOR VICKSBURG, MISS.

A meeting was held at 4:30 p. m., recently in the pastor's study of the Crawford Street Methodist Church to lay plans for the holding of a leadership training school, probably in the fall, on a co-operative basis.

The following were present: Rev. Gordon Reese and W. L. Nicholson, representing Holy Trinity Episcopal; Rev. A. M. Ayers and J. O. Raworth, First Presbyterian; Rev. J. L. Neill and George W. Rogers, Crawford Street Methodist; Rev. H. A. Wood and Floyd O. Jones, Gibson Memorial; Rev. George G. Hamilton, Bryan Memorial Disciples. There were also present the following named visiting brethren: Rev. R. L. Landis, Director of Religious Education of the Mississippi Synod of the Presbyterian church; Rev. J. C. Chambers, Sunday School Secretary of the Mississippi Conference of the Methodist church; Prof. J. E. Stephens, of the Department of Religious Education of Millsaps College; Rev. J. M. Lewis, pastor First Methodist Church, Rolling Fork.

Rev. J. L. Neill was elected chairman, and Rev. George G. Hamilton, secretary. After the chairman had stated the purpose of the meeting to be the laying of plans for a co-operative leadership training school of standard grade, in which all of the Protestant churches of the city might co-operate, a number of enthusiastic talks were made. All present pledged full co-operation in the work and expressed their gratification for the work of the school just closing at the Crawford Street Church.

All expressed a desire that other churches of the city might also join in this co-operative enterprise for the advancement of the cause of Christian education.

A board of managers was constituted, consisting of the pastors and church school superintendents of each of the co-operating churches. This board has power to make all necessary arrangements, decide on what courses shall be taught, employ teachers for the school, etc.

It was the sense of the meeting that through co-operative action much more could be accomplished than by each church acting separately. There was the finest spirit of harmony and good fellowship prevailing. Not a discordant note was sounded. All present were of one mind and one purpose. All expressed themselves as feeling that this co-operative movement meant much for the churches represented and for the religious life of our city.

Sixty credits were granted at the close of the Crawford Street school Friday night. This started first as strictly a movement for the Crawford Street congregation, into which came one by one the other congregations named. Beginning months before and to plan for a great co-operative work, it is felt that we shall be able to generate that interest and enthusiasm that will double the number of credits and more than quadruple the influence and power of the work in all our schools.

GEORGE G. HAMILTON,
Secretary.

"CERTAINLY."

A certain young man, a member of a certain Epworth League, in a certain one of my churches, failed to stay for services on a certain Sunday night. Now this certain young man, a member of a certain Epworth League, in a certain one of my churches, came to me next day and said he certainly was sorry he had to leave before services and he certainly did not want me to feel hurt because it certainly was a case of necessity, which was certainly all right. Now I want to say I certainly am thankful for the respect this certain young man, a member of a certain Epworth League, in a certain one of my churches, showed his pastor.

REV. A. C. LAWTON.

Pelican, La.

The Home Circle.

THE FELLOW WHO TRIES.

There is always a way to rise, my lad,
Always a way to advance,
But the road that leads to Mount Success
Does not pass by the way of Chance;
It goes through the stations of Work and Strive,
Through the Valley of Persevere.
And the man that succeeds while others fail
Must be willing to pay most dear.
For there's always a way to fail, my lad,
Always a way to slide,
And the men you find at the foot of the hill
All sought for an easy side.
So on and up, though the road be rough,
And the storms come thick and fast;
There is room at the top for the fellow who tries,
And victory comes at last.

—Selected.

THE TWIN DOLLS.

By Mary S. Stover.

Nobody planned to have Lulu's and Lellenc's dolls alike. It just happened so. Both the dolls came at Christmas time, and even the little mothers could not have told them apart except for their clothes.

Lulu's Marie wore a blue silk dress and had a gray velvet coat and bonnet. Nellene's Clara was all in white. Nellene's mother made doll Clara a play dress of pink gingham, and Lulu's big sister made doll Marie one of blue check.

Those were all the really made-up dresses these dollies had for months and months. Of course Lulu and Nellene dressed them in many different ways, but they are only quite little girls and cannot cut or sew doll clothes well. So both the children got to looking rather shabby by summer.

Then there came a big box to Lulu's house. The box was from her aunt. In it were lovely things for them all, but mother and big sister would have to make some of the dresses over a little. In the box was one package all for Lulu.

She took that out in the side yard to open it. "Oh, oh, oh! What lovely things for my dolly!" cried Lulu. "I'll coax sister to make Marie a dress before she fixes mine. Then I'll go over and show Nellene."

Lulu smoothed the pretty pieces of cloth and embroidery and ribbon. She was thinking hard.

"There is plenty of everything to dress two dollies. Nellene said that they haven't anything nice to make Clara any more clothes. I guess I don't want Marie to have such a lot of new things if Clara can't have some."

In just another minute Lulu was running over to Nellene's house. "See what I've come to divide with you," she said.

There was a strange lady reading a book on Nellene's porch. The girls did not think of her till she asked if they would like to have her make clothes for their dollies.

This lady was visiting at Nellene's house. She did not have lots of work to do. She could make the new dresses right away. The girls watched her do it.

First each doll had a new play dress. Then the lady chose the brightest colored pieces of cloth and some embroidery. With those things she made each doll a quaint peasant costume such as girls wear in a land far, far away. The embroidery was for two white caps they wore.

Oh, how the little girls laughed to see Marie and Clara dressed like that!

"They look more like twins than ever now," said Nellene.

"Let's take them to the doll exhibit!" cried Nellene's cousin from the next block. "Haven't you heard about the doll exhibit?"

"Yes, but we didn't suppose one could take just any dollies."

"I wouldn't call these just any dollies now," said Nellene. "Let's see if we may take them."

They did take the dolls to the exhibit. Clara and Marie stood side by side for hundreds of people to look at. By and by there was a pretty blue ribbon laid down like a rug in front of them.

"That means our dolls took the first prize," whispered Nellene.

"Oh oh, oh!" laughed Lulu. She clapped her hands. How glad she was that she had shared with Nellene.—Exchange.

A LESSON IN COURTESY.

The other day, when the 5:30 mob of a big Western city was moving homeward, a wide-trousered, jaunty youth was comfortably seated amid the throng of haggard-faced business men and working men. His dainty manicured fingernails were in evidence over the margin of his newspaper. His hair was stacombed to a queen's taste. A pair of fur-lined gloves peeped from his coat pocket at the proper angle, and his atmosphere was scented with violet and talc. He was the living exponent of the haberdasher's dream.

Suddenly a quivering hand clutched the strap above him, and a greasy lunch can with the smell of sausage and stale bread rubbed against his knees. As the youth looked up, any and all predisposition to anger vanished as he met the weary eyes of beaten age. The man was white-haired and uncertain of his ability to stand.

The youth jumped up, and at once invited him to sit, adding, "I have been sitting all day, and it will do me good to stand; are you cold?"

"Bless your life, no, I never get cold. In all the seventy-five years that I have seen, I haven't had time to get cold," he said with a laugh.

"You are just trying to joke me. You are shivering now like the dickens," the youth smiled back at him.

"Well, if I were, you haven't a pair of gloves to give me," challenged the elderly one.

"Yes, I have," said the sheik, "but you are just the kind of a chap that would refuse to accept them."

As the conversation went on, they became more interested in each other. Soon the seat by the old man was made vacant, and the youth slumped down by his side, and they became chummy until the youth's station came, and he expressed his pleasure and bade the old man goodbye and walked out with a light-hearted whistle.

A few moments after, as the old man instinctively put his hand in his side pocket, he tremblingly drew out an expensive pair of fur-lined gloves. He looked them over through tears and smiles. The youth had somewhere learned the habit and value of courtesy.

When James A. Garfield was a boy he had a burning desire to enter Yale, but was afraid that the atmosphere of the stately elms was a little too aristocratic for him. He decided to write to the presidents of Yale, Brown and Williams, asking for the particulars and qualifications for admission. The presidents of Yale and Brown made formal replies. So did the president of Williams, but he added one little line: "We shall be glad to do what we can for you."

It took probably two seconds to write this line, and half as much time for Garfield to decide where he was going. Williams College not only had the honor of graduating a president of the United States, but the later honor of having his son as its president.—H. B. McKenzie, in Arkansas Gazette.

MARY'S WILL AND MARJORY'S WAY.

"I will have it! Give it to me, Bob, you bad boy!" screamed Mary, snatching at the doll which Bob held teasingly out of reach. "I'll tell mother how you bother us!"

"Will you have it now or wait till you can get it?" inquired Bob, making a long arm and seating Miss Genevieve Eleanora safely on top of the wardrobe.

"I'll have it now! You've got to give it to me!" Mary made another snatch at his arm, but Bob was gone, and the echo of his laugh reached them. Mary turned to Marjory, who was gazing at their darling, so utterly out of reach. Genevieve smiled down at them both as much as to say: "I am quite happy and comfortable here. Don't worry about me."

"Never mind," said Marjory, soothingly, as Mary burst into tears of rage. "I guess Bob will take her down after a while. Let's not care."

"But I do care! You came to spend the day with me, and Bob spoils our fun this way! I'll just pay him back!"

"Oh, no, Mary. What good would that do? Let's make it come into the play. I know! We'll play Genevieve was the Fair Lady with the Golden Locks and she is enchanted and has to stay up in that tower till a prince comes to rescue her from the wicked fairy who put her there."

"That's Bob! He'll play with us without knowing it," laughed Mary. "Well, how shall we work it to get her down?"

"Why, we have to go about it very carefully or the fairy will enchant her more still. At any rate, the walls of her tower are made of glass, and we can see that she is safe and as beautiful as ever. He might have put her inside and locked the door, and then we couldn't even see her lovely face smiling at us as sweet as ever."

"We might put up a ladder and scale the wall of the tower," said Mary, warming to the spirit of the game. "I wonder if we could bring the step-ladder up here."

"No. Let's make a rope ladder and fling it up to her," proposed Marjory.

Mary liked this plan. She found some cord, and with a good deal of trouble they contrived to make a doll's ladder which they flung up to Genevieve. After several trials, it caught on her stiffly outstretched hand and hung there.

"Oh, I believe we really could get her that way!" cried Marjory joyfully. "You pull very carefully, Mary, and I'll hold my frock to catch her. See, she's holding on!"

The plan succeeded. Mary pulled the ladder: Genevieve moved, tipped, and finally tumbled heels over head down into Marjory's wide-spread skirt, landing safely, though somewhat rumpled.

And when Bob remembered what he had done and ran up to rescue the Lady with the Golden Locks, he beheld a tea party, at which Genevieve sat in state none the worse for her imprisonment in the high tower. He contributed a handful of candy to the refreshments by way of making up and ran whistling away, leaving two happy little girls behind him.

"Your way was the best," owned Mary. "It was lots nicer than quarreling with Bob."

"Quarreling doesn't do any good, and it spoils the fun," said Marjory wisely.—J. L. Glover, in Exchange.

MAN-MAKING.

One of the first things a boy should know is that he is making a man; that he is to the man who follows his boyhood self what a foundation is to a house or the roots to a tree.

He should ask himself these questions, then:

Am I making a good man?

Am I making a useful man?

Am I making a successful man?

If not, what shall I do to attain those results?

If he is a thoughtful boy he will answer the question he has asked himself in this way:

To make a worthy man I must be the right kind of a boy. I must breathe, eat, drink, exercise, and think properly so that my body will be clean and strong and my mind pure and clear.

Any boy should be proud of making this kind of a man.—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ADDITIONAL CLUBS.

Since the previous report, the following have sent in subscriptions on the club plan:

Louisiana Conference.

Rev. W. W. Perry, Logansport, 101.
Rev. B. D. Watson, Clinton, 50.
Rev. G. H. Corry, Denham Springs, 20.
Rev. A. A. Bernard, Rayne, 20.

Mississippi Conference.

Rev. M. M. Black, Forest, 51.
Rev. T. A. Ferguson, Richton, 20.

North Mississippi Conference.

Rev. K. S. L. Cooke, Tyro, 23.

Rev. W. W. Perry, in sending in his club from Logansport, says: "This charge has not quite 400 members—so I think 101 names added to your mailing list from here is very fine for our people." We agree fully with Brother Perry—it is remarkably good. We appreciate his interest in the matter, as well as the interest of the other brethren who have sent in clubs.

There is still time for many more to secure clubs, and we earnestly hope they will do so. The club offer expires on May 1.

PERSONAL AND OTHER NOTES.

Rev. R. C. Mayo, Horn Lake, Miss., has our thanks for three renewal subscriptions recently sent in.

Miss Mollie Higginbotham, Mer Rouge, La., always a good friend of the Advocate, has our thanks for a club of six subscriptions recently sent in.

Evangelist Claude P. Jones has just closed a fine meeting at McHenry, Miss., with Rev. S. N. Young, and is now in a meeting at Barthwell, with Rev. M. K. Miller.

Rev. W. G. Hester, Algoma, Miss., in sending in a renewal subscription, says that the work on his charge is moving along well, and that preacher and people are happy.

The Daily Corinthian, of Corinth, Miss., in its issue of March 12, gave a fine account of a sermon preached by Rev. A. T. McIlwain at the First Methodist Church the day before.

Rev. N. N. Maxey, Blue Mountain, Miss., has our thanks for a fine club of eight subscriptions recently sent in. He says: "You may expect my earnest co-operation in behalf of our paper."

Mrs. H. M. Banks, Chatham, La., widow of a preacher, in renewing her subscription to the Advocate, says: "The Christian Advocate has been a welcome visitor to our home for more than thirty years."

Rolling Fork and Cary, Mississippi Conference, paid their mission special quota in full. The pastor, Rev. J. M. Lewis, is preaching to large congregations, and interest in the work of the church is growing.

Mr. and Mrs. G. F. Pearce, of Gilliam, La., in renewing their subscription to the Advocate, take occasion to speak very kindly of their present pastor, Dr. Alonzo Early, and of their former pastor, Rev. Guy M. Hicks.

Rev. W. E. Thomas, general evangelist, formerly of the Louisiana Coufereuce, is assisting Rev. H. W. Jamieson, also formerly of the Louisiana Conference, in a meeting in Wesley Memorial Church, San Fraucisco, Calif.

We regret to learn of the death of Mrs. Lucy A. Flowers, which took place at San Gabriel, Calif., on Feb. 25. She formerly lived nead Meadville, Miss., where many friends will remember her for her Christian character and good works.

A friend informs us of the serious illness of Rev. W. G. Huff, a superannuate member of the Mississippi Conference, and requests that prayer be made in his behalf. We are sure this request will be heeded by his brethren and friends.

The fifty-fifth annual meeting of the National Conference of Social Work will be held at the Municipal Auditorium, Memphis, Tenn., May 2-9. Three thousand or more delegates and visitors are expected to attend the meeting.

Rev. L. E. Crooks, pastor of the Alco-Kurthwood charge, Louisiana Conference, was an appreciated caller at the Advocate office on Tuesday of last week. He was accompanied by his son, Paul, who is a student in the Gulf Radio School, of this city.

Dr. Frank L. Wells, pastor of the First Methdist Church, Baton Rouge, La., honored the Advocate office with a call on Monday of this week. He was in the city to address a "retreat" of the preachers of the New Orleans District, held at Rayne Memorial.

Miss Frances Ulmer, League editor of the Advocate for the Mississippi Conference, will spend the next three months in Peabody College, Nashville, Tenn. During her absence, League news from the Mississippi Conference should be sent direct to the Advcoate office.

Rev. Claude H. Mayo, pastor of the Melder charge, Louisiana Conference, is issuing a monthly church bulletin. In a recent issue he makes an appeal for funds with which to put the church property of the charge in good shape. He estimates that it will take $2,000 to do the work properly.

The preachers of the Seashore District, in response to a call by the presiding elder, Rev. J. L. Sells, met at the Wesley Memorial Church, Biloxi, Miss., on March 8 for a day of prayer for a revival throughout the disrtict and the whole church. The women of the Missionary Society served a lunch in the Wesley House.

Rev. A. Inman Townsley, formerly of the Louisiana Conference, but now pastor of St. Paul's Methodist Church, San Bernardino, Calif., in renewing his subscription to the Advocate, sends copies of his church bulletin, from which we learn that he serves a wide-awake and growing church. He and his family are enjoying the comforts of a new parsonage.

Mrs. J. S. Settoon, wife of Senator Settoon, of Springfield, La., and sister of Messrs. Henry, Charles D., and J. R. Abels, of Ponchatoula, La., underwent a serious operation at the Touro Infirmary, this city, last week. It is hoped that she will soon be able to return to her home. Mr. J. R. Abels was also in the city at the same time for medical attention.

Rev. Robert A. Clark, Memphis Conference Director of the Superannuate Quota Clean-up Campign, will broadcast in the interest of the campaign from WMC, Memphis, at 7:45 o'clock p. m., Friday, March 30. There are thousands of Methodists in Mississippi in touch with WMC, and we trust they will tune in for this address in behalf of this most worthy cause.

A recent issue of the Ruston Daily Leader was a Kiwanis number. The leading editorials were written by Dr. W. Winans Drake, pastor of Trinity Methodist Church, and Rev. S. E. McFadden, pastor of the Presbyterian church, both of whom are active Kiwanians. The paper was profusely illustrated with pictures of leading members of the club in North Louisiana.

In sending the renewal subscription of Mrs. C. A. Haley, Itta Bena, Miss., Mrs. T. E. Gregory says: "Mrs. Haley is 90 years old, is a regular Sunday school pupil, attends her church, is good and kind to her pastor and family, loves God, and has been a faithful reader and subscriber to her church paper for forty years." What a record of faithfulness and devotion! Blessings upon her.

The death of Mr. Edward Alvis, at his home in this city after a long illness, on Tuesday of last week, removed one of the most active, loyal, and greatly beloved official members of Rayne Memorial Church. He was prominent in business circles, and will be greatly missed. He is survived by his wife and daughter, his wife being a daughter of Rev. W. M. Young, of the North Mississippi Conference. The fuueral services were held on Wednesday, conducted by Dr. J. R. Mitchell, pastor of Rayne Memorial. The Advocate joins their many friends in extending sincere sympathy to the sorrowing family and loved ones.

"The revival meeting of Carthage church, Carthage, Miss., will begin March 18, and continue for ten or fifteen days. The preaching will be done by Rev. B. L. Sutherland, of Laurel. Rev. H. A. Gatlin, the presidiug elder of the Newton District, will be with us for the opening of the meeting, and will preach until Brother Sutherland makes his arrival. We would be glad for any of the former pastors to be with us, and especially do we covet their prayers for this revival. The work of the church moves forward. We are enjoying our new church, and wonder how we were able to get along before it was builded." So writes the pastor, Rev. M. L. McCormick.

We learn with sorrow of the death of Rev. W. B. Hebert, a local preacher of the Methodist Episcopal Church, at his home in Bell City, La., on March 14. He was buried at Hayes, La., the service being conducted by his pastor, Rev. H. K. Faulk, assisted by his district superintendent, Rev. Mr. Rogers, and by Rev. W. L. Doss, presiding elder of the Lake Charles District, and Dr. R. H. Wynn, pastor of the Broad Street Methodist Church, Lake Charles. Brother Hebert was a brother of Rev. Martin Hebert, pastor of our Algiers church, this city. The Advocate extends

sincere sympathy to his sorrowing family and loved ones.

Rev. John J. Golden, formerly for several years a member of the Mississippi Conference, Methodist Episcopal Church, South, and duriug the last fourteen years a member of the New Mexico Conference, died Monday morniug, March 12, at 3644 Haynie Avenue, Dallas, Tex. At the sesslon of the New Mexico Conference last September, he was appointed to Loving and Lake Arthur charge, New Mexico, but a few weeks after he went to his charge a cancer or tumor of the stomach was discovered, and he was taken to Baylor Hospital in Dallas, where physicians advised that he was too weak to stand an operation. Later the family secured a home at the above address, where he spent these last few weeks, loved and cared for by his wife and children. His oldest son, Hawkins, is a law student at the Southern Methodist University, of Dallas, and both of the other sons, George and Ira, are also students of this university. His daughter, Eloise, teaches in a junior college of one of the neighboring Texas cities. The editor of the Advocate was a schoolmate of Brother Golden, and the passing of his friend brings personal sorrow. Mrs. Golden is a sister of Rev. H. G. Hawkins, of the Mississippi Conference. The Advocate extends sincere sympathy to the bereaved family.

A PARABLE.

By Rev. John D. Ellis.

The kingdom of heaven is like unto a business man who employed men to look after his affairs with diligence.

Time lengthened, and the day of compensation came.

One man reported that he had worked each day, in heat and cold, and tried to be attentive to duty. He was paid in gold, and advanced to greater wage.

Another reported that sickness had caused him to miss a few days, but his mind was upon his employer's affairs, and he endeavored to make up for the time he had lost. He was commended and paid in gold.

Another reported that he had arrived a little late each day, and that the attractions of the streets and of other places had caused him to miss much of the time. He was paid at reduced wage, and told to go.

The last man to report said that he had worked some, but the weather was either too dry, or too wet, too hot, or too cold; the neighbors had dropped in frequently, and many trips of pleasure and sight-seeing had to be made; a few times also he had a headache, and once he stuck a splinter in his finger.

The employer said: "According to your own statement your mind has not been in the business, neither has your time. You are entitled to nothing, and your name is stricken from the pay roll. I shall employ in my business men whose hearts are in the work.

IMPORTANT NOTICE, LOUISIANA MISSIONARY SOCIETIES.

Due to the shortness of time, I wish to say through the Advocate, we are very much handicapped in making up our lists for the Home Finding Committee of the Louisiana State Woman's Missionary Society delegates. This is caused by the few auxiliary reports received to date.

To those who have not sent in the name of your delegate, please rush it. Also to those failing to make lunch reservations, if you wait until you reach the city it will be too late, as our committee has to have the number reserved in advance.

New Orleans auxiliaries want to give you the best we have, but it is next to impossible to know how many to expect if the auxiliaries will not respond.

So, District Secretary and Auxiliary President, get behind this and let us have your delegates' names and also your lunch reservations.

Those responding have been sufficient to guarantee the Houma trip, so if you do not want to miss this, be sure to send some indication of your intentions. So far, about forty have made Houma reservations.

Yours for the greatest State conference the Woman's Missiouary Society of Louisiana has ever had.

MRS. R. S. CRICHLOW,
Chairman Registration Committee.

ANNUAL MEETING.

The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will be held in First Church, Columbus, March 27-30, 1928. Please send names of delegates to Mrs. W. J. Burt, Columbus, Miss., as early as possible.

Three Council officers will be present throughout the session, and every effort is being made to make the Jubilee meeting the greatest in our history.

MRS. L. H. ROBERTS,
District Secretary.

MISSISSIPPI LEAGUERS, NOTICE.

To the Epworth Leaguers of the Mississippi Conference: The Anniversary Day of the Epworth League is to be observed March 25. Make your plans to carry out the program on this day; take an offering and send it to Rev. L. F. Alford, Jackson, Miss., who is Conference Treasurer for the Leaguers. The program as carried out last year was gratifying, and we are hoping that the Leagues will make this year's program better than the last.

Yours in the work,
M. L. McCORMICK.

SELF-DENIAL.

Can one penny a day for missions be considered a self-denial fund? Well, this is all that Rev. J. L. Sells, presiding elder of the Seashore District, is asking each Methodist to lay aside and send in each month to be used for missionary work in his district.

The principal part of this fund is to go for a parsonage for the Mission charge in Biloxi. The pastor, Rev. H. L. Daniels, is living in a house that has been bargained for, but must be paid for.

Some of the churches have appointed a treasurer to collect this denial fund and send in as a church.

The following churches have sent in donations: Gulfport, $52.33; Biloxi, Main Street, $19.66; Kreole Church, $4.46; Long Beach, $3; Barth, 73 cents.

Any church or individual member that wishes to help in this needy cause may send donations to Rev. J. L. Sells, presiding elder, or H. L. Daniels, Biloxi, pastor in charge.

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BROOKHAVEN DISTRICT EPWORTH LEAGUE INSTITUTE.

The Epworth League Institute of the Brookhaven District will be held at Brookhaven, Saturday, March 31. If your church does not have a league, elect some interested young people to attend and notify Miss Monelle Smith, Brookhaven, Miss., how many to expect from your League for lunch. An interesting and helpful program has been prepared.

MRS. J. F. CAMPBELL.
District Secretary.

BROTHER O'NEIL'S AGE.

Dear Dr. Carley: I have been working on Brother T. J. O'Neil's age puzzle which appeared in last week's Advocate. With the assistance of my four-year-old son, I have found the solution. Here it is: Take the age he looks to be, substract from that the age he says he is, when at Conference, and add to the remainder the number of dollars that Algie Oliver lost by not giving his correct age, and you have the correct answer.

Five minutes to find the correct answer!

MARLIN H. McCORMACK, JR.

P. S. I have been waiting for four years to get such an opportunity for revenge for the questions Brother O'Neil gave us when he was chairman of the Conference examining committee for admission on trial.

BROTHER O'NEIL ACKNOWLEDGES.

Dear Brother Carley: By consulting the family record, I find that Mrs. J. A. Wells is correct. By properly applying the rules of algebra, she has revealed to the readers of the Advocate that my age is 56. Now, let my friends follow the wise precedent set by the stewards of Brother Algie Oliver, and do the rest. And, I suggest that they remunerate Mrs. Wells for giving them this valuable information.

Furthermore, Doctor: If you find time between your busy moments, and feel so inclined, you might tell Brother Doss, and the rest of the presiding elders, that I had been married two years when I joined the Mississippi Conference. By using Mrs. Wells' solution found on page 9 of the Advocate of March 15, they will learn how long I have been in the ministry. I am planning to continue in the active ranks just that much longer, and if by reason of strength, I should decide to continue still longer, I am not going to follow the example of Brother J. M. Johnson, so none of the brethren need be looking through the dust of my chariot wheels for a vacancy to occur after that fashion.

While we are talking about things in general, some of the brethren might be interested in knowing that our church at this place was recently damaged by fire, and our National Mutual Church Insurance Company, with whom we carry a policy, sent an adjuster at once, and made satisfactory arrangements for paying the loss, and we now have the church fully repaired, and our work prospers.

Our presiding elder, Rev. J. L. Sells, preached a great sermon for us last Sunday night, and held the second quarterly conference for this church. The reports to the conference show that all departments of the church are doing satisfactory work, and the prospect pleases.

Fraternally,
T. J .O'NEIL.

A NEW BULLETIN IDEA FOR PASTORS.

The Layman Company is now putting out its Tithing Pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices: 40 cents per 100; $3 per 1,000.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

GEORGE THOMAS NORWOOD.

Having attained the ripe age of 80 years, a lifelong resident of this community, George Thomas Norwood departed this life on Tuesday, Feb. 14, 1928, at his residence in Clinton, La. Mr. Norwood's ancestors were of that sturdy stock of pioneers who a hundred or more years ago won this region from the wilderness and converted it into one of the most prosperous and enlightened sections of the country. His father was Mr. Lemuel Hodges Norwood, and his mother, Mrs. Eliza Winter Norwood. The subject of this sketch attended Centenary College at Jackson, La., where the progress of his education was interrupted by the advent of the Civil War. As a mere boy he participated as far as opportunity was afforded in the military operations of local forces of the Confederacy. Some years after the war he married Miss Stella Currie, who, with their daughter, Mary, survives him. Moral and physical courage were the marked attributes of his character. An opinion, crystallized into a conviction, was unchangeable and uninfluenced by considerations of policy or personal profit. He was ever ready to demonstrate his unflinching loyalty to his conception of truth and right. For many years he has been a member of the Methodist church and a regular attendant and diligent student in the Sunday school of his church. Besides his wife and daughter, he leaves two half-brothers, Rev. W. T. Currie and Mr. Edward Currie, of Oklahoma City. His perfect devotion to his loved ones was one of the beautiful features of his life, and nothiug could exceed, in exemplification of Christian character, his cheerful and patient submission to the will of his Master during the trying weeks and months while helpless on his bed of illness, without one murmur of impatience or complaint.

A FRIEND.

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RESOLUTIONS.

Whereas, it hath pleased God to remove from our midst our beloved friend and co-worker in Christ, MRS. WILHELMINA AHTEN, we, the president, officers and members of the Missionary Society of Carrollton Avenue Methodist Episcopal Church, South, New Orleans, desire to express herein our sorrow at her passing.

We shall miss her sweet presence, her cheerful, kindly ways, her gentleness and her simplicity, this latter trait suggestive of greatness combined as it was with love and charity.

We shall cherish her memory always, and shall endeavor to emulate her Christian qualities and example.

We extend to her bereaved husband and family our heartfelt sympathy, and pray that the God whom she loved and served and whom they worship will comfort them and bestow upon them that "Peace that passeth understanding."

A copy of these resolutions shall be sent to Brother Ahten and family, to the New Orleans Christian Advocate, to the Louisiana Missionary News, and shall be embodied in the minutes of the Missionary Society.

Respectfully submitted,

Mrs. J. Cohen, president; Miss Eddie Bentley, Mrs. C. O. Chalmers, Mrs. J. R. Hollis, Mrs. D. C. Worrell.

RESOLUTIONS.

Whereas, our heavenly Father, in tender mercy and infinite wisdom, has seen fit to call our beloved MRS. L. L. PULLER to the home where sickness and sorrow are known no more, be it resolved by the Woman's Missionary Society of the Methodist church at Starkville, Miss.:

1 That this society has lost a noble worker who has given a long life of devoted service to her Lord and Master, ministering to the sick, the needy, and the distressed, in all her ways following the humble Nazarene in a spirit of unselfish love.

2. That our church has lost a member who was a strong, kind, sympathetic, lovable woman, who was loyal, in an unusual degree, to home, children, friends, church and God.

3. That we have lost a personal friend who was always an inspiration; a friend who was cheerful, lovable sincere, loyal, and true.

4. That we thank the Giver of all good for our association with this devout Christian woman; strive earnestly to emulate her example, realizing full well that, while our hearts are sad at her going, our loss is her eternal gain.

5. That a copy of these resolutions be spread on the minutes, and a copy be sent to each of the papers, the Starkville News and the New Orleans Christian Advocate.

Signed: Mrs. George McIngvale, Mrs. E. L. Harvey, Mrs. Whitman Davis.

MARTHA ANNE GRIZZLE WOMBLE

"There is something about the passing of very old people who have lived well and brought blessings to others that touches the heart and awakens our better natures. To have borne and felt the burdens and joys of an exceptionally long life and in the end quietly and with serenity and hope to go out trustfully into the stillness of eternity, is something to make us pause and think." The date of birth of the subject of this sketch goes back so far that it seems almost as if one is reading ancient history. Long before the Civil War, even before the war with Mexico; before there was a Democratic or Republican party as they exist to-day; still further back than that date in history, simultaneous with the coming of the first railroads of the country, when the census of population of the country revealed only 13,000,000 people, Martha Anne Grizzle Womble was born March 10, 1831, in Greene County, Ala. She came to Mississippi when but 10 years of age. Her education was obtained in Columbus, Miss., in the school for the blind. She, early in her young womanhood, united with the Methodist church. In 1852 she became the wife of James Henry Womble, who preceded her to the great beyond by a number of years.

"Grandma," as we affectionately called her, lived bravely and reared a family of seven children through the darkest periods of our country's history, being handicapped from infancy by blindness. She was always cheerful, bright and happy, despite her affliction. Her mind was quick, active and alert to the last. During the press of years of old age and the hardships of life, her faith never faltered. As the end came nearer aud nearer, this "faith of our fathers, holy faith," ripened into victory. She passed away Dec. 10, 1927, being 96 years and 9 months of age. The obsequies were conducted by her pastor, assisted by Rev. E. C. Driskell, her former pastor, and Rev. W. C. Ballard, of the Baptist church, and her body was laid to rest in Boones' Chapel cemetery. Of the family left to mourn her going are: Mrs. Wade Jolly, Okolona, Miss.; Mrs. George Smith, Guntown, Miss.; Mr. Henry Womble, Woodland, Miss.; Mr. Thomas Womble, Smythville, Miss., and a large number of grandchildren, great-grandchildren and nine great-great-grandchildren. "Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. C. BEASLEY, Pastor.

Buena Vista, Miss.

RESOLUTIONS.

Whereas, God, who knoweth best, has taken from the roll of the Madison Missionary Society, to be placed on the roll triumphant, the name of our late beloved MRS. JULE BENNETT;

Whereas, the deceased has been a valued, active, and loyal member for a number of years; and,

Whereas, she has been faithful to her church aud all its teachings and helpful to the membership;

Therefore, be it resolved by the members of the Madison Missionary Society of the Methodist church:

1. That we have suffered a great loss in the death of Mrs. Bennett, who was a faithful and devoted member, and who has been helpful to us through a life worthy of example in its purity, duty, honor, truth, faith and hope, and she will be sadly missed.

2. That a copy of these resolutions be recorded in the minutes, and that a copy be sent to the New Orleans Christian Advocate.

Signed: Mrs. H. C. Castle, president; Mrs. Eugene Potts.

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FROM ELLISVILLE, MISS.

Dear Brother Carley: We are moving along very nicely, better probably than for the past two years at this time of the year. Our missionary campaign will not be over until next Sunday, as we were shut out two Sundays on account of bad weather. We have been teaching the book used for this work, to each church, which has been received by the people splendidly, but we have received only a small portion of our quota to date. We will finish at Moselle Sunday evening, provided the weather permits.

Our Sunday schools are doing splendid work, increasing in average attendance and in interest manifested. We have splendid teachers. Our teachers of the public schools here, together with our superintendent, who is a teacher at the A. H. S. here, presented the mission book to our congregation at Ellisville last Sunday at 11 a.m., to the delight of a splendid congregation.

Those taking part are as follows: W. J. Moody, superintendent, and Misses Guice, Jones, McDanlel, Calloway, Griffin. All are teachers in our Sunday school.

Our work is moving along splendidly.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Take all the pleasures of all the spheres,
And multiply each through endless years—
One minute of heaven is worth them all." —Moore.

ZONE MEETING, SHREVEPORT DISTRICT.

The first zone meeting of the Shreveport District for the new year was held at Grand Cane Feb. 28, at the Methodist church.

The program began promptly at 2:45, Mrs. D. B. Raulins, leader. The "Jubilee Program" was carried out all the way through.

The devotional was made very impressive by Mrs. C. C. Payne, of Grand Cane.

We were then favored with a special song, "God Is Love," by Rev. J. B. Grambling, accompanied by Mrs. H. P. Dowling.

"The Gifts of the Seven Sabbaths of the Years," was interestingly given by Mrs. J. C. Joyner, of Pelican.

Mrs. Joyner told us how very glad they were to get back home with us.

"Why We Celebrate the Jubilee," was another good paper by Mrs. Albert Abbington, of Grand Cane.

Mrs. H. B. Wren, our District Secretary, talked on "Spiritual Cultivation," which we enjoyed very much.

Miss Payne, of Chicago, sang "My Task." It was beautifully rendered and thoroughly appreciated.

A history of our "Pioneer Women" was well told by Mrs. R. G. Dowell, of Mansfield.

An original paper, a prophecy of what we may accomplish in the next fifty years, was given by Mrs. F. H. Bradshaw, of Mansfield, and made us realize that we have a great task before us, and to accomplish this, we must put away self, and work in love and sacrifice.

Miss Elizabeth Ervin, of the Mansfield College, sang beautifully "Give Me Thine Heart," accompanied by Miss Brewer, of the college.

A very enjoyable discussion was held on "Why We Should Take the Missionary Voice."

The following societies were represented: Grand Cane, Keithville, Mansfield, Pelican, Stonewall, South Mansfield, and Harmon.

After the program, an invitation was given to all to the home of Mrs. Dowling, where we were served with delicious sandwiches and tea, and enjoyed meeting everybody, spending a delightful social hour.

Mansfield was selected for the next place of meeting. We were dismissed with prayer by Mrs. Wren.

MRS. W. M. PETRIE,
Secretary.

ZONE MEETING AT JACKSON, MISS.

Zone one, of the Jackson District, met at Galloway Memorial Church, March 1, 1928, with a splendid attendance, the Woman's Missionary Auxiliary of Galloway Memorial acting as hostess, and the Pelahatchie Auxiliary giving the program.

The meeting opened at 10 o'clock, Mrs. W. G. Dorroh, zone chairman, presiding. Devotional service was conducted by Mrs. T. A. Reeves, of Pelahatchie. Dr. Hal Spragins, of Galloway Memorial, cordially welcomed the visiting auxiliaries, and Mrs. Robert Wilson, of Pelahatchie, graciously responded.

Two vocal numbers were given by Mrs. L. Koch, representative from Grace Church, Jackson. Mrs. Koch is a native of Denmark and is affectionately known as "Bedstemoder" by her devoted co-workers, "Bedstemoder" in Danish meaning "Grandmother." Mrs. Koch, though not young as years go, is young in spirit, "ever rejoiling in the Lord."

Mrs. Robert Pennington, of Pelahatchie, gave a splendid paper on "Our Zone Work," in which she stressed individual work, individual responsibility, and co-operation.

After the congregation sang "The Jubilee Hymn," Mrs. I. R. Alexander, of Pelahatchie, beautifully read a "Tribute to Our Pioneer Women."

A delightful surprise to the assembly was in having with us Mrs. L. W. Alford, our efficient and beloved Conference president, who gave first a short resume of our work of 1927; then an address which was enlightening and inspiring. This message was followed by silent prayer, closed by Mrs. W. A. Terry, of Jackson.

Mrs. Baskerville, of Pelahatchie, gave such an excellent paper on "The Benefits Derived from the Local Auxiliary," that at Mrs. Alford's request Mrs. Baskerville consented to allow the paper to be sent to Mrs. J. E. Brown for publication.

One of the most beautiful features of the program was a vocal solo, "God's Will," given by Claude Bruton, of the Jackson High School, and Miss Virginia Wood, of Millsaps College. Mr. Bruton will represent Jackson High School at the National High School Chorus Convention soon to be held in Chicago. This number closed the morning session.

A delightful three-course lunch was served by the hostess auxiliary. John Wesley's grace was sung by all as they gathered around the dining tables.

The afternoon session opened with, "My Faith Looks Up to Thee," followed by prayer by Miss Nellie Robinson, of Galloway Memorial.

By request, Mrs. Wood, district secretary of the Jackson District, outlined the duties of zone officers, and asked that until further arrangements could be made, Millsaps Memorial and Glendale be included in zone one.

Mrs. J. Loyd Decell, by a unique and original diagram, made quite clear to all where our Woman's Missionary money goes.

The Galloway Memorial auxiliary demonstrated a properly conducted business meeting as conducted by a well organized auxiliary, every department functioning. To the small auxiliaries it was marvelous, the ability, accuracy, and the harmony with which they worked and the magnitude of the work accomplished by the strong auxiliary.

Mrs. Laura Henderson, of Georgia, chairman of the inter-racial Committee, was then introduced to the conference. She came to speak a word in behalf of the establishment of a home for delinquent Negroes in Mississippi, Mississippi and Arkansas being the only States in the Union not having such a home. The conference, by a rising vote, unanimously endorsed the passage of a bill, which will be presented to the present Legislature, for the building of such a home.

Mrs. Wood, District Secretary, made announcements concerning the Council meeting in Nashville and the annual meeting in Meridian. She asked that amount of pledges be sent at once to her and also to Mrs. Cottrell, Conference Corresponding Secretary. She also urged a 15 per cent increase in pledges, as the need is so great.

Resolutions were drafted by Mrs. W. A. Terry and Mrs. Josephine Cox thanking all those who had assisted in making this zone meeting such a splendid success, and especially thanking the Galloway Memorial auxiliary for their unbounded hospitality and delicious lunch.

Three pastors from zone one were present: Dr. Spragins, of Galloway Memorial Church; Dr. Rolfe Hunt, of Brandon-Pelahatchie charge, and Rev. W. A. Terry, of Grace Church.

The benediction was said by Rev. W. A. Terry.

SUDIE McLAURIN,
Zone Secretary.

ZONE MEETING AT NOEL MEMORIAL.

Zone No. 1, of the Shreveport District, held a meeting Feb. 17, 1928, at

(Continued on Page 13.)

NERVOUS HEADACHE

Kentuckian Tells How Taking Black-Draught Relieved His Pains and How Well He Feels Now.

Waynesburg, Ky.—How a few doses of Thedford's Black-Draught brought relief to a man who had been suffering from frequent spells of severe headache, is told below in the statement of Mr. Charles F. Todd, of Estesburg, near this place.

"I was suffering with nervous headaches. About once a week I would have these headaches, and have to quit work, and go to bed for about twenty-four hours. I would have pains in my neck, and right behind my right ear.

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"I took a package home that night, and took a few doses. It relieved me. From that time on, I would take Black-Draught as soon as I felt like I was going to have one of those headaches—and they wouldn't come on.

"Every few weeks, I take three or four doses of Black-Draught, and I feel so well, and do my work, and don't lose any more time with headache.

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When cross, irritable, feverish, or breath is bad, stomach sour, look at the tongue, mother! If coated, give a teaspoonful of this harmless, "fruity laxative," and in a few hours all the foul, constipated waste, sour bile and undigested food passes out of the bowels, and you have a well, playful child again. When the little system is full of cold, throat sore, has stomach-ache, diarrhœa, indigestion, colic—remember, a good "inside cleansing" should always be the first treatment given.

Millions of mothers keep "California Fig Syrup" handy; they know a teaspoonful today saves a sick child tomorrow. Ask your druggist for a bottle of "California Fig Syrup," which has directions for babies, children of all ages and grown-ups printed on the bottle. Beware of counterfeits sold here, so don't be fooled. Get the genuine, made by "California Fig Syrup Company."

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. W. H. Jordan, pastor at Crowley, writes: "We had a very enthusiastic meeting yesterday in our subdistrict Sunday school conference. There were sixty present; eight schools represented. We organized for our Standard Training School, and everything indicates we will have a fine school. We want, if possible, the date April 29-May 4. We would like to have the following courses: 'Worship;' 'Small Sunday School;' 'Bible;' 'Principles of Teaching.'"

Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, writes about the Homer-Haynesville "set-up" meeting as follows: "We held a very fine set-up meeting at Haynesville, Sunday, March 11, at 3 p. m., with representatives from five schools present. The following courses and instructors were decided upon: 'Program of Christian Religion,' Dr. W. W. Drake; 'Principles of Teaching,' Mrs. R. E. Smith; 'Intermediate-Senior Agencies,' Rev. H. L. Johns; 'Junior Organization.'"

Our first Standard Training School for 1928 opens Sunday, March 18, at Opelousas. Prospects are good for another great school there this year. The following courses and instructors have been secured for this school: "Bible," Dr. A. S. Lutz; "The Pupil," Mrs. R. E. Smith; "Primary Administration," Mrs. Byron Harwell; "Missions," Rev. A. K. McLellan.

Rev. D. B. Boddie is to be congratulated on the fine work he is doing in that section of the State.

Rev. Clem Baker, of the Little Rock Conference, has been secured to teach in the Winnfield School, June 10-16. Brother Baker was with us in two of our schools last year, Rochelle and New Orleans.

The Natchitoches Standard Training School will be changed from the fall to the summer. The tentative date is June 17-22. A set-up meeting for this school is scheduled for April 29, at 3 p. m.

Rev. R. H. Wynn, pastor at Lake Charles, writes: "I hope to attend the State-wide Conference. Appreciate your telegram very much. Was sorry that you could not be at our corner stone laying, it was a great occasion."

We received the following information from Mr. J. Q. Schisler, Director of Training at Nashville: "Plans have been made for the Junaluska School of Religion to be conducted in the Sunday school building at Lake Junaluska next summer, July 24-Sept. 3. Four undergraduate courses and four graduate courses will be offered, one each in the following subjects: 'New Testament,' 'Old Testament,' 'Religious Education,' and 'Comparative Religions.'"

Mrs. R. H. Harper, of New Orleans, writes: "I expect to be with you for our conference, and will be glad to serve the Juniors."

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

R. H. B. Gladney, Sardis, Miss

Rev. A. L. Davenport, pastor at Arkabutla, ordered Sunday School Day program for the four churches in his charge, saying, "we will observe the Day early." Why delay? Please let us have one hundred orders within the next ten days.

The fourth session of the Ruleville Standard Training School closes this afternoon. We planned to get ahead of high water—and ran into an epidemic of measles. We enrolled fifty-five and will issue forty certificates. The work has taken a strong hold upon the workers in these parts. Those who are attending urge that we hold another school next year. Several are planning to go to Grenada June 4-9. Rev. J. T. McCafferty and Rev. J. A. George are the pastors in attendance. It is needless to say these men are in high favor with their people. Even a man who never thinks will admit that the one urgent need of the church is trained leaders. We are doing something toward meeting this demand.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Second Round.

Tie Plant, at Tie Plant, March 22, evening.
Kilmichael, at Salem, March 24, 25.
Sallis, at Bethel, April 4.
Winona ct., at Columbiana, March 31, April 1.
Durant, April 1, evening.
Poplar Creek, at Bethel, Thursday, April 5.
Waterford, at Chulahoma, April 7.
Paris, at Liberty, April 8.
Duck Hill, at Mars Hill, Friday, April 13.
Winona, April 15.
Vaiden and West, at West, April 15, evening.
Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 7.
Ebenezer, at Hebron, May 3.

The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

LOUISIANA CONFERENCE

Minden Dist.—Second Round.

Selma, at Selma, Mar. 25, 11 a.m.
Cotton Valley, at Pleasant Valley, April 1, 11 a.m.
Springhill, April 1, 7:30 p.m.
Haughton and Doyline, at Doyline, April 8, 7:30 p.m.
Standard, at Olla, April 15, 11 a.m.
Rochelle, April 15, 1:30 p.m.
Winnfield, April 22, 11 a.m.
Winnfield Ct., at Atlanta, April 22, 3 p.m.
Sicily Island, at Sicily Island, April 29, 11 a.m.
Ferriday, April 29, 7:30 p.m.
Minden, April 30, 7:30 p.m.
Jena and Jonesville, at Jena, May 2.
Trout and Good Pine, at Trout, May 3.
Sibley, at Pine Grove, May 6, 11 a.m.
Ringgold, at Grand Bayou, May 8.
Campti, at Davis Springs, May 13, 11 a.m.
Colfax, at Montgomery, May 13, 3 p.m.
Hall Summit, at East Point, May 20, 3 p.m.
Castor, at Castor, May 23.
Coushatta, May 27, 11 a.m.
Zenoria, at Ashland, May 29.
Monterey, May 30.
Plain Dealing, at Alden Bridge, June 3, 11 a.m.
District Conference at Jene, May 14.

K. W. DODSON, P. E.

Alexander District.

Melville, March 25, a.m.
Rapides, April 1, a.m.

Evangelistic conferences will be held in each sub-division of the district as follows: Natchitoches, March 9; Alexandria, March 16; Opelousas, March 23; Oakdale, March 30. These meetings will begin at 10 a. m. We want laymen and preachers to come fasting and praying for the revival.

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HISTORY AND PROGRESS OF THE METHODIST BENEVOLENT ASSOCIATION.

The Methodist Benevoient Association was organized for the purpose of strengthening tbe fraternal bonds and promoting good fellowsbip among the members of the Methodist Episcopal Church, South; defraying expenses of sickness and burial of its members; to provide a fund for tbe benefit of widows, orphans, or other dependents of deceased members; and for maintenance and care of disabled and aged members.

Bishop H. M. DuBose, who was the General Secretary of tbe Epworth League Board, was elected the first president of tbe Association and chairman of its board of directors, and Rev. J. H. Shumaker, an honored member of the North Mississippi Conference, was elected General Secretary, and has served in tbis capacity ever since. In the organization of the Association the most representative men were cbosen to serve on the board of directors, and this policy has been adhered to tbroughout the history of the Association.

The Association has grown until now it has members in all the Conferences at home and in the foreign mission fields, with more tban $2,000,000 insurance in force. The Association has paid out $331,824.80 in claims without ever having contested a single claim. It has saved the members over $150,000 in the difference in cost in policies and has a legal reserve of more than 100 per cent to meet any emergency.

The Association operates under a charter from the State, and conforms to all legal requirements, consequently is absolutely safe financially.

The Methodist Benevolent Association issues Whole Life, Twenty Premium Life, Endowment, Disability-Annuity, and Juvenile policies on tbe minimum cost basis, which is approximately 25 to 30 per cent less tban old line companies, due to the fact that the Association is not a money-making institution, as no one derives a profit from it; and the Association does not have to pay taxes or license to operate, being a benevoient organization; and takes only churcb members as policy holders.

The Methodist Benevolent Association was organized Aug. 27, 1903, and consequently is twenty-five years old this year, and we bope to make 1928 the greatest year in its history. We are happy to report the year just ending (1927) was extremely satisfactory. We issued practically twice as many policies as in the preceding year of 1926, and the Association never was more prosperous nor popular than at the present time.

The Association has tbe encouragement of the various boards of the church, including the Board of Finance. In a number of Conferences, the Conference Boards of Finance have arranged to care for tbe premiums of superannuated or sick preachers when they are unable to pay.

In order to make the Silver Anniversary a success we shall have to count on every member putting his shoulder to the wheel in full co-operation. The plan we have for tbe Silver Anniversary is to enlist every member to assist in building up the membership this year by taking more insurance on himself or some member of the family if possible; by endeavoring to secure at least one new member; by sending to the office the names of ten whom they think would be interested; and by having the work the Association is doing announced in church services and conferences.

Respectfully,
ROBT. S. TINNON,
Field Secretary.

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WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

the Noel Memorial Church, Shreveport, with the leader, Mrs. Marshall, in the chair.

After singing "The Morning Light," and "Marching to Zion," Mrs. S. A. Alexander, of Greenwood, led in prayer, and the Bible lesson was beautifully given by Mrs. C. J. Bolin, of Noel Memorial.

All tbe auxiliaries of the zone were represented but one, the attendance being about eighty. There were eight visitors present: Mrs. Davis, a missionary in India for twenty-five years, who gave a very inspiring talk on her work there; Mrs. Emma Farnbam, of Milbank, South Dakota; Presiding elder, W. W. Holmes; five other ministers, and our District Secretary, Mrs. H. B. Wren.

The Jubilee was the subject of tbe program, the leader, Mrs. George Marshall, reviewing the work of the last fifty years.

Mrs. S. L. Riggs followed with a talk on the Jubilee year, stressing the fact that it ought to be a time of rejoicing, and a great spiritual uplift; then Mrs. S. J. Davies presented the Prayer League covenant cards, and explained tbe reason for the Prayer League.

Dr. W. W. Holmes talked on the evangelistic program of the church.

A basket dinner was served to eighty in the dining room of the church.

The next meeting will be held in the new Park Avenue Church, Shreveport, in May.

MRS. J. M. COLLINS, Secretary.

ZONE MEETING AT STARKVILLE, MISS.

The regular quarterly meeting of zone 5, Woman's Missionary Society, was held in the Starkville Methodist church on the afternoon of Feb. 28, 1928, Mrs. R. L. White, Ackerman, in charge. The devotional was conducted by Mrs. W. L. Graves, of Ackerman. A splendid paper on "Our Schools and Hospitals" was given by Mrs. E. L. Gatlin, of Weir. The Young Matrons' Circle, Starkville auxiliary, presented a beautiful pageant, "The Beginnings of the Venture." This number was given in costume, and proved so impressive as to give us a new appreciation of our inheritance.

Mrs. White was re-elected zone chairman. Forty delegates were present, representing Ackerman, Weir and Starkville auxiliaries. Revs. W. L. Graves, C. A. Northington and A. T. Law were appreciated visitors.

The hostess society served a delightful plate lunch.

ZONE MEETING AT CLINTON, MISS.

The first zone meeting of zone No. 3, Jackson District, was held at Clinton, Feb. 14, with zone leader, Mrs. John Bush, presiding. Rev. M. H. McCormack, of Clinton, conducted tbe devotional, using a part of Mark 9.

Mrs. Moore, of Clinton, gave a most cordial welcome to their historic little town and beautiful new church, Mrs. Bush, of Learned, responded. Mrs. Wood, district secretary, spoke on outstanding objectives of this the Jubilee year and the spiritual cultivation. Mrs. Bush presented the plan of sending our district secretary to Council.

There were delegates from Bolton, Edwards, Learned, Reaves' Chapel, and Clinton, a total of forty present.

Mrs. J. L. Neill, of Vicksburg, was introduced to the audience, and gave a splendid talk on her work in Europe. When Mrs. Neill finished we all felt a deep gratitude to her for bringing this message.

We then were dismissed for a social hour, a delicious lunch being served by the Clinton ladies.

The afternoon program was opened by Rev. F. L. Applewhite, of Bolton, who stressed tbe need of prayer, especially for our missionaries.

Mrs. Heighman, of Bolton, made a talk on missionary work in the Orient. We then bad quite a discussion bow to get the men interested in missions, and to read tbe Voice.

"Why take the Missionary Voice," was ably discussed by Mrs. Emma Moss, of Reaves' Chapel. When she finished we felt it was very essential to take the Voice.

After a round table discussion, "Benefits of the Zone Meetings," led by Mrs. Hackler, and special song by Mmes. Angels and Gatum, of Edwards, Mrs. Bush expressed again our appreciatino to the Clinton auxiliary, and tbe meeting was adjourned. The next meeting will be held in Learned in June.

MRS. J. D. WARE, Secretary.

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W. B. Caldwell M.D.
AT AGE 83

yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Always have a bottle in the house, and observe these three rules of health: Keep the head cool, the feet warm, the bowels open.

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LETTER FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Laeguers: At the end of our third institute I am still in a good humor. We have just closed our Shreveport Efficiency Institute with a splendid record. I am glad to report that we enrolled ninety-one Epworth Leaguers, had an average attendance of one hundred, and issued seventy-two credits, closing on Friday night with a most delightful banquet. Besides the Leaguers attending from the churches in the city, we had a splendid group of enthusiastic young people to drive in each night from Oil City, Hosston, Grand Cane, and Stonewall.

One of the best faculties that we have ever had the pleasure of working with assisted in attempting to make the institute a success in every way. We feel greatly indebted to: Miss Grace Gatewood, deaconess of First Church, Shreveport; Rev. Don Dulaney, pastor at Bossier City; Rev. Roy Fort, pastor at Claiborne Avenue; Rev. A. M. Serex, pastor Second Church, New Orleans; Rev. J. B. Grambling, pastor Grand Cane; and Mrs. R. P. Jackson, for their splendid contribution as members of the faculty. I also appreciate the efforts of Alvin Smith, district secretary; Miss Johnnie Van Sandt, City Union president; Miss Katherine Fish, City Union secretary; Mr. William Calahan, Miss Anna Pharr Turner, and other Shreveport Leaguers who helped so willingly and untiringly.

While in Shreveport I was entertained in the hospitable home of Rev. and Mrs. A. W. Turner. I am now in Monroe, ready to begin another institute. I trust that I may be able to make a splendid report to you next week concerning our institute here.

On March 18, Mr. Allen J. Carter, of Nashville, will join us to be with us through the remaining three institutes.

Epworth Leaguers, I could write quite a lengthy letter to you this week, but because I am so anxious about our Anniversary Day Program being a huge success on the 25th of March, I dedicate the rest of this column to those Leaguers and pastors that observe **Anniversary Day** on March 25, 1928, and send in their free-will offering to **Mr. F. H. Riggs, Monroe, La.**, immediately after that date.

Your names will be published in this column in a few weeks. See that a space is taken by your Epworth League.

ELIZABETH LANGFORD,
Field Secretary.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Seashore District Insitute Meets at Gulfport.

On Sunday, March 11, the district institute for the Seashore District was held at the Gulfport Methodist church. Rev. V. G. Clifford preached the institute sermon, on "Leadership." The Leaguers were entertained in the homes of the Gulfport people at dinner.

At 2 o'clock the afternoon session began, with Rev. G. H. Joues leading the devotional. Dana King, president of the Gulfport League, discussed the "Chapter Leader." Mr. B. F. Harrell, District Secretary of the Hattiesburg District, discussed "The Recording Secretary."

From 3 to 4 o'clock the group meetings were held. These meetings were presided over by: Glenn Rutledge, "Devotional;" Rev. S. F. Harkey, "Missionary;" Frances Ulmer, "Recreation and Culture;" B. F. Harrell, "Social Service."

After the group meetings were held, all assembled for the business session. This was presided over by Miss Rankin, who is district secretary. The place for the next meeting was discussed, also the advisability of holding one central institute or several group meetings. The final decision was to hold one institute and to make every effort to get every chapter represented. The place of meeting for next year was decided to be Long Beach. Reports from each chapter were given, and the reports of the committees on registration, policy, and resolutions were called for. The report of the policy committee not being ready, a motion was made and seconded to dispense with the reading of it and have it printed in the Advocate. The registration committee made the following report: Alexander Memorial, Perkinston Route, 6 delegates; Coalville, 12; Saucier, 9; Van Cleave, 14; Main Street, Biloxi, 13; Wesley Memorial, Biloxi, 5; Moss Point, 7; Long Beach, 10; Handsboro, 1; Picayune, 14; Gulfport, 26. Visitors present were. Mr. and Mrs. B. F. Harrell, and Miss Berta Nall, Hattiesburg, and I. K. Avery, of Gautier. Total number in attendance was 137.

At 5 o'clock a special program was given by the Students' League of Many Nations. This was indeed a treat to the Leaguers present as they heard these splendid young people of foreign nations testify for the Master. The audience was not told the nationalities of each of the young people, as that was reserved for the night service. This feature of the Institute program was very enjoyable.

When this program was concluded, all retired to the basement, where supper was served, and a social hour was enjoyed by the Leaguers. At this time it was our privilege to meet the splendid young people who make up the "Students' League of Many Nations." Leaguers who lived some distance away departed as soon as the social hour was over, but quite a number remained for the Model Epworth League program that was given by the Gulfport Epworth League and for the night service that was given by the "Students' League of Many Nations."

Gulfport League Gives Model Program at Institute.

It was our great privilege to be present at one of the most inspiring devotional meetings that we have ever attended, given by the Gulfport Epworth League on Sunday evening March 11. The subject was, "Two Masters." Dana King, president of the chapter, introduced the subject in a very masterful way. Miss Lucille Russ very ably told us "Why Man Cannot Serve Two Masters." Mr. Glenn Rutledge, in a very interesting manner, discussed the masters that we as young people may serve. He enumerated these as: God of Pleasure, Ambition, Selfishness, and God. Mr. Billy Toulme told us "Which God Young People Should Choose," and Miss Mercedes Swearinger read a poem, "Opportunity." Mrs. Bessie Warrington brought the program to a climax with a song very touchingly rendered, "O Jesus I Have Promised." A chain of sentence prayers, followed by the League benediction, concluded this model devotional program.

(Continued on Page 16.)

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GROVE'S TASTELESS CHILL TONIC destroys the malarial germs in the blood and removes the impurities. It restores Energy and Vitality by creating new healthy blood and fortifies the system against Chills You can feel its Strengthening, Invigorating Effect. It brings Color to the Cheeks and Improves the Appetite. Pleasant to take. 60c.
A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

FRAIL WOMAN, THIS IS SOMETHING YOU SHOULD READ

Monroe, La.—"A number of years ago I became familiar with the merits of Dr. Pierce's Favorite Prescription as a tonic and remedy for weak women. I was all rundown in health and my husband bought for me a bottle of the 'Favorite Prescription.' It built me up in health and strength so completely that I have never forgotten it."—Mrs. Laura Waller, 713 Wood St.

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Proclaimed the Most Effective, Agreeable Tonic Laxative on the American Market Today.

Herb Extract

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practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste from the system, through its free action on the bowels.

If you want to enjoy good health, you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic-laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Harperville and Lena, at Lena, March 24, 25.
Union, at Mount Zion, March 30, 11 a.m.; Q. C., 2 p.m.; preaching at Union, April 1, 11 a.m. and 7:30 p.m.
Cleveland, at Pleasant Grove, April 7, 8.
Homewood, at Gasque, April 14, 11 a.m.; Q. C., 2 p.m.
Raleigh, at Unity, April 15, 11 a.m.; Q. C., 2 p.m.
Trenton, at Polkville, April 21, 11 a.m.; Q. C., 2 p.m.
Shiloh, at Clear Creek, April 22, 11 a.m.; Q. C., 2 p.m.
Philadelphia ct., at Mars Hill, April 28, 11 a.m.; Q. C., 2 p.m.; preachnig at Deemer, April 29, 11 a.m. and 7:30 p.m.
Lake, at Lawrence, May 5; Q. C., 7 p.m.; preaching, May 6, 11 a.m.
Decatur and Hickory, at Decatur, May 6; Q. C., 3 p.m.; preaching, 7:30 p.m.
Laurel, at Kingston, May 12, 13.
West Laurel, May 13, 7:30 p.m.
Laurel, First Church, May 14, 7:30 p.m.
Philadelphia, at Coldwater, May 20, 11 a.m.; Q. C., 2:30 p.m.
Rose Hill, at ———, May 26, 27.
Newton, May 27, 7:30 p.m.

The district conference will be held in First Church, Laurel, April 24 and 25. The business session of the conference will open Tuesday morning at 8:30. The opening sermon will he preached Monday night, April 23, followed by the Sacrament of the Lord's Supper.

The pastors are requested to elect delegates to the district conference and send ther names to Rev. B. L. Sutherland, Laurel, Miss., and the presiding elder, Newton, Miss.

H. A. GATLIN, P. E.

Seashore Dist.—Second Round.

Pass Christian, at Lyman, March 25, 11 a.m.
Long Beach, March 25, 7:30 p.m.
Columbia, April 1, 11 a.m.
Lumberton, April 1, 7:30 p.m.
Kreole, at Orange Grove, April 8, 11 a.m.
Ocean Springs, at Handsboro, April 8, 7:30 p.m.
Van Cleave, at Mount Pleasant, April 14, 15, 11 a.m.
Moss Point, April 15, 7:30 p.m.
Coalville, at White Plains, April 21, 22, 11 a.m.
Mississippi City, April 22, 7:30 p.m.
Biloxi, April 29, 11 a.m.
Gulfport, April 29, 7:30 p.m.
Brooklyn and Bond, at McLaurin, May 5, 6, 11 a.m.
Saucier, at Howison, May 6, 7:30 p.m.
Carriere, at Wesley Chapel, May 12, 13, 11 a.m.
Picayune, May 13, 7:30 p.m.
Mentorum, at Cox Chapel, May 19, 20, 11 a.m.
Wiggins, May 20, 7:30 p.m.
Wesley Memorial, Wednesday, May 23, 7:30 p.m.

The district conference will meet at Gulfport, April 3 and 4, heginning at 9 a.m., Tuesday the 3rd. Let all pastors have delegates elected and send names to Rev. V. G. Clifford and myself as soon as possible,

JAMES L. SELLS, P. E.

NORTH MISS. CONFERENCE.

Greenwood Dist.—Second Round.

Price Memoriai, March 25, night.
Schlater, at Phillip, March 25, 11 a.m. and 2:30 p.m.
Acona, at Bowling Green, March 11, 12, night.
Cruger and Sidon, at Cruger, March 18, 11 a.m. and 2:30 p.m.
Ruleville, at Doddsville, March 18, night.
Webb and Sumner, at Sumner, April 5.
Indianola, April 8, 11 a.m. and 2:30 p.m.
Ittabena, April 8, night.
Black Hawk, at Coila, April 11.
Belzoni, April 15, 11 a.m. and 2:30 p.m.
Inverness, April 15, night.
Moorhead, April 22, 11 a.m. and 2:30 p.m.
Swiftown, at Swiftown, April 22, night.
Carrollton, at Longview, April 29.

All together for mission special.

District conference, May 16, 17, at Belzoni. Please elect your delegates from each church, one for each 100 members or fraction of two-thirds thereof, hut at least one from each church.

L. P. WASSON, P. E.

Sardis Dist.—Second Round.

Byhalia, at Fountain Head, March 25, 11 a.m.
Oakland, at Tillatohia, April 1, 11 a.m.
Charleston, April 1, 7:30 p.m.
Sardis ct., at Cold Springs, April 6, 11 a.m.
Olive Branch, at Mineral Wells, April 8, 11 a.m.
Shuford, at Lovejoy, April 15, 11 a.m.
Batesville, April 15, 7:30 p.m.; Q. C., March 7, 7:30 p.m.
Arkahutla, at Hunter's Chapel, April 18, 11 a.m.
Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, Auril 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.

The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round.

Clinton, at Clear Creek, preaching, March 25, 11 a.m.; Q. C., 2 p.m.
St. Francisville, at New Hope, preaching, 7:30 p.m.
Plaquemine and White Castle, at Plaquemine, preaching, March 28, 11 a.m.; Q. C., 3 p.m.
Bogalusa, preaching, April 1, 11 a.m.; Q. C., 2:30 p.m.
Springfield, at Maurepas, preaching, April 4, 11 a.m.; Q. C., 2 p.m.; preaching at Springfield, May 13, 7:30 p.m.
Denham Springs, at Denham Springs, preaching, April 7, 11 a.m.; Q. C., 2:30 p.m.; preaching, April 8, 11 a.m.
Walker, at Mangum, Q. C., April 8, 2:30 p.m.; preaching, 7:30 p.m.
Baker, at Deerford, preaching, April 11, 11 a.m.; Q. C., 2 p.m.
Natalbany, at Natalbany, preaching, April 15, 11 a.m.; Q. C., 2:30 p.m.
Jackson and Ethel, at Ethel, preaching, April 22, 11 a.m.; Q. C., 2:30 p.m.
Baton Rouge, First Church, preaching, April 22, p.m.; Q. C., April 23, p.m.
Keener Memorial, preaching, April 29, 11 a.m.; Q. C., April 30, p.m.
Donaldsonville, at Carpenter's Chapel, Q. C., April 29, 2:30 p.m.; preaching, 7:30 p,m.
Hammond, preaching, May 6, 11 a.m.; Q. C., 2:30 p.m.
Ponchatoula, preaching, May 13, 11 a.m.; Q. C., 2:30 p.m.
Greenshurg, preaching, May 26, 11 a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.

District conferenee at Clniton, May 3-4. Opening session, May 3, 10 a. m.

L. W. CAIN, P. E.

Monroe Dist.—Second Round.

Wisner, March 25, 11 a.m.
Gilbert, March 25, 7:30 p.m.
Waterproof, at Newellton, April 1, 3 p.m.
Delhi, April 12, 7:30 p.m.
Bonita, April 15, 11 a.m.
Mer Rouge, April 15, 7:30 p.m.
Columbia, April 19, 7:30 p.m.
Rayville, April 22, 11 a.m.
Winnsboro, April 22, 7:30 p.m.
Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

The district conference will meet at 2 p. m., Tuesday, April 24, at Bastrop. Sessions will continue, with preaching at the regular hours, until Wednesday afternoon. A splendid program is prepared and a large attendance is expected.

ELMER C. GUNN, P. E.

Lake Charles Dist.—Second Round.

Florine ct., at Peason, March 18, a.m.
Barham, March 18, p.m.
Acadia ct., at Iota, March 25.
Many and Zwolle, at Many, April 1.
Cameron-Calcasieu, at Bell City, April 8, a.m.
Lake Charles, April 8, p.m.
Rayne, at Branch, April 15.
Indian Bayou, April 22.
Merryville, April 29.
Sulphur and Vinton, at Vinton, May 6.
Converse and Hornheck, at Pine Grove, May 13.
Crowley, May 20.

The district conference will he held in Lake Arthur, April 18-20. Time for convening will he announced later.

W. L. DOSS, JR., P. E.

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Both Helped by Taking Lydia E. Pinkham's Vegetable Compound

"After the birth of my little daughter I was very badly run-down. I could not think of going to a hospital, but grew steadily worse, heing compelled to stay in bed two or three days each week. A friend of my sister's told of the good Lydia E. Pinkham's Vegetable Compound had done her, and my sister bought me two bottles of it. I had not taken all of one bottle when I was up and able to do some work. I am truly a booster for Lydia E. Pinkham's Vegetable Compound and you may use my testimonial."—Mrs. Mayme Lynch, 1119 Island Ave., Ext., McKee's Rocks, Pa.

Mrs. Hope L. Smith, a farmer's wife of Route 3, Floyd, Va., says she was ill for ten years with a good deal of pain in her side and so weak she could hardly work. Lydia E. Pinkham's Vegetable Compound has helped her so much she is telling her friends about it. Lydia E. Pinkham's Vegetable Compound is a dependable medicine.

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Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Epworth League

(Continued From Page 14.)

Report of the Policy Committee to the Seashore District Institute, March 11.

We, the Committee on Policy, wish to submit the following suggestions for incorporation in our district policy:

1. That we make a special effort to pay our mission pledges before the Assembly in August.
2. That we make an effort to have each League in our district observe Anniversary Day on March 25.
3. That each League send as large a delegation as possible to the Epworth League Assembly in August.
4. That each League take an active part in the "Know Missions" Oratorical Contest, and endeavor to send one contestant to the district contest in May.
5. That we try to stress the cultural side of our League to a greater extent than we have in the past.
6. That we encourage among our Leaguers a greater loyalty to our pastors and our churches.
7. That we encourage church attendance among our Leaguers, and ever endeavor to strive toward that higher goal of winning souls.

Respectfully submitted,

FRANCES ULMER,
Chairman.
EDNA DEVEREAUX.
INEZ TROSCLAIR.
A. K. NETTERVILLE.
B. F. HARRELL,
Advisor.

A New Student Secretary at State Teachers' College.

Mr. T. G. Lowrey, of Millsaps College, has recently arrived to succeed Mr. E. B. Ellington as Methodist Student Secretary at State Teachers' College. He will carry on the work started by Mr. Ellington to build an Epworth League Home on the campus. Plans for the campaign to raise money for this purpose are being formulated, and will be submitted to the State Teachers' College League at their next meeting. The Leaguers of the college are singularly fortunate in having had the services for a short while of Mr. Ellington, and now to have as his successor a man of Mr. Lowrey's ability. We feel sure that the work for the Epworth League Home will make great strides forward. Mr. Lowrey has promised to keep our Conference Leaguers informed of the progress of this work through these columns.

NATIONAL MUTUAL CHURCH INSURANCE CO.

During 1927 our losses, amounting to $138,311.12, have continued to feed the insatiable appetite of the great Moloch, but fortunately not to so great an extent as during the previous year, which was unsurpassed in that respect.

Some of the 789 losses were only small affairs because of the greater attention being given by those responsible for our properties, as a result of the effort being constantly made by the National Mutual Church Insurance Company to get the co-operation of its thousands of policy holders in correcting conditions that would inevitably result in serious loss—sooner or later. Apparently about 80 per cent of all losses could have been prevented with proper precaution.

A total of over five million dollars has been realized by the thousands of policy holders in the premiums saved and in the $2,662,969.42 losses paid during the twenty-eight years of its history, every State in the Union participating. The company stands ready at all times to supply any helpful information.

Nearly two losses occur during every day of the year, and in far too many cases the fact then develops that the insurance carried was far below 75 per cent of the value of the property, which ratio the company is constantly recommending.

The very easy terms from which adequate protection can be secured leaves no excuse for those responsible, if this very plain duty is neglected. The business grows constantly, as does the financial strength of the company. Policies outstanding at the end of the year aggregate $81,167,160. No loss has ever been due and unpaid a single day.

Any information desired will be promptly supplied by Henry P. Magill, secretary and manager, 175 West Jackson Boulevard, Chicago, Ill.

Ruston Dist.—Second Round.

Farmerville, April 1, p.m.
Simsboro, at Antioch, Aupril 14, 15.
Clay, at Wesley, April 21, 22.
Jonesboro, at Hodge, April 22, p.m.
Bienville, at Bear Creek, April 28, 29.
Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.
District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

Drink Water If Back or Kidneys Hurt

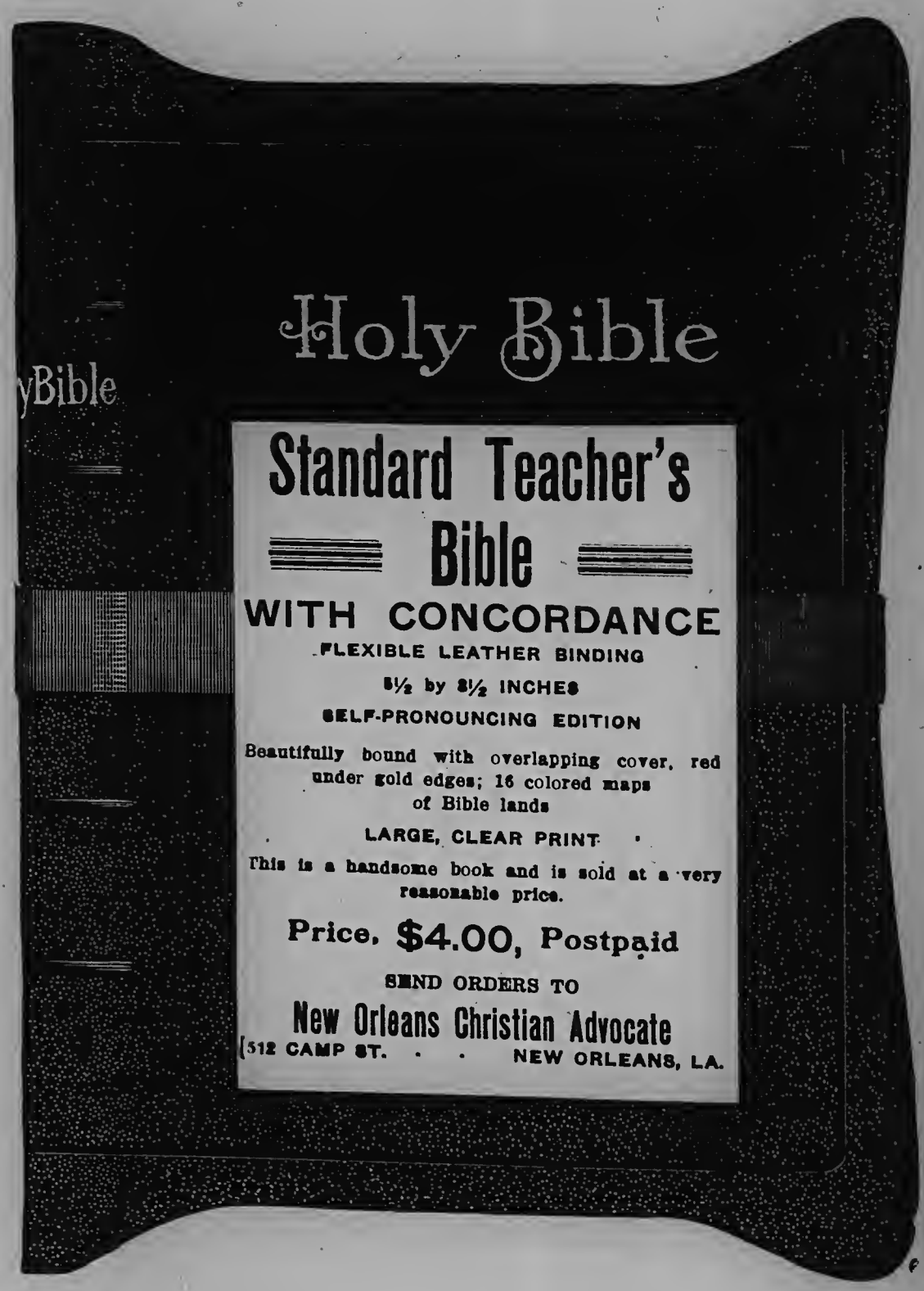
Begin Taking Salts if You Feel Backachy or Have Bladder Weakness

Too much rich food forms acids which excite and overwork the kidneys in their efforts to filter it from the system. Flush the kidneys occasionally to relieve them like you relieve the bowels, removing acids, waste and poison, else you may feel a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, the stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, the channels often get irritated, obliging one to get up two or three times during the night.

To help neutralize these irritating acids and flush off the body's urinous waste, begin drinking water. Also get about four ounces of Jad Salts from any pharmacy, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine and bladder disorders disappear.

This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate sluggish kidneys and stop bladder irritation. Jad Salts is inexpensive and makes a delightful effervescent lithia-water drink which millions of men and women take now and then to help prevent serious kidney and bladder disorders.

By all means, drink lots of good water every day.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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3694.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 29, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE MILLSAPS COLLEGE BUILDING AND EQUIPMENT CAMPAIGN.

Announcement has been made that Millsaps College will soon begin a campaign in Mississippi to raise $650,000 for the purpose of erecting needed additional buildings and of providing additional badly needed equipment. This campaign ought to succeed in the fullest measure, and the full amount needed ought to be secured in a very short time.

Millsaps College ought to be the pride of Mississippi Methodism. It is regarded throughout the educational world, both church and State, as one of the outstanding educational institutions of the South. As a matter of fact, it has been given a rating by unprejudiced educational authorities second to none in the nation in its class. It is an A-grade standard college in all that that much used—and perhaps sometimes abused—term means. There is none better. Whenever any discussion arises concerning the educational status, Mississippi Methodism can point with unreserved pride to its own great institution.

But Millsaps College has reached the point where it cannot maintain its pre-eminence in the rapidly developing educational world without additional buildings and apparatus. Its endowment for the present is sufficient, with its other sources of income, to provide for its operating expenses; but its physical equipment urgently need strengthening. It is to meet this urgent need that this campaign, after a thorough study of the situation, has been projected. The necessity for it has been realized for some time, and now the opportunity is to be given to the friends of Christian education in Mississippi to provide adequately for their great college. When the appeal is made throughout the State, we believe the response will be all that it ought to be, both in spirit and in amount.

MORE THAN ENOUGH.

Time and again we have called attention to that declaration of the Constitution of the State of Louisiana to the effect that gambling is a vice and the Legislature shall take steps to suppress it. Everybody knows that horse racing is a gambling game pure and simple; yet some how or other, within the law, we are told, two tracks are maintained in and near New Orleans. And now we learn from the daily press that another track is soon to be opened at Covington and the races are to be run on Sunday. It is bad enough to have two tracks in New Orleans; but even they do not have Sunday racing. The situation is one that demands attention from those who are charged with the responsibility of enforcing the provisions of the Constitution, and the good people of this State ought to demand that the next session of the Legislature put an end to the greatest gambling device of modern times. Louisiana got rid of the lottery; now let it get rid of horse racing.

THE ORPHANS.

We hope none of our churches will forget the orphans at Easter. These fatherless and motherless ones are the wards of the church and we must not fail them. We have two great institutions in Louisiana and Mississippi for their care. Nobody can measure the value of the service these institutions render. But it takes money to support them, and the money must come from the friends of helpless children. All Christians at least ought to be the friends of these children.

PUNISHMENT AND REWARD.

So far as we are able to see, a system of jurisprudence without both rewards and punishments is an impossibility. In human affairs, there is a reward for keeping the law as well as a punishment for violating it. The reward is not administered in the same way as the punishment, but it is just as real. The reward may be summed up in the term, " good citizen." It may be intangible—like the encomiums of friends—but it is a goal worth striving for. It is a reward for keeping the law.

Punishment for violaing the law is meted out in a much more definite way—fine or imprisonment, or both; and sometimes the penalty is the loss of life. We do not think anybody will contend that the best way to produce good citizens is to do away with the punishment provided for violation of the law. If all men were perfect in ideals and conduct, there would be no need for law, and anarchy would be the ideal form of government. But since men are not perfect, we have to regulate their conduct by the hope of reward and the fear of punishment.

Since God is dealing with human beings, we believe that the hope of heaven and the fear of hell are perfectly legitimate and proper appeals to secure righteous living in this present world. If men are restrained from stealing by the fear of detection and punishment, men are likewise restrained from sin by the fear of hell. We do not mean a hell of literal fire and brimstone, but we mean that awful state of unhappiness that will last through eternity for those who persistently and willfully violate the laws of God, of which fire and brimstone are a vivid figure.

It should never be forgot, however, that God does not arbitrarily inflict punishment; he does not *send* people to hell—they go there of their own accord, being forwarned that unrighteousness here means unhappiness hereafter. And people go to heaven the same way.

So good preaching warns the sinner and comforts the saint.

A PRECIOUS PROMISE.

It is hard to accept and practice the teachings of Jesus. We suppose most of the worries of men arise from their concern abom material things. They need—or think they need—so many things that they fear they will not be able to get enough money to provide them. So they begin the day worrying about how they are to be fed and clothed and housed and how they can secure the many other material things that minister to their comfort and their plseaure.

Jesus nowhere said that it is wrong to want to be comfortable and happy. He nowhere condemns the possession of wealth, though he does very emphatically condemn the love of money, and points out very clearly how hard it is for a rich man to center his affections upon the kingdom of God. And it is just at this point that we find it so hard to accept and practice the teachings of Jesus.

But he makes a precious promise to those who do center their affections upon the kingdom of God: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Jesus does not promise wealth to those who seek the kingdom; but he does promise that the necessities of life will be supplied all who thus seek. The psalmist probably had the same thing in mind when he said: "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." The trouble with too many of us is that we do not take Jesus at his word. He challenges us upon the plane upon which most of us live to put him to the test. The promise does not fail; we fail to comply with the condition and then charge God unjustly. It is our fault, not God's, when "all these things" are not added unto us.

A BEAUTIFUL SENTIMENT.

At a recent hearing before a Senate committee, Charles M. Schwab, chairman of the board of the Bethlehem Steel Corporation, made a remarkable declaration, as quoted in the daily press. He said: "You might be surprised, but I have not made a penny out of my forty years with the Bethlehem Steel Corporation. It has been a work of love, and all I have tried to do is to drive a peg to mark progress in human relations." That is a beautiful sentiment to come from a man who is popularly supposed to have accumulated at least some of his millions through his connection with this great industrial organization. We have no reason to doubt his word. The statement is surprising, as he thought it would be; but it is heartening to hear a man give expression to such an altruistic sentiment. The world is getting better.

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SUPERANNUATED.

By Rev. S. J. Davles.

That's a tremendous word and has a tremenodus meaning—"beyond" or "above" the years. Paul spoke of his "often infirmities." Age surely did not llghten them nor dld his keen sense of responsibilities afford a healing balm. Sick and tired and worn, In that Roman dungeon which has become an altar whose llght gleams afar, he ls sustained hy a falth that ls a study and wonder for the ages.

The passing years are wondrous teachers. Some of the lessons they teach llve only in the silent reaches of the soul, unspoken, because they are too deep for utterance. If age did not show and prove the worthlessness of much that youth held to be the very essence of life, it would be unbearahle.

The old preacher has wrought through the years. Sometimes success crowned his ministry, then anon failure, as men count failure, made his heart ache, and maybe the weeping of the night found no joy in the morning. But he knew he was God's sentinel, and the welfare of the little company assigned to hls care and watchfulness must be guarded and kept. In humility and prayer at his Lord's feet he was learning, ever learning, and patience had lts perfect working. "No man hath seen God at any tlme"—unseen to earthly seeing—"hut the only begotten of the Father hath declared him," and this vision of God to the soul is the comfort of the salnts, the rapture of hls elect. The call from the depths scales the mountain sides and reaches, by virtue of lts very helplessness, the heights where light shlnes and glory abides.

Yes, we are old and tired and worn, scarred and seamed, bent and gray, and some say "forgotten," but still ready for service, and glad to serve when a call comes. Years of toil in and for the church have unfitted the old man for activlties in other fields. He may earn a few pitlful dollars now and then in unaccustomed labors, but they seem strange to him. The money standard of the world at large may be ever so real to others; his estimate of worth is larger, on another plane. He gladly receives the pittance the church bestows and wonders why the portal of its liberal heart is not flung wide open to supply the needs of the llkes of him. He reads of much preaching concerning him and hls class, but converts are few. A gift from a thoughtful friend comes betimes "like springs In deserts found." Ten dollars is a "heap of money" when one really is in need of it. I read a hook recently on the psychology of servlce. Just give a thlng a syllablc name, draw some diagrams, have them blue printed, advertise the same, give a few fluent talks, and you will find the race of Athenians Paul encountered at Mars Hill are still living. You don't need much thlnklng—just resurrect some old copy book maxims, as "Reward sweetens labor," or, "by industry we thrive," etc., and arrange the same as aforesaid and there you are. Some of these new apostles of light and love and joy would place us all on Easy Street and just let us drlft along the sea of all llfe. Maybe my methaphor is mixed, but my meaning is plain. And meanwhlle the old preachers of a gospel, which started with Ahraham and attained its majority at Pentecost, are amazed, and remember a day when theology was a science and engaged the study of the world's greatest intellects.

Now I am not finding fault with the age, nor its generatlon, hut really stalwart, sturdy thinking seems scarce, to say the least. Paul strung a series of graces on a rope of pearl and then said, think on these things, and then seemed to intimate, lf I have forgotten anything, tell me about lt, and I will add that to my necklace.

Am I wandering from my suhject? Patlence, klnd heart. Sometimes I think our hest thoughts die unexpressed, because we who write are such slaves to unity. Much palaver, written and spoken concerning the aged men, but so far llke Mark Twain's saying about the weather and talk thereof, "nobody ls doing anything about lt." The Methodist Episcopal Church raised over twenty-seven milllon dollars for lts superannuates last year, and we have been hammering away for four or five years, and have nearly five mllllons In hand. Llke the mill of the gods, this thing grinds slowly, and with patience we stand waiting, and a few more years and the grist wlll come with exactness In a land where age and weariness and want are unknown. Surely this part of the Master's business requireth haste.

628 King's Highway, Shreveport, La.

MISSISSIPPI CONFERENCE CONTRIBUTIONS TO OTHER CONFERENCES.

Dear Brother Carley: In reading the General Minutes I am impressed by the great number of former members of the Mississippi Conference and natives of our Conference who are members or supplies in other Conferences. For the benefit of readers of the Advocate who do not have the General Minutes, I give a list below, giving first the Conference, then the name and last the address. The list of course is incomplete and may have some mistakes:

Alahama: H. M. Ellis, Marion Junctlon; B. E. Meigs, Girard; F. O. Bell, Prichard, supply.

Arlzona: G. W. McLain, Bowie; O. J. Rainey, Phoenix; S. W. White, Solomonville.

Baltlmore: N. B. Harmon, Jr., Front Royal, Va.

Central Texas: G. W. Shearer, Ranger.

Denver: J. Y. Bowman, Pueblo; H. C. Henderson, Colorado Springs.

Florida: C. W. Alford, Emory Unlversity; J. S. Purcell, Sarasota; C. F. Tolle, Oneca; H. F. Tolle, Tampa; H. E. Partridge, Orlando.

Kentucky: R. H. Kleiser, Danvllle; O. C. Seevers, Wilmore.

Little Rock: Leland Clegg, Dewitt, Ark.; R. E. Simpson, Plne Bluff.

Loulslana: J. A. Alford, Rayville; J. M. Alford, Vivlan; D. F. Anders, Pleasant Hill; G. D. Anders, Biloxi; J. M. Boykin, St. Francisville; P. M. Caraway, New Orleans; H. T. Carley, New Orleans; E. C. Gunn, Monroe; R. F. Harrell, Many; W. W. Holmes, Shreveport; H. M. Johnson, Haynesville; J. T. McVey, Simsboro; R. T. Pickett, Bonlta; D. B. Raulins, Mansfield; J. W. Sudduth, Evangelline, supply; W. W. Perry, Logansport.

Memphis: O. W. Bradley, Memphis.

New Mexlco: R. C. Edwards, Fort Stockton, Tex.; J. J. Golden, deceased; W. B. Hogg, Memphis, Tenn.; W. R. McPherson, Pecos, Tex.

North Alahama: A. W. O'Bryant, Woodstock.

North Arkansas: A. B. Barry, Piggott; C. N. Guice, Conway.

North Carolina: E. L. Hillman, Raleigh.

North Mississippi: J. V. Bennett, Belzonl; T. M. Bradley, Sardis; H. E. Carter, Strongs; C. M. Chapman, Como; A. C. Johnson, Shuford; H. P. Lewis, Ripley; J. T. Lewls, Water Valley; H. R. McKee, Hernando; H. N. McKibben, Oakland; E. G. Mohler, Grenada; W. H. Mounger, Booneville; J. W. Ward, Cleveland; G. R. Wllliams, Lamar.

Northwest Texas: J. W. Chlsholm, Brownfield; J. H. Sharp, Childress.

St. Louis: G. P. Fikes, Alton, Mo.; M. A. Massey, Morehouse; W. N. Ware, St. Clalr.

South Georgia: J. E. Sampley, Waycross; R. C. Sampley, Emory Unlversity.

Southwest Missouri: H. G. Gatlin, Unlted States Navy.

Tennessee: Jesse F. Watson, Carthage.

Texas: J. L. Red, Laneville.

Upper South Carolina: C. C. Norton, Spartanburg.

Virginia: C. W. Hlllman, Colonial Beach.

West Texas: V. V. Boone, San Antonlo; F. A. Grimes, Hazlehurst; W. L. Hightower, Waelder; J. R. Kidwell, Stockdale; D. Scarborough, Floresville; T. B. Boone, San Antonio; L. A. Boone, Raymondville.

Western North Carolina: R. P. Fikes, Harris.

This makes seventy-eight men in twenty-five Conferences. No doubt there are a good many others.

J. B. CAIN.

Fayette, Miss.

A TIMELY BOOK ON TIMELESS TRUTH.

By Rev. J. L. Decell.

A book that has "come to the kingdom for such a tlme as this" ls "The Chrlst and the Creed," by Bishop Warren A. Candler, D.D., LL.D. It is a small book of only 134 pages and hut six chapters, which contain the subject matter of the 1927 Jarrell Lectures delivered before Emory University.

In readlng this book one feels he ls reading after a master of his art. No tlme is lost In artificial approaches, but the book leads directly into the heart of the lssue: "Is acceptance of the facts of the Creed necessary to the possesslon of Christly life and the performance of Chrlstly deeds, or is it unnecessary and cumbersome?"

In each of the six chapters Christly experience and conduct are emphaslzed by insistlng upon our acceptance of the Chrlst of the Christlan Creed, "which alone supplies spiritual force adequate for the pursuit of the Christian life." We must accept the Chrlst of the Chrlstlan Scriptures or we have no Christ. And the "Creed ls hut a brief statement of the doctrines of the Bible designed to protect and promote the life revealed and commanded in the Scriptures."

When Tunney had won his inglorious victory over Dempsey, some one asked him what was the dominant thought In his life, and he replied, "Religion, but I don't mean the creed klnd." A young Mississippi minister of another denomination In recently addressing a group of boys said: "My theology is only a crutch and not a fence to hold me back. So lf I see lt ls in the way of my life I just walk over lt." The piety of pugilism and the life of theological fence jumping will not even maintain the kingdom of God, much less extend its domain and make secure the foundations of clvilizatlon. If the leading of such liberalism is followed, it will put life in bondage to license and plunge conscience Into chaos. As ls said in the book, "Creedless belief leads to codeless morals," and "Bad beliefs make bad behavior."

A number of books have been wrltten by the author of "The Christ and the Creed," hut this is his magnum opus. Had he never written any other, this one would have given him rank among the great apologists of the Christian centuries. The book is as "apples of gold In pitchers of silver"—truth put into type—pitchers of silver—that will carry the water of life out to those who thirst, and down to the Sahara of unbelief. The book is hrlefer and more direct than Butler's Analogy, and glven the clrculation lt deserves it will prove no less effectlve.

"It ls Athanasius agalnst the World." The author lsn't alone, yet the fact that he has so

forcefully and courageously contended that the Christ of the Creed is the sole source of the individual's Christly conduct and the world's redemption, adds another reason for those who believe in Christ and the Creed to esteem him for his work's sake.

Jackson, Miss.

THIRTY-THREE DOLLARS A MINUTE.

That's the way Bay Springs church contributed to the Missionary Special, Sunday, March 18. I asked for $150, which was some more than their quota, basing it upon the assessment for the presiding elder and pastor; but in five minutes they had subscribed $165, or $30 a minute. This means that our quota for the charge will be paid in full, and very likely more, as the other churches will come very close to their quota or to it. It was a great service and a great day for Bay Springs Methodism, and I'm happy.

J. A. WELLS.

ABERDEEN DISTRICT PREACHERS MEET.

The Aberdeen District Methodist Ministers' Association met at Pontotoc, March 15, with Rev. J. J. Baird, our president, pastor-host. After the preaching service at 11 o'clock, luncheon was served by the ladies in the delightful home of Mrs. Helms, who entertained us very cordially. The association at the noon hour as well as the luncheon was most wholesome. After dinner the preachers all voted to meet at Pontotoc every time.

At 1:30 the Association met for the business session. The devotional was conducted by Rev. E. M. Shaw, who called on Brother H. E. Carter to lead the song, "Lord, Revive Us," followed by prayer. Brother Baird being busy as pastor host, he asked Brother Shaw, vice president, to preside. The following program committee was appointed: W. N. Dodds, E. C. Driskell, W. M. Hester.

The following program was rendered: Topic for discussion, "Evangelism;" I. "Do We Need a Revival? If So, Why?" H. E. Carter, E. M. Shaw. II. "Preparation for Revival," R. G. Moore, J. C. Nelson. III. "The Holy Spirit," W. M. Young, W. C. Newman.

Brothers Young and Moore being absent, their time was taken by others. A letter was read from our presiding elder, Brother Broyles, urging the ministers to give proper time and attention to revival campaigns. A vote of thanks was given to the Woman's Missionary Society for the delicious luncheon. The next meeting will be held at Houlka, and will be April 18, which will be Wednesday preceding the opening of our district conference.

A number of our ministers were absent, and from that standpoint it was a bit discouraging, but those of us who were present were profited, and as usual were glad we went. Brother Driskell brought us an inspiration, which he received at the revival conference at Birmingham, which made us more determined to give our attention to this great need. Thanks also to Brother J. T. Lewis for his splendid article which appeared in the last issue of the Advocate on the Birmingham Conference.

R. T. HOLLINGSWORTH,
Secretary.

RUSTON DISTRICT PREACHERS MEET.

Dear Dr. Carley: The Ruston District preachers were called to meet at Arcadia, Thursday, March 15, by Rev. W. D. Kleinschmidt, to consider plans looking to a great revival throughout the district. Talks on the need and how to promote the revival were made by brethren as follows: J. W. Lee, J. F. Dring, H. M. Johnson, C. E. McLean, S. J. Starkey, J. F. Waltman, R. A. Bozeman. All agreed upon one thing, the need; but the way to bring it to pass was not so easy to settle upon. First of all, it was necessary to pray more and have a deeper consecration upon the part of the pastors, as pointed out by Dr. W. W. Drake.

The revival began in most of our hearts, or rather I may say was renewed, on that day, and it was decided that in each of our churches we would call together the consecrated few and call them to a deeper consecration, prayer, and work, not because it might have been "handed down," but because of the need, and because of the lost world, but most of all because of the great command.

It was good to be there, and under the leadership of the Holy Spirit, with the co-operation of all concerned, Ruston District will take a great stride forward, and may it be so throughout our great church and even to the uttermost parts of the earth.

Yours for the greatest revival ever,

W. F. HENDERSON, JR.

Calhoun, La.

CAPITAL PUNISHMENT.

In your issue of Dec. 29, 1927, Rev. J. T. Weems writes at length against capital punishment. Exceptional cases should play no part in our thinking, but general opposition to capital punishment by good people is nothing less than maudlin sentiment gone to seed.

His reasoning is erroneous and his conclusions are therefore in error.

His first statement is that Edith Cavell was put to death for violating some rule "displeasing" to the military powers. To save other lives, she knowingly took the responsibility of a spy, and the military law of the whole world condemns the spy to death. It is for this that we honor her memory. She should have been pardoned, as she was not endangering any lives of the Germans, but simply saving the lives of her people. While capital punishment deters criminals from committing murder this is not the real objective, neither is vengeance. "Vengeance is mine, saith the Lord." The object is to prevent the murderer from murdering other innocent people. Statistics show that some years ago, of 200 people murdered, one hundred murderers killed one hundred innocent people; 5 per cent of the murderers were put to death; 5 per cent went to the penitentiary for life; the other 90 per cent went free and murdered 100 innocents. So whenever a jury turned one murderer free, that jury murdered 1.1 innocent people. Get that clear—only 100 murderers to 200 people murdered! I am sure the average is even greater now.

I know one man who has killed six men, pardoned out of the penitentiary twice, and is now one of our free, respected (?) citizens, and being still a young man has an extensive field of operation before him. Another example was the Negro hanged in California last year for murder and rape. By his own confession, this was his eighth similar offense. He had been let off three times by juries with life sentence and three times pardoned by Governors. How will those juries and Governors meet and face those husbands and orphaned children in the Judgment Day?

I refused to sign a petition for pardon and was told that I did not forgive the man (It was his third murder and was afterwards hanged, and therefore I was not a Christian and did not follow Christ's example, for he forgave the thief on the cross). My reply was that Jesus forgave him his sins, but let him die on the cross for his crimes, and that was just exactly what I was going to do. The other criminal died because he wanted his body saved from just punishment, the two making a fair illustration of the Scripture, "For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it."

There is not a particle of foundation for the statement that either God or Jesus Christ did or would oppose capital punishment.

Jesus Christ himself died a legal, though unjust, death on the cross that we might be saved from our sins, and not that our bodies might be saved from punishment for crimes against the law. Jesus himself obeyed the very letter of the law.

WILSON HEMINGWAY, SR., Layman.

THE VICKSBURG STANDARD TRAINING SCHOOL.

By Jas. M. Lewis, Educational Director.

The school was a decided success. It was declared so by all who took any part in it. It was one of the best conducted schools it has been my privilege to attend. There were seventy-seven who enrolled, and sixty made credits. There were several denominations represented, with their pastors leading them.

This fine co-operation speaks well for the city of Vicksburg as well as the pastors of the various churches that took part in the school, the Disciples of Christ, the Presbyterians, the Episcopalians, all joining in with the Methodists in taking units in our school. One man said: "It was the greatest thing that ever happened to Vicksburg." It means that religious education has obtained a foothold and Protestantism will be much stronger in the Hill City than ever before.

The school was held in Crawford Street Methodist Church. This is a beautiful church, well equipped for a "B" Type Sunday school. Brother J. L. Neill, the wide-awake pastor, is certainly doing a monumental work there. Something over ninety members have been received already since Conference, and the work seems hardly begun. To my mind there is not a more capable, a more efficient pastor in Southern Methodism. May the Lord increase his tribe!

The faculty of the school was of the highest type: Professor J. E. Stephens, Millsaps College; Dr. R. L. Landis, of the Presbyterian church; Rev. J. C. Chambers, our own beloved Superintendent; and Mrs. W. W. Adams, of Nashville, Tenn. They all did most excellent work in the school. Vicksburg is looking forward to a greater school next year.

ETHICS AND ETIQUETTE.

"Ministerial Ethics and Etiquette," by Rev. Nolan B. Harmon, Jr., M.A., Cokesbury Press, $1.50.

This is a first attempt to define the rights and wrongs of occasions and actions for ministers. This work has been greatly needed, especially by the younger non-seminary trained men.

The chapter headings cover the following: The Profession; the Man; the Citizen; the Brother Minister; the Pastor; the Church; Public Worship; Occasional Services. There is a Preface with a full bibliography; also an appendix citing various codes adopted by ministerial organizations, and a full index.

The work as a whole is worth the money, and it is recommended that every young preacher purchase this and keep it on his desk as a work of reference. Presiding elders could also use it to advantage by lending it to various brethren and requiring that it be read.

In some respects the work is faulty. In some paragraphs, one gathers that the ministry has become institutionalized. The page-faces of the book are marred by needless footnotes, and in one place a joke. The book is made pedantic by untranslated quotations.

The next attempt will doubtless be an improvement, and ultimately a revised edition should find its way into the course of study.

JAMES WILLIAM SELLS.

Pascagoula, Miss.

Talk not of wasted affection, affection never was wasted;
If it enrich not the heart of another, its waters, returning
Back to their springs like the rain,
Shall fill them full of refreshment.

—H. W. Longfellow.

MISSISSIPPI CONFERENCE PASTORS.

Please remit the money collected on the Mission Special to Rev. A. M. Broadfoot, Treasurer, Meridian; do not wait until you have collected it all to send it, hut send what you have now, and remit the haiance iater. It is very necessary for the Board of Missions to get this money to take care of the work during the early part of the year, for the money received from the benevolences does not reach the Board until late in the year. If every one will be prompt in making remittance, it will save the Board from horrowing and paying interest.

W. D. HAWKINS, Missionary Secty.

SHREVEPORT DISTRICT CONFERENCE.

Convened on March 20, Holmes, presiding elder, in the chair. Dulaney, secretary. Superannuates present: Steel, Crews, Davies. This trio made hrief reports. Messages of sympathy sent Henderson, Sloan and Hoiiaday. Atkinson, Vaughan, Sneliing and Joyner talked earnestly of interests represented. Each of these brethren seemed fully persuaded that his cause was paramount, or at least spoke persuasively to this end. And, by the way, they did some right good speaking, each especially. The preachers had good reports from charges. The presiding elder counseled them to avoid the commonplace and apparent in order to hring out facts of real interest—high points. They hoasted mightily concerning the Woman's Missionary Society of their churches. They exhausted figures of comparison until one reached the boundaries of the universe, then quit.

Perry, of Logansport, hore the palm for subscriptions to the New Orleans Advocate and the Missionary Voice. One hundred and one Advocates, thirty Missionary Voices. Rah, for Perry and his crowd!

Mrs. Wren represented the great work being done hy the good women of the district in a gracious and charming manner. Sometimes there may have heen more uplifting or practicahle messages delivered, but not often. Early's talk on the Epistle of Phiiemon and the marvelous sacrificial spirit of the apostle evinced therein was a lesson of worth and value. Dr. Steel's forceful and eloquent portrayal of the crucifixion emphasized this tragedy of the ages in a way that showed its true relation to the great plan of redemption. In these times, when Christ is so often held forth as a teacher, and placed in the same category with other religious sages, surely there is need of stressing the life and meaning, as well as the redeeming grace, pardon and power that come only through his suffering and sacrifice on the cross. A bloodless gospel is a lifeless gospel. No atonement for sin leaves the sinner bereft and helpless. Christ and him crucified has been and still is the hope and assurance of the Christian.

Dr. Wells' sermon—a plea for the superannuates—was an appeal for our worn-out preachers that sparkled with humor, was replete with pathos, and a stinging rehuke to our church for its guiity carelessness and negligence of the aged men who are left stranded on the shores of time. Surely, he pleaded, the spiritual children should care for the fathers. He also made plain that we were behind every great Protestant church of America with regard to our duty and privilege on their behalf. More power and fuiier, wider expression of the spirit which animates such men as Wells and Knickerbocker, of Knoxvilie.

Brown and his people, of the Mangum Memorial, certainly did provide abundant hospitality, for which we gave hearty thanks.

Gramhling set forth the needs and deeds of the Epworthians, recording the growth from the past and the promise of the future of these worthy young folks.

Dr. Holmes leaves us this year, so the law provides. We passed resolutions showing our appreciation, love and confidence for and in him. His cheerful spirit, wise counsel, and brotherly consideration make us sad at the thought of parting.

This was a great conference. No interest of the church was ignored or unmentioned, so far as we couid judge. The educational leaders, Sexton, Smith and Raulins, were present and pleaded right earnestly on behalf of Centenary and Mansfield.

I might write more, but recalling the counsel of only mentioning salient features, I close this report.

S.J. DAVIES.

Shreveport, La.

BROTHER O'NEIL CASHES IN.

Dea. Dr. Carley: I thank you for the doiiar from Miss Edwards which you forwarded to me. I thank Miss Edwards for starting the ball roliing. Just fifty-five doiiars more wiii make the purse equai my age.

Several solutions to my problems have been submitted to me. It is interesting to notice that no two of them are just alike, and yet all get the same answer. Weli, that is the goal sought, and I remember that Sam Jones once said he did not care what kind of bait a fisherman used just so he caught the fish.

Of all the soiutions to my problem yet given, the most unique is that given hy Brother Marlin McCormack. I am ohliged to McCormack for this gentle reminder that my appearance at Conference does not comport with my representations of the calendar as it applies to my sojourn on terra firma. In the future I shall try to supply myself with hair dyes, pomades, face lotions, etc., sufficient to force a halance between appearance and claim.

Now that Brother McCormack has discovered my age by such an unusual method, I would like to teli the public of his high standing in the Mississippi Conference, and if he will correctiy solve this little prohiem for me, I wiil confer this honor on him.

Here is the problem, Brother McCormack: "Multiply your height in inches by 2; add the product obtained to my height, which is 76 inches; divided by 2, and tell me your answer, and I will tell you your height."

Now, don't give your work, for if you do, peopie will say it requires no trick at all to give the answer. Just give your answer, and be sure your figures are correct, and I wiii teli your height.

T. J. O'NEIL.

STUDENT ACTIVITIES BUILDING AT MISSISSIPPI STATE COLLEGE FOR WOMEN.

By Miss Pauiine Wynn, Secretary, Methodist Student League.

The Methodist church during the past ten years has rapidiy come to realize her responsibiiity for a ministry to the Methodist students enrolied at State coiieges and universities, and every year our General Board of Education, together with Conference Boards, convinced of the importance and value of the work, is employing trained workers to co-operate with the local churches in planning and deveioping a more adequate program for the needs of young peopie. Last Septemher a full time worker was employed at Mississippi State College for Women for the 602 Methodist students; the Methodist Student League was organized with its purpose as expressed in the constitution:

"To unite the Methodist coiiege students in a Christian fellowship which will:

1. Train intelligent Christian leaders for Methodism's program in the iocal church.
2. Develop church loyalty.
3. Co-operate with other reiigious organizations on the campus in the attainment of higher standards of Christian living on the campus.
4. Deepen and make more vital the spiritual life of all its members.
5. Aid in the extension of the Kingdom of God.

There are many departments of activity in which members of the Methodist Student League are engaged: Sunday schooi, Epworth Leagues, special religious services, piays and pageants, daily prayer meetings, sociai service and missionary work, student orchestra, co-operation in community survey, Y. W. C. A. work, sociai teas and outings, Standard Training Schoois, publicity, iibrary, etc.

During the present school year the members of Central Methodist Church have kindiy aiiowed the student activities to he conducted in their building, which is just across from the campus, but this has not heen entireiy satisfactory at ali times. At the very beginning it was realized that this arrangement would be oniy temporary, and that just as soon as possihie a student activity building, entirely for coiiege students, should be provided.

Ten thousand doiiars is the amount necessary for such a building, and since Mississippi State Coiiege for Women students represent Methodism all over the State, it shouid not be hard to raise this sum. The students have set as their goal $2,500, this amount to he given by friends interested in the students and in the work at Columbus. The students are to write personai letters to a number of friends, teliing them of the work begun here, of the need of a student building, of the increased usefulness which could he possihie with such a buiiding, and asking them to contribute $1 or more to this fund. The list of contributors will be kept on fiie, and information about the work of the Student League will be sent them from time to time. The campaign will hegin March 14 and end April 1, aiiowing ample time for letters to be sent and answers received.

Marjorie Causey wiii keep the iist of subscribers. Carrie Harmon wiii he in charge of the entire campaign.

IN MEMORIAM—DR. W. T. JOHNSON.

Some weeks ago an unusuaiiy fine man, Dr. W. T. Johnson, of Greenwood, Miss., passed to his heavenly reward. He was a man singulariy free from the vices common in our day and time. Friendship was a fine art with him, for aii of his many acquaintances were his true friends. His life abounded in good deeds and kindness. Generosity, pure and simple, inhabited his soul. He loved to be kind. How many a needy person he helped along the way only the judgment will reveal. He made no show of his generosity, nor published a list of those he aided. I am sure he did not aspire to be known as a philanthropist, but he was that without knowing it. And the fine grace of Christlikeness shone through all he did and all he was. He loved his church next to his home. The success of his church in all her great program for the salvation of a lost world and its good name was second oniy to his family and his business. I never knew a man who was more concerned for the good name and success of Methodism. To him the church, his church, was the piiiar and ground of the truth, the bride of him who was the hright and morning star. His faith was the faith of a littie chiid that knew no question. His human affections were strong and pure, his relations brotherly, his outiook on life hopefui and joyous. His goodness was without alloy, his devotion as the dew of morning. His iife was gentie; and the eiements so mixed in him that Nature might stand up and say to all the world: "This was a man!" He has gone from us, but we know where to find him. Our loss is his gain. May we follow on and see his face again in that land that knows no sorrow, where God's own face is the iight forever. Amen.

E. S. LEWIS.

The men and women, though they be poor, ignorant, biundering, who day by day are quietly setting aside their own pleasure for the sake of some other person, taste a sweetness and get in themselves a growth which makes the world a sacred place for them.—G. S. Merriman.

"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, he shall not lose his reward." ---Mark 9, 41

"A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-vat, and built a tower, and let it out to husbandmen, and *went into a far country*. And *at the season* he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty.

"And again he sent unto them another servant and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, killing some.

Some Superannuates of the North Texas Conference—1927

"Having yet, therefore, his one son, his well beloved, he sent him also last unto them, saying, 'They will reverence my son.' But those husbandmen said among themselves, 'This is the heir, let us kill him, and the inheritance shall be ours.' And they took him, and killed him, and cast him out of the vineyard.

"What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."—Mark 12, 1-9.

"VERILY I SAY UNTO YOU, INASMUCH AS YE DID IT NOT TO ONE OF THE LEAST OF THESE, YE DID IT NOT TO ME."

—Matthew 25, 45.

THE GOLDEN CROSS AT WORK IN METHODIST HOSPITALS.

GOOD SAMARITAN HOSPITAL.

Lexington, Ky.

For the year 1927 the Good Samaritan Hospital admitted 2,642 sick persons whose stay in the hospital aggregated 29,692 patient days. Of this total, 7,050 patient days were without cost to those treated, they being unable to pay for treatment, and 313 patient days were for part pay-patients who were able to pay a part of the cost. The City of Lexington and the County of Fayette paid for the treatment of those charity patients coming from the city and the county. If all the charity patients could have paid for the treatment given it would have amounted to $21,619 in 1927.

Miss Lake Johnson is the Superintendent of the Good Samaritan Hospital.

METHODIST HOSPITAL.

Hattiesburg, Miss.

DURING THE YEAR OF 1927 WE ADMINISTERED TO 1,270 INDOOR PATIENTS AND APPROXIMATELY 750 OUTDOOR PATIENTS. THIS SERVICE AMOUNTED TO $58,160.87, OF WHICH $5,800.16 WAS FREE SERVICE. THE FREE SERVICE WAS DISTRIBUTED TO APPROXIMATELY 225 PERSONS. EVERY EMERGENCY CASE COMING TO US RECEIVED PROMPT, EFFICIENT AND CONTINUOUS SERVICE UNTIL SUCH TIME AS DISMISSED BY PHYSICIAN IN CHARGE. EVERY WORTHY CASE OF CHARITY PRESENTED TO THE COMMITTEE HAS BEEN GIVEN ATTENTION AND SERVICE.

H. OGDEN,
SUPERINTENDENT METHODIST HOSPITAL.

THE SOUTHERN METHODIST HOSPITAL AND SANATORIUM.

Tucson, Arizona.

The Southern Methodist Hospital and Sanatorium beiongs to the whole church. In spite of its almost insuperable financial difficulties, the future of the institution now seems assured. Besides the numerous cases of short-stay charity patients, appeals are constantly coming from all over the church to the Superintendent concerning prospective patients affiicted with tuberculosis who will be unabie ot pay any or all of the reguiar rates. Most of these will stay a long time—entaliing heavy expenses on the hospital. Several such patients last year averaged fifty patient-days apiece. Many will stay longer.

A small hospital without endowment and without any outside help cannot stand such a drain, unless the Golden Cross Enrollment in the sixteen patronizing Conferences can be made to yield returns large enough to help the institution enlarge its service to such cases.

J. L. LYONS,
Hospital Commissioner.

MONTGOMERY MEMORIAL HOSPITAL.

Montgomery, Ala.

In twelve months the Montgomery Memorial Hospital has received and treated three hundred and seventeen (317) Golden Cross patients at a cost of eleven thousand, five hundred dollars ($11,500).

JNO. S. CHADWICK,
Superintendent Montgomery Memoriai Hospitai.

METHODIST HOSPITAL.

Memphis, Tenn.

During the year 1927, our hospitai cared for 573 free patients, and 347 part-pay. In addition to this 550 newborn babies were cared for free of charge; out of a total of 5,084 patients admitted 1,123 paid nothing at ail, and 347 paid only part of their cost. Twelve thousand five hundred days' treatment was furnished these patients, an average of thirty-five for every day in the year. The amount expended for this purpose was $60,000. Never, since the inception of the hospital in 1921, has any patient been refused treatment because of his or her iack of money. In the medicai care of these patients no expense for medicine, serum, or appliances has been spared; one patient, a child suffering from lockjaw, was sent home cured after the hospitai had spent over $150 for serum alone for his treatment.

HENRY HEDDEN,
Superintendent Methodist Hospitai of Memphis, Tenn.

WESLEY MEMORIAL HOSPITAL.

Emory University, Georgia.

During 1927 Wesiey Memoriai spent $278,904.43 for operating expenses. A total of 4,120 patients were admitted during the year. Five hundred and sixty-eight patients were admitted during the year who couid pay oniy a part or nothing on their hospitai biils. The total cost of caring for these patients was $28,260. The hospital received for the care of these patients from the Golden Cross and individuals $12,626.45.

C. M. LOVETT,
Golden Cross Director of Wesiey Memoriai Hospitai.

BARNES HOSPITAL.

St. Louis, Mo.

During 1927 Barnes Hospitai furnished 16,003 days of absoiuteiy free services, 10 per cent more than in 1926. Nine thousand, five hundred and eighty-nine days part-pay service, and 26,864 days ward service for which the reguiar charge, which is iess than cost, was paid. The difference between the cost of the ward service and the amount collected from ward patients was a ioss of $217,799.95 for the year.

C. W. WEBDELL,
Chapiain Barnes Hospital of St. Louis, Mo.

METHODIST HOSPITAL.

Houston, Tex.

During the Conference year from Nov. 1, 1926, to Oct. 31, 1927, the Methodist Hospital at Houston, Tex., administered to 163 patients whose service was provided wholiy, or in part, by Golden Cross funds to the extent of $7,231.22. The days of service were 3,913, which wouid have been equai to more than ten years of service for one patient. Among those cared for were sixty-two children in the Shrine ward, whose service is shared with the Shrine, and which in this time amounted to $1,995.50. Three years ago the Golden Cross contributions amounted to less than $3,000, and last year came up to $9,907.15, with no single gifts iarger than $200.

D. H. HOTCHKISS,
Superintendent Methodist Hospital, Houston, Tex.

DALLAS METHODIST HOSPITAL.

Dallas, Tex.

Our newest hospitai was opened for its first patient on Dec. 24.

Since that time about 165 patients have been admitted.

We have been operating a free clinic for the past three months. This is sponsored by our Methodist churches under the care of a fuli-time trained nurse, and has a complete staff of physicians, surgeons and dentists. The work that has been done in this clinic has been a very great value, particuiarly to the children of the poor.

J. H. GROSECLOSE,
Superintendent Dallas Methodist Hospitai.

TOTAL COST OF ONE YEAR'S CHARITY WORK OF THE HOSPITALS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

We may form some idea of the benefits our hospitals are proving to be to the poor by reflection on the cost of the charity work done by the hospitais for one year.

The aggregate of the figures furnished by the various hospital superintendents shows the cost of charity work for 1927 to be $352,210.17. This does not include the work of our newest hospital, the Methodist Hospital at Dallas, Tex.

Even from this showing it will be hard to measure the vast relief and joy the work has brought to thousands of individuals and famiiies. Remembering that the Goiden Cross is the Methodist church-wide provision for the siek poor, surely every congregation will gladly and generously make the enroiiment on the second and third Sunday in May, the time fixed by the Generai Conference.

FRANK W. BRANDON,
Associate Secretary General Hospital Board.

MEDICAL RESEARCH IN METHODIST HOSPITAL.

By Charles C. Jarrell.

Notable Discovery Made in Barnes Hospital.

The method deveioped at Barnes Hospital by Dr. E. A. Graham and others of making the gall-biadder visibie by means of the X-ray has attracted world-wide attention. Previous to the development of this method, gali-biadder diagnosis, in a iarge percentage of eases, was very inaccurate. With the new method, it is now possible to make an accurate diagnosis in more than 95 per cent of cases. The Leonard Researeh Prize of the American Roentgenoiogicai Society, and the gold medal of the Radioiogicai Society of North America both were conferred as a reward for the development of this method.

Cancer Research in Methodist Hospital.

Dr. Burrows and his associates, Dr. L. H. Jorstad and Dr. Charles G. Johnston, have continued their important work on cancer in the laboratories of Barnes Hospital. They have been developing a new and original theory that cancer depends on the crowding together of the cells, which, in turn, has the effect of keeping up a growth-stimulating substance. In connection with this work, they have aiso found out many fundamentai facts concerning such things as the oxygen requirements of growing ceils, and so on. This work of theirs has been watched, eagerly in Europe, as weli as in this country. As an expression of the interest taken in it in England, Dr. G. P. Wright, of University College, London, was given one of the feiiowships of the International Health Board of the Rockefeiler Foundation for the purpose of coming here to work with Dr. Burrows and to iearn his methods of investigation.

METHODIST HOSPITAL ASSOCIATION TO HOLD INTERESTING MEETING IN ST. LOUIS.

The Hospital Association of the Methodist Episcopal Church, South, wili hoid its third annual session in St. Louis, April 17. Dr. Charles C. Jarrell, the President, and Dr. Frank W. Brandon, the Secretary, have prepared an excellent program and have secured notable speakers for the occasion. Dr. Glover H. Copher and Dr. David P. Barr, of St. Louis, will be on the program. Dr. N. E. Davis, Corresponding Secretary, Board of Hospitals, Homes and Deaconess Work, Chicago, will speak on "Constructing the Hospital." Bishop Candier and other distinguished Southern Methodist churchmen have accepted assignments to speak.

SUPERINTENDENT OF BARNES HOSPITAL HONORED.

The Superintendent of a Southern Methodist Hospitai, Dr. L. H. Buriingham, St. Louis, is the President-eiect of the American Hospital Association.

METHODIST CHURCH MAKES FAMOUS CONTRIBUTION TO MEDICAL SCIENCE.

The son of a Methodist preacher delivered the world from the yellow fever peril. Dr. Walter Reed's father was Rev. Lemuel Reed, of the Virginia Conference.

FACES REPAIRED IN METHODIST HOSPITAL

Dr. Vilray P. Blair, of Barnes Hospital, St. Louis, is doing notable expert work in the repair of deformities of the face and in plastic surgery of all kinds. His reputation is international, and he is generaliy regarded as one of the outstanding authorities of the world in this work.

The Home Circle.

LUCK.

"Some people are born lucky, that's all!" grumbled Dick. "Look at Tommy Andrew's new bicycle. I've been wantlng one for a whole year, too. It's nice to be lucky."

Ruth looked up from her paper dolls and added a sigh to Dick's grumble. "Alice Matthews is lucky, too. She's head of the class again, and I'm sixth. It's nice to be lucky."

Little Polly sighed now, thinking of her chum, Patty. "Patty found a quarter in the gutter," said Polly. "She could not find the owner, so she kept it; and now she has the best rubber ball of any of us."

"The rest of you needn't talk about luck," cried Robert, looking from one to the other with a scowl on his face. "Look at Max Webster if you want to see luck. He's been asked to recite for the school club this month, and everybody knows that I can recite better than he can."

Robert's books went down on the table with a loud bang, and mother put down her pen and pushed aside the letter she was trying to write. "Well, well," she said. "My four-leaf clover is certainly in trouble. Surely a four-leaf clover ought to be lucky. Let's talk over this wonderful luck which seems to come to Tommy and Alice and Patty and Max. Tommy's bicycle is a beauty, Dick. I do not wonder that you want one like it. Do you remember how hot it was last summer?"

"Yes," answered Dick, gloomily; "but that has nothing to do with Tommy's bicyle."

"Hasn't it?" asked mother. "It was very hot, yet Tommy worked all summer long selling papers. He earned that bicycle himself. This spring he is enjoying his wheel; he is also selling more papers; for now he is working for a football. He told me so yesterday. L-u-c-k spells—"

"Luck," said all the children except Dick, He was silent save for a long drawn-out "O-oo!"

"Now it's Ruth's turn," said mother, picking up one of the pretty paper dolls which Ruth delighted in dressing. "Ruth stood sixth in her class, and Alice stood first; yet one little girl is just as bright as the other."

"See? It's luck," cried Ruth. "That's what I said."

"Wait a minute," advised mother. "Does Alice like paper dolls, too?"

"She loves them," answered Ruth. "Don't you remember what beautiful dresses she made when she was over here last Saturday?"

"When?" asked mother.

"On Saturday," repeated Ruth, looking puzzled. "Oh, she plays with paper dolls on Saturday, does she?"

"Yes; on Saturday and on Friday night. The rest of the time she is too busy with her—"

Ruth stopped suddenly, and mother smiled. "L-u-c-k spells—"

"Luck," said Polly and Robert, but Ruth and Dick were silent.

"Robert is next," continued mother.

"Mother, you know I can recite better than Max," urged Robert, eagerly. "I stood head in my class, and they ought to have let me recite this month. I deserve it."

Mother had hard work from smiling as she asked: "How often does the school club meet?"

"Every week."

"How often did you go last month?"

"I didn't go at all, but I was too—"

"Wait a minute," said mother. "How often did Max go?"

"Every time," answered Robert, slowly.

"The teacher depends on Max. He never seems to fail her. What did Max say to you the last time you recited?"

"He said I did 'dandy good work'," Robert said, more slowly.

"What dod you say to Max when you heard he was going to recite?"

"I didn't say anything. I was too mad."

"Max has improved wonderfully lately," mother continued. "Every one is noticing that. And Robert, I am sorry to tell you, but you didn't recite as well last time as you did—"

Mother did not finish her sentence. Instead she asked: "L-u-c-k spells—"

There was a dead silence in the room, and after a few minutes mother said: "Does Polly want her turn?"

"No, no, mother," cried Polly. "I was worst of all. I spent two hours hunting a quarter in the gutter after Patty found hers; and I could have earned one easily, for father said he'd give me a quarter if I picked the weeds out of the path this week. Don't say anything about it, please."

"All right," laughed mother; "but I'd like to ask my four-leaf clover once again: "L-u-c-k spells—"

"Work!" shouted the children, all except Robert, for Robert had disappeared. The front door slammed, and mother picked up her pen, smiling. She knew, and the rest knew also, that Robert was running down the street at full speed toward the house where Max lived. She knew, and they knew, that "lucky days" were beginning for the four-leaf clover.—Exchange.

THE MINISTERING CHILDREN'S LEAGUE.

A lady in England was reading a book called "Ministering Children." As she read, she thought:

"This tells me of only a few young people who tried to think of others rather than themselves, and who were happiest when helping poor, sad folks who needed to have sunshine brought into their dark houses.

"We must not have few," said she, "but many such young helpers. Where shall they be found?"

When this lady thinks, she very quickly begins to act. There is so much to be done in this big, busy world, that she believes there is not one moment to lose.

"Yes," she thought, "there is much to do, but there are many loving hearts, clever fingers, and ready feet willing to work. I will try to have an army of young volunteers to fight against selfishness, idleness, sickness and poverty, who shall go about doing good.

"The name of the band shall be the 'Ministering Children's League'—a band of helpers! On their banner shall be the words: 'No day without a deed to crown it," and this shall be the rule of their lives."

Before very long a number of recruits were gathered together, who came to be drilled at the lady's house in London. Soldiers, of course, must first be taught their duty; and these young soldiers were very eager to learn, and they all had the same wondering question to ask:

"What are we to do?"

They heard this simple answer: "Deeds of kindness." It sounded so cheery and pleasant that a smile beamed on every face. We all like to be kind—shall I say, now and then? Sometimes we all like to be cross and disagreeable, but young warriors must fight against self and conquer their selfish thoughts. This, however, is a difficult task, and the kind commanding officer told her army how hard they would find it. This is what she said to them:

"There is work for all to do; for the big and for the little people, for boys and for girls. Do you ask what work? Think for one moment. You probably have comfortable homes, with every breakfast, dinner and tea nicely prepared for you; you have warm clothing provided for you; you have loving parents and friends, filling your lives with gladness. Ah! but not very far from you, men, women and children live who have very little to eat, very little to wear, and very few to love them. Why are they there so near your doors? I think for you to help, to cheer, to comfort. If you have not yet paid them a visit, you do not yet know what true pleasure is. In those humble homes warm welcomes and pleasant smiles are always ready for the Ministering Children who have given a little time from play, a little money, or a little thought to add to the happiness of others."

Many other kind friends then suggested other things that might be done by the Ministering Children.

Then every one received a card of membership to prove that he or she had joined the happy League.

With many hearty good wishes for success and victory the "marching orders" were given and the band dismissed. The members left regretfully, yet went eagerly to their different homes to begin the work of love.

Friends, I have copied this little story from a book entitled, "Stories for Home and School." I thought it might reach some child's heart and cause it to be more thoughtful; and not only children, but we grown-ups should join the Ministering Children's League and live a more helpful and useful life and strive to make others happy and not think so much about our welfare. Let's not spend so much of our money buying us fine clothes and other things we don't need while others around are in need of bread, more clothes, and friends. Think how happy we could make their hearts by doing one little kindness for them, and then think how much it would please our Saviour. We have only one life to live, and let us live this life like Jesus wants us to.

"We have roses in our garden—some are white, some are red; let us give them to our friends now, for they can't see them when they are dead." Good wishes from a reader of the Advocate.

THE FIRST RIFLE USED IN AMERICA.

The use of the rifle in America has been general since the War of 1754-63, known to us as the French and Indian War, in which Braddock was defeated.

From what I can learn, the flint-lock rifle, as we generally understand the weapon, dates from about the beginning of the eighteenth century; my reasons for believing this are the statements that Captain Dillon, of whom more anon, has a good specimen with a date of 1719, if I recall correctly, stamped in the metal of the barrel. The photo of this rifle shows it to have been the conventional long-barreled, short-stocked, single-triggered model made and used so widely in the border wars and the Revolution.

I have read in very old books that King Philip, the Indian chieftain of New England, in his great war with the Colonists in 1675 or some such date, had a rifled weapon. It may have been true, but I believe the rifle dates, as I stated above, to the early part of the eighteenth century as far as general use is concerned. I believe the first makers were the German settlers of Pennsylvania, among whom were some of my own ancestors.—By Mr. Wiggins, in Adventure Magazine.

MAN-MAKING.

One of the first things a boy should know is that he is making a man; that he is to the man who follows his boyhood self what a foundation is to a house or the roots to a tree.

He should ask himself these questions, then:

Am I making a good man?

Am I making a useful man?

Am I making a successful man?

If not, what shall I do to attain those results?

If he is a thoughtful boy, he will answer the question he has asked himself in this way:

To make a worthy man I must be the right kind of a boy. I must breathe, eat, drink, exercise and think properly so that my body will be clean and strong and my mind pure and clear.

Any boy should be proud of making this kind of a man.—Slected.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts. Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE CALENDAR.

Mississippi Conference.

Seashore, Gulfport, April 3-4.
Hattiesburg, Petal, April 5-7.
Brookhaven, McComb, April 17-18.
Meridian, DeKalb, April 18-20.
Jackson, Florence, April 19-20.
Newton, Laurel, April 24-25.
Vicksburg, Port Gibson, May 8-9.

North Mississippi Conference.

Columbus, West Point, April 17-18.
Aberdeen, Houlka, April 19-20.
Sardis, Crenshaw, April 24-26.
Grenada, Grenada, April 26-27.
Corinth, Corinth, May 8-10.
Greenwood, Belzoni, May 16-17.
Greenville, ———, —— ——.

Louisiana Conference.

Shreveport, Shreveport, March 20 (already held).
Lake Charles, Lake Arthur, April 18-20.
Mouroe, Bastrop, April 24-25.
New Orleans, Covington, April 26-27.
Ruston, Bienville, April 26-27.
Minden, Jena, May 2-4.
Baton Rouge, Clinton, May 3-4.
Alexandria, Pleasant Hill, May 9-10.

We shall be glad to have necessary additions and corrections.

PERSONAL AND OTHER NOTES.

Brother R. W. Cronin, Barham, La., has our thanks for three subscriptions recently sent in.

Attention is called to the announcement in another place of the change of date of the Vicksburg District Conference, from May 1 to May 8.

The Fondren Lectures at Southern Methodist University, Dallas, Tex., are being delivered this week by Dr. George A. Coe, on the general theme, "What Is Christian Education?"

Rev. D. F. Anders, our pastor at Pleasant Hill, La., finds that his fourth year on that charge bids fair to be the best. The work of the church goes forward in every department.

Dr. George S. Sexton, president of Centenary College, accompanied by Mrs. Sexton, spent a few days in New Orleans this week. He was on the program of the Southern Pine Association.

The editor's wife and daughter are at Germania, Miss., Mrs. Carley having been called there by the serious illness of her mother, Mrs. L. Kling. The reports that come from the bedside are not encouraging.

Dr. W. L. Duren, pastor of St. Mark Methodist Church, Atlanta, Ga., delivered the convocation address at the recent close of the winter quarter of Emory University. Fifteen students received diplomas.

Mr. John O. Bryant, evangelistic singer, Water Valley, Miss., has some open dates that he would be glad to give the brethren who may desire his services. He was with Dr. W. M. McIntosh as singer for four years.

According to press reports, Rev. G. F. Wingfield, president of Lon Morris College, Jacksonville, Tex., has been elected to succeed Rev. H. G. Hawkins, resigned, as president of Whitworth College at the close of this session.

Judge Percy C. Bell, teacher of the Big Brothers Bible class, Grenville, Miss., and Mr. Gerald Fitz-Gerald, teacher of the Character Builders class, Clarksdale, Miss., will exchange classes on the fourth Sunday in April.

The Louisiana Conference Woman's Missionary Society held its annual meeting at the Carrollton Avenue Methodist Church, this city, on Tuesday, Wednesday, and Thursday of this week. The meeting was largely attended.

We learn through Rev. J. A. Wells, Bay Springs, Miss., that Rev. W. W. Nelson, who has been sick with influenza and bronchitis, is now able to sit up. The good people of Bay Springs have been thoughtful of them in a material way.

Rev. F. B. Hill, our pastor at Merryville, La., according to his custom, will conduct services each night preceding Easter Sunday, presenting at each service some event of the last days of the Lord on earth. Special music is also arranged for.

Many pastors in the Greenville District, North Mississippi Conference, are planning revival meetings and, for the most part, are engaging brother pastors to assist them. Rev. L. M. Lipscomb is the aggressive presiding elder of this forward looking district.

Rev. J. J. Garner, pastor at Gunnison, Miss., has recentiy received into the membership of his church twenty people, fifteen of them on profession of faith. And there was no special revival effort. Brother Garner's special for missions amounted to $265.80. Fine!

We thank Rev. Lester M. James, pastor at Waterford, Miss., for a copy of the Easter number of his church bulletin, "The Christian Herald." We learn from it that he has already made arrangements for most of his revivals, having secured the services of Revs. E. G. Mohler, J. O. Dowdle, and J. T. Gullet.

The Carrollton Avenue Epworth League, this city, held its Anniversary Day service last Sunday evening in the educational building auditorium. There was a large audience present to enjoy the program, the principal feature of which was a play, "The Color Line," dealing with missionary work as illustrated in China, given by students of Tulane and Newcomb. The offering amounted to nearly $40.

General evangelist George Tucker reports a most successful city-wide revival in Cleveland, Miss., closing on Sunday, March 4. The pastors of all the Proestant churches co-operated in the meeting. An outstanding feature was the young people's vesper services, held each evening in the Baptist church. The Tucker party is now in a meeting at Marianna, Ark., but will come back to Mississippi in April.

In the new Methodist church at West Point, Miss., there is a large window in the front which shows the figure of Christ standing with outstretched arms, as if giving an invitation to come uuto him. When the church is lighted, the figure faces outside as well as inside, and it can be seen from quite a distance. It is a beautiful and attractive remiuder to all who pass that way of the call of Christ to every heart.

Mr. B. B. Joues, the noted Mississippi philanthropist, has announced that he will give the first $10,000 on the Millsaps College campaign of the amount to be raised in Jackson and Hinds County, and the last $40,000 of the entire $650,000. These gifts are made in behalf of the Feild Co-operative Association, of which he is the head. The campaign for $150,000 in Jackson will be under the direction of Mr. R. E. Kennington.

Rev. James H. Felts sends us the sad news of the death of Mr. R. P. Mitchell, of Clarksdale, Miss., son of Rev. and Mrs. W. W. Mitchell, of Inverness, Miss., in the hospital at Greenville, Miss., on Tuesday, March 20. "Bob" Mitchell, as he was affectionately called by his intimate friends, was in his fortieth year. He was a well known attorney of Clarksdale. Many people mourn with Brother Mitchell and his good wife in their sorrow in the loss of their only living child. He leaves a widow, but no children. The Advocate extends sincere sympathy to the sorrowing loved ones.

The prayer meeting attendance of the First Methodist Church, Baton Rouge, La., was 152 last week, and 133 the week before. Sunday, March 11, was observed as "Whole Family Day." The largest family preseut was that of Mr. and Mrs. W. H. Benton, with fifteen members; Mr. and Mrs. Benton were also the longest married couple present—fifty years, four mouths and six days. The oldest mother preseut was Mrs. L. A. Branford, 84 years. Mr. and Mrs. A. D. St. Amant had seven members of their family present, and Mr. and Mrs. John D. Saint attended both services with the whole family of five. Dr. Frank L. Wells is the pastor of the First Methodist.

Rev. W. R. Lott, our pastor at West Point, Miss., writes: "For the second time since Conference death has entered the official ranks of our church here. This time it was Brother W. F. Lagrone, one of our most faithful stewards. For many years he has taken an interest in the church as an official, but his work was not confined to this church alone, for he took a keen interest in district and Conference pians. His going is a loss to all of the North Mississippi Conference. Ministers and laymen from many parts of the State came to the funeral, which was held in the Methodist church at 2:30 o'clock, Monday, March 19. The large gathering of peopie was a testimony to his worth."

Jimmie Smith, general evangelist of Dallas, Tex., and a member of the Mississippi Conference, has been in revival meetings in the First Methodist Church of Plymouth, Ill., and the First Methodist Church of Walnut Ridge, Ark., during the last five weeks. There were 228 additions to the church on profession of faith, and 437 reclamations and reconsecrations in the two meetings. Mr. Smith has held five revivals since Jan. 1, and given to the church 843 new members during this

time. He is now in the opening days of a campaign in the First Methodist Church of White Deer, Tex. Mr. and Mrs. Robert G. Fraser are associated with Mr. Smith in the work, and their efficient labors have contributed no small bit to the splendid results obtained in these meetings.

Rev. H. E. Raley, our pastor at DeKalb, Miss., gives the following interesting news: "On the 20th day of January we called a meeting of the official board for the purpose of repairing or building a new parsonage. We are proud to say that every man present voted for a new home for the pastor, and on Jan. 25 the old parsonage was sold; and on the same date the contract was let for building the new parsonage. We think this is one of the best arranged homes we have ever been in. It is a ten-room bungalow, and is modern in every respect. As we are serving this fine people for the fourth year and as moving time is drawing near, some of our pastors who are expecting to move are beginning to ask about the school, etc. In case there is a change made, I think they would like to come this way, and I don't blame them, for the DeKalb people are as fine as can be found. Everything seems to be moving along very nicely, as far as I am able to see."

ADDITIONAL CLUBS.

Since the previous report, we have received the following club subscriptions:

Mississippi Conference.

Rev. W. J. Walters, DeKalb, 100.
Rev. M. L. White, Lake, 51.

North Mississippi Conference.

Rev. S. M. Butts, Derma, 20.
Rev. C. A. Northington, Ackerman, 22.
Rev. W. R. Lott, West Point (part-time), 62.

These brethren have our sincere thanks for their efforts in behalf of the circulation of the Advocate. We hope there are many others who will send in clubs soon. The club offer expires on May 1.

SPECIAL EASTER SERVICES AT THE CARROLLTON AVENUE METHODIST CHURCH.

The Carrollton Avenue Methodist Church, New Orleans, will hold special Easter week services, conducted by the pastor, Rev. H. L. Johns, April 1 to 8.

A sunrise service each morning from 6:30 to 7 o'clock will be sponsored by the young people of the church. In addition to the regular Sunday services, there will be preaching each night of the week except Saturday. The daily schedule of topics follows:

Sunday, April 1, 11 a. m., "Jesus and Jerusalem;" 7:30 p. m., "Christ a Perplexity;" Monday, April 2, "The Challenge of Christ's Authority;" Tuesday, April 3, "Jesus Our Lord and Redeemer;" Wednesday, April 4, "Jesus and His Enemies;" Thursday, April 5, "Christ's Claim;" Friday, April 6, "Christ's Finished Work;" Sunday, April 8, 11 a. m., "The Power of the Resurrection," 7:30 p. m., "Christ After Easter."

A small folder including special Bible readings for this series of talks is being given out. All are invited to attend.

MERIDIAN DISTRICT CONFERENCE—DeKALB, APRIL 18-20.

The Meridian District Conference will meet in the Methodist church at DeKalb, on the evening of April 18, at 7:30 o'clock, and the first business session will be called at 9 o'clock on the morning of Thursday, April 19.

On Wednesday evening, Rev. J. A. Moore, pastor at Quitman, will preach the conference sermon, following which the Sacrament of the Lord's Supper will be administered. It is very much to be desired that all pastors and local preachers of the district be present at this service. All delegates who can be present, are urged to come also.

I am urging that we meet at DeKalb with a united prayer for a great spiritual awakening among preachers and laymen. We need this above all things else. Let us be in travail for this one benefit.

The pastors are kindly requested to get the names of delegates-elect and other members of the conference to me as early as possible. I must perfect the roll of membership. The pastors are also requested to send, at the same time, a list of these names to Brother H. E. Raley, pastor, DeKalb.

We are looking for accredited representatives of the several boards and committees from whom we should hear.

I am announcing the following committees:

Orders: W. B. Jones, T. B. Cottrell, A. M. Broadfoot.

License to Preach: J. A. Moore, J. T. Ahney, W. W. Moore.

Local Preachers: W. J. Dawson, J. A. Baxter, J. L. Smith.

Other committees will be appointed in good time.

ROBT. SELBY, Presiding Elder.

LAKE CHARLES DISTRICT CONFERENCE.

The Lake Charles District Conference will convene in the Methodist church at Lake Arthur at 2:30 p. m. on Wednesday, April 18. The conference will continue until business has been completed. All who have various causes to be represented will be heard as far as the time of the conference will allow.

On Friday an evangelistic program is being planned. It is expected that all pastors will remain through this program.

Lake Arthur can be reached by bus meeting Southern Pacific trains at Jennings. A mixed train leaves Lake Charles at 3:35 p. m. for Lake Arthur, immediately after the arrival of Southern Pacific train No. 5. This reaches Lake Arthur at about 6:30 p. m. All who come in cars will have excellent gravel roads to Lake Arthur.

W. L. DOSS, JR., Presiding Elder.

TO THE PREACHERS AND LAYMEN OF THE VICKSBURG DISTRICT.

Dear Brethren: Circumstances over which I have no control make it necessary to change the date of holding the district conference of the Vicksburg District. The conference will convene in the Methodist church, Port Gibson, Miss., on May 8, instead of May 1. The pastors are requested to have their delegates elected at an early date, and to furnish their names to Rev. Otto Porter, Port Gibson, Miss., and to me at Vicksburg, Miss.

J. T. LEGGETT, Presiding Elder.

EVANGELISTIC CONFERENCE, BATON

The Conferences on Evangelism will be held as follows: At Istrouma, Baton Rouge, Tuesday, April 3, and at Amite, Thursday, April 5, each to open at 10 a. m. A sermon on "Evangelism" will be preached at 11 a.m. by Rev. R. W. Tucker at Amite, and by Dr. Briscoe Carter at Istrouma.

Pastors and laymen are expected to attend the conference nearest to them. Lunch will be served at the churches. L. W. CAIN, P. E.

ANNUAL MEETING, MISSISSIPPI CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

The annual meeting of the Woman's Missionary Society of the Mississippi Conference will be held at Central Church, Meridian, April 10-13. Please send names of delegates to Mrs. Gus. C. Kendall, 1905 Thirty-fifth Avenue, Meridian, Miss.

The noon luncheons at the annual meeting will be provided by an outside agency so that the local women may not be kept from attending the meetings, the delegates to pay for their own luncheons. The price of these meals will be fifty cents.

MRS. L. W. ALFORD, President.
MARY V. WEEMS, Recording Secretary.

THE LIFE STORY OF A GREAT WOMAN.

By Dr. G. B. Winton.

Such will be the reader's words who finishes and lays down the handsome volume, "Belle Harris Bennett: Her Life Work," written by her intimate friend and long time co-worker, Mrs. R. W. MacDonell.

Miss Bennett was born great. On both sides her family traced back to Colonial times. John Bennett, the first American ancestor on the paternal side, lived and died in Calvert County, Maryland, nearly a century before the Revolution. His will was probated in the year 1700. "Thomas Harris, Gentleman," sailed up the James River to settle in Virginia in the year 1611. It is not surprising that his Kentucky daughter of three centuries later was careful to see that her second name, Harris, be not dropped. In the intervening generations there had been, on both sides of the house, many figures of social and political importance. The immediate family into which Miss Bennett herself was born was a notable one. Samuel Bennett, the father, was a planter on a large scale in the Blue Grass region of Kentucky, where he lived in a handsome country mansion near Richmond. There his six sons and two daughters grew to maturity, each receiving the best available educational training, and every one, men and women, rising to a place of honor and influence.

It was from this setting that the handsome, sensitive, spirited, intelligent youngest daughter went out to give her rich endowments to work for humanity through her church. In this book is the story of what she did—and of what she was and became. It is traced by a hand to which love has added skill. For more than thirty-five years she devoted her wealth of personality to the swiftly growing work of Christian missions, at home and abroad, with attention focused especially on the educational phases of that work. Incidentally she had much to do with shaping the organizations, then taking form in the church, through which the women came into a larger and even more fruitful activity. For the last dozen years of her life she was president—the first one—of the Missionary Council, the united body of the women of the Methodist Episcopal Church, South, who are promoting the cause of missions. With her native endowments, which were extraordinary, and her previous training, which had been exacting and many-sided, she proved to be a superb leader. Her life was a full one, not less in its personal than in its public relations. Embalmed as it now is in this admirable record, it will remain one of the treasures of the church which she so dearly loved.

The publishers have done their work well, giving the author an artistic setting for her carefully wrought and artistic production. In Nashville, in China, in Brazil, and perhaps elsewhere, noble buildings have gone up to be named "The Belle Bennett Memorials; but the best of all the memorials of this choice spirit is her life itself, thus happily recorded for those who had not the fortune to know her. For such as did, the book will recall stirring memories, and admirable as it is, will seem limited and restrained when laid alongside the vital, persuasive, compelling personality which was Belle Harris Bennett.

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Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-733 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. A. H. AHTEN, SR.

Mrs. A. H. Ahten, Sr., a beloved Christlan of the Carrollton Avenue Metbodist Churcb, New Orleans, passed to her eternal reward Friday, Feb. 24, 1928, at 11:50 a. m., in the seventy-sixth year of her life. Before her marrlage, Mrs. Ahten was Miss Wilhelmine Stangier. She leaves her husband, A. H. Ahtcn; eight children: Charles F., Mrs. Fred Brandt, William G., George C., A. G., Otto H., Anua S., and Arthur H. Ahten, Jr.; oue sister, Mrs. J. H. Muller; and a nicce, Mrs. O. J. Lagman, and a large number of relatives and friends, who miss her, yet who rejolce in her beautiful life, her staunch faith, and in her present trlumph. Sister Ahten's life reaches back into the early history of Methodism in New Orleans, where she was born and spent her years. She was the daughter of John Stangier and Sophie Maria Trufurt, members of the Soraparu St. churcb. She joined Dryades Street church with her husband in 1869, and with him was activc in the German Methodist mission in 1875; later they became charter memhers of the Carrollton Avenue church. While Slster Ahten's life was closely related to her church, to which she gave years of service and many gifts, one of them being the organ of the church, her supreme sphere of goodness was in the home. She was a real home-maker. Her many loved ones attest tbe success of her labors as wife, mother, and qulet home-bullder. She and her husband had passed the half-century mark ln happy married life, their years together numbering fifty-six. A large gatherlng of loved ones and friends attended the funeral services in the home, which were simple and pervaded wlth a sense of Christian joy. She was laid to rest in the Carrollton cemetery. Sbe ls gone, but her memory and influence abide. She has entered into that eternal llfe given to those who love tbe Lord, and has left hehind her a blessing.

H. L. JOHNS.

IN LOVING MEMORY OF MRS. S. S. HOLLADAY.

Mrs. Laura Harper Holladay was born in Simpson County, Miss., Dec. 24, 1854. She passed to her eternal reward, Feh. 5, 1928. She was 73 years, 1 month and 12 days old. She was happily converted and joined the Southern Methodist Church in 1866, at the tender age of 12 years. From tbe time of her conversion to her going away, she lived a consistent Christian life. She was married to S. S. Holladay, Nov. 9, 1870. To this union were born ten children. Three preceded her to the glory world. She is survived hy her beloved husband, Rev. S. S. Holladay, a distinguished memher of the Louisiana Conference, now superannuated; seven children, all grown and members of tbe Methodist church. Her younger son, S. S. Holladay, Jr., was admitted on trlal in the Louisiana Confereuce, December, 1927; and one brother and sister, Mr. Houston Harper, Braxton, Miss., and Mrs. W. Waddell, Brandon, Miss. As a wife and mother, Sister Holladay was a model. She walked side by side with her husband in all the battles of life, and won them bravely. While he was away preacbing the gospel to dying men and women, she was at home and "stayed by the stuff, and minded the gap." She was as true as steel and as pure as gold. She never tlred on the job. She was a happy companion and a devoted aud loving mother. The beauty of her life is characterized hy the lives of her children, so that to-day they enshrine the sacred memory of their deceased mother with tbe untarnisbed life and Christian character they now possess. Loved ones, mourn not as those who have no hope, for in the resurrection there will he a happy meeting of all who live right lu Jesus Christ.

J. C. PRICE.

Gilbert, La.

KENNETH HOFFPAUIR was born June 3, 1911, and died March 5, 1928, aged 17 years. It is so hard to give him up, but it is God's will, and we bope to meet him over on the beautiful shore, where we feel no pain or sorrow. Thou hast said: "Come, ye blessed of my Father, inherit tbe kingdom prepared for you." Death is not the end of life; it brings separatlon, but it does not destroy the hope of reunion. So we lay our loved ones in the tomh, but we do so with triumpbant cry: "O death, where is thy sting? O grave, where is thy victory" and we return thanks to God who has glven us this victory through our Lord Jesus Christ. He was a kind aud gentle son, and was loved by all who kuew him. He leaves to mourn his mother and father, three sisters and threc brothers. We have lost a precious jewel; a vacant place that cannot be filled is in our home. May God's hlessings be with us and send us all in the right way.

MRS. A. HOFFPAUIR.

FROM HAUGHTON, LA.

Dear Dr. Carley: Pleasc allow me to say just a few words in regard to our work on the Haugbton aud Doyline charge. Everything is moving along nicely. The pastor bas been handicapped on account of sickness—Mrs. Day is just back from the sanitarium. The pastor's work has also been delayed on account of his belng confined to his hed for a few days.

We took advantage of the reduced price of the Advocate, and at the outset placed lt in the homes of twenty families. We distrihuted missionary literature, sold the books, preached on missions, and took our free-wlll offering. Raised our quota in full ln Haughton; bave not had final report from Doyline, but believe we will do fully as well.

Our Sunday schools are growing. The superintendent announced yesterday that we had the largest attendance tbat we have had in ten months. This is just tbe gradual increase. Of course this is due to our superintendent and fine teachers, that co-operate with the pastor. We likewise have a fine school at Doyline—good superintendent and a fine set of teachers.

The church attendance is increasing from time to time. The financlal condltion is ln good shape. The pastor does not bave to worry about his salary. The people at Doyline pay tbe pastor's salary the 1st of each month. Here ln Haughton Mas' Jim (Brother J. G. McDade) goes after. He is a go-getter when it comes to collecting.

We are planning to raise more for the orphans that has ever been raised. We are beginning to raise Superannuate Endowment fund, and expect to raise it in full.

It ls a real pleasure for the pastor to serve such folks. We have been in all the Methodist homes on tbe charge. We have already set the dates for our revival meetings—have two of the outstanding preachers in the Minden District, Rev. L. I. McCain, of Minden, and H. W. Cudd, of Jena. Both meetings are to be held in June.

I must say something in behalf of the presiding elders that I have labored under, such as Brother Kleinschmidt, that great churchman, a practical preacher, and Brother Dodson, who was tbe means of my spending four years in college. I shall always have a warm place ln my beart for blm, as well as for my former presiding elder, Brother Kleinschmidt.

Fraternally,

E. W. DAY.

Tbe League for the Protection of Cbildren, organized ln Harhin, Manchuria, by Southern Metbodist missionaries about two years ago, continues to care for the thousands of chlldren of that city wbo are without food, clotbing, or shelter. Slnce its organlzation the League has glven over 12,000 free dinners, distributed 8,000 pieces of clothing and pairs of shoes, paid the tuition of fifty children, established cradles for babies, and done mucb work of a spirltual nature among the families entrusted to its care. Although all American missionaries left Manchuria in May, 1927, the League contiuues to functlon under the direction of natlve Russian leaders.

Now is the time to set ahout evangelizing the hordes of Japanese ln Korea, as they can be much more easlly influenced in thls new land than in Japan proper, since they are separated from those ancestral ties that make evangelization difficult among them at home. The Japanese government is helping to multiply Shinto sbrnies ln Korea, and if we neglect tbese Japanese colonists our opportunlty of Christlanizing them will probably soon he lost.

MEETING AT EUPORA, MISS.

With Rev. E. E. McKeithen, of Drew, doing the preaching and Mr. J. O. Bryant, of Water Valley, in charge of the singing, the revival meeting at the Eupora Methodist church got under way last Sunday, and is now in full swing.

A part of the service was a program given by the Woman's Missionary Society at the evening service last Sunday in the form of a pageant, which was very impressive.

Large congregations are attending the servlces, which are being held twice daily, at 11 a. m. and 7:30 p. m.

Rev. Mr. McKeithen ls a man of profound convictions and one of the clearest exponents of sound logic that the local people have ever been privileged to hear. Combining these with inspiring eloquence makes his sermons slnk deep into the hearts of his hearers.

It is doubtful if Mr. Bryant has a superlor in this section of the State as a singer and choir leader. This very important part of the meeting is certainly in capahle hands, and those who do not attend are missing a treat.

Next Sunday has been set apart as "Home-Coming Day" in the meeting. A special service appropriate to this occasiou will be held at the 11 o'clock hour Sunday morning.—Webster Progress.

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903
Insurance at cost to Methodists from 1 to 60. Ordinary Life, 20 Pay, Endowment, Disability-Annuity, Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you coöperate?
If interested, write for literature and application blanks giving exact age.
REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TINNON, Field Secretary.
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Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
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$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head cold, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 25c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"That power which erring men call chance."—Milton.

* * *

"I know not where his Islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."
—Whittier.

* * *

So glad to hear from Mrs. Siche and know that Court Street auxiliary, Hattiesburg, reports 100 per cent in Voice subscriptions. Splendid! Who next?

ZONE MEETING AT HAYNESVILLE, LA.

The first zone meeting for 1928, Ruston District, was held in Haynesville, March 6, with every auxiliary except Bethel responding to the roll call.

The ladies of the local auxiliary served a most sumptuous luncheon, in cafeteria style, to the guests, who were tendered a cordial welcome by Mrs. Williams, with Mrs. Guy Kinnebrew, of Homer, responding. Delightful music, a good reading, as well as commendatory remarks from pastors and local editor, added much to this happy hour.

Assembling in the auditorium at 1:30 o'clock, Mrs. J. H. Pittman, our new zone leader, presided over the afternoon session.

Worship began by singing "Come, Thou Almighty King," followed with prayer by Mrs. Lee, of Homer. As devotional, Rev. S. J. Starkey, of Athens, read Maithew 16:16-22, his theme being reconsecration.

After the singing of the Jubilee hymn, Mrs. Starkey very ably explained the general and personal meaning of the Jubilee. Mrs. Garrett, of Wesley, presented "Our Jubilee Goals."

Eight pioneer mission women, represented by members of the Haynesville auxiliary, told of their achievements. Mrs. Hefley, of Homer, rendered a deserving tribute to this noble band, which was followed by a prayer of thanksgiving for our worthy heritage, from Mrs. Carolyn Dawson.

"Let Me Help Some One To-Day" was sweetly sung by Mmes. Moore, Johnson, Judle, and Seegers, of Haynesville.

Mrs. Morgan, of the local organization, in commenting on Social Service, stated that the pattern for same was exemplified in the ministry of Jesus.

In her impressive way, Mrs. Kent, of Homer, portrayed the different phases of Christian stewardship, and entreated that every one become more loyal to her trust.

The solo, "You Asked Me How I Gave My Heart to Christ," was soul-gratifying as sung by Mrs. Johnson.

Mrs. Dawson, our efficient District Secretary, poured into the minds and hearts of the body many needs and duties forthcoming, urging a representation from each auxiliary at the annual conference.

A program committee, consisting of Mmes. Baucum, Haynesville; Moreland, Homer; and Garrett, Wesley, was appointed by the chairman.

With Homer named as the next place of meeting, the Lord's Prayer, led by Mrs. W. A. McKenzie, worded our benediction. All went away being filled with inspiration, knowing we had spent a day worth while.

LUCILE DAWSON GARRETT,
Recording Secretary.

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PAZO OINTMENT

ZONE MEETING AT IDA, LA.

Zone No. 1 of the Woman's Missionary Society convened for their first quarterly session of the year at 10 a. m., Tuesday, Feb. 21, at the Ida Methodist church, with the Ida auxiliary as hostess.

Delegations were present from the following auxiliaries within the zone: Oil City, Vivian, Belcher, Gilliam, and Hosston. Quite a number of visitors were present, including Dr. W. W. Holmes, presiding elder of the Shreveport District; Rev. W. F. Henderson, of Cedar Grove; Rev. S. J. Davies, of Shreveport; Rev. and Mrs. W. E. Akin, of Greenwood; Mrs. J. H. Kennington, of Bossier City; Mmes. J. W. Peyton, J. O. Ragan and B. F. Key, and Mr. and Mrs. George D. Marshall, of Shreveport; Mrs. E. H. Baker, of New Orleans; Mrs. S. L. Riggs, of Cedar Grove; Mrs. Ed C. Davis, a returned missionary from India.

The morning program was given over to a discussion of vital missionary topics, concluded by a missionary pageant, "America's Obligation," presented by the Ida auxiliary.

Following the noon lunch, which was served in the church annex by the Ida auxiliary, Mrs. Davis gave a splendid address on her work in India.

ZONE MEETING AT WINONA, MISS.

The first zone meeting of the new year, 1928, convened at Winona, Miss., Tuesday, Feb. 28. Zone chairman, Mrs. Norwood, called the meeting to order, with Jubilee hymn No. 294, and the devotional was conducted by Mrs. Trigg Thomas, who made a splendid talk on the Bible lesson from the thirteenth chapter of Matthew.

Nomination for chairman was left open; Mrs. J. C. Bennett, of Valden, was re-elected secretary.

Mrs. A. W. Stokes, of Grenada, our district secretary, was with us, and made report of the Grenada District, which showed that the auxiliaries have wrought well.

Mrs. Stokes also gave the "High Points in the Jubilee Celebration" with interest and instruction.

A solo was beautifully rendered by Mrs. Johnson.

"A Story of Missions" was interestingly told by Mrs. Lee Townsend; then Miss Louise Dunston gave sketches of the lives of the early missionaries.

A beautiful pageant was well put on by Winona Young People, followed by the Winona Juniors in a playlet, "A Wish Bag," which was a treat.

Mrs. Thomas dismissed the meeting with prayer.

MRS. J. C. BENNETT,
Secretary.

ZONE MEETING AT HOLLY BLUFF, MISS.

On March 6, a zone meeting was held in Holly Bluff of the Silver City, Holly Bluff, and Louise Missionary Societies. As the guests arrived they were served hot coffee and sandwiches. The meeting opened with hymn, "Take Time to be Holy;" address of welcome, Mrs. Hegman; devotional, Brother I. H. Sells; prayer, Brother Ormond.

Mrs. Jack Barrack was elected secretary of the zone, as Mrs. Hunter White had to resign.

It was voted to set the fourth Thursday of March, June and October as the time for our meetings.

Motion made and adopted, to entertain and give programs for the zone meetings in rotation.

Motion made and adopted, to send greetings to Mrs. Firth and Mrs. Partee, who were unable to meet with us on account of illness.

Mrs. Heidleberg was in charge of the program, which was enjoyed by all.

It was resolved that we extend to the Silver City ladies a vote of thanks for their splendid program.

Meeting adjourned to meet in Louise the fourth Thursday of June, after which a delicious plate lunch was served.

A rising vote of thanks was extended the Holly Bluff ladies for their generous hospitality.

MRS. JACK BARRACK,
Secretary.

VALUABLE INFORMATION.

I have been requested to furnish date of organization and number of members of auxiliaries of the Home Mission Society of the Mississippi Conference organized during the early years of pioneer work.

I will gladly supply others of the seventy-one adult auxiliaries, and

(Continued on Page 14.)

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Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Collum Dropsy Remedy Company, Dept. 183, Atlanta, Ga.

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MRS. ANNA McHENRY
1005 E. PLUM STREET, MARSHALL, ILLINOIS

In the year 1819, two babies were born whose lives were destined to have a far-reaching influence. One was born in a stern castle of Old England, the other in a humble farmhouse in New England.

Queen Victoria through her wisdom and kindliness during a long and prosperous reign has become enthroned in the hearts of the British people. Lydia E. Pinkham through the merit of her Vegetable Compound has made her name a household word in thousands of American homes.

Marshall, Illinois.—"After my second child was born, I never saw a well day for five years. My father was telling his druggist about my condition, and the druggist insisted that father take a bottle of Lydia E. Pinkham's Vegetable Compound and have me try it, as it had helped his wife. I had given up, but to please father and mother, I commenced taking your medicine and in a week I had begun to feel better. When I passed through the Change of Life, I was taking the Vegetable Compound and I had no trouble of any kind."—Mrs. ANNA McHENRY, 1005 E. Plum St., Marshall, Illinois.

Another Woman Helped

Philadelphia, Penna.—Mrs. Caroline Nagy, of 2717 Sears St., in a recent letter to the Lydia E. Pinkham Medicine Co., says that after her child was born she was in a very weak condition. She could not seem to regain her health and went to her mother for advice. She told her to try Lydia E. Pinkham's Vegetable Compound, as it had helped her when in like condition, and it has helped her mother also. So Mrs. Nagy started taking it. She felt better after taking the first bottle,—after taking six bottles her weakness and other troubles disappeared, and she is never done praising the Compound.

In some families the fourth generation is learning the merit of Lydia E. Pinkham's Vegetable Compound.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Standard Training School at Brookhaven was a real fine school. We had 77 enrolled and 70 credits earned. This is a high percentage. The spirit of this school was all that could be desired and the demonstration of earnestness was refreshing and wholesome. There was 23 different Sunday schools represented in this school; that of course was counting the different Sunday schools represented in the Whitworth students who came to the school—there were about 12 of these and each was from a different school. The Brookhaven church itself had more credits than any other school they have had there and it was a fine thing for them.

In the school at Jackson, just closed, we had 25 more credits issued than we have ever had in a Standard Training School, 123. This is the first time we have had a school with over 100 credits. It is a great day for me and I can feel that at one time and place we did have at least 100 credits. One-hundred and forty enrolled and 123 took credits—nearly 90 per cent of the enrollment. This is the type work that will count and be abiding. Galloway Memorial had 51 credits; at the first school held in Galloway Memorial we had only 23 credits issued. What a marvelous development! Capitol Street and Galloway churches combined lacked only 4 of having as many credits as the whole school had last year. This is actually thrilling. These figures of Galloway and Capitol Street do not count the college students who attend these churches.

We had 25 Sunday schools represented in the school. We had 13 preachers in the district to take credit. This is the largest number of preachers to take credit in any one school, for which we are devoutly thankful. We had at least two superintendents in this school.

The Conference-wide meeting is upon us and we are fast approaching the set time. Of course you understand how very uneasy I am getting for fear we won't have a great throng at the meeting. I am trusting to those who are district officers and those who are readers of the Advocate to boost this meeting and to be there. We ought to have 1,000 in attendance. The program is worthy and demands this at least. We thank God and move forward. Pray for the work and the workers.

JOHN C. CHAMBERS.

SAVE 1/3 to 1/2 CLOTH FROM LOOM to You
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Satin Striped Shirting, Rayon Gingham, Celanese Voil, Cotton and Rayon Poplins, Rayon Satin, Draperies and Upholsteries.
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NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Orders for Sunday School Day programs are coming in slowly. If this day is observed with care, the effect will be seen in every department of the church. If it is done indifferently, likewise the results will permeate the entire church. Sometimes we wonder what is the matter with the people, instead of wondering what aiis the leaders of the people. "Cursed be he who doeth the work of the Lord negligently." The blight extends all down the line to the end and continues on to no telling where. Come on, men, and let us do the best piece of work we have ever done in the observance of this day set apart for a specific purpose. We are going to keep behind this proposition until next Annual Conference. You will save time and postage if you will attend to this important matter on time. There are two programs, one for the C type school, the other for the B type school—both are excellent. Begin on time and get through on time and go at something else.

The Sunday school at West Point, under the leadership of Rev. W. R. Lott, is putting the emphasis where it belongs, on Point VII of the Program of Work. One class has been taught, and Mrs. Howorth is teaching the second class, a Bible unit. It is impossible to estimate the value of such study and such instruciton to the teacher and to the class, and to the entire school. We should have not less than one hundred such classes. The only thing in the way is a genuine desire to work. We have been trained to do the work of establishing the kingdom by proxy. It simply cannot be done that way. There are no substitutes for study, work, and prayer. These three will insure a live church.

Rev. R. G. Lord, District Superintendent, and Mrs. W. H. Ratliff, Elementary Superintendent, of the Greenville District, are planning to hold institutes at Leland, April 25; Duncan, the 26th, and Lula, the 27th. Our training work lies at the heart of all our progress, but some valuable work can be done at the institute that cannot be done at a training school. Both are needed to strengthen and inspire our leaders. We hope to reach every school in the Greenville District, either directly or indirectly. Let the workers in the Greenville District take notice and give due publicity to these meetings.

Rev. C. A. Parks, pastor at Amory, is working to enroll one hundred in the training school to be held in his church, April 8-13. The following courses are to be offered: "The Sunday School," R. H. B. Gladney, instructor. "Bible" (New Testament), Rev. R. G. Moore, instructor; "Story Telling in Religious Education," Mrs. W. W. Templeton, instructor; "Intermediate-Senior Department Administration," Miss Helen Swisher, instructor. Rev. C. A. Parks, Educational Director and general manager.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, March 18, was spent in St. Landry Parish visiting three churches, White's Chapel, St. Landry and Opelousas, in the morning, afternoon and night, respectively. I reached White's Chapel in time to attend Sunday school, where Mr. Leon Campbell is superintendent. The worship program, the good singing, and the fine Bible class with Mr. McKennon as teacher were very impressive. This school will be well represented, including their exhibits, at the State-wide Conference.

In the afternoon, in company with the pastor, Rev. J. W. Suddith, we visited the town of St. Landry and preached to a fine congregation.

That night we were at Opelousas at the opening of the Standard Training School, which promises to be larger and better than the one last year.

During the day I enjoyed noon hospitality at the country home of Mr. and Mrs. Lee Stokes, and at night was entertained in the home of Mr. and Mrs. V. D. White, who reside at the "oid White home," where many of our preachers have shared hospitality since the time of Rev. F. R. White.

Tuesday, March 20, I spent in North Louisiana visiting the Shreveport District Conference and Ruston. When I reached Mangum Memoriai, Tuesday morning, the conference was in session, with Dr. W. W. Holmes presiding and Rev. Don E. Duianey acting as secetary. This district is blessed with the residence of six of our Conference superannuates—Brothers Davies, Holladay, Sloane, Crews, Henderson and Steel, three of whom were present. Dr. Steel preached at the 11 o'clock service.

Each and every interest of the church was looked after in this district conference. I had a special conference with Mr. R. H. Nelson, our Sunday School District Secretary, while at this conference, and made a talk to the entire group at the afternoon session, after which I left with Brothers Vaughan and Kleinschmidt by auto for Ruston, where I had a short conference with Dr. Drake with reference to our State-wide Conference. En route from Shreveport to Ruston, we had the pleasure of seeing the new church building at Gibsland, built by Brother McLean. The architecture of this church is very much like the one at Arcadia, and one the people are justly proud of. The District Sunday School Conference will be held in this new building, Friday, June 29.

Rev. H. N. Brown, pastor at Natchitoches, was one of the first to send in list of delegates that are to attend the State-wide Sunday School Conference.

While at Shreveport District Conference I talked with the pastor and superintendent of the new Park Avenue Church. The Sunday school records show that the attendance at Sunday school has increased about 100 per cent, with an increase of 300 per cent in offering. The day of entrance into the new building the attendance was 241; the previous Sunday in the old church it was 125.

Lists of names of delegates to the State-wide Conference are being sent by superintendents and pastors. Let us urge each school to send in their list of delegates at once.

Rev. W. F. Henderson, Jr., of Calhoun, writes: "We will have the formal opening of our new church on Sunday, April 1; expect to have a great day—will have all-day services."

C. D. ATKINSON.

World Round, Luzianne is Most Popular Coffee.
THESE ARE THE REASONS:
LUZIANNE IS BLENDED WITH CARE.
LUZIANNE IS SMOOTH AND MELLOW.
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Satisfaction guaranteed or money refunded. Write for samples and prices today. Let us prove the saving.
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COKESBURY SCHOOL AT ATHENS, LA.

The Cokesbury Training School conducted by our State worker, Rev. A. L. McLellan, at Athens, La., March 14, was a distinct success. The textbook, "The Small Sunday School," by L. F. Sensabaugh, was used; and besides the helps obtained through study, many other features were introduced by our leader which added to our information and interest.

Our spiritual lives were quickened and our love for the work increased.

The worship periods have a new meaning to us as we "practice being in the presence of God." Our souls involuntariiy voice the lines of the great old hymn:

"Oh, for a thousand tongues to sing
My great Redeemer"s name,
The glories of my God and King,
The triumphs of his grace."

We feel that it would he hard to eetimate the far-reaching effects of these training classes, and are convinced that no member of our Conference is doing a greater work than Brother McLellan.

At thec lose of the session on the last evening, the Athens ladies served refreshments, and a happy social hour followed, interspeursed with good will and Christian fellowship.

MRS. J. H. PITTMAN.
Athens, La.

FORMAL OPENING OF NEW CHURCH AT CALHOUN, LA.

Dear Dr. Carley: We are having the formal opening of the new Calhoun Methodist church on Sunday, April 1. We have just completed, to take the place of the one burned eighteen months ago, what we believe to he the prettiest and most useful church building in the Conference for a community of its size. We have an auditorium seating 200 that can be enlarged to 250; five Sunday school rooms, two of which can he thrown together for small meetings and social purposes. We hope to have the opening sermon preached by Brother Dan Barr, who is almost like a father to nearly all of Northeast Louisiana. In the afternoon we shall have short addresses hy several speakers, among whom are Revs. Marion S. Monk and F. J. McCoy, of Monroe and West Monroe; Hon. T. L. James, of Ruston, and S. M. McReynolds, of Monroe, and others.

We are extending to all former pastors an invitation to come and spend the day with us.

At the evening hour, Brother A. K. McLellan will hegin a Cokesbury School with us, which we are hoping to make a great success.

We have moved the church from its former location, and now front the Dixie Overland Highway, on the same lot as the parsonage, having added some frontage to our property, having the choicest location in town for our buildings, now giving us 175 feet front on this highway. We have rebuilt and painted the parsonage, and standing side hy side, in a commanding position, are the prettiest parsonage and church (the opinion of a traveling man who makes all North Louisiana) anywhere in this section of the State. We have done all this since Jan. 28.

W. F. HENDERSON, JR.
Calhoun, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round.

Bogalusa, preaching, April 1, 11 a.m.; Q. C., 2:30 p.m.
Springfield, at Maurepas, preaching, April 4, 11 a.m.; Q. C., 2 p.m.; preaching at Springfield, May 13, 7:30 p.m.
Denham Springs, at Denham Springs, preaching, April 7, 11 a.m.; Q. C., 2:30 p.m.; preaching, April 8, 11 a.m.
Walker, at Mangum, Q. C., April 8, 2:30 p.m.; preaching, 7:30 p.m.
Baker, at Deerford, preaching, April 11, 11 a.m.; Q. C., 2 p.m.
Natalhany, at Natalbany, preaching, April 15, 11 a.m.; Q. C., 2:30 p.m.
Jackson and Ethel, at Ethel, preaching, April 22, 11 a.m.; Q. C., 2:30 p.m.
Baton Rouge, First Church, preaching, April 22, p.m.; Q. C., April 23, p.m.
Keener Memorial, preaching, April 29, 11 a.m.; Q. C., April 30, p.m.
Donaldsonville, at Carpenter's Chapel, Q. C., April 29, 2:30 p.m.; preaching, 7:30 p.m.
Hammond, preaching, May 6, 11 a.m.; Q. C., 2:30 p.m.
Ponchatoula, preaching, May 13, 11 a.m.; Q. C., 2:30 p.m.
Greensburg, preaching, May 26, 11 a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.
District conference at Clinton, May 3-4. Opening session, May 3, 10 a. m.

L. W. CAIN, P. E.

Monroe Dist.—Second Round.

Waterproof, at Newellton, April 1, 3 p.m.
Delhi, April 12, 7:30 p.m.
Bonita, April 15, 11 a.m.
Mer Rouge, April 15, 7:30 p.m.
Columbia, April 19, 7:30 p.m.
Rayville, April 22, 11 a.m.
Winnsboro, April 22, 7:30 p.m.
Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

The district conference will meet at 2 p. m., Tuesday, April 24, at Bastrop. Sessions will continue, with preaching at the regular hours, until Wednesday afternoon. A splendid program is prepared and a large attendance is expected.

ELMER C. GUNN, P. E.

Alexander District.

Rapides, April 1, a.m.

ALBERT S. LUTZ, P. E.

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Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin.

Free Trial Can be cured. Write me today and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—a postal will do. Address DR. CANNADAY, Specialist, 190 Park Square, Sedalia, Mo.

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Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in three minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c, and $1.

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Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package with full directions. Only 35 cts. at drugstores.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

The BABY

No mother in this enlightened age would give her baby something she did not know was perfectly harmless, especially when a few drops of plain Castoria will right a baby's stomach and end almost any little ill. Fretfulness and fever, too; it seems no time until everything is serene.

That's the beauty of Castoria; its gentle influence seems just what is needed. It does all that castor oil might accomplish, without shock to the system. Without the evil taste. It's delicious! Being purely vegetable, you can give it as often as there's a sign of colic; constipation; diarrhea; or need to aid sound, natural sleep.

Just one warning: it is genuine Fletcher's Castoria that physicians recommend. Other preparations may be just as free from all doubtful drugs, but no child of this writer's is going to test them! Besides, the book on care and feeding of babies that comes with Fletcher's Castoria is worth its weight in gold.

Children Cry for Fletcher's CASTORIA

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Thousands are grateful for Unguentine Pile Cones

RELIEVE the torture! Stop itching, bleeding! Begin with *Unguentine Pile Cones* today. Same soothing, healing powers as Unguentine. At your druggist's, 75c. Trial FREE. Write now! The Norwich Pharmacal Co., Norwich, N. Y.

Warning to The Public Regarding Health

Don't Accept Some Imitation Claimed to Be Just as Good

There is no just as good, and no need of substitution when your dealer can so easily secure the original. Thousands of leading druggists throughout America are offering you

Herb Extract

(Formerly Known as Herb Juice)

practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste matter from the system, through its free action on the bowels.

If you want to enjoy good health you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and effective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

THE MISSISSIPPI CONFERENCE EDITOR WRITES A LETTER.

Dear Mississippi Conference Epworth Leaguers: I'm sure that this will be quite a surprise to you, for I have never written you a letter since I've been your editor, but then I have had no occasion to; my business was to get the Epworth League news throughout the Conference and get it in the paper—not to write you letters. This time, though, the occasion has arisen and I am forced to write to you and tell you that for the space of three months your part of the Epworth League page will be without an editor. She leaves immediately for Nashville to attend the spring quarter of Peabody College. So, Leaguers, it is up to you. If you have a full page of Epworth League news, you will have to furnish it. Send any news to Dr. Carley at the New Orleans Christian Advocate office, and I'm sure it will appear in the paper as soon as Dr. Carley can get it in.

I trust that our page will still contain Epworth League news, though the editor is away, and I believe that there are plenty of Leaguers in our Conference who will still send in these news items.

Leaguelly yours,
FRANCES ULMER,
Mississippi Conference League Editor.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: After spending most of the morning writing the District Secretaries, I wonder if I am capable of chatting with my Leaguers. Our Monroe Efficiency Institute closed last Friday with a delightful banquet served to almost one hundred Leaguers coming from Bastrop, Gilbert, Rayville, West Monroe and Monroe. The institute was attended by Monroe, West Monroe, and the district secretary, W. L. McDuff, from Chase. We had an average attendance of forty each night, and issued nineteen credits. I appreciate the splendid efforts of the faculty: Rev. F. J. McCoy, West Monroe; Rev. John Norris, Monroe; Rev. David Tarver, Sterlington; Rev. J. B. Grambling, Grand Cane; Mrs. R. P. Jackson, New Orleans, and the fine co-operation of the Leaguers of Monroe and West Monroe. We were glad to have the district secretary spend the week with us.

Sunday afternoon we opened our institute in Alexandria with a fine attendance. Our assistant secretary and treasurer from Central Office, Nashville, Tenn., Mr. Allen J. Carter, arrived Sunday to be with us for three weeks. We are proud of the opportunity of having him with us in the State, and feel sure that the Leaguers will profit greatly by his presence in the State.

This month ends another quarter in our League program. Be sure that your quarterly report goes to your district secretary on time. This point will help your district in winning the loving cup.

By the time you receive this letter you will have observed Anniversary Day, and I trust that your offering has already been sent in to your State treasurer. I appreciate the splendid work done by Rev. C. K. Smith, our Conference Board representative.

While in Alexandria this week I am in the fine home of our State president, Charles White. Besides our institute work, we are very busy on our Assembly program, which we hope to have before our Leaguers in a short time.

I have received news of new Leagues being organized at Logansport, Epps, and Kilbourne. After our series of Institutes I hope to have the pleasure of meeting with these fine young people. If there are other Leagues being organized, we would like to hear about it.

May God abundantly bless you as you carry on your program of work in His name.

Very sincerely,
ELIZABETH LANGFORD,
Field Secretary.

TERRIBLY ILL

Kentucky Lady's Health Was Very Bad. Had Severe Pains and Could Not Sleep.

Lexington, Ky.—Mrs. J. H. Nichols, who lives at 513 Elm Tree Lane, this city, says that Cardui has been of valuable assistance to her on two occasions, which she tells about below:

"Some few years ago, my health was bad. I had very severe pains in my sides. My nerves were in a terrible condition. I could not rest.

"The lower part of my body was very sore. I could hardly stoop over to lace my shoes. I would have to put my foot on a chair. I did not feel like eating, and did not sleep well at all at nights.

"A friend of mine recommended Cardui. I began taking it and saw quite an improvement in my condition. I kept it up until I felt strong and well."

About a year ago, Mrs. Nichols says, she found herself in a nervous, run-down condition. "I took Cardui again," she adds, "and it helped me wonderfully. It is a splendid tonic."

Thousands of women have written to tell how Cardui helped them to get rid of pain and suffering.

Cardui is a mild, medicinal tonic, made from purely vegetable ingredients. At all drug stores. *NC-190*

Take CARDUI 50 YEARS OF USE BY WOMEN

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SUPERIOR MULTIGRAPHING
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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

eleven juvenile, with but very few exceptions, the date of organization, names of officers, and number of members, including local names of the juvenile—Home Builders—which numbered two hundred and fifteen members; highest number was forty-seven, Vicksburg, and the adult thirty-five. Meridian organized with seventy-five adults.

Some local Aid Societies adopted the work of the Conference Society; one that had the same president for thirty years, whose organization included six churches.

MRS. E. D. JONES.
Carlisle, Miss.

COUNCIL NEWS.

In historic McKendree Methodist church, where the first Woman's Foreign Missionary Society was organized in the Methodist Episcopal Church, South, fifty years ago, the delegates to the Woman's Missionary Council of the denomination assembled this morning for their first business session of the Jubilee meeting.

Only four devout women gathered on that eventful day half a century ago to form an organization to send the missionary messages to the people in pagan bondage in the lands across the seas. This morning there gathered representatives from the missionary societies of fifty-seven Annual Conferences of Southern Methodism, the big auditorium of McKendree church being taxed to its utmost to accommodate the official delegates and visitors. In fact, the auditorium was not large enough to provide seating room for all who sought admission, and the entrance to the auditorium and the standing room space within was utilized for the visitors. It was said to be the largest attendance of delegates in the history of the Council organization.

Represent 300,000 Women.

The delegates, fraternal messengers and visitors to the Jubilee meeting of the Council have not only come from every State in the Union in which Southern Methodism maintains organized work, but from nine foreign countries where missionary operations are conducted. These official delegates represent 300,000 women in the missionary societies of Southern Methodism, with property holdings in the home and mission fields estimated at more than $3,000,000.—Nashville Banner.

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The Old Family "Stand-by"
For Burns, Cuts, Boils, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Doctor Found Women and Children Sick More Often than Men

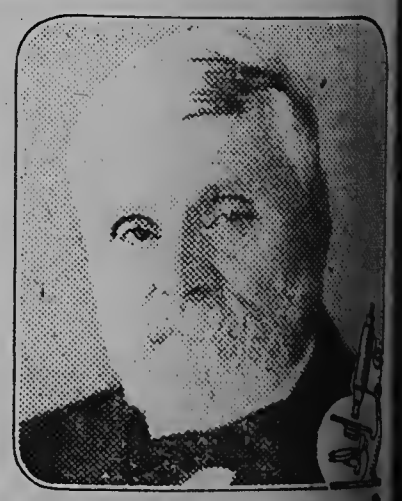
As a family doctor at Monticello, Illinois, the whole human body, not any small part of it, was Dr. Caldwell's practice. More than half his "calls" were on women, children and babies. They are the ones most often sick. But their illnesses were usually of a minor nature—colds, fevers, headaches, biliousness—and all of them required first a thorough evacuation. They were constipated.

In the course of Dr. Caldwell's 47 years' practice (he was graduated from Rush Medical College back in 1875), he found a good deal of success in such cases with a prescription of his own containing simple laxative herbs with pepsin. In 1892 he decided to use this formula in the manufacture of a medicine to be known as Dr. Caldwell's Syrup Pepsin, and in that year his prescription was first placed on the market.

The preparation immediately had as great a success in the drug stores as it previously had in Dr. Caldwell's private practice. Now, the third generation is using it. Mothers are giving it to their children who were given it by their mothers. Every second of the working day someone somewhere is going into a drug store to buy it. Millions of bottles of Dr. Caldwell's Syrup Pepsin are being used a year.

Its great success is based on merit, on repeated buying, on one satisfied user telling another. There are thousands of homes in this country that are never without a bottle of Dr. Caldwell's Syrup Pepsin, and we have gotten many hundreds of letters from grateful people telling us that it helped them when everything else failed.

While women, children and elderly people are especially benefited by Dr. Caldwell's Syrup Pepsin, it is promptly effective on the most robust constitution and in the most obstinate cases. It is mild and gentle in its action and does not cause griping and strain. Containing neither opiates nor narcotics, it is safe for the tiniest baby. Children like it and take it willingly.



W. B. Caldwell M.D.
AT AGE 83

Every drug store sells Dr. Caldwell's Syrup Pepsin. Keep a bottle in your home,—where many live someone is sure to need it quickly.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Salem and Friendship, at Salem, March 31, preaching and Q. C.; preaching, April 1, a.m.
Nettleton, at Nettleton, April 1, p.m.; Q. C., April 2.
Tocopola, at Lafayette Springs, Q. C. and preaching, April 5.
Randolph, at Shady Grove, preaching and Q. C., April 6.
Algoma, at Ebenezer, Q. C. and preaching, April 7; preaching, April 8, a.m.
Okolona, preaching, April 8, p.m.; Q. C., April 9.
Fulton, at Friendship, Q. C., April 14; preaching, April 15, a.m.
Smithville, at New Bethel, April 15, p.m.; preaching and Q. C., April 16.
Tremont, at Tremont, preaching and Q. C., April 17.
Woodland, at Prospect, April 21, preaching and Q. C.; preaching, April 22, a.m.
Mathiston and Maben, at Maben, preaching and Q. C., April 27.
Bellefontaine, at Lebanon, preaching and Q. C., April 28; preaching April 22, a.m.
Ripley, at Lagrange, April 29, p.m.; preaching and Q. C., April 30.
Greenwood Springs, at Friendship, preaching and Q. C., May 5; preaching, May 6, a.m.
Amory ct., at Paine Memorial, preaching and Q. C., May 8.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it, and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

I pray that the Lord may bless richly the work of the district, and you, my brethren, giving you comfort, rewarding your zeal.

E. NASH BROYLES, P. E.

Corinth Dist.—Second Round.

Guntown, at Saltillo, April 1.
Myrtle, at Pleasant Grove, April 3.
New Albany ct., at Ecru, April 4.
Ripley, Q. C., April 4, night; preaching, April 15, morning.
Wheeler, at Hodge's Chapel, April 6.
Booneville, preaching, April 8, morning; Q. C., April 9, evening.
Blue Mountain, at Walnut, April 11.
Hickory Flat, at Hickory Flat, April 12.
Mantachie, at Oak Grove, April 9.
Marietta, at Siloam, April 19.
Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.

Duncan and Alligator, at Alligator, April 1, a.m.
Tunica, April 1, p.m.
Evansville and Dubbs, at Dubbs, April 8, a.m.
Lake Cormorant, at Robinsonville, April 8, p.m.

I have always felt that whatsoever my church gave me to do, I should do it with all my might. No man can go anywhere pulling back on the harness. In building the kingdom of God we need the full employment of all resources, man-power, material, intellectual and spiritual, with adequate devotion, downright consecration, the training and cultivation of all faculties. All facts of knowledge, full information and greatest inspiration are necessary for this task. The people hust become acquainted with the nature, the burning necessity and the awful consequences of neglect or failure to do this very thing.

"My people are destroyed for lack of knowledge," is still as terrible an accusation as in the days when they saw the house falling down around them. If we save ourselves, we must mend our gait.

L. M. LIPSCOMB, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Terry, at Terry, April 1, 11 a.m., 2:30 p.m.
Capitol Street, April 1, 7:30 p.m.; May 4, 8 p.m.
Clinton, at Greenfield, April 7, 8, 11 a.m.
Florence, at Star, April 8, 3 p.m., 7 p.m.
Camden, at Thomastown, April 14, 15, 11 a.m.
Canton, April 15, 7:30 p.m.; April 27, 7:30 p.m.
Benton, at Midway, April 21, 22, 11 a.m.
Eden, at Tranquil, April 22, 3 p.m., 7:30 p.m.
Harrisville, at Braxton, April 28, 3 p.m.; April 29, 11 a.m.
Edwards, at Learned, April 29, 4 p.m., 7:30 p.m.
Vaughan, at Union, May 5, 6, 11 a.m.
Satartia, at Wesley Chapel, May 6, 3 p.m., 7:30 p.m.
Mendenhall, at Mendenhall, May 13, 11 a.m., 2 p.m.
Madison, at Madison, May 13, 7:30 p.m.; May 14, 10 a.m.
Yazoo ct., at Fletcher's, May 19, 20, 11 a.m.
Yazoo City, May 20, 3 p.m., 7:30 p.m.

District conference at Florence, April 19-20.

J. L. DECELL, P. E.

Brookhaven Dist.—Second Round.

Bayou Pierre, at Pleasant Ridge, April 1.
Bogue Chitto and Norfield, at Bogue Chitto, April 4.
Tylertown at Knoxo, April 8.
Georgetown, at Providence, April 15.
Wesson, April 15, 16, p.m.
District Conference, at McComb, Centenary, April 17, 18.
Foxworth, at Hopewell, April 22.
McComb, Pearl River Avenue, April 22, p.m.
Osyka, at Muddy Springs, April 29.
Magnolia, April 29, p.m.
Meadville and Bude, at Bude, May 6.
Hazlehurst, May 9.
Scotland, at New Hope, May 13.
Brookhaven, May 13, 14, p.m.
Monticello and Pleasant Grove, at Sartinsville, May 20.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

New Augusta, at Beaumont, April 1, 11 a.m., 2:30 p.m.
District Conference, at Petal, April 5, 6, 7.
Taylorsville, at Mize, April 8, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, April 12, 2:30 p.m.
Court Street, April 22, 7:30 p.m., April 23, 7:30 p.m.
Mount Olive, April 22, 11 a.m., 2:30 p.m.
Williamsburg, at Sante, April 25, 11 a.m., 2 p.m.
Sumrall, April 29, 11 a.m., April 30, 9 a.m.
Main Street, May 4, 7:30 p.m.
Heidelberg, at Philadelphia, May 6, 11 a.m., 2 p.m.
Silver Creek, at ———, May 13, 11 a.m., 2 p.m.
Prentiss, at ———, May 20, 11 a.m., 2 p.m.
Purvis, at ———, May 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Scooba, at Binnsville, April 1.
Waynesboro ct., at Winchester, April 7, 8, a.m.
Waynesboro, April 8, p.m.
Buckatunna, at Chicora, April 15.
Vimville, at Oak Grove, April 21, 22, a.m.
Fifth Street, April 22, p.m.
Quitman, April 29, a.m.
Hawkins Memorial, April 29, p.m.
Pachuta, at Salem, May 5, 6, a.m.
De Soto, at De Soto, May 6, p.m.
Porterville, at Porterville, May 12, 13, a.m.
Poplar Springs, May 13, p.m.
Daleville, at Souie Chapel, May 19, 20.
Seventh Avenue, at Bonita, May 27.

The district conference will convene at DeKalb on the evening of April 18, at 7:30 o'clock, with a sermon by Rev. J. A. Moore, of Quitman. The conference will continue through Friday, April 20.

ROBT. SELBY, P. E.

Vicksburg Dist.—Second Round.

Hermanville, at Sarepta, April 1, a.m.
Woodville, at Woodville, April 8, a.m.
Centerville and Stephenson, at Centerville, April 8, p.m.
Rosetta and Mount Vernon, at Union, April 15, a.m.
Gloster and Liberty, at Woodland, April 15, p.m.
Utica, at Cayuga, April 22, a.m.
Vicksburg, at Crawford Street, April 22, p.m.
Lorman, at Harriston, April 29, a.m.
Fayette, April 29, p.m.
Port Gibson, May 2.
Rolling Fork, at Cary, May 6.
Anguilla, at Delta City, May 13.
Nebo, at ———, May 19.
Roxie, at ———, May 20.
Rocky Springs, at ———, May 26.
Mayersville, at Valley Park, May 27.

The district conference will open at 9 o'clock a. m., May 1, in the Methodist church at Port Gibson, Miss.

J. T. LEGGETT, P. E.

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RIPLEY WRITE-UPS.

Dear Brother Carley: On coming to Ripley we received a welcome seldom equaled and never surpassed in our ministerial experiences. After being here four months, we are still enjoying some of the bounties of life placed in our pantry by these people upon our arrival. We, the good wife and I, have been invited out time and time again to enjoy an evening meal and an hour of social life in the homes of these people. When my wife is away—and she is away now on a visit to see her granddaughter, Mabel Anne Ashmore, at Carrollton, Miss.—these good people see to it that I do not go hungry.

Our congregations have been real good. It may be their habit; but these people of Tippah hills are better church-goers than I have found in other places. We held our own meeting with the prayerful co-operation of the membership and other churches, that netted us six new members.

We have missed the Ministerial Association of Greenwood District very much since we left Ruleville. We notice in the reports made of its meetings this year that it is still growing in influence and popularity among the preachers. I also notice that Brother C. T. Floyd, who was at Moorhead last year, has one going in the Sardis District now. Baird and Magee, of Aberdeen District, have one going in that district. Baird, Magee, and I were among the charter members of the Sunflower Association.

I have thought of getting such an organization in the district started; but we haven't any hard surfaced roads tapping Ripley yet, and this winter we have had some mighty bad roads; so it has been impracticable to start such an organization here. But Ripley is moving forward. Our road will be complete in just a few days, and as fine a graveled highway as can be found in the State will be complete to our county capital.

Not being able to organize just a Methodist association, we Protestant pastors of Ripley have organized a county-wide ministerial association, which meets here every first Monday. In connection with our meeting we also hold an open-air service on the court house square. A stand has been built, and at our first public meeting we had nine preachers standing together on this speakers' stand, leading the service.

First Monday is a great day in Ripley. Every fellow that has any animal or article he wishes to swap off comes to Ripley that day and meets a fellow of similar mind down on Exchange Row, which happens to be just two blocks east of the Methodist church. I have seen horses, mules, dogs, pistols, watches, rifles, guns, knives and such things being bartered. The town is full of people, and if we can get a hearing there are wonderful possibilities of getting God's message to many hearts.

H. P. LEWIS.

ZONE MEETING AT WATERPROOF, LA.

The zone meeting for Tensas, Madison, and East Carroll was held at Waterproof, La., on March 8. Delegates from Tallulah, St. Joseph, and Wesley met promptly at noon, with our society at Waterproof, in the home of Mrs. J. G. Rucker, where a delicious lunch was served.

At I o'clock we went to the church, where the meeting was called to order by Mrs. S. T. Yourtee, zone leader.

Mrs. J. R. Davis, president at Waterproof, gave the address of welcome. This was followed by a short devotional, led by Brother L. W. Smart, of Waterproof. Brother Rickey, of Tallulad, led in prayer.

Reports were given from all the societies represented.

As we were so fortunate as to have with us our District Secretary, Mrs. J. B. Pollard, of Monroe, Mrs. Yourtee decided to omit most of the program as planned and give her an opportunity to tell of the work over the Monroe District. She also told us of the coming Jubilee to be held so soon in Nashville, and then took up the duties of the officers in an auxiliary, and explained them in a clear, concise manner.

The next meeting, which will be in May, will be held at Tallulah.

A rising vote of thanks was given Waterproof for her hospitality in entertaining the delegates.

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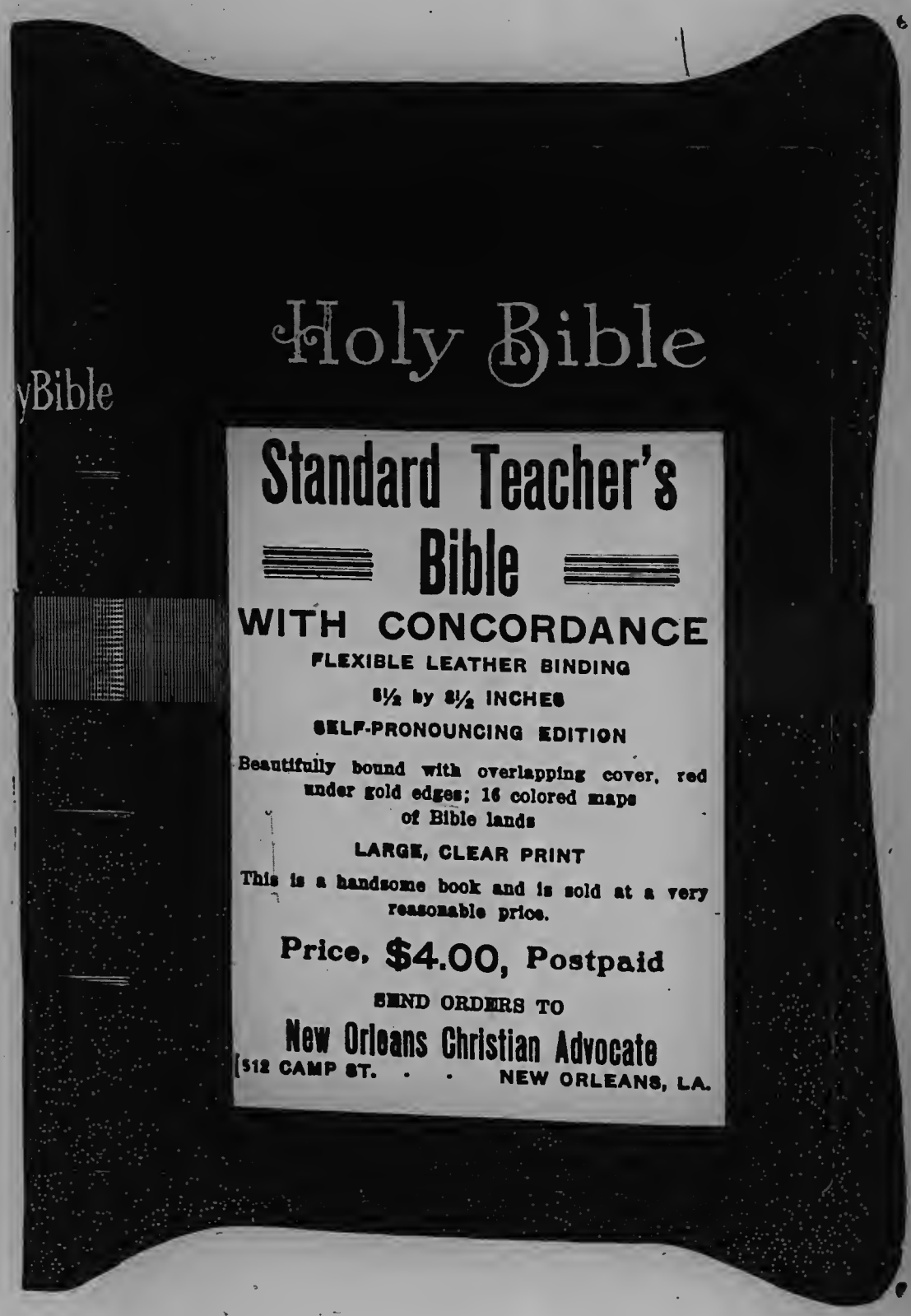
Drink Plenty of Water and Take Glass of Salts Before Breakfast Occasionally

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which helps to remove the body's urinous waste and stimulate them to their normal activity.

The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of good water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts. Take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate clogged kidneys; also to neutralize the acids in the system so they are no longer a source of irritation, thus often relieving bladder weakness.

Jad Salts in inexpensive; can not injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to help keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 5, 1928. CHAS. O. CHALMERS, Manager.

THE MOST JOYOUS AND GLORIOUS OF ALL EVENTS.

By Bishop Warren A. Candler.

At Easter is celebrated annually the most important and influential event in the history of mankind.

In its significance and effects it transcends all other events whatsoever. Neither decisive battles, revolutionary parliaments, profound philosophies, nor powerful cults have, or can, so deeply and benignly affect the human race.

As its sublime nature and far-reaching consequences lead us naturally to expect, it is better attested than any other fact of history. The proofs of it are conclusive and irrefutable.

Strictly speaking, there has been but one resurrection, namely, the resurrection of Jesus Christ; for as is revealed in the Holy Scriptures a resurrection is far more than the restoration of the dead to the same type and quality of life lost at death.

In the Scriptural history there are recorded a number of restorations of earthly life. Elisha restored the life of the Shunammite's child (II Kings iv:32-37). Jesus restored life to the little daughter of Jairus (Mark v:35-43), and to the son of the Widow of Nain (Luke vii:11-15), and to his friend Lazarus of Bethany (John xi:1-44). Peter, by prayer, restored Dorcas to life, and Paul wrought a similar miracle upon the dead body of Eutychus at Troas.

But all these restorations to life are utterly unlike, and fall far below, the resurrection of Jesus. They all died again, and saw corruption; "but he, whom God raised again, saw no corruption" (Acts xiii:37). They were restored to mundane life by the intervening power of others; but he was lifted by his own power to the level of an unearthly, deathless and heavenly life. His life on earth after his resurrection was of a higher type and on a loftier level than it had been previous to his crucifixion, although his personal identity and bodily nature were preserved. His resurrection was more than a mere resurrection. It was an exaltation to the plane of life designed for human nature from the beginning; and through that exaltation, from his atoning death and saving power spiritual forces issued to make every one who accepts him a "partaker of the divine nature." So taught St. Peter at Pentecost when he said to the people before him, who were astonished by the marvelous outpouring of the Holy Ghost: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which we now see and hear" (Acts ii:32-33).

By the resurrection and ascension of Jesus, assurance is given of his divine nature and power. Therefore St. Peter continued, "Let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ" (Acts ii:36).

To another audience a few days after Pentecost the great Apostle declared again the same great fact, saying: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him" (Acts v:31-32).

The death, resurrection, and ascension of Jesus are events the force of which pervades the whole spiritual world, and brings salvation down.

His resurrection, standing between his death and ascension, was not an isolated, but an inevitable event. "Him God hath raised up, having loosed the pains of death: because it was not possible to be holden of it" (Acts ii:24). It is inseparably related to the forgiveness of sin, the regeneration of the soul, and all that pertains to salvation. So Jesus taught his wondering disciples immediately after they discovered that he was risen from the dead: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written and thus it behooved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke xxiv: 45-47).

The hope of Israel, palpitating through those unparalleled writings, the Hebrew Scriptures, and rising like incense from every altar and offering of the Tabernacle and the Temple, looked to an Incarnate Messiah, who should conquer death and set up among men the deathless kingdom of heaven. Thus declared St. Paul in his letter to the church at Corinth: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he arose again the third day according to the scriptures" (I Corinthians xv: 3 and 4).

In a perfected, perpetuated and glorified humanity, raised to deathlessness and clothed with divine power by the resurrection, the Messiaship is fulfilled and its redeeming force made effective for the regeneration of human nature.

The resurrection of the Christ is central to the life of the church and indispensable to the redemption of the world. "And if Christ be not risen, then is our preaching vain and your faith is vain," said Paul to the Corinthians (I Corinthians xv:14).

Belief in the resurrection of Jesus is no unessential dogma nor incredible speculation. It is a constitutive element of the very essence of Christian faith. Its denial amounts to nothing less than the mutilation of the whole gospel of Redemption. So taught Jesus and all the Apostles. St. Paul says of the Christ that he "was delivered for our trespasses and raised for our justification" (Romans viii:34). And again he teaches that the renovating energy which operates in regeneration is the working of God's mighty power "which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places" (Ephesians i:20).

To the same effect speaks St. Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:3-5).

Both the Christian life that now is and that which is to come are vitally connected with the Risen Lord. On this ground St. Paul exhorts the Colossians on this wise: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians iii:1-4).

It is the living Christ who, by his resurrection from the dead, hath brought "life and immortality to light through the gospel" (II Timothy i:10).

How glorious and joyous then is the transcendent event which at Easter is celebrated!

"'The Lord is risen indeed:'
He lives to die no more;
He lives the sinner's cause to plead,
Whose curse and shame he bore.

"'The Lord is risen indeed:'
Then hell has lost his prey;
With him has risen the ransomed seed,
To reign in endless day.

"'The Lord is risen indeed:'
Attending angels hear;
Up to the courts of heaven, with speed,
The joyful tidings bear.

"Then wake your golden lyres,
And strike each cheerful chord;
Join, all ye bright, celestial choirs,
To sing our risen Lord."

"And soon or late to all that sow
The time to harvest shall be given;
The flower shall bloom, the fruit shall grow
If not on earth, at last in heaven."

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EASTER HYMN.

(Translated by Charles F. Webb from the Latin of Notker, a Tenth Century Monk of the Monastery of St. Gall.)

Nature glorifies
Him, our Savior, risen from the gloomy grave;
Flower and planted field
Are to new life awakened;
The choir of birds,
After winter's hoar-frost, sings its joyful song.

Beam brighter now
Sun and moon that were bedimmed by Jesus' death,
And, in living green,
Earth is praising Him arisen;
Though, when He died,
Muffled quakings seemed to say its end had come.

AND IMMEDIATELY THE COCK CREW. LUKE 22:60.

By Rev. Frank B. Hill.

One of the things that I have learnt from my travels is that you can see just what you want to see, and the things you see—in a great measure—shew you what you are.

Another great truth—though not the whole truth—is that what we hear depends on what we wish to hear. Have you a penchant for gossip, or scandal in preference to good things, good conversation? Then we draw conclusions.

Watch a blue bottle fly—it will certainly reveal to you something offensive; watch the busy bee as it gathers honey all the day; are you a blue bottle fly, or have you the desire of the bee?

The meaning which we find in any voice is largely determined by ourselves. I could have said "Mary" a hundred times at the vacant tomb, and made little impression on the weeping woman. But when Jesus said "Mary," the answer at once was, "Rabboni."

Peter was not the only one that night who heard the thrilling summons of the cock crowing. That was a wakeful, restless city that night, a tense night of agony that kept many in Jerusalem awake. But for Peter there was something in that note which was inaudible to anybody else. He heard it with the hearing of his soul.

Possibly in more than one house in Jerusalem there was a sufferer, an invalid tossing to and fro, saying, "would God it were morning!" To such a one, the crowing of the cock was compassionable music, for it meant that the darkness of the night was passing. There were laborers who, awake, were contemplating the day's work and toil that lay before them. and that cock crowing was a token that the task of another day must soon begin. To Peter, it was a swift reminder of his cowardice and of his boasting, and of the warning message of his Lord.

One notes here, what is often true, how a simple, common thing can waken memory. Our Lord wanted to waken Peter's memory, and he did it by the crowing of the cock. It is wonderful, the part that memory plays in our lives. What judgment is contained in those words recorded of the dull, stupid Disciples, "then remembered they his words!" What is behind the veil of the other world when our Saviour said: "Son, remember!" In the dark hour when Peter was tricked and trapped, he had forgotten everything. He had forgotten his loyalty to Jesus; he had forgotten his love for Jesus, his indebtedness to Jesus. One might have thought that nothing but a thunder clap would arrest that panic-stricken heart. But Jesus is wiser than our thought.

It is a commonplace saying that the most powerful froces in nature are the silent ones. There was no peal of thunder when the shades of night slipped away. Gideon did not hear the dew fall when it saturated the wool.

The Babe at Bethlehem was ushered in, not by flags and martial music, but by a sweet angelic song. Here is not even an angelic song as at Bethlehem, but ordinary cock crowing, familiar to Peter since he was a boy. But our Lord, who knows our nature perfectly, knows that memory is a light sleeper, starting awake at the slightest noise. A bar of music, some familiar fragrance, and the past is all back again. A scrap of writing, a passing face, a faded picture, a little pair of shoes, a lock of hair, and we are wandering through vanished years.

There was a hotel guest fumbling with the key of his room and he caught the sound of a little boy in the next room saying his evening prayer, "Jesus, tender Shepherd, hear me." The man had not prayed for twenty years; his memory was awakened, and that night he was a child again, and the angels said, "Behold, he prayeth."

Walking in the garden of Eden, it was a footstep; to Jacob at Bethel, it was a dream; the mention of a little ewe lamb by the prophet to David; and to the frightened king, the "handwriting on the wall."

Often when we have sinned and fallen and are in peril of the hardened heart, it is in such ways that memory awakes.

Hence the value of the simplicity of the Sacraments. They are not anticipative, they are commemorative; they do not portray one who is unknown. All that is needed is a bit of bread and a cup of wine upon the table, and, "we remember the Lord's death until he come."

If legend or tradition could have had their way, as with other Bible stories, they would have awakened Peter by some wild shattering of the elements, or it would have sounded a trumpet in high heavens; but Christ, who knows our frame, is economical of miracles. He does it by the crowing of a cock.

One detects also in this note of warning a message of high hope for Simon Peter. There are some flowers that open only as day declines; there are some birds which start their singing when the evening falls; but the crowing of the cock (generally) tells us the morning is at hand. It is the scout of sunrise.

The call was a clarion, that after the dark hours there was going to be hopeful light again; and I think our Saviour chose that token to tell Peter his night was passing, and that the dawn was going to redden on the hills of another day. Wonderful is the gospel of a second chance!

Might he not have easily made his note of time the paling or the setting of the stars? Might he not have pointed to the torches of the soldiers, and by the quenching of those flaming torches dated things?

But deliberately, right in the heart of warning, our Lord brought in the shrill notes of the cock crowing, which is the harbinger of morning. Peter had known that sound since childhood; he had heard that note across the Sea of Galilee after many a weary night of fishing; maybe, having toiled all night and caught nothing, it had broken with reviving power on his ear.

And who can doubt that now, with all the bitter memories it awoke, it struck a chord of hope in Peter's heart?

Sinner though he was, there was going to be another day for him; he was going to have another opportunity of showing love and loyalty in service.

And deep blendings of memory and hope are the authentic touch of Jesus, as we all find when we take the bread and wine.

We feel the beauty of that symbol more if we compare it with what we read of Judas. "Then Judas having received the sop, went immediately out and it was dark." Between Judas and Simon Peter there was all the difference in the world—the one deliberate, calculating, cold; the other failing in temporary panic. And Judas, sinning, went out into the night, symbol of his darkened spirit; but Peter, sinning, heard the voice of morning.

The one had made himself the child of darkness; the other, for all his sin, was facing eastward. Judas had let night into his heart before he went out in the night.

But Peter, for all the staggering of his cowardice, loved his Lord with a passionate devotion, and immediately when he had sinned, he heard the cock crow, and went out and wept bitterly.

There was bitter memory in that, but there was something more than bitter memory—there was something that Judas never got, there was a promise of another day.

And how the day dawned and how Peter was restored to love and service, all readers of the gospel know.

(I was greatly helped in these thoughts by Dr. Morrison, of Glasgow.)

Merryville, La.

JESUS THE PREACHER.

By Payton A. Sowell.

There is very little I can say on this subject that is new. And there is nothing I can develop that is remarkable.

I cannot speak for others, but many are the times I have inquired at my own mind: "What was the key and tone of the voice of Jesus?" We know something of John Baptist: He was the voice crying in the wilderness. The "voice crying in the wilderness" was not a true picture of Jesus as a preacher. It is a fact that repentance and righteousness were largely the substance of both these great preachers. The "garment of camel's hair and the leathern girdle," and the wild wilderness cry drew to the desert place, and to the Jordan for confession and baptism, vast multitudes.

In the wake of this great message and revival, Jesus entered his ministry. He was no recluse; he came eating and drinking, a guest in the home, a friend in sorrow, and a preacher. He stood on the mountain side, the homes of his hosts, on the lake shores, and in the temple. And when he opened his mouth to teach, he also reached out his hands to touch human affliction and sickness, and he healed them.

He said, when he did this, virtue went out of him. And when we understand even but a little of the exhaustion that went on with the tremendous strain for three years, we are not surprised that " he went off into a quiet place to rest awhile." The surprise is, with all this service and all those strenuous sermons on every moral requirement, that he lived until the Jews and Pilate condemned and crucified him. No astonishment that he, a young man—perhaps younger than Simon the Cyrenian who took the cross when Jesus fainted—needed the three days' rest in the grave to finish his task.

Jesus was a real man, and lived in a world where men lived; he spoke the language men spoke; spoke to men; and if reverently done, there is, or was, in his life or method of service nothing we may not ask to be explained.

And one of those characteristics is preaching. I have often thought, as I have labored and screamed, and heard others do so, to have men

bear our message, "what were the gifts and habits of Jesus, in speaking to assemblies?"

For him and his use, there were no auditoriums, with perfect acoustics, in which to speak to the multitudes.

I have more and more wondered with what remarkable emphasis he read at Nazareth, in his own town, from Isaiah, to his neighbors; and when he sat down to speak how the words, "This day is this Scripture fulfilled," caught the attention of that audience.

I am inclined to say that no congregation ever heard such charm of utterance in that lesson until that hour. When he said it was fulfilled that hour in their hearing, they for the first time heard the model preacher of all the ages," as he preached and explained that chapter.

The human voice is marvelous. It is not strange that we are surprised constantly when we hear such rich voices selling patent medicines on the streets and such squeaking ones handling the worship of the church and the revealed Word of God in the pulpit. It appears strange that entertainers shall give so much time to prepare delightful emphasis on some story of humor, and to hear so many in the pulpit read the Word of God as if they were reading an almanac.

Jesus, beyond all controversy, chose the parabolic method of instruction. We wonder when our forty parables came into his mind. In announcing these stories, he was almost invariably brief. In the fifteenth chapter of Luke, the last of the three—the lost sheep, the lost money and the lost son (or as it is known) the prodigal son, there seems a departure from that rule, there being twenty-two verses in the recital. I think all humanity, with one voice, will justify the course.

Surely he who came to represent the love of his Father to save sinners, would be loath to cease speaking of the story of the returning son and the gracious father.

There are two great thoughts and lessons in all three of these parables. They are, "Man and God in their relations to each other." And while we have right, as preachers, to give due place to the "hunger of the sheep and the gorges of the mountains," the large lesson is the "Shepherd with the sheep on his shoulder." And we have also the right to mention the dust and darkness of the place into which the money fell, but the chief lesson is the coming of the woman who lost it, and who, after diligent search, finds her own. And notwithstanding the inducements in the third parable to deal hardly with a wilful son who goes away, sinks to shame and need, and returns to confess, after all, the high view, the climaxing lesson in this story, and that which held Christ to it, was the father who was waiting in almost despairing hope, saw his son afar off, and ran to meet him.

All Jesus' preaching was constructive. And our hungry souls need this to live.

Lawrenceburg, Tenn.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

In the evening I read to milady while she sews. She has listened to enough theology to hold her own with Augustine himself—and, by the way, if she had been at his elbow she might have saved him from some of the mistakes he made. You needn't cable that to the Pope, for it would give him an additional reason to emphasize the slogan, "America for the Catholics," to get rid of such impudent heretics as I. But, of course, milady tires of heavy reading, so I tried her on lighter literature, for instance, Don Quixote. I would laugh till my sides were sore at the pranks of the crazy knight, but she was serious and I knew she was not taking it in. You see, she is very chaste in her intellectual temperament, as I tell her, almost fastidious, and the "Knight of the Rueful Countenance" is not; in fact, he is scandalously careless.

So I left Don Quixote to jog along with his faithful squire, Sancho Panza, and took up another book that at once charmed her ear. She was working on her new curtains, fixing things up for the visit of the girls she is expecting soon. I abominate curtains. I either want light or I don't want it, and shades are all right; but curtains neither admit or exclude the light, just make it dim, making a sort of twilight in the living-room at mid-day. O yes, they are pretty, that is the reason she has them. She's forever fixing something ornamental in the house, and that is all right, so long as she does not invade my Den with her aesthetic ideas, and upset the orderly disorder of my work-shop.

So we read evening after evening with increasing interest this delightful book. When I had finished the volume, she said: "Do you know there is one thing about that book that specially pleases me?" "What is that?" I asked. "There is not a sentence in it of unkindness toward the Northern people."

What did she mean by that? Was she hinting? Was there a sly insinuation that some who write about the flaming time of 1860 sprinkle their pages with caustic criticisms of the Yankees? Well, maybe I had better not press that inquiry. Probably she meant only to pay a compliment to the amiable spirit of the author of this book, and in that she is right. There is not a drop of acid in the bowl. It is all pure sweet cream. Reading it is like walking along one of the flowery roads around Natchez, overarched by venerable trees, bordered by blooming vines, in whose leafy and fragrant recesses the birds are singing, with here and there a vista that gives a glimpse of the great river in the distance rolling onward to the sea. The author of this book has caught the spirit of romance that clings to those picturesque hills and vales and century-scarred bluffs, and the beauty of the scene is diffused over this book from the beginning to the end. You see the happy rollicking girl amid the roses of her stately home; the merry young woman whose sky of hope is as bright as the one that bends above her as she gallops with her gallant lover along the lanes; the shrewd match-maker when the cunning planter brings the young folks together; the pickaninnies scampering along the roadside to greet the kind-hearted master; the wedding; the mutual devotion of the couple; the rising tide of success; the beautiful fidelity of the young wife, hardly out of her teens, as the helpmeet of her husband as planter, soldier, congressman, senator, cabinet officer; the gaiety of Washington society; the mutterings of the coming storm; the rending of sacred ties of friendship—O well, it is all there, told in a charming style. It is the finest picture of the Old South that I know. It is a notable contribution, too, to American history. The author leaves us on the threshold of the greatest tragedy of modern civilization, the so-called Civil War. The storm signals from Boston to New Orleans are flying and snapping in the rising wind. There is the roll of the drum and the shrill music of the fife, and the call of the bugle, and the rallying of the patriots, and the waving of the flags. No guns have boomed, but they are in position! It is an epic of the Southern revolution. And all of it without an unkind word about the Northern people! Mrs. Rowland has the historic mind. In this she beats Macaulay. He could not write history to save his life without letting it be seen which side he was on; but though the author of this book is herself a Southerner and was intensely in love with her heroine, if you did not know, it might puzzle you to find out from the book what her own politics are. Impartial, holding the balance evenly; and she a woman! How she did it puzzles me, for try as I will to "forgive and forget" those fiery days, some of the 1860 spirit seeps through in spite of me. I have a sly suspicion that is what milady had in mind when she made her remark about the absence of any unkindness in Mrs. Rowland's book; though she was too polite to make a personal application. However, she did not live in the wake of Sherman's march—in fact she had not reached this planet when the war raged around us. But she is right, so is Mrs. Rowland, in leaving out all the bitterness engendered by the strife of former times. I'll admit all of that, and with such amiable examples to encourage me, I'll try and do better.

Didn't I tell you what book I am writing about? Well, well, it is "Varina Howell, wife of Jefferson Davis, by Eron Rowland." It is published by Macmillan Company and it ought to be in every American library for its value as history. It has been highly commended by a distinguished writer in Boston. That is enough.

The garden is blooming—peas, potatoes, cabbages, beans, beets, the whole thing growing; rooster crowing; hens cackling, gobbler strutting, birds singing! I'm all right, thank you. Hurrah for the universe!

Mansfield, La.

MISSIONS AND AMORY METHODISM.

The great cause of missions takes high rank in the program and activities of the Amory Methodist church. Through the foresight and generosity of Brother E. D. Gilmore, a loyal and devoted member of this church until his death last November, an annuity of $1,600 is to be applied to the support of two foreign missionaries. In addition to this work provided for in the foreign fields, this generous and unselfish layman provided for a full-time worker in the home field at a salary of $1,800 per year. The rest of the church, wishing to share with Brother Gilmore and his good wife, who survives him and shares equally with him in this great work, decided to supplement the above amount and employ two full-time workers in the foreign field. After much correspondence by Mr. C. M. Harrison, an honored son of the late lamented Rev. K. M. Harrison and a loyal member of the Amory church, and a little skirmishing by the writer with the Department of Specials, General Mission Board, we were assigned Dr. W. B. Lewis, a native Mississippian now doing medical and evangelistic work in the Congo, and the Rev. A. Parmentier, of Antwerp, Belgium. The salaries of these two missionaries amount to $2,250, and it is good to be able to say that the full amount has been contributed and is on deposit in the bank of Amory, subject to the check of J. F. Rawis, treasurer of the Board of Missions.

Our people are delighted with the idea of Specials. We have the pictures of Dr. Lewis and Brother Parmentier. We hope some day to have a group picture of Dr. and Mrs. Lewis and little daughter, Zada Jane. We expect to frame these pictures and hang them in some appropriate place in the church, and we feel that soon our church will feel by these people that they are our very own.

Needless to say that our January-February cultivation movement for missions and other activities concerning the cause of missions proved a success. What has already been said is sufficient evidence.

Our church also supports the Dual Special with a regular monthly offering. Through this channel it is helping more effectively to spread the "Good News" throughout the rural sections.

This great missionary program of Amory Methodism has just begun, but we are rejoiced at the thought that it is to go on indefinitely. It will be like the leaven which a woman took and hid in three measures of meal. No doubt but that these means shall become the power of God unto salvation to many who are now "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." C. A. PARKS.

Amory, Miss.

A solemn yet a joyful thing is life,
Which, being full of duties,
Is for thee of gladness full.
And full of lofty hopes.

—R. C. Trench.

GRENADA COLLEGE TO BE ENDOWED.

At its recent session, the North Mississippi Conference appointed a commission to submit plans for the endowment of Grenada College to the approaching district conferences. The following members met in Jackson, Miss., on March 23: Judge Percy Bell, Judge J. G. McGowen, Senator John W. Kyle, D. H. Hall, Rev. V. C. Curtis, Rev. J. T. Lewis, and Rev. J. H. Holder. After careful dellberation the following paper was adopted and ordered given to the press:

The commission appointed by the 1927 session of the North Mississippi Conference of the Methodist Episcopal Church, South, to devise and present to the district conferences of 1928 a feasible plan for the endowment of Grenada College recommends the adoption by each district conference of the following resolution:

Resolved, That the North Mississippi Annual Conference to be held in 1928 be requested to authorize the Board of Education of said Conference to incorporate and to issue bonds in the sum of $300,000, to the payment of which the faith and credit of said Conference shall he pledged, said bonds to be given to the board of trustees of Grenada College as and for an endowment of said college, the details and conditions of said bonds and of their delivery to be determined by said boards.

Resolved, second, That said Conference be requested to levy an annual assessment as a part of the general budget of the pastoral charges of not more than $30,000, in lieu of all existing assessments for said college, to pay interest on said bonds and to provide a sinking fund for the retirement thereof.

We believe this plan is not only necessary for the endowment of Grenada College, but that it is the only practicable plan we can devise. We present the following facts and arguments as to the necessity and feasibility of said plan:

Grenada College is the only four-year college for women owned by Mississippi Methodists. Louisiana and Tennessee have none, and Arkansas and Alabama have one each. The field is large and the opportunity great.

In 1910, the college property was valued at $80,000, with a debt of $22,500. It now has endowment funds that offset the total indebtedness, and the net value of the property is estimated at $400,000.

It has more than paid operating expenses. All donations hy the church have been used in buildings and equipment. Since the present prices for board and tuition were fixed, five members have been added to the faculty, and all salaries have been raised except that of the president. Additional endowment is needed to care for the increased expense.

Its work is standard, its alumnae are admitted to graduate study in leading universities without conditions and also granted professional license as teachers. However, it cannot become a member of the Southern Association of Colleges until it has a minimum of $300,000 endowment. It must have this membership or lose its rating as a four-year college.

This endowment can be secured through a bond issue, and the interest and sinking fund can be provided by increasing the present assessments on behalf of Grenada College by $6,000 per annum. Hence our plan given above, and our earnest desire that our people rally to the support of our college for women in this hour of its great need. We believe they can more easily pay the interest than the principal of an endowment at the present time. A similar plan has been used by the Baptists in Mississippi, Louisiana and Arkansas; by the Presbyterians of Mississippi and Tennessee; and by the Methodists of Florida and Louisiana. The property is too valuable to lie idle; the school is too important to be closed. We ask that most careful consideration be given the plan at the approaching district conferences.

PERCY BELL, Chairman.

IN THE HEART OF LOUISIANA.

The third evangelistic conference was held in the Opelousas area, comprising eighteen churches in six charges. This came in the midst of the Standard Training School at Opelousas. It proved a good time when the workers could be gathered together for the consideration of the main issue in church work, soul saving.

The evangelistic address was delivered hy Rev. C. D. Atkinson, our Conference Superintendent of Sunday Schools, who chose for his theme, "Personal Evangelism." It was a searching address, and caused us to reflect as to whether we were actually engaging in this most important part of the kingdom's work. This is our high calling in Christ Jesus, to become a soul-winner. Why not keep it to the front all the time?

The following were present: Preachers—Andrus, Atkinson, Boddie, Hoffpauir, Knight, Lutz, McLellan, Reames, Suddith, and White. Lay Leaders—Butler, Schell, and others; quite a number of the good women who are active workers in the Sunday school. We could not get along without them.

At the close of these meetings, we go to the "mourners' bench" and offer prayer for the revival. What better place to go to than the altar? It is the place where the revival fires will have to begin to burn. You ought to hear some of the boys pray. It reminds us of the good old times when a fellow got hold of the horns of the altar and brought down the fire. Victory is in the air when we are burdened in prayer. On with the revival! Fight the devil. Show no spirit of compromise. Souls are to be saved with a full salvation, which means God's presence, God's power, and God's love in the heart.

Rev. I. T, Reames announced that revival services would soon hegin at Eunice, in which he will be assisted by one of his own boys, Prof. Floyd Andrus, who has lately heen licensed to exhort and recommended for license to preach. Blessed is that pastor who can find such an efficient helper among his own young men! Things are propitious for a great revival at this place. The people are working and praying unto this end.

Rev. D. B. Boddie will run a "double-header" during pre-Easter week. Services will be held at Ville Platte in the afternoon and Opelousas at night. White and Knight will assist him. We are expecting a great victory at both places. Indications point to a great revival of heartfelt religion.

Our Standard Training School at Opelousas gave fifty-one credits. The interest was at high tide, and many attended the sessions at various times.

Rev. Claude H. Mayo, of the Melder charge, announces a Cokesbury Training School at Hineston from April 15 to 20. Also the following schedule of revival meetings: Zion, June 11 to 15; La Camp, June 18 to 24; Fellowship, June 26 to July 6; Forest Hill, July 14 to 20; Melder, July 22 to 29; and Camp Grounds, July 31 to Aug. 4. Let prayers he made unto God for these important meetings.

Rev. George D. Purcell, of Oberlin, writes us: "The storm of last Thursday damaged the church at Reeves, almost wrecking it. We raised a fund sufficient to have it straightened out, and the contract was let to a competent man who is to put it in first-class order. We are expecting the lumber to-night for the new church at Oberlin. We have bought the two vacant lots by the church, and now have a plot of ground 185 by 168 feet on which to huild." Good for George. He is hringing some great things to pass. Next we will be hearing about some great revivals in those churches.

ALBERT S. LUTZ, Presiding Elder.

CONCERNING THE SUPERANNUATES.

To the Preachers.

My Dear Brother: I am writing you this letter to urge you to carry out the program, as far as possible, that is given in the "Pastor's Guide."

April and May are the months that we have to use for the superannuates. Please do not allow anything to get in the way of this campaign. Urge the committees to see every member and get a subscription if possible. It is up to the preacher and the church members as to what we do. This is our last chance.

You, your wife, or your children, perhaps will will some day be a claimant on this fund.

When this campaign is over, have the treasurer of each church in the charge to make a report to you the amount collected, and the amount subscribed, making a list and sending to me, and sending the money to Dr. Luther E. Todd, St. Louis, Mo.

I will send self-addressed postal cards, in due time, on which you may report to me.

Cordially,

J. M. MORSE.

To the Laymen.

Dear Co-Worker: We are in the midst of the "Clean-Up Campaign" for the superannuates. I am sure that you are going to do your best. Please stress the question to your people and urge them to raise the entire quota for your church.

It is a downright pity that this great cause has been so fearfully neglected by so many of our churches. Let's bring the Mississippi Conference up to first place on the list. See that your two-minute speakers call attention to the cause at the Sunday school, the Epworth League, and the preaching hour. Ask your pastor to preach a strong sermon no the subject.

Each church is expected to raise this quota or at least one-fifth of the amount unpaid. At least twenty charges will pay out this year, and we believe all of them will finally.

Do not be discouraged. Continue the agitation, take the collection; get all the cash and subscriptions you can.

I supplied your pastor with subscription envelopes. Call on him for them.

Cordially,

J. M. MORSE.

DISTRICT CONFERENCE CALENDAR.

Mississippi Conference.

Seashore, Gulfport, April 3-4.
Hattiesburg, Petal, April 5-7.
Brookhaven, McComb, April 17-18.
Meridian, DeKalb, April 18-20.
Jackson, Jackson (Glendale), April 19-20.
Newton, Laurel, April 24-25.
Vicksburg, Port Gibson, May 8-9.

North Mississippi Conference.

Columbus, West Point, April 17-18.
Aberdeen, Houlka, April 19-20.
Sardis, Crenshaw, April 24-26.
Grenada, Grenada, April 26-27.
Corinth. Corinth, May 8-10.
Greenwood, Belzoni, May 16-17.
Greenville, Greenville, May 16-17.

Louisiana Conference.

Shreveport, Shreveport, March 20 (already held).
Lake Charles, Lake Arthur, April 18-20.
Monroe, Bastrop, April 24-25.
New Orleans, Covington, April 26-27.
Ruston, Bienville, April 26-27.
Minden, Jena, May 2-4.
Baton Rouge, Clinton, May 3-4.
Alexandria, Pleasant Hill, May 16-17.

We shall be glad to have necessary additions and corrections.

LOUISIANA CONFERENCE SUNDAY SCHOOL BOARD MEETING.

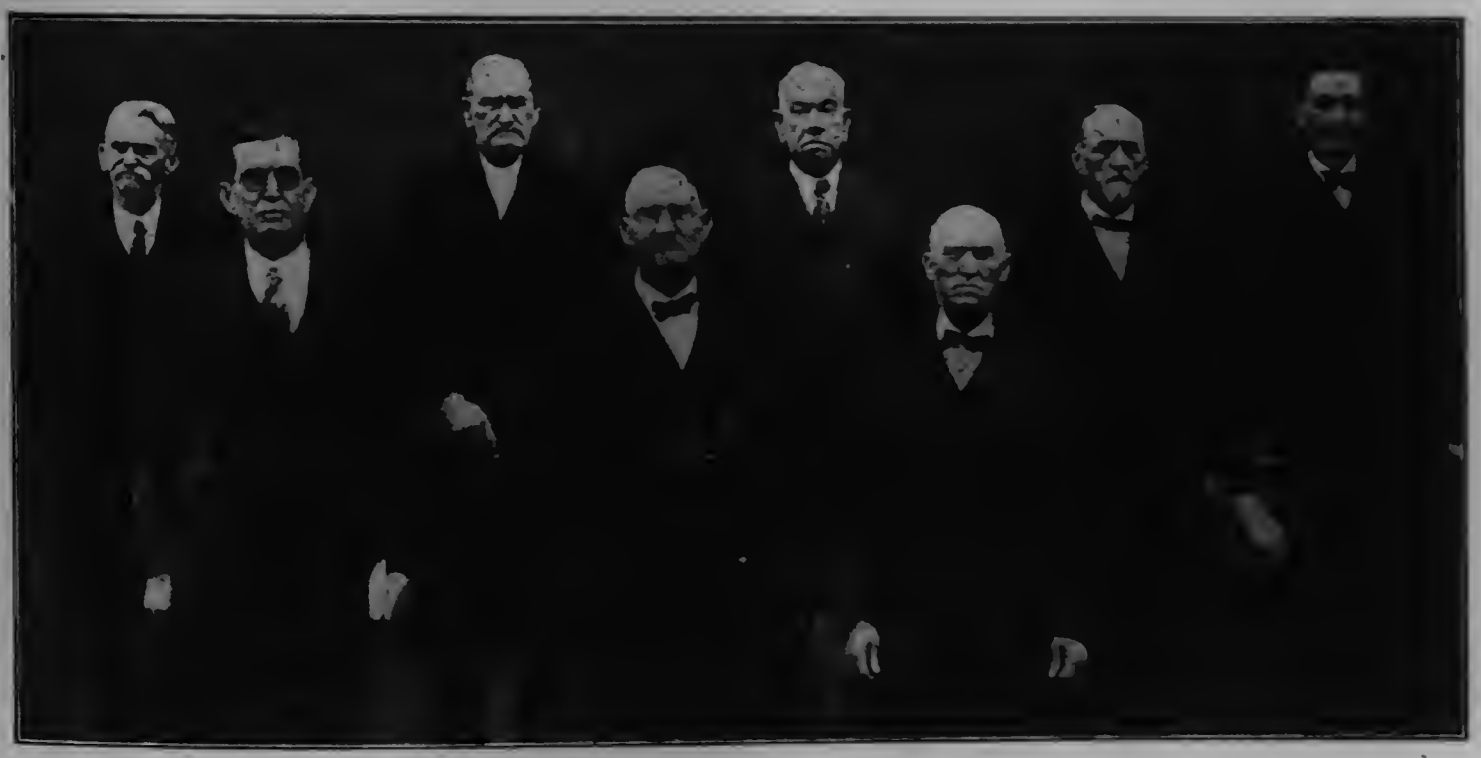
A meeting of the Louisiana Conference Sunday School Board is called by authority of the president, Dr. W. W. Drake, in the Haas hotel, Alexandria, La., April 10, at 5:30 p. m.

W. H. GILES, Secretary.

When the Church responds so generously to the crying need of others, how can she ignore the distressing deprivations of her superannuated preachers?

Right now Southern Methodism is on trial before the world. We have preached Christ to mankind and urged that He be taken as the Savior and Guide of every life. In Him we move and have our being. Out of Him we are nothing but a lot of noise—"sounding brass and tinkling cymbal."

But the very soul of our Christ is loving regard and a helping hand for those who are aged, infirm, and in need of succor. It is regrettable that none of His twelve disciples had to be superannuated, for then He would have charted the way for us under such conditions. But the soul of Him is guide enough.



Some Superannuates of the Louisiana Conference—1927

One cannot think of Jesus at a Southern Methodist Conference, unmindful of the importunity of a John bearing witness from the depths of superannuation. What a ringing call He would make to the lay members, urging them to action in John's behalf. He would not listen to plaintive crying from His broken-down preachers from year to year, and quiet His soul by singing with others: "E'en Down to Old Age," etc.

No, Jesus would act not merely by voting for a high-sounding resolution, but by an inspiration that would cause the voters to do something besides "resolute." Jesus did not attend any of our Conferences in person, but let us hope He was at all of them in spirit. We must prove to the world that we are the true representatives of Him.

IF THE SERVICE OF PREACHERS MEANS SO MUCH TO THE CHURCH, HOW CAN SHE CAST THEM ADRIFT IN OLD-AGE INFIRMITIES TO EXIST ALMOST AS MENDICANTS?

THE RESURRECTION.

By Jonathan H. Brooks.

(This poem by a colored student at Tougaloo College, Mississippl, won third prize ln a recent national contest.—Editor.)

His friends went off and left him dead
In Joseph's suhterranean bed,
Embalmed wlth myrrh and sweet aloes,
And wrapped in snow-whlte burlal clothes.

Then shrewd men came and set a seal
Upon hls grave, lest thieves should steal
His llfeless form away, and claim
For him an undeserving fame.

"There ls no use," the soldiers sald,
"Of standing sentrles by the dead."
Wherefore they drew their cloaks around
Themselves, and fell upon the ground,
And slept like dead men, all nlght through,
In the pale moonlight and chllling dew.

A muffled whiff of sudden breath
Ruffled the passive air of death.

He woke, and raised hlmself in hed;
Recalled how he was cruclfied;
Touched both hands' fingers to hls head,
And lightly felt his fresh-healed slde.
Then wlth a deep triumphant slgh
He coolly put hls grave-clothes hy—
Folded the sweet white wlnding-sheet,
The toweling, the linen hands,
The napkin, all with careful hands—
And left the horrowed chamber neat.

His steps were like the breaking day;
So soft across the watch he stole
He did not wake a single soul,
Or spill one dewdrop hy the way.

Now Calvary was loveliness;
Lilies that flowered thereupon
Pulled off the white moon's pallid dress,
And put the morning's vesture on.

"Why seek the llving among the dead?
He is not here," the angel said.
The early winds took up the words,
And hore them to the lilting blrds,
The leafing trees, and every thing
That breathed the living breath of spring.

THE SHREVEPORT DISTRICT CONFERENC.

The Shreveport Dlstrlct Conference of the Methodist Episcopal Church, South, convened in annual sesslon at the Mangum Memorial Methodist Church, Shreveport, La., Tuesday, March 20, at 9:30 a.m., Dr. W. W. Holmes, presidlng elder, in the chair.

The devotional for the openlng service consisted of singlng of hymns, a fervent prayer by Brother S. L. Rlggs, of Cedar Grove, and an interesting Bible message hy Brother Alonzo Early, of Belcher, who used Paul's Epistle to Philemon as the Scripture reading.

The chairman called the conference to order, and the conference elected Brother Don E. Dulaney secretary. Dr. Holmes made a brief introductory statement, outlining the program of the conference, which he scheduled to complete wlthin one day of three sessions.

Conference committees were appointd, and the roll of superannuates was called. Brother B. T. Crews, Brother S. J. Davies, and Dr. S. A. Steel reported, evidencing their continued falth and joy in the Lord. Telegrams of sympathetic interest and greetlngs were sent to the following superannuates who were unable to attend on account of illness: Brother W. F. Henderson, Sr., Brother S. S. Holladay, Brother J. G. Sloan.

The roll of local preachers was called, their characters passed, and license renewed.

Brother Jack Holland Midyett, of Grand Cane, was granted a local preachers' license.

Brother Harry W. Brown, former financial secretary of Noel Memorlal, was recommended to the Annual Conference for admission into the traveling connection.

Reports of the traveling preachers in charge of the Shreveport churches showed progress and activlty throughout the district. Among the outstanding accomplishments is the completion of the Park Avenue Methodist Church, of which Brother R. T. Ware is pastor. The missionary campaign has been well handled in the district, and many of the churches have made substantial gains in membershlp. Revivals are being planned throughout the distrlct. Rev. Dan Kelly, general evangelist, ls at present conducting an active campaign at the Cedar Grove church.

The vital causes of our great church were presented. Brother R. W. Vaughan, superintendent, represented the cause of our Louisiana Methodist Orphanage, expressing the need of a liberal Easter offering. Brother C. D. Atkinson, Louisiana Conference Sunday School Superintendent, spoke ln the interest of Sunday school work with especial reference to training work. He emphasized the Standard Tralning School to be held at Alexandria, April 10-11. Dr. George Sexton, president Centenary College, spoke in the interest of our school, showing its progress and worthy activities. Rev. D. B. Raulins, president Mansfield College, emphaslzed the importance of interest in our girls' school. He wants our girls to attend the school, our sympathy and criticism, and sufficient money to endow and equip the school.

Dr. R. E. Smith, of Centenary College, was called on to speak. Doing so, hc made a very significant statement wlth reference to the need of our support ln meetlng the $300,000 bond issue as a manifestation of genuine confidence and loyalty.

Brother J. G. Snelling, Conference Missionary Secretary, reported optimism on the part of the General Board for success in securing the necessary funds from the free-will offering to enable them to carry on. Praises! Brother Snelling also gave a very interesting and challenging report on the Memorial Home.

Mrs. H. B. Wren, Dlstrict Secretary Woman's Work, reported progress in the work of the societies along many lines.

H. H. Baln was called and made a brief report on District Lay Acitivities, urging the organization of Wesley Brotherhoods in all the churches.

The following delegates and alternates were elected to the Annual Conference: Delegates—Dr. H. B. Wren, W. A. McKennon, R. H. Nelson, R. T. Douglas, T. S. Matthews, Tom Hickman, Mrs. Fred Russ, J. C. Joyner, Mrs. C. A. Lloyd, Mrs. A. M. Shaw, R. T. Moore.

Alternates—Mrs. A. J. Bonnette, Mrs. I. H. Pitts, J. C. Coyle, Dr. T. B. Tooke, Mrs. L. A. White, N. L. Hudson, Dr. T. O. Brinkley, J. P. Honaker, A. J. Scott, T. F. Sledge, Mrs. B. A. Gorton.

Brother J. B. Grambling, Epworth League Board president, made an urgent appeal in the interest of Epworth League activities, with special reference to the Mansfield Assemhly to bc held June 12-19, asking that special care be exercised in the selection of delegates. He urged that Epworth League Anniversary Day be observed in the churches as planned. A report of the achievements of the League was encouraging.

Dr. N. E. Joyner, Conference Secretary of Education, was called and spoke in the interest of our educational campaign, urging the payment of all pledges.

The work of Rev. A. W. Turner in the interest of prohibition was commended, and resolutions unanimously adopted requested the selection of a presidential candidate who is in favor of maintaining the Volstead law.

Two outstandlng events of the conference were the mornlng sermon by Dr. S. A. Steel, on "The Crucifixion of Our Lord," and the evening sermon by Dr. Frank L. Wells, pastor First Methodist Church, Baton Rouge, in interest of the superannuate cause. These were hoth wonderfully impressive.

Resolutions of special commendation were ananimously adopted on behalf of Dr. W. W. Holmes, now serving the fourth year as presiding elder, and Mrs. Holmes.

The secretary was also commended for his service.

The benediction was pronounced by Dr. W. W. Holmes, and the conference adjourned.

DON E. DULANEY, Secretary.

THE LOUISIANA PASTORS' SCHOOL.

The last session of the Louisiana Annual Conference appointed a Board of Managers, and instructed the board to arrange for a Pastors' School to be held during the coming summer. The Board of Managers, appointed by the Board of Education, the Board of Missions, the Sunday School Board and the Epworth League Board, consists of W. W. Holmes, A. W. Turner, W. W. Drake, C. A. Morgan, and Robert E. Goodrich.

The Board of Managers met with Dr. Stonewall Anderson in Shreveport, early in the year and adopted the outlines of, and planned for, the Pastors' School. The details of the plane have about been worked out and we are hereby announcing to all our preachers, and the laity as well, the general facts of interest.

The school will be held July 9 to 20, and the school will be housed in Centenary College. All who attend the summer school will use the college dormitories and dlning hall. The courses chosen for the school have been selected with the hope of meeting our common needs. The faculty ls composed of the very strongest talent that our church can produce, and is composed of Dr. Gilbert T. Rowe, Dr. E. H. Rawlings, Dr. F. S. Parker, Dr. Allen Manchester, Dr. C. A. Bowen, and Dr. Thomas Carter. There will be no tuition or matriculation fees. The only expense will be transportation, books and lodging. The rate for board and room in Centenary College will be $1.25 a day. This is an exceptionally moderdate rate charged by the college, and it should be an inducement to those who would otherwise be kept away through fear of expenses.

Further announcements will be made later on, but this general statement is now glven out that our Louisiana preachers and church leaders may know that our school ls to be held, and that they may begin now to make plans to attend.

There will be no undergraduate courses offered this year.

ROBERT E. GOODRICH.

NOTICES REGARDING THE COLUMBUS DISTRICT CONFERENCE.

The Columbus District Conference will be held at West Point, Miss., Aprll 17 and 18, beginning at 9 o'clock Tuesday morning and closing at will Wednesday afternoon.

The following committees have been named: For License to Preach: W. R. Lott, C. W. Avery, and Seamon Rhea. On Recommendation for Orders and Admisslon: W. M. Langley, W. M. McIntosh, and W. L. Atkins.

The Committee on Public Worshlp announces the following appointments: Preachlng Tuesday at 11 a. m. by Rev. H. M. Ellis; and address Tuesday at 7:30 p. m. by Hon. J. M. Forman; and preaching Wednesday at 11 a. m. by Rev. J. L. Gerdine.

May we suggest that all the brethren, representing Conference and church-wide interests, make a special effort to be present on the first day? We cordially invite you to attend the conference, but important matters set for the second day force us to make this suggestlon.

We urgently request that the names of all delegates be sent at an early date to Rev. W. R. Lott, conference-host, West Point, Miss.

Let the quarterly conference record of each charge bc in the hands of the committee for examination. May we urge the pastors to attend to thls?

W. N. DUNCAN, Presldlng Elder.

The Home Circle.

BEDTIME.

As A was sitting fast Asleep,
"It's time for Bed," said B;
C Crept into his little Cot,
To Dreamland off went D.

E closed its Eyes, F fretful grew;
"Good-night," G softly said;
H Hurried up the wooden Hill,
To put itself to bed.

J Jumped for Joy when bedtime came,
K Kissed good-night all around;
L asked for Light, M found the match,
The land of Nod N found.

O Owned that it was overtired,
To Pillowland P Pressed;
Q Queried why it was so Quiet
When R Retired to Rest.

S went in Search of Slumberland,
Too Tired was T to stay;
U went Upstairs, V Vanished, too,
And W led the Way.

When X 'Xclaimed, "How Y does Yawn,"
With Zest responded Z:
"I'm last of all to go to bed,
But here's a nap for me!"

FRISK DECIDES.

By Florence Isaacson.

Vivian petted her faithful playmate, the old shepherd dog, and then stroked the silky hair of the little puppies. She seemed very cross about something.

"I'm not going to stay home and take care of the baby this afternoon," she said. "Would you, Frisk? Suppose you wanted to go over to your chum's and play, and some one told you you would have to mind the baby. Wouldn't you be cross, too? I'm just not going to do it."

So after lunch Vivian started off toward the gate. She was not as happy as she might have been, for down in her heart she had a tiny guilty feeling. Mother was busy and the baby was cross, but she had planned for a couple of days to go over to Molly's and she just couldn't give up the thought of it.

"Come on, Frisk," she called, "come on. Bet I can beat you to the gate." But she didn't beat. The swift-footed Frisk was at the gate ahead of her.

As she went through the gate she called Frisk, but Frisk only wagged her tail and stood still.

"Well, come on!" Vivian said impatiently. But Frisk did not move. However, she gave a pitiful bark and looked back toward the box on the porch.

"Well," said Vivian, "what's the matter? Why don't you come, if you want to? You surely don't want me to go alone, do you?"

Frisk ran back to the porch and looked at her tiny puppies a moment. Then she looked at Vivian, giving another plaintive little bark.

"All right," said Vivian, disgusted; "if you'd rather stay at home with those puppies than go with me and have a good time, why, all right," and she shut the gate and went hippity-hopping down the road.

"That silly dog," she said to herself, "staying home to take care of those babies when she loves to go along so much."

She slowed down to a walk and began to think.

"I wonder if I should have stayed at home," she thought.

Then she stopped and sat down on the edge of the road.

"Mother is awfully busy," she said to herself. "Maybe I ought to go back."

Then she got up and started to walk homeward.

"Well," she said, "if Frisk can stay home and mind her babies, guess I can stay home and mind ours. I can't let a dog do her duty better than I."

Just as she had gotten the baby to sleep and was thanking dear old Frisk for showing her her duty, Molly came running up the walk.

"Oh, Vivian, mother said that your mother was busy. I knew you would want to stay home and mind the baby, so I came over and brought my new ball."

So Vivian had a lovely afternoon after all, and she was much happier than she had been when she had meant to think only of her own pleasure.

—Selected.

AN INDIAN SHERLOCK HOLMES.

It would be a pity not to preserve the following anecdote, which illustrates that accuracy of observation which is often observed among the red men of the West.

An Indian, on his return to his home one day, found that a piece of venison which he had hung up to dry had been stolen. After taking his observations he set off through the woods in pursuit of the thief. When he had gone a short distance he met some persons, of whom he inquired whether they had seen a little old white man carrying a short gun, and accompanied by a small dog with a bobbed tail?

They had seen such a man, and when the Indian said the man had stolen his venison they asked how he could describe so exactly a man whom he had not seen.

The Indian answered: "I know the thief is a little man, because he used a pile of stone to stand on in order to reach the venison, where it hung. That he is an old man I know by his short steps, which I have traced over the dead leaves in the forest. He is a white man, for he walks turning out his toes, as an Indian never does. His gun I know to be short by the mark the muzzle made on the bark of a tree against which he leaned it. As for his dog, I can tell it is small by its tracks, and that its tail is bobbed I discovered by the mark it made in the dust where it sat while his master was taking down the meat."—Selected.

TOM'S COME-UPPANCE.

By Kate S. Gates.

Tom's teacher was unexpectedly called out of town one afternoon, so school was dismissed an hour earlier than usual.

"Great luck," thought Tom to himself as he started for home. "I'll just go round to Billy Foster's and get the book he was telling me about; he says it's a thriller. I can get it half read through before dinner if mother or dad doesn't want the lawn mowed or the garden weeded. Seems as if they wanted something done all the time. They will not be looking for me home now. I'll just sneak in quietly and go up attic to the playroom. If they don't hear me or see me, I'll be all right. A fellow doesn't want all his spare time taken up working."

To tell the truth, Tom was a bit of a shirk.

"He reminds me of Tony Lumpkins," Uncle Tom said once. "Tony declared he did not mind disappointing other folks, but he could not abide being disappointed himself. Tom does not seem to object in the least to having other people do for him, but he does dislike putting himself out for others."

So this afternoon Tom went around to the back door and crept quietly upstairs, and in a few minutes he was in the playroom buried deep in his book.

It certainly was a thriller, and Tom was right in one of the most exciting places when he thought he heard his sister calling him. He almost held his breath, but answered never a word.

A few minutes later he heard his mother call.

"Where are you, Tom? I want you at once," she said.

She called at the foot of the stairs, at the front door, at the back door. Tom heard her every time but did not answer. Then all was still.

"I'm in luck this time," he said to himself. In a twinkling he was again oblivious to everything but his book, until he found to his surprise that it was dusk, and he suddenly realized that he was very hungry.

So he went downstairs intending to slip out the back door and then come in as if just getting home.

But the back door was locked, and no one was to be seen upstairs or down. Tom did not know what to make of it. Finally he discovered a note on the dining-room table at his place.

"Dear Tom," it read. "Uncle Tom has just come in his car to take us all to Bear's Hole for a picnic supper. Sorry we could not find you so you could go. Billy said you came home early; guess you fell asleep on the way. He is going with us in your place. Gertie."

"Well—I'll be jiggered!" said Tom trying hard not to cry. For a ride with Uncle Tom and a picnic supper at Bear's Hole were great fun.

"And I might have gone just as well as not and read that old book some other time, only I thought they probably had something they wanted me to do. I guess, as Aunt Martha says, I got my come-uppance this time all right. And hereafter when I hear any one calling me, I'll be Johnny on the spot directly."—Zion's Herald.

SUPERANNUATES.

By Rev. S. J. Davies.

That's a tremendous word and has a tremendous meaning—"beyond" or "above" the years. Paul spoke of his "often infirmities." Age surely did not lighten them nor did his keen sense of responsibilities afford a healing balm. Sick and tired and worn, in that Roman dungeon which has become an altar whose light gleams afar, he is sustained by a faith that is a study and wonder for the ages.

The passing years are wondrous teachers. Some of the lessons they teach live only in the silent reaches of the soul, unspoken, because they are too deep for utterance. If age did not show and prove the worthlessness of much that youth held to be the very essence of life, it would be unbearable. "Count me worthy, Master," that having learned at least some of life's meaning, the old may say, let me not fail to profit thereby, until the cypress twines about 'Finis.'"

Yes, we are old and tired and worn, scarred and seamed, bent and gray, and some say "forgotten," but still ready for service, and glad to serve when a call comes. Years of toil in and for the church have unfitted the old man for activities in other fields. He may earn a few pitiful dollars now and then in unaccustomed labors, but they seem strange to him. The money standard of the world at large may be ever so real to others; his estimate of worth is larger, on another plane. He gladly receives the pittance the church bestows and wonders why the portal of its liberal heart is not flung wide open to supply the needs of the likes of him. He reads of much preaching concerning him and his class, but converts are few.

"Why is a woman like an umbrella?" asked Tom Henderson.

"Because," replied Sandy Brown, "she always has to shut up when—"

"No; guess again."

"Because she stands in the hall and—"

"No; it's nothing about standing in the hall or anywhere else."

"A woman is like an umbrella because nobody ever gets the right one. Why is—"

"No; that is not the answer."

"Is it because she fades with age?"

"You ought to be ashamed of yourself."

"I am. Is it because it's a good job when you have her in the house?"

"No."

"Because you can't find a pocket in either?"

"No. Have another guess."

"I won't. A woman isn't like an umbrella."

"I knew you couldn't guess it. It's because she's accustomed to reign."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE LAST MONTH—AN URGENT APPEAL.

We very earnestly call attention of all our pastors to the fact that May is the last month in which subscriptions may be sent in on the club plan.

We cannot emphasize too strongly the importance of the Advocate's receiving a large number of clubs before the expiration of the offer. The response thus far has not been what we hoped it would be, and what it must be before the end of the month if the Advocate is to be saved serious financial embarrassment.

We know there have been, and there are now, special appeals before all the churches that may have interfered with work in behalf of the Advocate. But we trust the brethren will give at least some time this month to the circulation of the official organ of the church, the circulation of which will help every interest of the church. We ought to receive at least 100 clubs between now and the end of the month—and they can be secured if earnest effort is made.

Brethren, the need is very great and we plead for your energetic co-operation.

Since the previous report, the following clubs have been received:

Mississippi Conference.

Rev. A. S. Oliver, Decatur, 42.

Miss Ottillie Swan, Moss Point, 20.

Rev. A. M. Broadfoot, Meridian (East End), 54.

North Mississippi Conference.

Rev. J. T. Lewis, Water Valley, 21.

Rev. L. C. Wasson, Route 7, Lexington, 21.

MILLSAPS COLLEGE CAMPAIGN UNDER WAY.

The committee of 215 met at Millsaps College on Thursday of last week to perfect final details for the $650,000 campaign for Millsaps College. Dr. A. F. Watkins, president of the board of trustees, opened the meeting and presented Dr. B. E. Eaton, who served as chairman. The principal address of the morning was made by Bishop Warren A. Candler. We have heard Bishop Candler many times, but we do not think we ever heard him deliver a greater address. Every section of the two Conferences was represented by preachers and laymen, and the deepest interest was manifest. The students entertained the visitors at noon with a "pep" meeting, which was greatly enjoyed. In the afternoon, after lunch in the college dining room, addresses were delivered by President Key and Mr. Vaughn Watkins. When this $650,000 becomes available for new buildings and equipment, Millsaps College will have entered upon a new era of its development as one of the great educational institutions of Methodism.

PERSONAL AND OTHER NOTES.

"We have paid off the debt on our new church at Montrose, Miss.," writes Rev. D. E. Vickers. Fine!

Rev. T. D. Lipscomb, connected with the Louisiana Child Finding Society, with headquarters at Alexandria, La., paid the Advocate office an appreciated call on Tuesday of last week.

On March 25, Rev. C. C. Wier, the pastor, began a series of pre-Easter services at Winnfield, La. The services will continue through Easter Sunday, the preaching being done by the pastor.

Rev. J. B. Holyfield, of Hermanville, Miss., informs us that he and Rev. M. W. Porter, of Petal, Miss., have exchanged pastorates, Brother Porter desiring a lighter work on account of his health.

Rev. D. B. Boddie, pastor at Opelousas, La., is conducting pre-Easter services at Opelousas and Ville Platte this week, being assisted by Rev. C. B. White, of Marksville. Brother White is Brother Boddie's "son in the gospel."

Rev. E. R. Smoot, pastor at Tchula, Miss., one of our best-known evangelistic preachers, has recently been with Rev. J. L. Carter in a fine meeting at Mount Olive, Miss. He has also recently assisted Rev. J. V. Bennett, at Belzoni, Miss.

The debating team of Southern Methodist University will debate with a team at Tulane University, this city, on the evening of April 18. From Tulane, the team will go to Emory University and Vanderbilt University. Rev. Frank J. Pippin is a member of the team.

The Missionary Society at Ruleville, Miss., observed the request of the Council and held a consecration service on Wednesday, March 14. The service was conducted by Mrs. Stansel. Fourteen members of the auxiliary and several visitors attended the service, which was very helpful.

Mrs. H. S. Crow, of "Crow's Nest," Hanna, La., in renewing her subscription to the Advocate, states that she has read the paper nearly all her life. Mrs. Crow's mother was a first cousin of Bishop Candler.

A note from Rev. E. G. Kilgore, Memphis, Tenn., informs us that he has been sick during the past two months. Several times he thought the crossing was near, but each time he rallied; and now he is able to sit up a little. We are sure his friends will remember him in their prayers.

Revival services will be held at the First Methodist Church, Shreveport, La., during the week after Easter. The preaching will be done by the pastor, Dr. Robert E. Goodrich, and the music will be in charge of Mr. Walter Jenkins. Dr. Goodrich recently assisted in a meeting at Oxford, Miss.

Dr. Halford E. Luccock, contributing editor of the Advocates of the Methodist Episcopal Church, has been appointed professor of homiletics at Yale Divinity School. He will not be a candidate to succeed himself in his present position at the approaching session of the General Conference at Kansas City.

Rev. J. Loyd Deceli, presiding elder of the Jackson District, announces that on account of the great sorrow that has come to the heart and home of Rev. and Mrs. S. B. Watkins, in the death of their daughter, the Jackson District Conference has been changed from Florence to the Glendale church in Jackson. The date is the same.

Rev. J. W. Thompson, pastor of the Broad Street Methodist Church, Hattiesburg, Miss., requests us to say that Rev. R. A. Thornton, 215 Jackson Street, Hattiesburg, is open for engagements to conduct revival services with the pastors of the Mississippi Conference. He recommends Brother Thornton as a safe preacher who will do good work in any church.

The official board of the First Methodist Church at Minden, La., by unanimous action at one of their meetings this year, raised the pastor's salary from $4,200 to $5,000. The church has increased its membership about fifty per cent within the past two years; and the attendance on the public services has grown threefold. Rev. Leon I. McCain is the pastor.

Rev. L. W. Smart, pastor of the Waterproof charge, Louisiana Conference, is making use, through the courtesy of the editor, of the Tensas Gazette, published at St. Joseph, La., to give the news of his churches to the public. Under the caption, "The Tensas Church Herald," considerable space is given each week to church news. This is a "Smart" idea.

Mr. James M. Gearheard, father of Rev. A. J. Gearheard, formerly of the Louisiana Conference, now pastor at Charleston, W. Va., died in Peoria, Ill., on March 30, and was buried in the Masonic cemetery, New Orleans, last Sunday morning. In addition to Rev. A. J. Gearheard, he is survived by three other sons and three daughters. The Advocate extends sincere sympathy to the sorrowing family and friends.

Annie Lee, daughter of Rev. and Mrs. S. B. Watkins, died at the Baptist Hospital in Jackson, Miss., Friday, March 30, at 1:15 p. m. She was nearly fourteen years of age, and being the oldest child was ever a help and joy to the parsonage home. Brother Watkins is in his second year at Florence, Miss., where the body of his beloved child was laid to rest Saturday afternoon. A suitable memoir will be furnished later.

The Sunday school of the First Methodist Church, Memphis, Tenn., of which Mr. John R. Pepper is the distinguished superintendent, constantly reaches out in its ministry far beyond its own walls. Hundreds of visitors from all over the country and from foreign lands visit the school, and Mr. Pepper receives many letters concerning the work from all parts of the world. Mr. Pepper makes prompt reply to all these letters, feeling that he may be of service in the work of the kingdom.

Rev. J. C. Wasson, of Acona, Miss., in sending in a club of twenty-one subscriptions to the Advocate, for which we sincerely thank him, says: "We have a very delightful work here—a very fine people and growing in grace. They pounded the pastor when we first came to the circuit, but since then they have been very good to him. On this circuit we have about 200 members and three churches. We have over $100 for the missionary free-will offering. We are trying to carry out the program of the church, which we think is a great program. Pray for us over here."

Rev. L. W. Cain, presiding elder of the Baton Rouge District, gives us this sad news: "Brother and Sister Royal, of Natalbany, are passing through a great trial and sorrow. Some weeks ago, their little girl, six or seven years old, had a stroke of paralysis, caused by an abscess on the brain. Following the advice of New Orleans

physicians, they have taken her to Boston to have her treated by Dr. Harvey Cushing, at the Peter Bent Brigham Hospital. Dr. Cushing is a world-renowned surgeon for such troubles. The readers of the Advocate are requested to pray for the family."

Rev. A. J. Martin, pastor of the Pearl River charge, Louisiana Conference, gives us the following interesting news: "We had an unusual six-day revival at the little church at Bush. This is the third meeting on the charge this year, the pastor doing the singing and preaching. We began at Bush on Tuesday night with an attendance of forty; on the last night we had 112. On the first night we had eleven in the junior choir, and on the last night, thirty-three. We raised our full missionary quota and all other obligations to date. We also organized a Senior Epworth League. Last but not least, we received eleven into the church."

THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference will be held in Jackson at the Glendale church on Bailey Avenue, April 18-20. The opening sermon will be preached on Wednesday evening, April 18, at 7:30 o'clock, by Rev. T. O. Prewitt, after which the Sacrament of the Lord's Supper will be administered.

The following committees will serve:

License to Preach: F. L. Applewhite, W. A. Terry, H. C. Castles.

Admissions: B. F. Lewis, J. O. Ware, H. G. Roberts.

Orders: H. S. Spragins, S. B. Watkins, L. F. Alford.

Quarterly Conference Records: M. H. McCormack, Jr., Mrs. Mamie B. Mahaffey, L. G. King.

Other committees will be named at the opening of the conference. Rev. C. E. Downer and his faithful people are making due preparations for the conference and we hope that all members of the conference will come and help make this a time of "refreshing from the presence of the Lord." Our Conference representatives and other visitors are welcome.

J. L. DECELL, Presiding Elder.

REPORT ON WHITWORTH COLLEGE.

(The following are extracts from a report by Henry G. Hawkins, President of Whitworth College, Feb. 28, 1928):

1. The total indebtedness of the college when I took charge, October, 1925, was $27,466, of which $20,000 were building debts, $7,466 operating debts, including $2,118 due on I. W. Cooper's salary. The present indebtedness of the college is $28,122, or $656 more than at the time when I took charge. i do not know what securities besides the president's home were used as collateral for the indebtedness which stood when I came, but new collateral which has come into the possession of the college during my presidency amounting to $14,500 is part of the security for the indebtedness at the present time. I refer to notes of Mrs. Cora Lee White, $500; G. L. Hawkins, $10,000; E. J. Bomer, $4,000. The salary indebtedness to I. W. Cooper estate, $2,118, has been paid, and during the period $9,873 was expended for repairs and improvements. It is evident that but for the expense incurred in repairs and for balance paid on I. W. Cooper's salary, the indebtedness would have been greatly reduced. As a result of these repairs and improvements, the conditions in the dormitories and elsewhere are much nicer than they had been before.

2. Also, the fire insurauce carried on the property has been more than doubled, and during the first two sessions $2,599 was paid in insurance premiums, besides $773 during the present session. The total insurance carried at the present time is $141,000, as against $66,000 previously.

3. During the period, $1,170 was spent on science equipment, a large proportion of which was for a new laboratory desk and a gas machine.

4. Five hundred and forty-one dollars was expended upon additional furniture or equipment of rather a permanent sort, such as a horse-power mowing machine, an electric coffee urn, tablet arm chairs for recitation rooms, and some new blackboards.

5. Three new Underwood typewriter machines have been purchased, and five old ones have been exchanged for new ones, making eight virtnaliy new machines in the equipment of the office and commercial department. Also, the commercial department now has a phonograph used with records which promote swiftness and regularity of the students in striking typewriter keys. Two hundred and twenty-five dollars of this new equipment was purchased during the present session.

6. About 1,000 volumes have been added to the library. One ornamental fountain, and one ice-cooling drinking fountain have been erected on the inner campus.

7. Three metal filing cabinets have been added to the office equipment, and a card system of permanent records of students has been introduced. Our card has attracted attention, and quite a number of schools have written to us for samples.

8. All twenty-six of the pianos owned by the college have been kept tuned and in good repair.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

9. During the present session we have added to the equipment of the college three Jersey cows, and 150 Leghorn hens. The money outlay in these is about $450.

10. Considerable improvement has been made upon the fencing of the garden lots of the college, and the garden lands themselves have been much improved, because we adopted the policy of having all the leaves on the college grounds poured into the garden. About $100 has been expended in shrubbery and fruit trees.

11. During the present session there is a saving in salaries, not because these have been reduced, but because not so many heads of departments were necessary after we took Junior College rating. Of course, naturally, with experience we have learned to curtail expenses in a few other directions. Our plumbing bill is less this session than heretofore, and our new method of handling the laundry means a saving of $250 per session.

12. All accounts against the college to date have been paid, including fuel for remainder of the session. I estimate that it will require $17,000 to pay salaries and other remaining expenses of the present session. We have on our books accounts due by students on this session, $12,429, besides $1,432 which should be collected on the accounts of 1926-27 still due. We are to receive for our Commercial Department $250, and $125 from the Presser Fouudatiou, and we should realize from the current Annual Conference assessment $7,000. Our balance in banks at close of business last night was $2,850. If we could collect in full from our patrons, all these resources would amount to $24,086, or $7,086 more than enough, according to my estimation, to cover the current expenses of the session.

13. Mrs. E. W. Reid, of Magnolia, Miss., has sent me recently a written agreement to pay an annual scholarship fund of $300 to be used in assisting poor but worthy students in their education.

14. I suggest that the written thanks of the Board of Trustees be sent to John E. Thomas, Executive Secretary of the Presser Foundation, 1713 Sansom Street, Philadelphia, Pa., for the music scholarship of $250, assigned for the 1927-28 session to Whitworth College, and that hope be expressed for renewal of the scholarship for 1928-29. This is the first time Whitworth music department has been recognized in this way.

15. The above record has been made under very trying conditions. I came to the college just after the deaths of the president and the secretary, and not a single student's account of the session had been put in writing. I came to the college with it unaccredited, and with efforts being made by my predecessor, Dr. I. W. Cooper, to meet the requirements of the accrediting agency, the Southern Association; on account of this effort Dr. Cooper had employed the most expensive literary faculty that had ever before been employed in the history of the institution. These salaries had to be paid during that session, 1925-26; and also duriug the session of 1926-27 the effort was continued with a facuity similarly expensive.

16. The attendance of boarding students during the present sessiou has been a little larger than last session, and the enroliment of girls in the present freshman ciass from the city of Brookhaven has been probably the largest that the college has had in twenty years, possibly the largest ever had. This result was brought abont by the fact, I think, that the college, after taking Junior relation, became accredited at once by the State College Commission.

17. Also, the Southern Association of Colieges and Secondary Schools admitted Whitworth to membership at its session at Jacksonville, Fla., last December, which gives us good rating everywhere.

18. According to audit made, the corpus of the endowment, Aug. 31, 1927, was $49,659. Since then $5,666 has been collected, which, after paying expenses incurred in collecting, adds $5,000 to the corpus of endowment. This does not include $17,500 of notes allowed by the donors to be used as collateral security in the indebtedness referred to in section 1 of this report. If this should be added, the total endowment would be $72,159.

We have in unpaid pledges about $115,000. I recommend that the campaign for endowment be resumed definiteiy with fresh vigor.

H. G. HAWKINS. President.

IN THE HEART OF LOUISIANA.

The Methodist Churches in the Alexandria District cordially invite you to worship with them. When in our midst make yourself known to the preacher-in-charge.

ALBERT S. LUTZ,
Presiding Elder.

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Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-733 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MATTIE R. STEPHENSON

quietly and peacefully entered upon her heavenly reward at sunset, in the evening of Feb. 23, 1928. The place of her birth was Oak Ridge, Warren County, Miss., and the date, Sept. 11, 1858. She was the youngest of twelve children which were born into the home of her parents, Absalom and Rebecca Grant. Only one of them survives her, Benjamin W. Grant, of Baton Rouge. She was reared in a Christian home and fulfilled in her life the expectation created by this fortunate fact. In early childhood she became a member of the Methodist church at Oak Ridge, Miss., and ten years ago transferred her membership to the First Methodist Church of Baton Rouge, La. On Jan. 18, 1882, she was married to John T. Stephenson, who died in April, 1893. Mrs. Stephenson was the mother of four children, two of whom died a number of years ago, the other two being residents of Baton Rouge, La., L. C. Stephenson and Mrs. F. M. Brent. There is one little grandson, L. C. Stephenson, Jr. Her life was that of quiet service, a lovely example of a true home-loving woman, to whom the family meant life and happiness, with room always in her heart for those who needed her help. Her death was to her home a loss irreparable, but her memory is a precious inheritance. Her many friends loved her for her gentle, gracious ways, and felt the influence of her calm and unreserving Christian faith. Love for God and his house was early instilled into her mind. To these ennobling and inspiring sentiments she held steadfastly to the end. In her home the light of her Christian life shone with especial splendor. A crowning characteristic of her true spirit and pure life was her devotion to her children, and their thought of her and care for her, with daily ministrations of love, brightened and gladdened her last days. She taught them tenderly and successfully the way of truth, and bore clear and convincing testimony to the last to the power and goodness of God. She defied the terrors of death with a sure trust in Christ and with a bright and full anticipation of Heaven. A lovely Christian peace came to her after weeks of illness, and a host of friends gathered to join in the simple service that was held to give thanks to God for her Christian victory. The funeral was conducted by her pastor, Dr. Frank L. Wells, in the First Methodist Church, in Baton Rouge. Borne by the hands of those who knew and loved her, her body was laid to rest in Roselawn cemetery, till the resurrection, till the day break and the shadows flee away. In addition to those already mentioned, she is survived by a sister-in-law, Mrs. Mollie W. Grant, and a niece, Mrs. W. N. Brent, of Baton Rouge. The powerful though silent influences of such a Christian life bear perennial harvests which death cannot destroy. We cannot presume with our faltering words to console the broken-hearted; we can only commend them to God and the word of his grace. "She sleeps the sleep God gives to them he calls his own beloved, holy, serene and deep."

FRANK L. WELLS.

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RESOLUTIONS.

Whereas, our Heavenly Father has seen fit in his infinite wisdom to call to his reward REV. J. B. RANDOLPH, of Columbus, Miss., who at one time was the beloved pastor of the Como Methodist church, our hearts are saddened by the passing of this faithful servant of God; and,

Whereas, his beloved wife organized the Wesley Bible class of the Como Methodist church some sixteen years ago, we, the members of this class, wish to express to Mrs. Randolph our deepest sympathy in this dark hour of sorrow, and pray that she may be sustained and comforted by the grace of Him who is too wise to err, and too good to be unkind.

Whereas, Mrs. Randolph was the first teacher of the Wesley Bible class, we, the members of the present class, wish to assure her of our love and appreciation of the splendid work she did in organizing this class and to remind her that her work still lives and is bearing fruit for the advancement of our Lord's kingdom.

Resolved, That a copy of these resolutions be sent to Mrs. Randolph, also to the New Orleans Christian Advocate for publication.

Signed by the Committee: Mrs. Frank Wall, Mrs. E. G. Taylor, Mrs. Belle Williamson, Travis H. Taylor.

PROGRESS AT PRICE MEMORIAL, GREENWOOD.

Dear Dr. Carley: If I may, I would like to have a little space to report our Cokesbury Training School taught here by Brother Mohler the week of March 4.

This school reached more than twenty of our people, a good number taking credits. For us to make an estimate of the good accomplished in our school by this training class as we now see it after three weeks' deliberation would sound extravagant. But I will say this, that in sixty days or sooner we will have a standard C type school. When the school began, we had only about sixty points on the C type program.

Our great need at Price Memorial is trained leaders, and that may be true in some other Methodist churches. I believe we will stack up with the average. Every one of our teachers holds one or more credits in the Sunday school training work, and one has her Gold Seal diploma, but we are not satisfied with this—we are going on to perfection. We don't want to be with the average bunch.

The Sunday School Board is making a great contribution to the Sunday school work in the local church by this training work they are putting on, and the pastor and people who are not giving the Sunday School Board their sympathetic co-operation are standing in their own light. The Sunday School Board needs all of your fourth Sunday offering, and at Price Memorial we stress the fact that this is Mission Day and that the offering goes for that cause.

Brethren of the North Mississippi Conference, give Brother Gladney and Brother Mohler a chance, just one week, in your school and watch the results.

Dr. Carley, pardon me for this long letter, but wanted to say this.

Yours in Him,

J. O. DOWDLE.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Nothing great was ever achieved without enthusiasm."—Emerson.

* * *

"Life is not so short but that there is always time enough for courtesy."—Emerson.

SOME VALUES OF THE MISSIONARY SOCIETY TO THE LOCAL CHURCH.

(A paper read by Mrs. Kate Baskerville at the Jackson zone meeting, March 1.)

To-day so many benefits are derived by our churches from the local auxiliaries that perhaps some of the younger members will be surprised to know that, in the earlier years of the Missionary Society's existence, its chief function was to raise money to support missionaries, enlist volunteers for the foreign field, pray for work and workers—all most important.

I would here pause to pay tribute to our early loyal local leaders. When a young girl, I taught one year in a mission school in Mexico. The workers there expressed themselves as feeling unworthy of representing the self-sacrificing women in the home land, but greatly helped by the prayers of the societies at home.

At the present time, the work of the auxiliaries extends over a wider field, the various committees affording worth while work for all the members. The social service committee ministers to the needy, brings cheer with flowers, books and visits to sick and shutins, often by entering homes that have grown indifferent to the call of public worship and by sympathy and tact exerted at the telling moment, helping to bring a whole family into the activities of church life. It is beautiful to think of these visits and attentions being paid to our older members, who are kept at home by advancing years, in our modern, busy, rushing life, they might otherwise feel forgotten by their own church.

The society does much for the comfort and attractiveness of our parsonages, and helps in various ways to welcome the incoming minister and his family. Then, too, there are many little touches of beauty to the church that only a woman's hand and brain make possible. New needs for her service are constantly arising.

The missionary programs contain many interesting features, bringing information concerning people of our own and foreign lands. How the mission study class does open up new fields of interest! Once the enthusiasm is aroused, its growth is insured. To make it all most real and worth while, atlas, history, encyclopedia and other reference books are called into use.

I know a woman whose duties kept her closely at home. It came about that in answer to the call of duty, she had to center her church activities on the Missionary Society. But every program was made the most of by her keen interest; the mission study books were not just read each year, but mastered. She read many missionary periodicals, and through all of this, she came to have a wide range of interests and information. Years brought changes, and in time larger fields of work were opened to her, both for her country and her church. But a "close up" shows she was kept young in heart and interest by the work done in her own auxiliary during a number of trying years.

The social feature of the work is coming more and more to its own. God has given us social natures. Who can place a value on Christian fellowship? There is nothing in the whole realm of social life to be compared to the joy of Christian cooperation. Busy ofttimes, lonely women who would not brush aside duties for mere social pleasures, return from these gatherings with brighter eyes and a clearer mental vision. Even those who have a full calendar of other interests find in God's house a more restful, uplifting form of fellowship.

One often hears of the hunger of the working women and girls in our large cities for personal contact with other people. One solution of their problem is for them to know that there are circles for different ages and a welcome waiting for them in our churches. There is something timely in Edgar Guest's recent poem, "The Missing Man." It strikes a responsive chord in many hearts:

"There was a man I once knew well,
Who had no stock and bonds to sell;
No subdivided acres which
In seven years would make me rich;
No sets of books to fill my mind
With knowledge of the deeper kind.
No self-improvement courses in
The mystery of 'How to win.'
Whene'er he called it was to say:
"Well, how are all your folks, today?'

"I wonder where this man has flown?
I wish he'd make his presence known;
Whene'er he came to visit me,
He asked no gift for charity,
He never asked me to subscribe
To funds to feed an Indian tribe
Or carry on deep sea research
Or lift the mortgage on his church;
Whene'er he called it was to chat
In fellowship of this and that.

"I watch to see him pass my door,
But unto me he comes no more,
For every caller now I find
Has dotted lines he wishes signed;
Oh, good old friend, I fancy you
Suspect that I have work to do,
And that is why you stay away,
But come again to me, I pray,
That I may say: 'Well, after all,
One man still pays a friendly call.' "

By our sincere interest in our friends, let's make our intercourse of the uplifting kind; our missionary gatherings make a natural starting point.

The Bible study, prayers, songs, bring new visions to our women, often meaning more than the Sunday morning service, for sometimes the busy mother then finds it difficult to throw aside home duties. Then, there is an advantage in feeling it's "our" meeting. Spiritual life is developed by giving expression to one's feelings, and this growth will be felt in the home, for as Hudson Taylor says, "If father and mother, sister and brother, even the cat and dog, are not happier and better for your being a Christian, it is a question whether you are one." There is no such thing as a selfish Christian. I am grateful to Mark for telling of there being other little ships on the storm-tossed sea of Galilee when Christ stilled the storm at the disciples' request. His blessings ever reached out to others besides the ones in any certain boat.

One reason I am stressing the spiritual value of our gatherings is because in most every auxiliary there are members who feel that to pay the dues and help with the pledge fund is being a good member. I am thinking now of a woman in one of our Southern cities. She is blessed with great tact and charm, a real manager, yet with money and leisure at her command, she seems to be honest in feeling that in meeting all financial obligations she has done her full duty by her auxiliary.

Naturally the supreme work of our Missionary Society is to help carry the true light into darkened lands. Our spiritual growth, yea, our very spiritual life, depends on how as individuals and auxiliaries we heed the command, "Freely ye have received, freely give."

(Continued on Page 14.)

STOMACH SPELLS

Oklahoma Lady Gives Interesting Account of Long Use of Black-Draught In Her Home.

Sageeyah, Okla.—"I have taken Black-Draught ever since I was a child, and can recommend it as a splendid medicine for family use," says Mrs. Cora Maberry, of this place. "My mother used it, in bringing up her family, and after I had a home of my own, I continued to use it, as I thought it was especially good to give the children.

"My children did not mind taking Black-Draught, and so when they got upset with stomach spells, or were constipated, I gave them Black-Draught tea.

"If I found that they were taking cold, I was quick to start giving them Black-Draught, as it helped them to throw off the impurities which caused the trouble.

"My children are all grown now and have homes of their own, but I still keep Black-Draught in the house and use it myself when I wake up in the morning feeling dull and 'headachey', and have a bad taste in my mouth.

"Black-Draught is a simple remedy for constipation, and I prefer it to others because it is purely vegetable. I always feel better after I have taken a course of it."

In use over 87 years. *NC-191*

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Doctor at 83 Found People Preferred His Prescription

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice, known to druggists and the public since 1892, as Dr. Caldwell's Syrup Pepsin.

Then, the treatment of constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions that result from constipation was entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, which is a combination of senna and other mild laxative herbs, with pepsin.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. If grown people want to use them no one can deny them the privilege, but they should never be given to children.

The simpler the remedy for constipation, the safer for the child and for you, and the better for the general health of all. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs? All drug stores have the generous bottles.

W. B. Caldwell M.D.
AT AGE 83

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. B. C. Taylor, Conference Superintendent of Adolescent Work, in sending in his program for the State-wide Conference, says: "My hope is that this may he one of the finest meetings we have had at all. This program ought to appeal to the Young People."

Dr. W. Winans Drake, chairman of the Conference Board, has secured a good delegation from his Sunday school. These outstanding workers will contribute much to the success of the Conference. Three of them are Elementary specialists, Mrs. Ad. Thompson, Mrs. Ben McLure, and Mrs. Cupp.

Rev. K. W. Dodson, presiding elder of the Minden District, has called a "Set-up" meeting for his Winnfield Standard Training School for April 4, at 3 p. m., at Winnfield. This school promises to he one of our hest for 1928. It was held in Rochelle last year.

Friday, March 23, we were in Opelousas, reached there in time to attend the special group meeting for prayer called hy the presiding elder. At night we had the closing exercises of the Stnadard Training School, which issued twenty-one credits in the Bihle course, sixteen in Pupil Study, eight in Primary Work, and six in the Cokeshury course, making a total of fifty-one. The enrollment of this school was sixty-three. The interest in this school was better than last year, and much credit is due the pastor, Rev. D. B. Boddie.

Mrs. H. J. Norris, superintendent at Oak Ridge, sends in a good report on her school. She says: "At the last Workers' Council each teacher present took a book to read on her special line of work."

Sunday, March 25, I visited the Pineville Sunday school. This school will no doubt he well represented at the State-wide Conference. They are in the midst of a great revival.

In the afternoon we visited Winnfield and had a fine conference with the District Secretary, Dr. F. C. Wren, and the pastor, Rev. C. C. Wier, who is planning an interesting pre-Easter service for his congregation.

We hope all delegates to the State-wide Conference will bring, first, a willingness to share with others their best; second, a mind to learn, and third, a spirit of co-operation.

Mr. A. McGuirt, Mangum Memorial, Shreveport, writes: "Our school is doing the best work now it has ever done. Our sixty officers and teachers are wide awake and full of the Spirit."

The name for "Children's Week" has been changed to "Childhood and Youth Week." Only twenty schools in our Conference observed this week in 1927 with a report. May we not hope for larger observance this coming year?

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL CONFERENCE AT HATTIESBURG.

The Methodists of the Mississippi Conference are looking forward to the Conference-wide Sunday School Conference to be held on Wednesday and Thursday, April 11 and 12, at Court Street Church in Hattiesburg. This promises to be one of the greatest gatherings of Methodists to he held in our Conference, and all Sunday school workers are cordially invited to attend. Every Sunday school should be represented.

The Conference-wide meeting will open at 7:30 on the evening of April 11, with Rev. Robert Selby, presiding elder of the Meridian District, leading the devotionals. Mr. R. C. Peebles, of Philadelphia, Miss., president of the Conference, will preside at all sessions.

The principal feature of this evening's program will be an address hy Dr. A. W. Martin, of Nashville, Tenn. Dr. Martin is Superintendent of Missionary Education of the General Sunday School Board of the Methodist Episcopal Church, South, and a speaker of unusual ability. He will deliver another address to the Conference at the second general session, which will be held at 11 the next morning.

Section meetings for Elementary workers, for Adolescent workers, for Adults and for those interested in the administrative prohlems of the Sunday school will he held the morning of the 12th. These group meetings will begin at 9 and spend two hours considering their particular problems.

The Elementary section meeting will he led by Miss Maggie May Jones, Conference Elementary Superintendent. Mrs. R. H. Harper, of New Orleans, Louisiana Conference Elementary Superintendent, will assist Miss Jones. All teachers and workers with children under 12 years of age are urged to attend this section meeting.

Dr. Sherwood Gates, of Nashville, Tenn., will lead the Adolescent section meeting. Not only teachers of hoys and girls of adolescent age, but young men and young women who are interested in Sunday school work, should participate in this meeting. Dr. Gates is himself a young man and is head of the Department of Adolescent work of the General Sunday School Board of the Southern Methodist Church.

The Adult Bible Ciass Federation, which was organized at the Conference meeting in Jackson last year, will be led by Rev. R. H. B. Gladney, and Rev. John C. Chamhers. Officers, teachers, members of Adult Bihle classes, are urged to attend this group meeting.

Superintendents and other officers of Sunday schools should take part in the Administrative section meeting, which will be led by Dr. Martin.

All song services will be led by Rev. J. L. Carter, of Mount Oiive, Miss. The devotional service of the afternoon session will be led hy Rev. J. L. Sells, presiding elder of the Seashore District, and those of the evening session on April 12 by Rev. H. A. Gatlin, presiding eider of the Newton District.

The Thursday afternoon session begins at 2 o'clock, and each section will make a report in order that all may have some benefit of each section meeting. Goals will he set for the Conference year's work.

An address hy Dr. Sherwood Gates will be the main feature of the evening session on April 12, the closing session of the meeting.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Giadney, Sardis, Miss.

The Sunday School Day program for the B type school is an impressive pageant. The title is, "Teaching Them To Observe All Things." The Sunday school, the church, the Conference organization, and the district organization are united in giving a knowledge of Jesus Christ to the unsaved. The hymns, except one, are taken from the Methodist Hymnal, and specific instruction is given for giving the pageant. A few of the schools are planning to give this pageant Easter Sunday night. Each school will need fifteen programs. The work is half done when the programs are ordered and the pageant is properly apportioned. Begin with much prayer and press on until the message is presented. Delay speiis defeat. We are confidently expecting at least 80 per cent of the schools to observe this day, and we are asking that an offering of ten cents per members be made. Do this and we promise the Conference to go into places where the need is hard to describe.

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superintendent in the Conference. These blanks are to be filled out with care and should be mailed to the presiding elder of the district in which the school is located. The reports will be turned over to the district superintendent, and he, with the Committee on Sunday Schools, will make a report to the district conference with recommendations as to how we shall attain our goals. Every superintendent will be made to see what his school is expected to accomplish. The effectiveness of this project will depend upon the care the superintendent takes in making out this report for his school.

The question has been asked, "What are you going to have for the preachers in the Conference Training School to be held at Grenada, June 4-9?" "Principles of Teaching," taught by Rev. A. W. Martin, is for pastors on mission charges. This course is sponsored by the Conference Board of Missions. It is not only for the circuit preachers, but all who want to learn the technique of teaching the Cokesbury courses. The aim of the course is to help the class gain a fresh vision of the teacher as a colaborer with the learner and with God; to aid the members of the class in working out for themselves the educational principles involved in the teaching process; to aid in the general appplication of these principles to the particular problems faced in the Cokesbury training school.

A Bible course, "The Teachings of the Prophets," Rev. J. E. Stephens, instructor. An interesting phase of the course is the developing concept of God. God in that period could reveal himself in such proportion as the prophet could understand, as is the case to-day. This is a neglected but a rich study. Another course that will appeal to many of the men is, "The Home in Society," Mrs. C. T. Court, instructor. Since fathers and mothers are an unescapable element in the inheritance and in continuous environment of each age of childhood and youth, parent education for family guidance is required of parents beyond that which we ask of teachers, doctors, or social workers. No more important course has been offered our pastors, parents, and teachers. We should have at least fifty men and women in this class.

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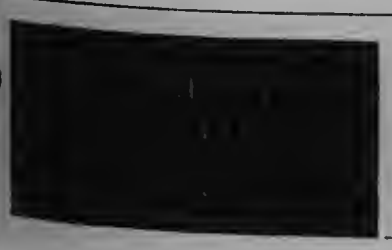

Note these dates: Amory, April 8-13; Sardis, May 27-June 2; Grenada, June 4-9; Corinth, June 11-16; Houston, June 18-23; Ripley, June 24-29; Kosciusko, July 1-6.

FOURTH SUNDAY MISSIONARY OFFERING, NORTH MISSISSIPPI CONFERENCE, FOR FEBRUARY.

Aberdeen District.

Aberdeen, $8.82; Amory, $16.45; Greenbriar, $3.43; Buena Vista, nothing; Ebenezer, $2; Calhoun City, $2.99; Eupora, nothing; Fulton, $3; Houlka, $2.10; Houston, $7.23; Mathiston, $1.61; Maben, $1.20; Shiloh, $1.03; Carolina, $1; Okolona, $20; Randolph, $1; Shannon, $3; Brewer, $1.23; Smithville, $1.40; Antioch, $2; Tremont, $1.85; Mount Pleasant, $2; Tupelo, $10.38; Verona, $13.19.

Corinth District.

Baldwyn, nothing; Belmont, nothing; Blue Mountain, $1.16; Oak Grove, $1; Corinth, $10; Corinth, South Side, $4; Guntown, nothing; Iuka, $13.68; Kossuth, $1.10; Hightown, $1.63; Mooreville, nothing; Mrytle, $2.42; Potts Camp, nothing; Rienzi, $4; Pisgah, $1.12; Ripley, $9; Tishomingo, $2; Mount Evergreen, 50c; Booneville, nothing; New Albany, $12.03; Burnesville, $1.

Columbus District.

Macon, $7.26; Louisville, nothing; Noxapater, $2.70; Starkville, $3.14; West Point, $1.96; Shuqualak, nothing; Ackerman, $6.74; Weir, $3.15; Artesia, $2.52; Brooksville, $5.28; Columbus, nothing; Central (Col.), nothing; Kosciusko, nothing.

Grenada District.

Ashland, $1.86; Liberty, nothing; Coffeeville, $3.80; Duck Hill, nothing; Durant, $1.76; Grenada, $37.71; Grenada College, $6.67; Holcomb, $5.23; Holly Springs, $7.34; Kilmichael, $5.80; Lexington, $5; Oxford, nothing; Pickens, $7.09; Goodman, $2.40; Tie Plant, nothing; Vaiden, $2.35; West, $2; Waterford, $1; Water Valley, nothing; Water Valley, Main Street, nothing; Winona, $18.91; Columbiana, 50c.

Greenville District.

Boyle, $3.11; Clarksdale, $36.46; Cleveland, $5.50; Jonestown, $4.31; Coahoma, $3; Birdie, $1.32; Duncan, nothing; Alligator, $5.65; Evansville, nothing; Dubbs, nothing; Friars Point, $3; Lyon, nothing; Glen Allen, nothing; Sherard, $14.46; Greenville, nothing; Bobo, $2.46; Robinsonville, $1; Lula, $3.21; Dundee, nothing; Merigold, nothing; Rosedale, nothing; Shelby, nothing; Tunica, nothing; Gunnison, nothing.

Sardis District.

Batesville, $6.78; Byhalia, $3.05; Senatobia, nothing; Coldwater, $3.87; Charleston, nothing; Courtland, $1; Pope, $2.11; Crenshaw, nothing; Hernando, $2.98; Olive Branch, nothing; Oakland, $1.64; Red Banks, $1.80; Sardis, $6.71; Free Springs, $3.15.

Greenwood District.

Belzoni, $17.35; Black Hawk, $1.39; North Carrollton, $5; McCarley, nothing; Cruger, $5; Drew, $16; Dublin, nothing; Greenwood, $30; Price Memorial, $3.21; Indianola, nothing; Itta Bena, nothing; Minter City, $1.40; Moorehead, $5.43; Doddsville, $2.65; Tchula, $5; Webb, $3.28; Tutwiler, nothing; Ruleville, nothing.

E. G. MOHLER,
Rural Extension and Missionary Secretary.

COKESBURY TRAINING SCHOOL AT WATERFORD, LA.

We have just brought to a successful close our first training school in which eleven members have proven eligible for credits. Brother McLellan, as leader, took up the study of "The Small Sunday School," by Sensabaugh, and through his messages, full of interesting information and enthusiasm, has implanted within us the desire to make our own school what it should be—an agency for the winning of souls to Christ and the training for Christian service.

We feel that we have gained much in an educational way, especially as we are on the eve of adding an annex to our church in which to house the Sunday school and be better equipped to take care of the child-life of our community.

The series of inspirational talks has been of inestimable help to the spiritual life of the members, and we feel that each one has determined anew to "give of our best to the Master."

May God's blessings be upon Brother McLellan and our Sunday schools over the entire State.

MRS. U. H. ROGILLIO.
MRS. J. H. MAY.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Shreveport Dist.—Second Round.

(No quarterly conference will be held at regular preaching hours)
Vivian, Sunday, Apr. 1, 11 a.m.
Bossier City, Sunday, Apr. 1, 7:30 p.m.
Mangum Memorial, Monday, Apr. 2, 7:30 p.m.
Bossier City, Tuesday, Apr. 3, 7:30 p.m.
Grand Cane, Sunday, Apr. 8, 11 a.m. and 3 p.m.
Bethany, Sunday, Apr. 8, 7:30 p.m.
Bethany, Monday, Apr. 9, 7:30 p.m.
Alexandria Sunday School Conference, Apr. 10-11.
Cedar Grove, Friday, Apr. 13, 7:30 p.m.
Longstreet, Sunday, Apr. 15, 11 a.m. and 3 p.m.
Mansfield, Sunday, Apr. 15, 7:30 p.m.
Mansfield, Monday, Apr. 16, 7:30 p.m.
Hosston, Sunday, Apr. 22, 11 a.m.
Munnerlyn, Sunday, Apr. 22, 3 p.m.
Mooringsport, Sunday, Apr. 22, 7:30 p.m.
Vivian, Monday, Apr. 23, 7:30 p.m.
Oil City, Tuesday, Apr. 24, 7:30 p.m.
First Church, Wednesday, Apr. 25, 7:30 p.m.
Mooringsport, Friday, Apr. 27, 7:30 p.m.
Keachie, Sunday, Apr. 29, 11 a.m. and 3 p.m.
Claiborne, Sunday, Apr. 29, 7:30 p.m.
Park Avenue, Wednesday, May 2, 7:30 p.m.
Harmon, Sunday, May 6, 11 a.m., 3 p.m. and 7:30 p.m.
Noel Memorial, Monday, May 7, 7:30 p.m.
High Schools, Sunday, May 13, 11 a.m. and 7:30 p.m. (Commencement sermons).
Junaluska, N. C., May 15-18 (General Epworth League Board).
Gilliam, Sunday, May 20, 11 a.m. and 3:30 p.m.
Mitchell, Sunday, May 27, 11 a.m., 3 p.m. and 7:30 p.m.

W. W. HOLMES, P. E.

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WOMAN'S MISSIONARY SOCIETY.

GLAD NEWS FROM GREENVILLE.

The year 1928 promises to be a year of unusual interest among the women of the Methodist church of Greenville, Miss. We are earnestly striving to make this a year of serious study and survey. About sixty members are engaged in a study of the book, "A Straight Way Toward To-Morrow." Every Monday a meeting is held and one of the programs given as planned by the Missionary Council. It is indeed gratifying and is an incentive to the Society that Greenville is one of the five oldest auxiliaries in the Conference. The church history has been compiled and is now ready for the publisher. We were happy to join our prayers with the praying groups all over the world in the interest of the Woman's Missionary Council in Nashville.

CHAIRMAN PUBLICITY.

ZONE MEETING, IDA, LA.

Zone No. 1, of the Shreveport District, met at Ida Feb. 21, at 10 a. m., for the first quarterly session of the year. A large delegation of about one hundred was present from the following auxiliaries: Belcher, Gilliam, Hosston, Oil City, Ida and Vivian.

Quite a number of visitors were present, including Rev. W. W. Holmes, of Shreveport; Rev. W. F. Henderson, of Cedar Grove; Rev. S. J. Davies, of Shreveport; Rev. and Mrs. W. E. Akin, of Greenwood; Mrs. J. H. Kennington, of Bossier City; Mr. and Mrs. Geo. Marshall, of Shreveport; Mmes. J. W. Payton, B. F. Key, J. O. Ragan, of Shreveport, and Mrs. S. L. Riggs, of Cedar Grove. Mrs. Ed. C. Davis, a returned missionary from India, was guest of honor.

At the business session new officers were appointed as follows: Mrs. Alonzo Early, of Belcher, leader, and Mrs. R. E. Davis, of Gilliam, secretary. The program was taken from "New Tasks for New Times," and interesting debates were given on the following questions:

(A) "Is the United States under greater obligation to evangelize the world than others?" Vivian, affirmative, and Belcher, negative.

(B) "Is the United States a Christian Nation?" Gilliam, affirmative, and Oil City, negative.

(C) "Is it wise for congregations to undertake special enterprises?" Mooringsport, affirmative, and Hosston, negative.

The judges (Revs. W. W. Holmes, S. J. Davies and W. E. Akin) were out only a few minutes and announced that Vivian (represented by Mrs. J. M. Alford) made the best speech, Oil City and Hosston won in arguments.

Gilliam, represented by Mrs. R. E. Davis, and Oil City by Mrs. Lahey, brought out such splendid points it was difficult to decide if we really have a Christian nation or not. All arguments showed much time had been given to thought and study.

In conclusion a missionary pageant, "America's Obligation," was presented by the Ida auxiliary.

Following the noon lunch, Mrs. Geo. Marshall sang the favorite "Golden Bells," then Mrs. Davis gave a splendid address on her work in India.

The zone will meet in May with the Gilliam auxiliary.

MRS. MORRIS ADGER,
Secretary.

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NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Second Round.

Waterford, at Chulahoma, April 7.
Paris, at Liberty, April 8.
Duck Hill, at Mars Hill, Friday, April 13.
Winona, April 15.
Vaiden and West, at West, April 15, evening.
Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 7.
Ebenezer, at Hebron, May 3.

The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

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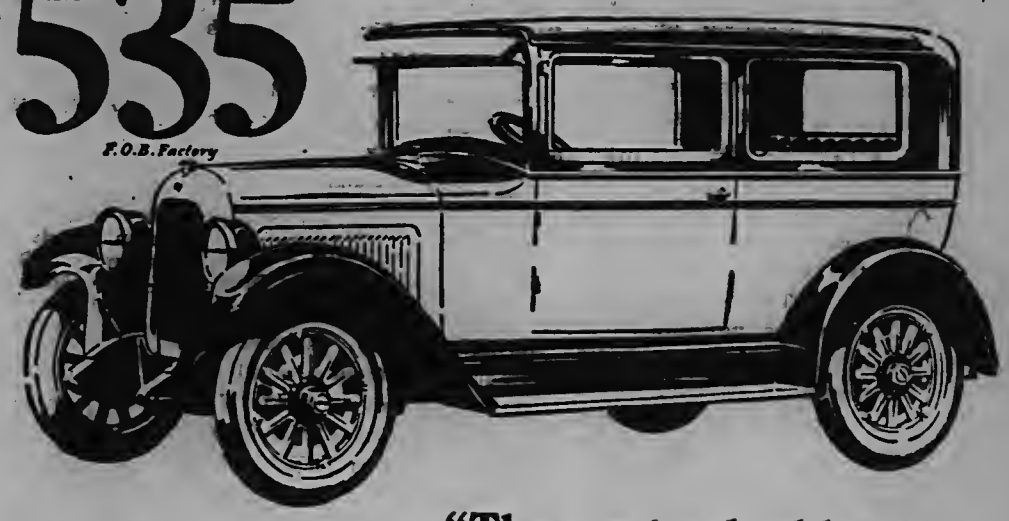

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Salem and Friendship, at Salem, March 31, preaching and Q. C.; preaching, April 1, a.m.
Nettleton, at Nettleton, April 1, p.m.; Q. C., April 2.
Tuccopola, at Lafayette Springs, Q. C. and preaching, April 5.
Randolph, at Shady Grove, preaching and Q. C., April 6.
Algoma, at Ebenezer, Q. C. and preaching, April 7; preaching, April 8, a.m.
Okolona, preaching, April 8, p.m.; Q. C., April 9.
Fulton, at Friendship, Q. C., April 14; preaching, April 15, a.m.
Smithville, at New Bethel, April 15, p.m.; preaching and Q. C., April 16.
Tremont, at Tremont, preaching and Q. C., April 17.
Woodland, at Prospect, April 21, preaching and Q. C.; preaching, April 22, a.m.
Mathiston and Maben, at Maben, preaching and Q. C., April 27.
Bellefontaine, at Lebanon, preaching and Q. C., April 28; preaching April 22, a.m.
Eupora, at Lagrange, April 29, p.m.; preaching and Q. C., April 30.
Greenwood Springs, at Friendship, preaching and Q. C., May 5; preaching, May 6, a.m.
Amory ct., at Paine Memorial, preaching and Q. C., May 8.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it, and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

I pray that the Lord may bless richly the work of the district, and you, my brethren, giving you comfort, rewarding your zeal.

E. NASH BROYLES, P. E.

Corinth Dist.—Second Round.

Guntown, at Saltillo, April 1.
Myrtle, at Pleasant Grove, April 3.
New Albany ct., at Ecru, April 4.
Ripley, Q. C., April 4, night; preaching, April 15, morning.
Wheeler, at Hodge's Chapel, April 6.
Booneville, preaching, April 8, morning; Q. C., April 9, evening.
Blue Mountain, at Walnut, April 11.
Hickory Flat, at Hickory Flat, April 12.
Mantachie, at Oak Grove, April 9.
Marietta, at Siloam, April 19.
Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.

Duncan and Alligator, at Alligator, April 1, a.m.
Tunica, April 1, p.m.
Evansville and Dubbs, at Dubbs, April 8, a.m.
Lake Cormorant, at Robinsonville, April 8, p.m.

I have always felt that whatsoever my church gave me to do, I should do it with all my might. No man can go anywhere pulling back on the harness. In building the kingdom of God we need the full employment of all resources, man-power, material, intellectual and spiritual, with adequate devotion, downright consecration, the training and cultivation of all faculties. All facts of knowledge, full information and greatest inspiration are necessary for this task. The people hust become acquainted with the nature, the burning necessity and the awful consequences of neglect or failure to do this very thing.

"My people are destroyed for lack of knowledge," is still as terrible an accusation as in the days when they saw the house falling down around them. If we save ourselves, we must mend our gait.

L. M. LIPSCOMB, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Terry, at Terry, April 1, 11 a.m., 2:30 p.m.
Capitol Street, April 1, 7:30 p.m.; May 4, 8 p.m.
Clinton, at Greenfield, April 7, 8, 11 a.m.
Florence, at Star, April 8, 3 p.m., 7 p.m.
Camden, at Thomastown, April 14, 15, 11 a.m.
Canton, April 15, 7:30 p.m.; April 27, 7:30 p.m.
Benton, at Midway, April 21, 22, 11 a.m.
Eden, at Tranquil, April 22, 3 p.m., 7:30 p.m.
Harrisville, at Braxton, April 28, 3 p.m.; April 29, 11 a.m.
Edwards, at Learned, April 29, 4 p.m., 7:30 p.m.
Vaughan, at Union, May 5, 6, 11 a.m.
Satartia, at Wesley Chapel, May 6, 3 p.m., 7:30 p.m.
Mendenhall, at Mendenhall, May 13, 11 a.m., 2 p.m.
Madison, at Madison, May 13, 7:30 p.m.; May 14, 10 a.m.
Yazoo ct., at Fletcher's, May 19, 20, 11 a.m.
Yazoo City, May 20, 3 p.m., 7:30 p.m.

District conference at Florence, April 19-20.

J. L. DECELL, P. E.

Brookhaven Dist.—Second Round.

Bayou Pierre, at Pleasant Ridge, April 1.
Bogue Chitto and Norfield, at Bogue Chitto, April 4.
Tylertown at Knoxo, April 8.
Georgetown, at Providence, April 15.
Wesson, April 15, 16, p.m.
District Conference, at McComb, Centenary, April 17, 18.
Foxworth, at Hopewell, April 22.
McComb, Pearl River Avenue, April 22, p.m.
Osyka, at Muddy Springs, April 29.
Magnolia, April 29, p.m.
Meadville and Bude, at Bude, May 6.
Hazlehurst, May 9.
Scotland, at New Hope, May 13.
Brookhaven, May 13, 14, p.m.
Monticello and Pleasant Grove, at Sartinsville, May 20.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

New Augusta, at Beaumont, April 1, 11 a.m., 2:30 p.m.
District Conference, at Petal, April 5, 6, 7.
Taylorsville, at Mize, April 8, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, April 12, 2:30 p.m.
Court Street, April 22, 7:30 p.m., April 23, 7:30 p.m.
Mount Olive, April 22, 11 a.m., 2:30 p.m.
Williamsburg, at Sante, April 25, 11 a.m., 2 p.m.
Sumrall, April 29, 11 a.m., April 30, 9 a.m.
Main Street, May 4, 7:30 p.m.
Heidelberg, at Philadelphia, May 6, 11 a.m., 2 p.m.
Silver Creek, at ———, May 13, 11 a.m., 2 p.m.
Prentiss, at ———, May 20, 11 a.m., 2 p.m.
Purvis, at ———, May 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Scooba, at Binnsville, April 1.
Waynesboro ct., at Winchester, April 7, 8, a.m.
Waynesboro, April 8, p.m.
Buckatunna, at Chicora, April 15.
Vimville, at Oak Grove, April 21, 22, a.m.
Fifth Street, April 22, p.m.
Quitman, April 29, a.m.
Hawkins Memorial, April 29, p.m.
Pachuta, at Salem, May 5, 6, a.m.
De Soto, at De Soto, May 6, p.m.
Porterville, at Porterville, May 12, 13, a.m.
Poplar Springs, May 13, p.m.
Daleville, at Soule Chapel, May 19, 20.
Seventh Avenue, at Bonita, May 27.

The district conference will convene at DeKalb on the evening of April 18, at 7:30 o'clock, with a sermon by Rev. J. A. Moore, of Quitman. The conference will continue through Friday, April 20.

ROBT. SELBY, P. E.

Vicksburg Dist.—Second Round.

Hermanville, at Sarepta, April 1, a.m.
Woodville, at Woodville, April 8, a.m.
Centerville and Stephenson, at Centerville, April 8, p.m.
Rosetta and Mount Vernon, at Union, April 15, a.m.
Gloster and Liberty, at Woodland, April 15, p.m.
Utica, at Cayuga, April 22, a.m.
Vicksburg, at Crawford Street, April 22, p.m.
Lorman, at Harriston, April 29, a.m.
Fayette, April 29, p.m.
Port Gibson, May 2.
Rolling Fork, at Cary, May 6.
Anguilla, at Delta City, May 13.
Nebo, at ———, May 19.
Roxie, at ———, May 20.
Rocky Springs, at ———, May 26.
Mayersville, at Valley Park, May 27.

The district conference will open at 9 o'clock a. m., May 1, in the Methodist church at Port Gibson, Miss.

J. T. LEGGETT, P. E.

An Every-day Story From Women

Gilbertown, Ala.—"For eighteen years I suffered, I believe, with every ailment a woman could have. I was rundown, my stomach was in bad condition, had indigestion, had a roaring noise in my head, was very easily frightened at the least little thing, couldn't wash, cook or work and was in a bad fix, but since taking Dr. Pierce's medicines, the 'Favorite Prescription,' 'Golden Medical Discovery,' 'Pleasant Pellets,' and 'Anuric Tablets,' and using the Lotion Tablets and Suppositories, I work, eat anything I wish, walk 2 miles and am the picture of health. Am doing things I had not been able to do in 18 years. I hope this great man's work will reach the end of the earth as far as suffering women and men are found."—Mrs. Carrie Carlisle, Route 2, Box 29.

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FROM OBERLIN, LA.

Dear Brother Carley: We began the erection of the long needed Methodist church here at Oberlin, La. We have the lumber on the ground and the piliars built. We hope to have a good church building completed in a few weeks.

We have a small membership—at least 65 per cent of the people here are French Catholics. It is quite an undertaking to build a $5000 church with such small membership. We would appreciate any help that any readers of the Advocate might be able to give us in this much needed work. It will be impossible to complete the building without outside help. We have the lot and building material paid for, but we have not sufficient funds with which to erect the house. Please come to our rescue in this time of great need.

Send your donation either to Mr. Joe Iles, or the pastor, G. D. Purceli, Oberlin, La.

We are getting along very well in all lines of church work, and are looking forward for a good year.

Pray for us.

G. D. PURCELL, P. C.

IF HE SHOULD COME TO-DAY, WOULD WE KNOW HIM?

By M. Helen Stewart.

Mary did not know him until he called her by name; she thought he was the gardener. The disciples did not know him until he revealed himself through some incident as the casting of the net for fish, the revealing of the nail prints, etc. Their hearts burned within them, these on the way to Emmaus, yet they did not recognize him as the Christ. However, they did a courteous thing. "Abide with us, be our guest." And their eyes were opened to know him. To Philip, "Have I been so long time with you and yet thou hast not known me?" At a glance, Mary took him for the gardener; those to Emmaus, a stranger; the fishermen disciples, a casual adviser as to where they would find better luck. They, all, saw him with their eyes, but it took an experience more than that to reveal his identity.

We see him as an historical character, as a martyr to Truth, as a masterful teacher, etc.; all this, but has he ever been known to us through an experience? "If he should come to-day?" Is he not here? Did he not identify himself with humanity when he said, "Inasmuch as ye did it to the least of these ye did it unto me?" T-h-e-s-e, M-e. If we would see him as he would have us see him, will we not see him in humanity, ministering to "these" as ministering to him? How gladly, we think, would we have him as a guest in our home. "Abide, come in and abide." Yet we can have him in our homes as we open them to the homeless, the lonely. How true it is to-day as then, "there is no room for him in the inn." Did we realize the truth that as we minister to those who need us, we are recognizing him, there would be more care for the homeless, the naked, the hungry, the sick, the imprisoned. He is here. Do we see him? Or do we see him without knowing him?

Madison, Miss.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Homewood, at Gasque, April 14, 11 a.m.; Q. C., 2 p.m.
Raleigh, at Unity, April 15, 11 a.m.; Q. C., 2 p.m.
Trenton, at Polkville, April 21, 11 a.m.; Q. C., 2 p.m.
Shiloh, at Clear Creek, April 22, 11 a.m.; Q. C., 2 p.m.
Philadelphia ct., at Mars Hill, April 28, 11 a.m.; Q. C., 2 p.m.; preachnig at Deemer, April 29, 11 a.m. and 7:30 p.m.
Lake, at Lawrence, May 5; Q. C., 7 p.m.; preaching, May 6, 11 a.m.
Decatur and Hickory, at Decatur, May 6; Q. C., 3 p.m.; preaching, 7:30 p.m.
Laurel, at Kingston, May 12, 13.
West Laurel, May 13, 7:30 p.m.
Laurel, First Church, May 14, 7:30 p.m.
Philadelphia, at Coldwater, May 20, 11 a.m.; Q. C., 2:30 p.m.
Rose Hill, at ———, May 26, 27.
Newton, May 27, 7:30 p.m.

The district conference will be held in First Church, Laurel, April 24 and 25. The business session of the conference will open Tuesday morning at 8:30. The opening sermon will be preached Monday night, April 23, followed by the Sacrament of the Lord's Supper.

The pastors are requested to elect delegates to the district conference and send ther names to Rev. B. L. Sutherland, Laurel, Miss., and the presiding eider, Newton, Miss.

H. A. GATLIN, P. E.

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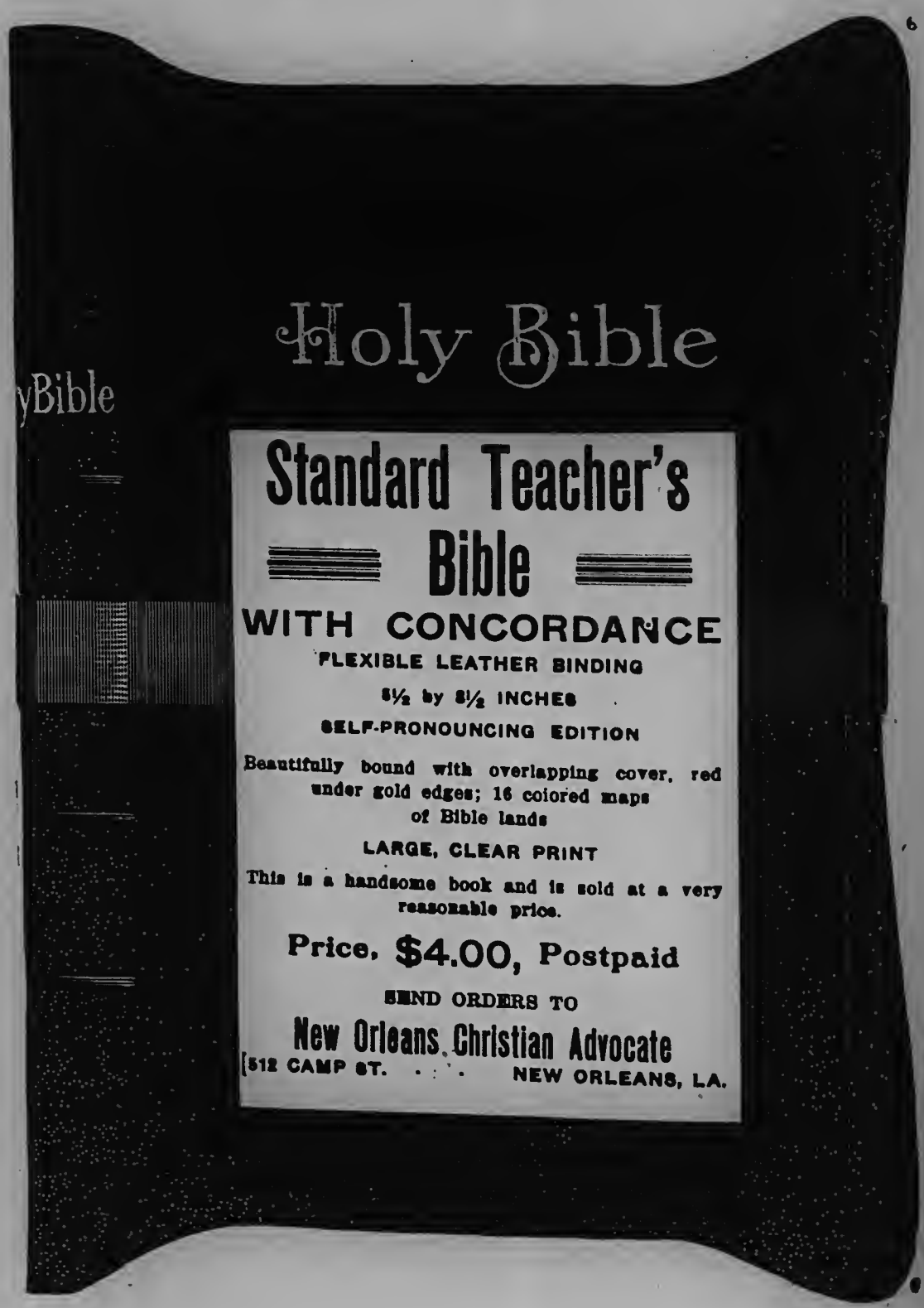
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 15. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3696.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 12, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

GRENADA COLLEGE ENDOWMENT.

It is earnestly to be hoped that the plan proposed by the Commission appointed at the recent session of the North Mississippi Conference to provide an endowment for Grenada College will meet the approval of the district conferences and be carried into effect as soon as possible. This Commission, composed of eminent laymen and ministers, has gone into the situation carefully and makes its recommendation only after careful deliberation. The plan proposed appeared on page four of last week's Advocate.

Grenada College, under the skillful management of Dr. J. R. Countiss, its able president, has made for itself an enviable reputation in the educational world. It is at present operating as a standard four-year college for women, with all the privileges of such an institution and with full recognition from the standard accrediting agencies. But it cannot maintain this standing without a minimum endowment of $300,000. It is for the purpose of securing this endowment and maintaining this standing that the pending plan is proposed.

We might as well look our educational situation squarely in the face and determine our educational policy by the facts. It is no longer possible for the church to maintain and operate successfully schools that are not adequately endowed and equipped. We may wish it were otherwise; but we have to deal with a condition and not a theory. We must either endow our colleges or close them as recognized and accredited institutions.

If Methodism were poverty-stricken, we might say it would be just as well for us to give up a hopeless fight and leave the education of our sons and daughters to other denominations and to the State. But Methodism is not poor; she is as well able as any other body of Christian people in the world to provide for her own. The only thing that is lacking is the vision of the need and of the opportunity in the field of Christian education. If and when this vision is acquired by our people, the money necessary will be forthcoming—not in driblets and grudgingly, but in large amounts and cheerfully. Without being particularly well acquainted with the resources of the North Mississippi Conference, but knowing the type of people that make up our constituency in that territory, we have no doubt but that the Conference is easily able to do all that is necessary to provide for Grenada College the resources that its present situation demands.

The temper of a people is measured by the way they meet critical situations and take advantage of supreme opportunities. Methodist people have proved their mettle in the past, and we believe they will prove it now. Certainly the chance to do so is at hand.

WHY NOMINATE A WET?

The only reason we can think of why the Democratic party should nominate a wet candidate for the presidency of the United States is the hope that such a candidate would attract enough wet votes from all parties to bring about his election. And that is a mighty poor reason. The United States is constitutionally dry—made so by the overwhelming majority by which the Eighteenth Amendment was adopted. We do not believe any wet candidates now before the people have any outstanding qualifications for the high office above their dry opponents. It must be, then, their wetness that makes them prominent. As we see it, it would be a political blunder as well as a moral tragedy for the Democratic party to attempt to go into office on any such platform. We do not believe the South will support any such effort. The politicians had better not forget that the women have the franchise now. The women of the South believe in prohibition, and they are going to vote a dry ticket. They and many, many thousands of men will put principle ahead of party—they will vote as they pray.

THE LOUISIANA LEGISLATURE MUST ACT.

Race horse gambling is becoming an intolerable burden in Louisiana. One would think that the operation of two tracks in and near New Orleans throughout the winter would satisfy the needs of the gambling fraternity and give them ample opportunity to carry on their morally wrong and economically indefensible business; but it seems not so. Another track has recently been opened in Covington to run on Saturdays, Sundays, and holidays; and still another, according to newspaper reports, is soon to be opened in St. Bernard Parish, just below New Orleans. The Legislature has winked at this evil long enough. It can put this nefarious business out of commission and the time has come for it to act. The good people of New Orleans and of the State are sick and tired of the activities of the gambling promoters that will, if not checked, make this great city a stench in the nostrils of decent people everywhere. Race tracks and other forms of gambling do not attract the kind of people that make desirable citizens.

A FAIR PROPOSITION.

At the risk of going a little out of the way of our usual editorial limits, we venture to make what seems to us a fair proposition to those who are opposing the flood control measure now before Congress on the ground that it does not provide for local contributions to the expense by the territory affected. We submit this proposition especially to President Coolidge, who seems to be determined to make the overflowed lands pay. The proposition is this: If the measure will require payment from the property owners of the thirty or more States whose holdings are valuable because they can run their flood waters off their lands into the Mississippi River and spread them all over the lower valley in the same proportion and on the same conditions that the flood sufferers are asked to pay, then the South will agree to the amendment. Of course the land in the lower valley protected by flood control will be enhanced in value; but it will not become more valuable than the land in the upper valley that is valuable because nature has done for it what the Government is asked to do for the land in the lower valley. What is sauce for the goose ought to be sauce for the gander. (Of course, we do not presume to speak for the South—but we believe this would be accepted as a fair proposition in this section of the country.)

CAUGHT.

Two New York police officers came to New Orleans a few days ago to take back for trial—and probable conviction—a man arrested at a local race track who confessed that he had embezzled $15,800 from a New York bank and had lost it all in gambling. He was identified by detectives at the race track by photographs that had been sent throughout the country by the New York police department. The incident simply tells an old story: A man stole to gamble; he lost what he had stolen; his sin found him out; he has to pay the penalty. So it always is with sin.

ONLY THREE WEEKS LEFT.

Only three weeks more remain for subscriptions to be received on the club plan—the offer expires on May 1. After that time the regular price will be $2 a year. We hope many churches will take advantage of the offer in the time that yet remains. We believe many clubs could be secured if the proper effort were made. A subscriber wrote the other day: "Enclosed please find check for renewal of the Advocate. I have been waiting on my pastor to get up a list, but he has been too slow and I fear my paper has been stopped, as I did not get it last week. We can't afford to do without it." It *might* be easier to get up a club than some of the brethren think; but even if it is not easy, it can and ought to be done. There is nothing more fundamental in the development of an intelligent, loyal church membership than the circulation of the church paper. Every interest of the church is helped by its weekly visits. The club rate puts the New Orleans Christian Advocate within the reach of practically every member of the church. The rates are:

Clubs of 20 to 50, $1.50 a year.
Clubs of 50 to 100, $1.25 a year.
Clubs of 100 and above, $1 a year.

The church needs the Advocate—and the Advocate urgently needs the finacial assistance that will come with new and renewal subscriptions. The time is short, and what is done must be done quickly.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles —the writers should keep copies of them. We do not purchase matter of any kind.

"SO TEACH US TO NUMBER OUR DAYS THAT WE MAY APPLY OUR HEARTS UNTO WISDOM."

By Rev. A. D. Lemons.

"Grow old along with me!
The best is yet to be."

These are the words of an old man, a man who had perhaps lived his threescore and ten years and is looking forward to the time when he shall pass away like the grass of the field. He is meditating upon the meaning of life—is thinking of the swift years that have just passed like a watch in the night. He comments to himself, "A thousand years in thy sight are but as yesterday when it is past." It is fitting that we should consider the words of a wise old man—a man who has experienced all the joy and sorrow; the hope and disappointments; the poverty of the poor and the wealth of the rich; and who has perhaps come as near to finding out the secret of successful and happy living as any person. Some undoubtedly will give cynical, disappointing answers. Others with light in their faces will bid us enter the fray with hope and courage. Regardless of whether their answer be pessimistic or optimistic, hopeful or disappointing, old people usually have a great deal of worldly wisdom to give us. Their ideals have been tempered in the snow and storms of many winters, and their enthusiasm has undergone the baptism of fire. Their powers have been tested. Their talents have been developed. Their characters have been enriched. Their lives have been ennobled by years of sacrificial living. Surely old age has something to offer the youth of the land.

We speak of the youth movement, the idealism of youth, the courage of youth, the beauty of youth, the adventure of youth, the romance of youth; but what do we say of the old person? Do we ever speak of the wisdom of youth, the good judgment of youth, the stability of youth, the sweetness of youth? or do we ever compare youth to the great oaks that have withstood scores of storms? We never think of youth in the terms of wisdom. It is only to old people to whom we impute wisdom.

The average health, character and wisdom of old age is always far beyond that of youth. Let us take 100 young men in the prime of their life at 25 years of age. Forty years later let us take an inventory and see what has become of them. Fifty-six of them are dead. Why did they die? Dissipation, accidents, lack of care of their physical bodies, or for numerous other reasons. Thirty-four are dependent on some one else for a living; five are barely able to support themselves; four are well off, and one may be rich. How they have been weeded out!

What wisdom the forty-four living should be able to give us! We read in popular magazines of those who have succeeded—men who have lived through the years for luck, or for pluck, have come out ahead. The ideal youth in many instances have been crushed out. The romance of youth has met the cold shoulder of disappointment, and the adventure of youth has met—perhaps death. Surely in all the struggle of life some of the unfit morally or physically are weeded out. Therefore we can expect a man who has lived to be 75 or 80 years of age should have some practical wisdom to give to us. We are often told that the great deeds of history have been performed by young men. But there have been more young men than old men. Besides, look what the young have paid for their heroism or perhaps foolhardiness. Can we not for a few minutes listen to the voice of an old man of Israel, who lived some thousands of years ago, and see what he has to tell us of the purpose of life? The attitude of this old writer of the ninetieth Psalm is summed up beautifully in verse 12: "So teach us to number our days that we may apply our hearts unto wisdom."

In the first place, this short text is a prayer. The reward came in the wisdom of what he asked for.

The reason our prayers are so often answered is because we already know what we need.

A man cannot live a happy, religious life and be rotten on the inside. That is the reason the Psalmist says: "The wicked shall not stand in the judgment, nor sinners in the congregation of the righteous, for God knoweth the way of the righteous, but the way of the wicked shall perish." And so we find an old man at the end of threescore years praying for guidance. He takes the reverent attitude toward life. He is not arrogant like many of us younger people, who think we know it all. He has seen his own egotism put to shame.

In the second place, the writer is willing to be taught. He has the teachable spirit. He is in search of knowledge and wisdom. And he has gone to the great teacher of the universe—God. God teaches us through experience. We all would profit by having a more teachable spirit. Life is not so simple that we can go through it without the teachable spirit. It is practically impossible to rise in the world without a college education; and how much more impossible is it for us to live happily or become in any degree educated unless we have the teachable spirit. The teachable spirit not only means that we are willing to learn, but that we are eager to learn. Some people can never be told anything, and for some peculiar reason they learn so very little from experience. The first lesson that every man should learn is, "Blessed are the open-minded, for they shall be wise." The crying need of the times is for open-minded people who are willing to admit that they are wrong occasionally. Narrow-minded people cannot live together very long. They quarrel, backbite, gossip and never realize that they are making perfect fools of themselves.

In the third place, this prayer has a very practical petition. "So teach us to number our days." What does he mean by the word "number"? When I was in the first and second grades I was also in the number class. It was a class that was just learning the multiplication table, division, addition, etc. Perhaps the writer of the Psalm was talking about a systematic arrangement of our time so as to make the most of it while we have it. He had observed the shortness of a person's life, and how it was like a watch in the night; that a whole lifetime was just like yesterday when it is once past. How swiftly the years have sped since you and I were barefooted youngsters, playing by what seems to us the eternal river of time! None of us has accomplished what we started out to accomplish. Procrastination is also the thief of good health and morality. It is a form of carelessness.

Let us look at the central purpose of the wise man's prayer. He desires to apply his heart unto wisdom. **What is Wisdom?**

Wishdom is the capacity of not merely knowing what is right and what is wrong, but the capacity for carrying it out. An old proverb says, "A word spoken in due season is like apples of gold in pictures of silver." Wisdom helps us to get along with our fellow-man without war and strife and hate. It guides us through the problems of economic struggle and competition. It teaches us what the purposes of life really are and how to achieve them. Where disappointment comes it teaches us to be unmoved where otherwise we would be swept from our feet by happenings of the moment. I call to mind one time I was stuck in the Colette River, about seventy-five miles from where I was going; how I waited for hours for some one to help me out; how I pulled off my shoes, rolled up my trousers, and got out in the water to try to better my condition. It was all discouraging. I well remember the comfort that came when I thought that how in a few days the incident would be nothing but past history and I would get pleasure out of telling of it.

The greatest wisdom comes in the understanding of human nature. One of the many reasons why Jesus was perfect was because he had a perfect understanding of human nature. Picture the poor, down-trodden woman who was brought to Jesus by the Pharisees accused of adultery. The accusers asked Jesus if they should stone her to death according to Moses' law. Jesus, in his infinite compassion, stooped and wrote something on the ground and said, "Let him that is without sin cast the first stone." And one by one the base hypocrites crept into darkness, and Jesus turned to the woman and said: "Where are thy accusers? Go, and sin no more." How humiliating it is to be misunderstood! Criminals are misunderstood. It adds bitterness to their lives. Children are often misunderstood and their lives are warped as a result. Lovers, though drawn together by the truest of love, become separated because of misunderstanding.

Wisdom comes from experience. If you are not wise, perhaps you have never been through hardships. Perhaps you have been forced to make a living by the sweat of your brow. You wish all your young people would go to church. Why? They need most of all to be brought in contact with life so that they will appreciate the blessings that God has surrounded them with—then they would want to go to church. They do not need preaching to so much as they need to be harnessed to a job that will cause them to grow into the knowledge of what responsibility means and what it means to help carry on the work of the world.

So teach us to-day to apply our hearts unto wisdom.

FROM LOS EBANOS.

By Rev. Ben. P. Jaco.

Dear Dr. Carley: The other day there came to our camp out here among the Ebnoys (Los Ebanos) a good letter, hence this one. I write on the grounds of belief advocated by a small boy who heard a speaker say, "it strikes me." He spoke out, "then why do you not hit it back." This is a law of life I have observed. This experience qualifies me to suggest that Dr. Selecman's article on failures among young preachers is not complete, since only a small part of the ground is covered. Of course we must educate them or require that they be educated, but that is only part.

I know that action and reaction must be equal, and that is my way to make successful preachers. That is the way I was made. My pastors, W. J. O'Bryant and H. P. Gibbs, knew how to love, inspire, and lead me. They put me to using the gospel to save men from sin. Then T. W. Dye, and R. M. Davis carefully and most tenderly led me into independent study and analysis of subject matter. With the certain power of the gospel to save men, I could do nothing less than preach it. With a developed purpose and conscious self-mastery, no amount of work could hinder me from undertaking my duty, and no hindrances might stand unmoved from my path. Before these men touched me in the power of love, sympathy, intellect, and brotherliness, I was a failure. The loneliness, helplessness, uncertainty, doubts, heart-breaking burdens of soul, and impending doom, of

a call to preach had almost isolated me from human fellowships. These men came to me. Since then I have found scores in the same condition. About fifty of these came into the active ministry of the gospel through tender, careful action that produced reaction in the right direction. They are successes now. From the humbiest places have gone to the top. Some of these were in high school, some lower, but they finished college courses and some now give courses in college.

I undertake to say that when Jesus said, "I will make you fishers of men," he knew he could do it and did. When men like O'Bryant, Gibbs, Davis, Dye, Thames, Steel, Galloway, touched my mind and heart, I could not remain ignorant. I had to study, think, and master subjects in such company. Create about the young preacher active fellowship and he will react. Three years of active influence of Christ upon his disciples made apostles, and gospel masters. A vision of Christ sanctified great learning and made Paul the great preacher.

I have known action of leaders to cause reaction in men called to preach that made them failures. What is needed always is wise, sympathetic, inspiring action on the part of church officials, teachers, and leaders. What we have is what we make, and what we want we can make. The stock has much to do with the output, as Bishop Candler reasoned when he answered a brother as to why we have so many sorry preachers. He said it was due largely to the class of laymen we made preachers out of. But the basic law of action and reaction holds good in all cases.

But, Doctor, there are some hard cases. Now, I have appealed to some mighty big preachers in North Mississippi, like Countiss, Tucker, Holder, Walter Jones, and others to make some big sermons, write them out and send to me to use in Texas. No reaction yet! If I were right close to one of these men with a crate of my Bermuda onions and acted on his noggin with a few jolts, I would hear from him. But I made a fine sermon last week myself. I like to make sermons and preach them, too. I shall thank God all my life that he made me a preacher, and when I go to heaven I shall thank him always for this privilege. Yes, sir, if I had to start life over, I would be a preacher. The action of God's Word, fellowship with Christ in saving men, and the companionship of the Holy Spirit in a preacher's life produce the most glorious reactions in human history.

IN THE HEART OF LOUISIANA.

The fourth evangelistic conference was held in the Oakdale area, comprising eleven churches in five charges. The meeting was one of the very best. The attendance from the surrounding churches was very good. Evangelist H. W. Bromley, from Kentucky, brought us a scholarly and heart-moving message on "Evangelism and Its Results." He was just back from a big Evangelistic Conference at Philadlephia, Pa., and brought an encouraging note of what our brethren up north are doing.

The altar service was deep, heart-searching and abiding. Singer Raiph E. Johnson brought us a great message in song that brought forth many tears. These two brethren are now in the midst of a gracious meeting with Rev. Claude K. Smith at Pineville.

Evangelist B. B. Crimm, of the Baptist church, was with us in the meeting. He is just now holding a stirring revival in the Baptist church in Oakdale. His singer, Rev. H. M. Powell, favored us with a beautiful gospel message in song.

Rev. H. W. Bowman is diligently preparing for a sweeping revival to begin in his church at Oakdale on April 18, under the direction of Evangelist Henry W. Bromley and his singer, Ralph E. Johnson. The indications point to a great revival throughout this area.

The women of Oakdale prepared a most excellent lunch, which we all enjoyed very much. Preachers present: Bogan, Bowman, Bromley, Crimm, Crooks, Hines, Johnson, Lutz, Mayo, Powell, and Smith.

Rev. S. S. Bogan is preaching to large crowds at Glenmore. He is preparing to dedicate his church, as all debt has been cleared. His missionary special was more than doubled over last year.

Rev. L. E. Crooks has arranged for his revivals. The meeting at Alco will be led by Rev. John G. Snelling, our missionary secretary. The meeting at Kurthwood will be held by a Baptist evangelist and a Methodist singer.

Rev. L. N. Hoffpauir will hold pre-Easter services at Bunkie. The record of attendance upon his prayer meetings still keeps to the front and interest seems to be increasing steadily.

Recently at Melville, we had the pleasure of baptizing two precious little children—Carrie Elaine Knight, one month old, and Marguerite Ruth Bergeron, seven months old. Blessings upon the parents of these children! The baptism of children is a beautiful service and fully in accord with the New Testament idea of the church.

The revival interest continues to grow. The revival fires are burning in some hearts. Souls are being saved. Keep first things first. This is the important job. We can expect greater progress as we advance on our knees. On with the revival! Every man to his task. Do your best for the Master.

ALBERT S. LUTZ, P. E.

RESOLUTIONS ADOPTED BY THE W. C. T. U. AT JACKSON, MISS.

Be it resolved by the W. C. T. U. in its regional meeting at Jackson, Miss., March 29, 1928:

1. That we extend to Dr. Mary Harris Armor, Drs. Loyd Decell, R. B. Gunter, James Faulconer, T. J. Bailey, B. A. Copass, Mrs. Daisy McLaurin Stevens, and other speakers our sincere thanks for the very splendid and uplifting messages they have brought to us. To the First Baptist Church, our thanks are extended for the use of the Sunday school auditorium, and to the luncheon committee for its gracious service. Also we wish to thank the local press for the generous publicity they have given this meeting.

2. That we, as Christian men and women, rise to this present emergency and concentrate our every effort as Christians to support loyally our Constitution, and declare as citizens of Mississippi our determination to send a delegation to Houston that will vote only for a dry nominee for President to represent the Democratic party. Resolved, further, That we ourselves will not vote for any wet candidate for President.

3. That this body earnestly requests all the ministers of the gospel to preach and to inform their congregations on the importance of voting for only dry candidates for any office, and in every way use their influence for prohibition in this critical hour; that all church papers be asked to co-operate to the fullest extent in keeping this matter before the people of Mississippi.

SUPERANNUATE CAMPAIGN IN THE RUSTON DISTRICT.

As a publicity feature in the Superannuate Endowment Clean-Up Campaign, the pastors of the Ruston District will exchange pulpits on Sunday, April 15, 1928. Each pastor will preach on the subject. It is purposed to have the cause presented in every church during the month of April. Pastors and members are kindly requested to lend hearty co-operation so that we may reach as many as possible.

W. D. KLEINSCHMIDT, Presiding Elder.

CHURCH DEDICATION AT COLLINSTON, LA.

Dear Dr. Carley: Please announce the dedication of our church at Collinston on Sunday afternoon at 3:30 o'clock, April 15. Dr. T. D. Ellis, of the General Board of Church Extension, will preach the sermon and render this service for us. All former pastors and presiding elders are invited to be with us for this occasion; and we also invite and urge all of our pastors and people circumjacent to Collinston to be with us at this time. We expect the congregations of Monroe, West Monroe, Bastrop, and Oak Ridge to attend and take part in this program.

J. D. NESOM, P. C.

THE GRAND CANYON OF ARIZONA.

By Rev. A. Inman Townsley.

On canyons' broken—rugged rim,
I gaze with solemn, sacred silence
Into the gray and ghostly gulf!
Transfixed, stand I in awesome wonder:
Now, holy hush steals o'er my soul!
I worship God, in silence o'erwhelmed!

And peering long into the abysmal depths,
I behold its shimmering scenes and sapphire shades!
In amazement supreme, and death-like stillness,
I pause—and ponder—and **pray!**

What toiling artist-giant hath wrought upon
This ponderous pile, so stately and stupendous?
What Titanic cataclysm—and catastrophe
Hath formed and fashioned this miracle in stone?

Behold, these cathedral spires and lofty domes!
What frowning towers and graceful minarets!
And tier on tier of colossal colonnades
Now burst upon my sight!
Stunned and staggered is my soul
At such celestial scenes;
And reeling—as a wild bird driven by
Whirling storm—I gasp—and seek support!

What magic artist hath mixed these rainbow colors?
What portrait prodigy hath conjured pigments and palette?
What heavenly hues are here, in beauty blended!
Now fleecy clouds bedecked in gossamer garments,
Descend from Himalayan heights of azure blue,
And embrace and kiss the canyons' murky chaos,
Transfiguring it into beatific Cosmos!

These majestic mausoleums out-splendor the Taj Mahal!
These, pompous pyramids o'ertop old Cheops head!
These terraced templed walls awaken envy
In heart of Grecian gods, at Pantheon's altar!
And in glory and grandeur surpass the holy incense,
In King Solomon's gold and marble courts.
Be still—soul—and **know** that **God** is **here!**

St. Paul's parsonage, San Bernardino, Calif.

The town of Vilvorde, Belgium, about ten or twelve miles outside of Brussels, is closely connected with the history of Protestantism in Europe. In the sixteenth and seventeenth centuries the old castle of Vilvorde was the State prison used especially for heretics. Here the first two martyrs of the Reformation, the two Flemish monks, Henri Voes and Jean Van Esschen, were imprisoned for several months before they were burned at the stake on the Grand Place of Brussels in 1521. Among other martyrs connected with this place, the most famous is William Tyndale, the great English translator of the Bible, who was burned to death in the market place at Vilvorde in 1636. Vilvorde is our newest mission charge in Belgium.

The entire Methodist church in China is engaged in the great evangelistic effort, and leaders in that country are hoping to add 1,400 new members to the rolls of the church before the close of the year.

WHAT THE ADVISERS ADVISE.

By Bishop Collins Denny.

The varied activities of the American Bible Society, official agency of the Methodist Episcopal Church, South, for Bible production, are of interest to all the members of our church. But, perhaps, our personal interest may be centered on the Society's Brazilian agency, for the work in this great country is in charge of one of our own church members, the Rev. H. C. Tucker, D.D.

The American Bible Society has just closed fifty years of Bible distribution in Brazil. "The population of the country has increased two and one-half times in fifty years," reported Dr. Tucker to the Society, "while the circulation of the Scriptures has increased twelve and one-half times for the same period. Even to-day, there is more unexplored territory in Brazil than there is in the whole continent of Africa."

The outstanding problem which Dr. Tucker finds is how to meet the increasing demands for Scriptures in the growing Christian communities and at the same time pursue the pioneer work and press on into regions where there are no Bibles.

It is not only in Brazil where Bible work must be curtailed because of the lack of funds. At the recent meeting of the members of the Advisory Council of the American Bible Society, on which I represent our church, such an impression was made on us by the revelation of the work and need and providential possibilities of Bible distribution that it resulted in the adoption, by all the represenatives of the twenty-four different denominations present, of the following appeal:

Whereas, the Bible is the basis of all Christian work; and,

Whereas, we believe that all the churches should make official appropriations to the American Bible Society for the wider distribution of the Bible, hailing this opportunity with readiness, knowing that such support is really the strongest aid to their own endeavors in home and foreign lands; and,

Whereas, the budget of the American Bible Society for 1928, unanimously approved by the Advisory Council, does not begin to cover the opportunity open to the Society, but we cannot suggest that the Society should so enlarge its work as to cumber itself with debt; and,

Whereas, we believe that the time has come to set before those who constitute a chief source of income the providential possibilities before the Society, and its financial status; therefore, be it

Resolved, That the Board of Managers of the American Bible Society be asked to appeal to the churches of Christ in America for largely increased gifts toward the wider distribution of the Scriptures.

Richmond, Va.

THE SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference met in First Church, Gulfport, Miss., April 3 and 4, 1928, with Rev. J. L. Sells, presiding elder, presiding. The sessions were well attended and were full of interesting features. Prof. J. Rees Lin brought an address on Christian Education at the night service. Sermons were preached by T. J. O'Neil and S. F. Harkey. Conference and church-wide interests were presented by J. M. Morse, B. F. Lewis, O. S. Lewis, W. D. Hawkins, Dr. J. M. Sullivau, Dr. D. M. Key, and O. C. Hull.

George Albert Broadus was recommended for admission on trial in the Annual Conference. Horace Hinds, C. B. Rogers, H. B. Rush, H. H. Hinton, A. L. Jones, D. R. Weston, Mrs. H. H. Hinton, S. A. Tomlinson, W. H. Wainwright, Mrs. J. W. Sells, Mrs. J. L. Sells, and George L. Carley were elected lay delegates to the Annual Conference. Mrs. B. A. Desporte, Mrs. S. A. Tomlinson, T. A. Rawls and Mrs. J. D. Gautler were elected alternates. Horace Hinds was re-elected District Lay Leader, and H. H. Hinton and H. B. Rush were re-elected as his associates.

At the opening of the afternoon session of the second day the funeral of Mr. T. M. Evans was held. He had been an honored member of the local church for many years, and had many times been a lay member of the district and Annual Conferences.

Lumberton was unanimously chosen as the place for the next meeting.

S. F. HARKEY, Secretary.

Report on Temperance and Social Service of the Seashore District Conference.

Be it resolved: First, That we recommend that the present prohibition laws be more rigidly enforced and that our representatives in Washington be urged to use all possible diligence in forestalling any attempt to repeal or modify our prohibition laws.

Secondly, That we go on record as opposing any wet candidate for President of the United States; and as opposing any wet or wet sympathizer as a candidate for any public office, large or small.

Thirdly, That the temperance lessons in the Sunday school be stressed.

Finally, That we recommend that the Social Service activities of our church be more diligently pursued and not neglected by our members,

The above report on Temperance and Social Service was adopted by a rising vote, and the secretary was requested to mail a copy to the New Orleans Christian Advocate.

S. F. HARKEY.

THE MISSISSIPPI CONFERENCE CAN RAISE ITS SUPERANNUATE QUOTA.

My Dear Brother: March, April and May have been set apart as the months in which we are to raise the Superannuate Fund. Please do not allow anything to get in the way. This is our day.

Each church in the Mississippi Conference can put over the **"Clean-Up Campaign."** The objective is 100 per cent payment on the quota. Have your committee see each member and friend of the cause.

Your bishop, your presiding elder, and the director have no **"big sticks"** to try to drive any one; but we are tremendously anxious that every pastor shall do his best this year for this long neglected cause. We will be humiliated if we do not do better.

I am only doing what you directed me to do at the Annual Conference in November, 1927, and I trust that you will bear with me in my zeal for this worthy cause. And please do not consider me presumptuous in urging the same on you.

I am under your authority. I beg your co-operation, and with every piece of literature and every letter sent out to you, I have sent a prayer for you in your work.

I suppose that you know the balance of your quota. You will find it in Table 4 of your Conference Journal.

Put your very best service into preaching on the subject and urging your committees to action. **"Be not weary in well doing,"** but push on to victory.

I am sending the subscription cards, which you will keep until the campaign is over; see that a correct list is made and sent to me. Let each treasurer keep envelopes intact. This is important, as it will be the record for your charge. It all depends on the effort we make as to the results.

Do not be discouraged, but remember that we are **"Laborers together with God."** Let us take care of those who have made Methodism possible, who have preached the Word of God, and who have believed what they preached. Some preachers may not be interested in the campaign, but they will not be superannuated long before they will think about it.

Brother, give your people the information about these old, used-up preachers and you will be surprised at the response.

Very cordially,

J. M. MORSE.

THE BATON ROUGE DISTRICT'S CONFERENCE ON EVANGELISM.

One of the two conferences on Evangelism to be held in the Baton Rouge District was splendidly attended when preachers and laymen of the southern portion met with Rev. J. W. Booth in Istrouma, Tuesday morning, at 10 o'clock. There were fifteen preachers present besides a fair representation of the laymen and laywomen.

Our presiding elder, Rev. L. W. Cain, presided and introduced the speakers. The opening message was brought to us by Rev. H. S. Johns, chaplain of the penitentiary. The next speaker brought us a most inspiring message on "Evangelism and Youth." At the close of the above address by Dr. Frank L. Wells, pastor of the First Methodist Church of Baton Rouge, the ladies of the Istrouma church served us a delightful plate luncheon.

The conference convened again at 1 o'clock, and Miss Ora Hooper, the district rural worker of the Woman's Missionary Society, spoke on "Evangelism in the Woman's Missionary Society." Rev. A. M. Wynu, pastor of the Zachary and Slaughter churches, spoke most helpfully on "Personal Evangelism." Mr. W. S. Holmes, of Baton Rouge, was scheduled to speak to the conference on "Evangelism in the Sunday School," but sickness prevented him from doing so. Rev. J. H. Bowdon led the discussion on this subject, and several of the other brethren spoke in the discussion that followed.

The conference was most helpful and will bear fruit in the days that lie out ahead of us. Rev. J. D. Watson brought the conference to a close with a stirring address on "The Elements of a Real Revival."

J. H. BOWDON, Reporter.

TUPELO PAYS SUPERANNUATE QUOTA

Dear Dr. Carley: I have just received the following message from Rev. Carroll Varner, our pastor at Tupelo, Miss.:

"'My Board last night agreed to borrow the balance due on Superannuate Endowment quota, and to-day we are sending to Dr. Todd $1,750, putting us out."

Wouldn't it seem as "bread from heaven" to the "Forgotten Men" of Methodism if a large number of our strong churches would follow the lead of the church at Tupelo?

Please give this space in your next issue and feel that it will stimulate others to do likewise.

A. T. McILWAIN,
North Mississippi Conference Director.

VICKSBURG DISTRICT CONFERENCE.

The district conference for the Vicksburg district will convene in the Methodist church at Port Gibson, Miss., on Tuesday, May 8, at 7:45 p. m., which time Rev. J. B. Cain, pastor of our church at Fayette, Miss., will preach the opening sermon.

The first business session will be held Wednesday morning, beginning at 8:30 o'clock.

Committees have been appointed to serve during the conference as follows:

License to Preach—G. P. McKeown, O. S. Lewis, I. H. Sells.

For Admission—B. M. Hunt, Otto Porter, J. B. Lewis.

Local Preachers—J. L. Neill, J. B. Cain, J. T. Weems.

Lay Activities—S. W. Sharbrough, H. H. Crisler, J. G. Anders.

Quarterly Conference Records—J. H. Grice, A. King, H. A. Wood.

J. T. LEGGETT, Presiding Elder.

When so many secular corporations are humane enough to pension their retired employees, should not the Church be Christian enough to make such provision for her superannuated preachers?

Preachers do not complain for lack of riches. They do not want them. They gave themselves to the Church knowing that they could not expect more than a mere living. They are able, as a rule, to have this while in active service, but the woe begins with superannuation.

The Church demands much of her preachers. They must go where sent, move when told, wear respectable clothes, keep out of debt, accept what is paid without recourse, and devote themselves wholly to the ministry. What other man subscribes to such conditions for his life work?

Think of the expense of preachers in preparing for the ministry. Think of the constant moving

Some Superannuates of the Texas Conference—1927

from place to place. Think of the meager salaries going to practically all of them. Think of the deficits suffered on these salaries. But, withal, think of the mighty work they do in the communities they serve. What would have been without it?

Don't you think, therefore, when these men wear out and have to go to the "scrap heap," that the Church should rise in her great power and provide enough for them to have a roof that does not leak, clothes without patches, food that is not stale, medicine that is not "begged," etc? The Clean-up Campaign to raise the Superannuate Endowment quota balances—is the Church trying to do this?

THE CHURCH SUCCEEDS BY WEARING OUT PREACHERS, BUT WHEN SHE LEAVES THE PREACHERS SHE WEARS OUT TO LIVE IN DIRE POVERTY, HER SUCCESS BECOMES A MOCKERY.

KEEP THE IMPORTANT FACTS CLEAR.

By Bishop James Cannon, Jr.

About two months ago forty-one pastors and officials of the church of the South addressed au "Appeal to Industrial Leaders of the South." The occasion for the appeal was stated to be "the necessity for the improvement of certain social and economic conditions, especially in the textile industry, but existing also in other industries. These are, to speak briefly, the isolation of population in the mill village; the long working week, extending in many industries even to fifty-five and sixty hours; a certain amount of the seven-day week which still exists in some industries; the employment of women and of children between 14 and 16 at overlong periods of labor; low wage standards in some industries with consequent depressed standards of living, and the general absence of labor representation in our factories."

The signers declared their belief that "all these conditions can be steadily improved, and urged the industrial leaders holding positions of responsibility and vantage to take the initiative in their improvement, in order that by friendly co-operation of employers, employees, churches, educators and officials of the State, it might be possible to build in the South by united effort a greater and more powerful industry, constructed solidly upon goodwill and co-operation, avoiding the waste and bitterness of industrial conflicts aud mitigating the intensity of the class struggle."

In conclusion, the Appeal closed with the positive declaration that such a policy called for "an intelligent and sympathetic appreciation by the public of the difficulties, financial and otherwise, which beset leaders of Southern industry, and for whole-hearted co-operation of labor, organized and unorganized," and gave pledge of "active efforts on the part of the signers to secure this understanding and co-operation."

There has been considerable criticism, some quite denunciatory, of the signers of the Appeal, and especially of the writer by name. While exceedingly regretful that such hysterical, intemperate and denunciatory language should be used in reply to a respectful, temperately worded, considerate Appeal, the personal elements involved are of small importance compared with the larger issue of the improvement of the social and economic conditions to which the Appeal calls attention.

The defense which has been made of the company-controlled mill villages may be accepted as entirely sincere, but it cannot change the fact that such villages, while they may be (as the Appeal declares) "an advance in status in the beginning," and may even in many cases (as was also stated) furnish physical advantages above those enjoyed by the average Southern laboring man, yet these absolutely controlled company villages are not normal in a Democracy, are not the best training ground for citizenship, are essentially feudalistic, and do actually develop a distinct mill village type, lacking in breadth of vision or range of experience, with an undeveloped sense of responsibility for citizenship, arising from lack of home ownership and personal participation in the government of community life.

It has also been frankly stated that many employers are very good men, who furnish more physical comforts for their employees than are found in neighboring communities not under mill control. Moreover, it was stated that the efforts of Christian workers, such as the members of the South Carolina Methodist Commission on Industry, to solve the religious problem and meet the spiritual needs of the mill villages are worthy and commendable. It must, however, be clearly set forth that justice and philanthropy are entirely different things, and that the denial of natural human rights cannot be justified or compensated for by a program of social service, however elaborate or benevolent. The fact that the recipients are contented with their lot, may be the strongest possible reason for a change in the existing system.

But it cannot be too strongly emphasized that the mill village is only one item, and indeed is not the most important item in the social, economic conditions which call for immediate consideration by employers, employees, educators, the churches, State officials and the general citizenry. Were all that is claimed by the advocates of the company-controlled mill village admitted to be true, there are other very serious conditions which cry aloud for immediate improvement, and which must not be minimized or obscured by the clamorous defense of the mill village.

Speaking on this subject, the Episcopal Address of the General Conference of the Methodist Church, South, in Memphis, May, 1926, declared: "The teaching of Jesus Christ concerning the vital central truth of human brotherhood of the obligation to love one's neighbor as one's self has developed a new social conscience, which declares the right of all men and women to a living wage, to limited hours of service, to proper restrictions upon child labor, for more opportunity for self-culture and development, in short, for whatever makes for a richer, fuller life."

This statement almost exactly parallels the quotation given in the first paragraph from the "Appeal to the Industrial Leaders of the South." And to be specific, sooner or later, and the sooner the better for Southern industry, including both employers and employees, there must be changes in working conditions:

First. The eleven-hour day and twelve-hour night, and the sixty-hour week for all workers over 16 in North Carolina and Georgia, the fifty-five-hour week in South Carolina, and no limit as to hours in Alabama should be shortened at once.

Second. The possible present eleven-hour day in Georgia, and the possible ten-hour day in South Carolina for children between 14 and 16 should be shortened at once.

Third. The all-night, twelve hours, for women, or for men either for that matter, should be shortened, and the night work for women finally abandoned altogether.

Such hours are ignorance-breeding, brutalizing, cruel and inhuman, and except for rare cases preclude all opportunity for self-culture and development, and cannot be justified by any plea of economic pressure. It means the impoverishment, grinding up aud too often premature destruction of human life itself for financial profit.

Fourth. Failure to require a certificate of a physician of physical fitness and of a school superintendeut of completion of elementary grades of all children between 14 and 16, before allowed to take regular employment, is a crime against the children and against the State of which they are likely to become ignorant, unhealthy citizens, stunted in youth for life by the greed of parents or of employers, or of both.

While the Appeal did positively emphasize "low wage standards in some industries (not cotton mills alone) with consequent depressed standards of living," and while the regular publication of the financial statements of many industries might show that the rightful "hire of the laborers had been kept back" (St. James) by selfishness, this question is not as immediately pressing as the four items concerning hours of employment and of employment of women and children, without proper restrictions.

After reading what has been written and hearing much that has been said during the past twelve months, the writer is exceedingly gratified at the results which have so far been attained. Contrary to published statements, not one of the forty-one signers of the Appeal has either in the public prints or in private correspondence withdrawn his name from the Appeal. On the contrary, since the publication of the statement by the writer in the Christian Advocate (Nashville), Jan. 6 and 13, and later in the Manufacturers Record, nearly all of the signers of the Appeal have written, expressing their continued interest in the subject. Moreover, it is hoped that a conference can be held the coming summer, possibly at Lake Junaluska, of as many of the signers as possible, and of persons interested in social and industrial conditions in the South. Should such conference be held, invitations to participate would be extended to representatives of employers and of employees. Only good can come from a frank recognition of any conditions which need to be remedied. Both the spirit and the content of the Appeal, addressed to the "Industrial Leaders of the South" in March, 1927, are sufficient guarantee that the signers of that Appeal are sympathetic with both employers and employees, and have as their sole purpose "to build in the South by united effort a greater and more powerful industry, constructed solidly upon good-will and co-operation, avoiding the waste and bitterness of industrial conflicts and mitigating the intensity of the class struggle.

Criticisms of the signers of the Appeal, no matter how denunciatory, while distracting attention somewhat from the main issue and delaying the needed improvement, will be found in the end to be negligible. The leaven of Christ's teaching of human brotherhood has been working steadily through the centuries, and will continue to work, sweetening and ameliorating social, industrial and international relations.

Richmond, Va.

SOWING—REAPING.

Forty thousand dollars in bequests was received by Emory University and two other Methodist institutions in Atlanta last week as the direct result, it is believed, of a letter written forty-two years ago by Miss Laura A. Haygood, daughter of Bishop Haygoood, and one of the church's early missionaries to China.

The bequests were from the estate of the late A. C. Turner, a leadiug member of Trinity Methodist Church in Atlanta. Mr. Turner's first wife, Mrs. Lou Hardage Turner, was a close friend of Miss Haygood.

In a letter dated July 10, 1886, Miss Haygood wrote to Mr. Turner, expressing sympathy in the loss of his wife, who was a devoted worker in the church and Missionary Society, and closing with the statement: "I feel you will always keep a place in your heart for the work that was so dear to her and that through you for years to come she may bless the suffering and sorrowful."

This sentence, according to members of the family, prompted Mr. Turner, thirty-six years later, to include is his will $10,000 for Trinity Methodist Church, the income from which will be used to establish a suitable memorial for his wife. He also left $10,000 to the Decatur Orphans' Home.

One of the bequests to Emory University of $10,000 was in memory of his son, the late Mr. A. C. Turner, Jr., who attended Emory College in 1913-1914, and the interest from the sum is to be used as a scholarship and fellowship fund for graduate students. Income from the other $10,000 bequest to Emory will be used to maintain a room in the Wesley Hospital in memory of this daughter, Mrs. Nellie Turner Little, and defray expenses of charity patients.—Emory News.

The Petropolis district in Brazil equals in area a whole Annual Conference in the States. To make the rounds of this district, the Rev. Charles A. Long had to travel 988 miles by train, 31 by bus, 60 by auto, and 50 by city and bay service corporations—a total of 1,129 miles.

It is not known how many wild Indian tribes there are in South America, but it is generally believed that there are more than 300 tribes in Brazil alone. Very many of these tribes yet live in their wild native state and have never even heard the name of Jesus Christ. These uncivilized Indian tribes in the practically unexplored regions in the interior of Brazil offer a challenge to Christian people throughout the world.

The Home Circle.

JUST PLAIN MARY JANE.

By Frances McKinuon Morton.

Jessie Lee said that Mary Jane was the plainest child in school; and little Meddlesome Mattie Archer had to go and tell her about it.

Mattie thought herself a very pretty little girl; and really she was, only she spoiled it all by thinking too much of herself. Mattie was always talking about whether people were pretty or not, and she had been talking about Mary Jane herself and trying to get Jessie Lee to say Mary Jane was not pretty. Then as soon as Jessie Lee said it away went Miss Meddlesome Mattie to tell it.

Poor Jessie Lee supposed, of course, that Mary Jane would be very angry with her, but she wasn't. She smiled as pleasantly as ever and offered to walk along home with Jessie Lee.

"Mattie says she told you what I said, Mary Jane," said Jessie Lee, "and I'm so sorry."

"Oh, that?" laughed Mary Jane, "Why, I didn't mind that. I sort of liked it. I thought you meant that I tell the truth and say what I mean; and, you know, like something that is plain and easy to read." And Mary Jane just smiled right along and really seemed pleased, when Mattie and Jessie Lee had both thought of course she would be mad about it.

They were all going to school together that summer, and as it was not such a very big school it would have been pretty bad if Mary Jane had sulked and been angry with the others. There were twenty little girls in Miss Mary's room, and it certainly would not have been pleasant if one of them had been angry with the others.

It would have been especially bad just then because the Governor of the State was coming to Greenville the next week, and not one had ever seen the Governor of their State. All the schools in town were going to dismiss school for that day. The band was going to play and the boys and girls were going to march in the parade that passed before the stand where the Governor was to speak. The schools were doing this because the Governor was a good man and had worked hard to build up the schools and make it easier for the boys and girls in that State to get an education.

Miss May thought it would be a nice thing to do if the school children would give the Governor a beautiful American flag to take back to the State capitol with him; and because she worked so hard to get the flag ready the superintendent of the schools told her that she might get one of the little girls in her room to present the flag to the Governor.

"Mattie Archer would be the very one," said Miss May, for she couldn't help seeing that Mattie was indeed quite a pretty little girl.

"But, no," she said afterward, "it might be better to get Jessie Lee because she has such a sweet voice." Miss May thought about it so much that she finally decided to let the boys and girls in the room vote on it themselves and say which one of the twenty girls in the room should be the one to give the flag to the Governor.

Mattie was delighted, for she felt very sure that she would be the one who was chosen. A lot of her friends told her that she would surely be the one, and she felt so sure of it that she began to talk about what she was going to wear.

"Oh, I think you will look lovely in pink," said Mary Jane, "and I have a pretty new pink dress I will let you wear if you want it."

Then indeed Mattie was pleased, for she knew what a pretty pink dress it was and she could just feel how she would enjoy wearing it and knowing that she was the prettiest girl in the school. She thought so much about it that she began to be real cross and unfriendly to any one who even suggested that she had better wait until the voting was over.

The Governor was coming on Friday, so Miss May thought it would be a good thing to get the voting over on Monday and give the girl who was chosen plenty of time to get ready.

She put a little blue box on the front seat and told all of the children to write their choice down very carefully on a piece of paper, fold it over once and slip it in the box. Then she would count them and tell them who was to be the fortunate little girl. It was not very exciting while the counting was going on, for most of them thought surely it would be Mattie.

"But I voted for Mary Jane because she is so sweet and good," Jessie Lee whispered to Jeannie, "of course she won't get it, but I just wanted to do it because I love her so much."

"I did, too," agreed Jeannie, "just because I love her, not that I thought she'd get it. She's always so kind and tells the truth about everything, and just don't ever get mad."

Miss May, up in the front, looked up and shook her head to say that the two girls must quit talking. There was a strange and puzzled look on Miss May's face, but at last she smiled and then she said, "Well, Mary Jane, what are you going to wear when you carry the flag and give it to the Governor?"

"Why, why," gasped Mary Jane, "I loaned my pink dress to Mattie."

Then every one in the room just laughed and laughed until Mattie herself had to laugh, too.

"It's a joke on me," said Mattie at last. "You were elected, Mary Jane, and will have to wear your pink dress yourself."—The Presbyterian Advance.

ANTONIO, THE LITTLE SCULPTOR.

By Carolyn Sherwin Bailey.

Long ago there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stone cutter by trade.

Antonio was not a strong little boy. He couldn't romp and jump and run with the other boys in the village, but he loved to go with his grandfather to the stoneyard. While the old man was busy cutting and shaping the great blocks of stone, Antonio would play among the chips. Sometimes he would make a little staute of soft clay; sometimes he would take his grandfather's hammer and chisel and try to cut a statue from a piece of rock. Then when they went home his grandmother would say: "What has our little Antonio been doing to-day?"

"He has been trying to make figures of stone. The boy will be a sculptor if he grows to manhood."

Now, there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and he would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, for Antonio's grandfather was a fine cook as well as a stonecutter.

One day it happened that Antonio went with his grandfather to the count's house.

Everything went well until it came time to set the table for dinner. There came, suddenly, a crash from the great banqueting hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have stood in the center of the table.

"What shall we do?" cried all the servants.

Little Antonio went up to the frightened man.

"If you had another statue for the center of the table, would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you not let me try to make one?" asked Antonio.

The man laughed.

"Stuff and nonsense!" he cried. "Who are you that you can carve a statue at a moment's notice?"

"I am Antonio Canova," said the lad.

"The boy can but try," said the servant, who knew Antonio.

On the table in the kitchen was a huge lump of butter. It weighed over two hundred pounds, and had just come in from the count's dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion—mane, great limbs, and head complete.

"How beautiful!" they cried. And the lion was carried in and put in the center of the banqueting table.

When the count and his friends came in, the first thing they saw was the great, yellow lion.

"How remarkable," they cried.

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant and asked him the name of the artist.

"It was a little boy in the kitchen," said the servant, "who carved the lion."

Then the count bade the servant bring the little boy in.

"My lad," he said, "you have done a piece of work of which artists would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and I have had no teacher save my grandfather, the stonecutter."

The most noted artists were sent for to teach the little lad, and instead of carving butter he cut and shaped marble and became one of the greatest sculptors in the world.—Who To Do.

BEDTIME FOR NATURE'S CHILDREN.

It was a cold winter day. The wind was howling outside and driving the snow against the window-panes.

Marjorie sat in front of the big open fireplace with its blazing logs and wondered about her animal and insect friends.

"Mother," she asked, "what do Gray Squirrel, Silent Foot and the little caterpillars do in such terrible weather as this?"

"Oh, they take very good care of themselves, Marjorie," said mother; "much better care than perhaps you would imagine."

"Long before the snow fell, Gray Squirrel built himself a nest in an old hollow tree. By now he has crawled into it and is sleeping soundly.

"Early last fall, Silent Foot, the field mouse, stored up plenty of acorns and nuts in his tunnel pantries, under the ground. Now all that he has to do is to eat and sleep.

"Last October after the fuzzy caterpillars had eaten for many weeks, they spun soft, snug little cocoon houses of silk. Then they rolled themselves away inside of these. They are sleeping now until springtime comes.

"You see, dear, all of Nature's children, like human children, need rest and sleep; and the winter time is bedtime for many of them."—Exchange.

"Do you come to Sabbath school voluntarily or because you are coerced?" asked the pretty teacher.

"Voluntarily, I guess," replied little Edgar. "I thought they only had to get coerced if they was Baptists."—Youth's World.

"One day," said the old countryman from the hills, who was on trial for murder, "when my rheumatism was pestering me, and my daughter had just eloped with a good-for-nothing scallawag, and my barn had burned and I had lost both my mules, and my best old sow had got cholera and died, and I heard they had foreclosed the mortgage and the sheriff was looking for me, I told my troubles to one of these here optimists, and he said, 'Cheer up, old top, the worst is yet to come.' So I shot him."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. R. C. Mayo, of Horn Lake, Miss., has our thanks for three new subscriptions recently sent in.

Mrs. W. H. Smith, Bariand, Miss., in her eighty-second year, is a reguiar and appreciative reader of the Advocate. Blessings upon her!

The Advocate greatly appreciated a visit last week from Rev. L. I. McCain, pastor at Minden, La.

Rev. F. B. Hiii, our pastor at Merryviiie, La., received 9 into the church and baptized 5 children on Easter Snnday.

Rev. M. W. Porter asks the Advocate to request his correspondents to address him at Hermanville, Miss., instead of Hattiesburg, Miss., Route 6, his former address.

Rev. S. W. B. Colvin, Oak Ridge, La., has our sincere thanks for seven subscriptions sent us recently. All indications point to a fine year on the Oak Ridge charge.

We are happy to announce that the condition of Mrs. Monroe Kiing, mother of the editor's wife, has greatly improved, and Mrs. Carley was able to return home this week.

Mrs. S. E. Chiles, of Biloxi, Miss., in renewing her subscription to the Advocate, says: "I can't do without my Advocate—I have been taking it for twenty-five years or more."

We regret to iearn that Rev. B. C. Taylor, pastor of Louisiana Avenue Church, this city, has been confined to his bed by an attack of influenza. He was unabie to participate in the Easter services.

Rev. T. C. Cooper, Wainut Grove, Miss., has our thanks for three subscriptions recently sent in. The work on the Wainut Grove charge goes forward, and a good year spiritually is looked forward to.

The Illinois Central Magazine for April contains a sketch of Mrs. Sarah E. Howe, "Vicksburg's oldest citizen," ninety-eight years of age. If we mistake not, "Mother" Howe is the mother of Mrs. N. B. Harmon.

Press dispatches last week announced the death of Wiiiiam B. Candier, at his home in Viiia Rica, Ga., at the age of 82. He was a brother of Bishop Warren A. Candier, for whom and his famiiy the whole church will feei sympathy in their sorrow.

Rev. J. O. Kim, Conference Superintendent of Sunday Schools of the Korean Conference, wiii visit Louisiana some time in June en route to the World Sunday Schooi Convention in Los Angeies. Brother Kim is a "speciai" of the Louisiana Conference.

Dr. R. H. Wynn, pastor of thc Broad Street Methodist Church, Lake Charies, La., heid pre-Easter services, in which the preaching was done by Rev. J. G. Sneiiing, Conference Missionary Secretary. The church was greatiy edified by the services.

Among the improvements on church property of the Campti charge, Louisiana Conference, we note from the monthly buiietin of the charge new steps for the St. Maurice church and the installation of gas heat in the Campti church. Rev. P. O. Lowrey is the pastor.

To stimuiate interest in the Superannuate Ciean-up Campaign, the pastors of the Baton Rouge District wiii exchange puipits on the third and fourth Sundays of Aprii. Rev. L. W. Cain, presiding elder of the Baton Rouge District and Conference Director of the Campaign, is very active in his work to make the campaign a success.

A teiegram from Rev. J. L. Carter, Mount Oiive, Miss., reads: "Our parsonage burned Thursday night. Mrs. Carter and boys barely escaped. Nothing was saved except car. I was at Hattiesburg." We sympathize with Brother Carter and the church at Mount Oiive in this great ioss. We feei sure we shaii soon hear of a rebuiiding program.

The death last week of Hon. T. M. Evans, in Gulfport, Miss., removed from that city and from Mississippi Methodism a very active layman in the work of the church. Brother Evans served at various times as deiegate to the district, Annual, and Generai Conferences. The Advocate extends sincere sympathy to his sorrowing family and friends.

Rev. K. L. S. Cooke, of the Tyro circuit, Sardis District, North Mississippi Conference, which has a membership of 367, has sent in twenty-five subscriptions on the ciub plan. He wonders if any charge in the Conference, and especiaiiy in the Sardis District, is ahead of this record on a proportionate basis. We shouid be glad to know, aiso. That is fine for Tyro.

Press dispatches announced the death of Dr. D. C. Hull, president of Kentucky Wesleyan College, Winchester, Ky., on Aprii 3. Dr. Huii was a Mississippian, formeriy president of Mississippi Agricuitural and Mechanicai Coiiege and aiso of Millsaps Coiiege. He was one of the leading educators of the church. He wiii be greatly missed, and much sympathy will be feit for his sorrowing famiiy.

The services conducted by Dr. Charies L. Goodeii, of New York, at the First Presbyterian Church, this city, during the week preceding Easter, were iargeiy attended and greatiy enjoyed. A good many people from out of town came in for the services. On Wednesday we noted the presence of Rev. B. H. Andrews, Rev. C. J. Thibodeaux, Rev. G. A. LaGrange, Rev. A. D. Martin, and Brother Bergeron, a layman, all from Houma and neighboring points.

Rev. S. S. Bogan, our pastor at Glenmora, La., writes: "Please announce in the Advocate that the Glenmora Methodist church will be dedicated Sunday morning, April 15. Dr. A. S. Lutz, presiding eider of the Aiexandria District, wiii preach the sermon and officiate in the act of dedication. The Gienmora congregation, under the pastorate of Rev. A. S. J. Neiii, last year iifted from the house aii indebtedness and set it free from any and all incumbrances. We extend a cordiai weicome to former pastors and members to be present on the occasion."

The recent meeting of the Louisiana Conference Woman's Missionary Society in the Carrollton Avenue Methpdist Church, this city, was a great event for Methodism in New Orleans, as well as throughout the State. The meeting was largely attended, and a most interesting and inspiring program was carried out. One of the features of the occasion was a visit by many of the deiegates to Houma, where a fine work is being carried on. We have the promise of the recording secretary, Mrs. George S. Brown, to write an account of the meeting for the Advocate.

A cabie message from the Famine Reiief Commission in Peking just received by the Federai Counciі of Churches, New York, states that according to reports from missionaries in the northwestern part of the Province of Shantung appaiiing famine conditions prevaii. The situation, which has been growing worse for many months, is now so bad that nine-tenths of the population are reported to be eating unwholesome food substitutes. A haif miiiion peopie are actuaiiy starving and 4,000,000 more face simiiar conditions in the next two months. Deaths are increasing. Some hundreds of thousands of doiiars, which have been available during the winter for carrying on reiief work, are now compietely exhausted, so that reiief agencies find themselves without funds to carry on even meager relief work which had been conducted by various missionaries at their own stations and by other agencies. The International Famine Reiief Commission has surveyed a number of projects for road construction and river conservation in order to give empioyment to famine sufferers, but finds itself entireiy without resources necessary to carry on this work.

ADDITIONAL CLUBS.

Since the previous report, the foiiowing clubs have been received:

Mississippi Conference.

W. P. Foxworth, Coiumbia, 54.

Rev. J. A. Weiis, Bay Springs, 54.

Rev. Eugene Wedgeworth, Lucedale (part time), 30.

Rev. T. M. Ainsworth, Osyka, 20.

North Mississippi Conference.

Rev. S. B. Potts, Victoria, 20.

We are deepiy grateful to these brethren for their interest in the circulation of the Advocate. They have wrought weii, and we thank them. We sincereiy hope many others wiii secure and send in clubs within the time that remains for the special ciub offer—the offer expires on May 1.

THE NEW BROAD STREET CHURCH AT HATTIESBURG, MISS.

The building of the new Broad Street Methodist Church, Hattiesburg, Miss., is a reai achievement. It is of brick, with aii modern improvements and conveniences, inciuding adequate provision for the Sunday school in a separate apartment. The approximate cost of the building is $40,000, though it has the appearance of having cost much more. The oid frame church has served its day and gen-

ovation well, a fine membership and congregation having been built up by the activities within its walls. Well do we remember the work there in its early days. Under the consecrated leadership of the pastor, Rev. J. W. Thompson, aided by an efficient official board and a loyal membership, Broad Street now takes its place as one of the strong churches of Hattiesburg Methodism. On the occasion of the corner stone laying some weeks ago, some of the original members of the church came long distances to rejoice with the present membership in the accomplishment of so great an undertaking. The presiding elder, Rev. J. R. Jones, and all the local Methodist preachers were present and took part in the exercises. The editor of the Advocate had the pleasure of making a brief address—a double pleasure because of the fact that he was once pastor of this church. He enjoyed greatly the hospitality of the parsonage home and the renewal of acquaintances with old friends.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference will meet in the city of Grenada, Wednesday night, April 25, at 7:30 o'clock, for the opening sermon by Rev. J. M. Bradley, of Holly Springs. The business session will begin at 8:30, Thursday morning, April 26. Reports from the various pastors will be heard during the morning. Rev. S. L. Pope will conduct the devotional half-hour at 11:30. Reports and other minute business will be had in the afternoon. Preaching service at night. Friday morning, April 27, will be devoted to a consideration of the Grenada College Endowment and the Millsaps College campaign. This will be followed by the election of delegates to the Annual Conference. Brother Pope will conduct another devotional service at 7:30. In the afternoon the business of the conference will be completed.

The following committees are announced:

License to Preach—J. T. Lewis, J. R. Murff, W. J. Wood.

Admissions—S. A. Brown, W. O. Hunt, J. E. Lawhon.

Orders—A. S. Raper, S. H. Caffey, A. W. Bailey.

Quarterly Conference Records—S. L. Pope, J. S. Maxey, J. A. Patterson.

Rev. J. H. Holder and his people will provide ample homes for all who attend the conference. All those who represent special interests will be welcome. Let special prayer be made by all our people that the blessings of God may rest upon the confernece.

Let the pastors send in lists of delegates to J. H. Holder, and also to the presiding elder at once.

E. S. LEWIS, Presiding Elder.

RUSTON DISTRICT CONFERENCE.

The Ruston District Conference will be held at Bienville, La., April 26-27, 1928. Opening session Thursday, April 26, at 10 a. m. Thursday night the laymen's work and the Superannuate Endowment will be given due consideration. Pastors are kindly requested to send names of all delegates who desire entertainment to Rev. J. L. Cady, Bienville, La.

W. D. KLEINSCHMIDT, Presiding Elder.

A GREAT ACHIEVEMENT AT HAZLEHURST, MISS.

The new building program of the Methodist people of Hazlehurst, Miss., begun last September, is nearing completion. The congregation will move into the sub-story Sunday, April 1, and use the Sunday school lecture room for preaching services and the other completed rooms on this floor for Sunday school purposes. Some time in July the building will be completed, and the people are planning to have Bishop Candler preach the opening sermon, and Dr. W. A. Shelton to follow with a ten days' meeting.

The pastor and his family are comfortably housed in a beautiful brick parsonage home, with new furniture practically throughout. The parsonage building has four bedrooms, living and dining rooms, a kitchen, furnace and wood rooms, seven closets and other modern conveniences. Having bought the lot immediately adjoining the parsonage on the south, the Methodist people own practically a half block of very valuable property in the heart of the city, with ample room for all purposes.

Both the church and parsonage buildings are of variegated red brick, and harmonize artistically, occupying adjacent lots. The church is of Tudor Gothic architectural design, having twin towers on either side of the entrance from the front street to the main auditorium. The two units, church and young people's, comprise twenty rooms. The auditorium is complete within itself, the Sunday school and young people's unit lying back of pulpit and with main building forming a suggestive cross. The building presents a very artistic and attractive appearance upon its commanding location with bedford stone trimmings.

The congregation has done heroic work and has "done itself proud" in completing this building program of three units, including the parsonage,

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

practically without debt. From the beginning it has been the desire and effort to pay as the work went forward. And it is with great joy that the good people of Hazlehurst see the realization of their dreams without a paralyzing bond issue to be continually raising money to meet. There may be an indebtedness of a small amount incurred on furnishing the building, but in the main the enterprise has been put through without debt.

It is not an extravagant statement to make that the Methodist people of Hazlehurst have put over an enterprise of great magnitude, with as little differences, with more ready cash and with as pleasing results as any congregation in any church anywhere. We congratulate them and their efficient and hard-working pastor, Dr. Charles W. Crisler, sincerely upon their worthy achievement.

* * *

DISTRICT CONFERENCE CALENDAR.

Mississippi Conference.

Seashore, Gulfport, April 3-4.
Hattiesburg, Petal, April 5-7.
Brookhaven, McComb, April 17-18.
Meridian, DeKalb, April 18-20.
Jackson, Jackson (Glendale), April 19-20.
Newton, Laurel, April 24-25.
Vicksburg, Port Gibson, May 8-9.

North Mississippi Conference.

Columbus, West Point, April 17-18.
Aberdeen, Houlka, April 19-20.
Sardis, Crenshaw, April 24-26.
Grenada, Grenada, April 26-27.
Corinth, Corinth, May 8-10.
Greenwood, Belzoni, May 16-17.
Greenville, Greenville, May 16-17.

Louisiana Conference.

Shreveport, Shreveport, March 20 (already held).
Lake Charles, Lake Arthur, April 18-20.
Monroe, Bastrop, April 24-25.
New Orleans, Covington, April 26-27.
Ruston, Bienville, April 26-27.
Minden, Jena, May 2-4.
Baton Rouge, Clinton, May 3-4.
Alexandria, Pleasant Hill, May 16-17.

We shall be glad to have necessary additions and corrections.

RESOLUTIONS OF APPRECIATION OF REV. THOS. H. LIPSCOMB.

(Unanimously adopted by a rising vote of the quarterly conference, Louisville, Miss., April 2, 1928.)

Resolved, That while we bow in reverent submission to the will of God, we wish to express our profound grief and sense of deep bereavement in the death of our beloved and trusted pastor, Rev. Thos. H. Lipscomb.

He had served as pastor of this charge but little more than a year when he was stricken and in a few weeks called to his reward. But his beautiful, strong, consistent Christian life had won the confidence and appreciation, not only of the members of this church, but of the entire citizenship of our town.

His life illustrated the Gospel he so loved to preach, and his deep sincerity, his unfailing candor, his heroic loyalty to truth and courage in speaking out his convictions and standing by them made him a conspicuous leader in his church. His splendid intellect, his ample educational equipment, his extensive reading and clear thinking marked him as one of the best qualified preachers of his Conference.

The ways of Providence are past our finding out, but though we sorrow over his going, and shall miss his splendid leadership, we know where to find him, and we expect to strike hands with him again in that city eternal, where there are no more tears and no more partings, for there is no more death.

We extend our sincere sympathy and love to the bereaved family, and we are glad indeed to have Sister Lipscomb and the boys still in our midst.

Signed: R. H. McGraw, J. T. Wesson, W. J. Newsom, J. T. McIntosh, W. S. McAliley, Luther Fulton, Mrs. T. J. Lee, R. E. L. Kirkpatrick, Walter Bennett, Joe Lee Hill, Chas. S. King, T. H. Morgan, R. L. Suber.

IN THE HEART OF LOUISIANA.

The Methodist Churches in the Alexandria District cordially invite you to worship with them. When in our midst make yourself known to the preacher-in-charge.

ALBERT S. LUTZ,
Presiding Elder.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course. salary beginning at date of acceptance. For full particulars, write **REV. J. C. BARR, D. D.,** President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, Brother J. B. Randolph having for four years been our pastor, and having used his untiring efforts in the erection of our new church, of which we are so proud, and recognizing his falthful and efficient services among us both as pastor and preacher; and,

Whereas, both he and his good wife labored among us so falthfuliy and brought our church, in all its departments, to the highest efficiency;

Therefore, be it resolved by the Building Committee of the new church, representing the church as a whole, That we as a church extend to his beloved wife our most heartfelt sympathy in the loss of Brother Randolph. He was our friend.

Be it further resolved, That a copy of these resolutions be spread upon the minutes of the quarterly conference record of Como Church and a copy be sent his beloved widow.

Signed: Travis H. Taylor, J. B. Wordlum, Phil Pointer, M. W. Wesson, Building Committee.

Passed by the Como Methodist Church in conference.

C. M. CHAPMAN, Pastor.
J. E. FULMER, Secretary.

RESOLUTIONS.

Whereas, the Rev. W. W. Mitchell, having twice been pastor of the Como Methodist Church, and recognizing his ability as a preacher of the gospel, and appreciating his services among us as a pastor, and his exemplary life before the entire community;

Therefore, be it resolved by the Board of Stewards representing the Como Church, That we as a church extend to him, his good wife, and Mrs. Lou Mitchell our heartfelt sympathy in the recent loss of their son, Robert. We are indeed grieved to learn of this irreparable loss.

Be it further resolved, That a copy of these resolutions be spread upon the minutes of the quarterly conference and a copy be sent to the bereaved family.

Signed: Board of Stewards, per M. P. Hardin, Secretary.

Passed by the Como Methodist Church in conference.

C. M. CHAPMAN, Pastor.
J. E. FULMER, Secretary.

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903
Insurance at cost to Methodists from 1 to 60. Ordinary Life. 20 Pay. Endowment. Disability-Annuity. Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you coöperate?
If interested, write for literature and application blanks giving exact age.
REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TINNON, Field Secretary.
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Dept. 8. 808 Broadway, Nashville, Tenn.
Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
Name.....
Address.....

REVIVAL AT FOREST, MISS.

Dear Dr. Carley: On March 22 we closed a very successful revival meeting here at Forest, which was attended with gratifying results. There were many conversions, a number of family altars were estabiished, and our local church and community received a great spiritual uplift. On Sunday, Aprll 1, I received a class of eighteen boys and girls into the church by vows and baptism, and also four aduits by certificate, and one by vows—making a total of twenty-three additions to our church.

The meeting was conducted by Rev. J. O. Hanes, of Birmingham, Ala., one of our general evangelists, a man of sweet spirit and winning personaiity. His strong and soul-stirring messages produced a profound impression. The men's meeting at the Courthouse on Sunday afternoon, conducted by Brother Hanes, was one of the best I have ever attended. Brother H. M. Scott, his gifted and consecrated choir leader, contributed no little to the success of the meetlng by his messages in song and his work among the young people. We greatiy appreciated the brotherly co-operation of the Baptist and Presbyterian pastors and the members of their congregations. We praise God for the gracious outpouring of his Spirit. We are serving a very loyal and appreciative people.

Yours sincerely,

M. M. BLACK.

THE VALUE OF THE PUBLIC HEALTH LABORATORY.

Modern medicine and modern public health organizations are intimately related. The diagnostic facilities of medical practice are utilized every day of the year in public health work. Thls applies most intimately to the laboratory feature of diagnosis, which is a modern development of the ancient hit or miss methods of the old physician.

The whole State is served in some way, directly or indirectly, indlvidually or collectively, by one or another of the laboratories that the State Board of Health maintains. Relatively few people know of this phase of their health protection. The doctors, however, are well aware of the benefits derived from the laboratory section of the State Board of Health and make extensive use of it to the advantage of their patients.

The Public Health Laboratory serves the people directiy by attending to indivldual cases. Every doctor has the right to send in to the main or branch laboratory for examination any excreta, tissue section, water sample or other object pertaining to, or in some way connected with, a case of illness which he is attending. Thus it becomes possible to detect diphtheria, malaria, hookworm and other intestinal parasites, incipient cancer, cerebrospinal meningitis and other acute infectious diseases or conditions in their early stages.

In order to treat a disease it is necessary to have an accurate diagnosis. The Public Health Laboratory is the handmaid of the doctor not only under the circumstances mentioned, but it provides for examination of urine, blood and sputa of syphilitic and tuberculous patients, a feature of extreme diagnostic importance.

The laboratory in New Orleans makes and sends to all who request any amount of typhoid vaccine. During the recent flood this was manufactured and sent out to the stricken districts by the gallon. This work alone represents a stupendous accomplishment.

Besides typhoid vaccine, the State laboratory supplies anti-toxin and smaiipox vaccine and faciiities for diagnosis of diphtheria in the field free of charge.

A not insignificant feature of the yearly activities of the laboratories is the examination of animal heads for rabies. Many a person who has been bitten by a dog or cat has had his mind put at rest by an examination with negative result, while another knows positiveiy he must take treatment without delay.

The sanitation and care of the milk suppiy of the State has been a subject for the most earnest consideration ever since bacterial control was known and appreciated. Hence this receives a great deal of attention from all of the laboratories, including the one on the health car and the one mounted on the truck, the so-called "traveling laboratory."

This is briefly what the State Board of Health laboratory in New Orleans and branch laboratories in Shreveport, Monroe and Lake Charles, as well as the mobile laboratories are accomplishing. If acquainted with this work, you will appreciate how the scientifically applied facts of medical diagnosis are utiiized for your benefit.

OSCAR DOWLING, President,
Louisiana State Board of Health.

A STUDENT'S PSALM.

By Esther McCracken Dixon.

O Lord, dellver me
From the habits of the slothful student
Who goeth to his classes
Day unto day and week unto week
Praying in his heart
That for one more hour
He may "get by."
Shield me, O God,
From the ways of the bluffer
Who weareth a bold face
But vaiueth not his brains.
Protect me, O Jehovah,
From the all wise professor
Who considereth his great wisdom
Reason for neglecting preparation
And who standeth before his classes
And uttereth much chattering
Which causeth drowsiness
But guideth not.
Guide me, O Lord,
Through the endless assignments
Which are as the wilderness
In the days of Israel.
Make my mind cleave to accuracy
And love perfection more than sleep.
Keep me in paths of sincerity
Where truth aboundeth.
Create a passion for wisdom
Which shall be unto me
As a force which leadeth
Unto creative thinking.
Make my purpose steadfast
And my song everlasting.

HART SCHAFFNER & MARX
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HOLMES MEN'S STORE
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For 42 years we have made money for others. More Bibles are sold in one year than any other book in the world. You can make money selling Bibles. Testaments, and Religious Books. Whole or spare time. Write to-day for full information.
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443 So. Dearborn St., Chicago, Ill.

For thou rewardest honest labor
According to our deeds.—Zions's Herald.

NORTH MISS. CONFERENCE

Aberdeen Dist.—Second Round.

Fulton, at Friendship, Q. C., April 14; preaching, April 15, a.m.
Smithville, at New Bethel, April 15, p.m.; preaching and Q. C., April 16.
Tremont, at Tremont, preaching and Q. C., April 17.
Woodland, at Prospect, April 21, preaching and Q. C.; preaching, April 22, a.m.
Mathiston and Maben, at Maben, preaching and Q. C., April 27.
Beliefontaine, at Lebanon, preaching and Q. C., April 28; preaching April 22, a.m.
Eupora, at Lagrange, April 29, p.m.; preaching and Q. C., April 30.
Greenwood Springs, at Friendship, preaching and Q. C., May 5; preaching, May 6, a.m.
Amory ct., at Paine Memorial, preaching and Q. C., May 8.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it, and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

E. NASH BROYLES, P. E.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

JUBILEE AUXILIARY.

The women of Saucier charge have adopted a plan of missionary organization which we think quite workable. Under the wise leadership of the pastor, Rev. S. N. Young, the churches on the charge have combined into the "Saucier Charge Auxiliary." The interest at the different churches was not thought sufficient to maintain each an active organization, and this being the case, it was thought best to have one society lor the charge. We take pride in being a Jubilee society.

We have Bible study, literary, business and social meetings, the dates being arranged to include all the four churches in turn. Mrs. S. N. Young is president; Mrs. E. E. Calmes, vice president; Mrs. Watkins, treasurer; Mrs. H. P. Hopper, recording secretary; Mrs. S. N. Howell, corresponding secretary; Mrs. W. L. Lewis, Superintendent of Children's Work; Mrs. W. K. Ramsey, Superintendent of Social Service; Mrs. E. E. O'Neal, Superintendent of Publicity; Mrs. Rnble, agent Missionary Voice.

The organization bas begun in an interesting way aud we hope to do more efficient work for the Master.

MRS. E. E. O'NEAL, Publicity.

ZONE NO. 4, MINDEN DISTRICT.

The Metbodist church was beautifully decorated for the zone No. 4 meeting of the Minden District, which was held Feb. 29, not only being a pleasant but profitable one. Owing to an epidemic of flu there were only three out of eleven auxiliaries represented.

The meeting opened at 11 a. m. with the zone leader, Mrs. S. M. Abel, of Rochelle, presiding. Mrs. J. T. Wood, of Winnfield, was elected secretary for this year. Many interesting talks were enjoyed and resolutions were passed to oppose any and all efforts to modily the Volstead law, and to support all measures, including liberal appropriations to be used to make the Volstead law effective.

The District Secretary, Mrs. D. W. Kelly, of Winnfield, asked tbat the church have as a goal this year, "A society in every church in this district," and each auxiliary have as their goal, "Every woman in the church a member of the society."

The talks were interspersed with beautiful music.

Lunch was served in the basement ol the church at noon time, and an enjoyable hour was spent in getting better acquainted.

The ladies enjoyed having Rev. Jimmie Harris, of Rochelle, with them, and appreciated his solo.

Rev. C. C. Wier, pastor of Winnfield church, was unavoidably absent from the morning session, but his arrival before the close of the alternoon session caused a thrill of delight, and his talk was greatly enjoyed.

MRS. J. T. WOOD, Secretary.

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ZONE MEETING AT NEW ALBANY, MISS.

The zone meeting for the Methodist Missionary Societies of New Albany, Potts Camp, Myrtle and Sherman, closed a successful session at the Methodist church here. Mrs. J. E. Coltharp, chairman, presided, and the meeting was attended by one hundred missionary workers. Reports were made by each organization represented and also by the varions Young People's organizations, which are under the direction of the adult auxiliaries.

This being the Jubilee year, or fiftieth anniversary of woman's missionary work in the Southern Methodist Church, the keynote of the program was a review of the work during the fifty years just closed and a tribute to its founder, Miss Belle Bennett. Plans looking to an enlargement of the work were aiso discussed.

The election of officers for the zone during the coming year was held, resulting in the selection of Mrs. Phillips, of Sherman, as chairman; Mrs. Wells, of New Albany, as secretary, and Mrs. Edwin Holmes, of New Albany, as library chairman. Myrtle was chosen as the place for the next meeting, to be held in June.

HISTORY OF HIGH POINT MISSIONARY SOCIETY.

On Monday, June 9, 1924, ten women met at the Methodist parsonage and organized a Woman's Missionary Society. At this time Rev. R. C. Mayo was pastor. He met with us, helping us to organize, reading the constitution and by-laws. Mrs. A. R. Porter was elected president.

Meetings were to be held at the church once each week. Three meetings each month were for Bible study, and one for a program on missions and business meeting. Each member of the Methodist church was to pay twenty-five cents per month as dues. Those of other denominations were called honorary members and paid ten cents per month, which was to be kept in our local fund.

Our first local work was to repaint our church. We sold ice cream and cold drinks, and got each lady in the community to donate a hen, free-will offerings, etc. So by spring of 1925 we had our church repainted. But this was only the beginning of our work for that year. We had a family of poor to help clothe and get ready for school in the fall. By this time there was a call for more furniture and household things at the parsonage. So by the time our year's work had closed our little band of workers had raised near $300 on the local fund. Besides that, our dues were paid in full and we had observed the week of prayer with an offering.

I am sorry to say when the year of 1926 closed we had not accomplished so much. Some of our members moved away and others being unable to attend, we discontinued our meetings for awbile. However, we kept our dues paid so we could still feel as if we were an organized society.

But when we started on our year of 1927, we all came back with greater determination than ever to accomplisb something and make up for the year we lagged behind. So with our Bible study, Home and Foreign Mission studies, social meetings and programs, also helping to organize a new society, a Junior Society and Baby Division, the close of the year found us with ninety-six points on the Standard of Excellence. And of course, we are very proud of our first banner year. I am sure that some of this is due to our most efficient president, Mrs. C. M. Ray.

We hope, with God's help, that when the year of 1928 closes it will find us on the Honor Roll again. We have already raised $49 in our local department for our parsonage, which needs to be remodeled.

I might say that one of our means of raising money is that each member is giving her Sunday eggs.

MRS. S. B. GRIFFIS.

ACTIVE AUXILIARY AT ELIZABETH, LA.

The following program of work is being carried out each month by the Woman's Missionary Society, of Elizabeth, La.: Thursday of first week, business meeting; second week, Bible study; third week, Mission study; fourth week, Social meeting.

New members are being received and interesting work is being done. The Bible and missionary study classes are studying at this time, "The Worker and His Bible," and "New Tasks for New Times." These subjects are being much enjoyed. Plans for enlarged work are being laid.

Miss Stella Galligan was the hostess for our social meeting this month, which was held on the afternoon of March 29. Attractive decorations of early wild flowers gave an exquisite air of spring. After an enjoyable program a delicious plate luncheon was served. Guests for the alternoon were: Mrs. A. B. Finke, Mrs. Jesse Bowen, Mrs. W. B. Allums, Mrs. George Peck, Mrs. Martha Tuck, Mrs. W. W. Williams, Mrs. W. A. Poinboeuf, Mrs. J. D. Collins, Mrs. Jack Davidson, Mrs. W. I. Twiner, Mrs. S. C. Knight, and Mrs. H. B. Hines.

MRS. H. B. HINES.

ZONE MEETING, RUSTON DISTRICT.

The meeting of zone 4 of the Ruston District was held March 18 in the Lisbon Methodist church, with Mrs. W. A. Gray, zone leader, presiding. It was a great pleasure to have a nice crowd of twenty-four auxiliary members and thirty-one visitors. The program was given by Dubach, Harmony Chapel, and Lisbon. Mrs. J. W. Fowler conducted the devotional. Rev. W. D. Kleinschmidt led in prayer. Mrs. C. S. L. Patton cordially welcomed visiting societies, and Mrs. Laguin, of Dubach, made reply. Mrs. Wilson gave a very interesting paper on "What Is Meant by Stewardship," and "Time and Art of Giving" was ably presented by Mrs. Leman Tanner.

We were favored with a vocal solo by Miss Marguerite Carather, accompanied by Mrs. Irene McDonald. "Sharing On," was well told by Miss Irene Clements.

An interesting feature of the afternoon was the talk by Miss Tinye Spencer on "Stewardship of Personality," followed by an instructive "Round Table Discussion," led by Mrs. Waltman. The main thought of the original paper given by Mrs. D. W. Caldwell was "Put self away and work in love and sacrifice."

Inspiring talks by Rev. W. D. Kleinschmidt, presiding elder, and Mrs. Carolyn Dawson, District Secretary, finished the program.

The next meeting will be held with Summerfield. The meeting closed with prayer by Rev. S. J. Starkey.

MRS. W. A. GRAY, Zone Leader.
MRS. B. W. McDONALD,
Secretary.

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Here is how we stand on ordering Sunday School Day programs: Six superintendents from the Aberdeen District; three from the Columbus District; twelve from the Corinth District; three from the Greenwood District; ten from the Grenada District; three from the Greenville District; twenty from the Sardis District. April is here, the grass is growing, the trees are leafing; the time is here when these programs should be ordered and preparation made for doing what our church says must be done. "Awake, men, awake." Judgment day will soon be at hand and you will appear empty-handed.

Miss Helen E. Swisher, who has the chair of Religious Education at Grenada College, is arranging to give a number of students at the college instruction in conducting daily vacation church schools. The first session will be held Sunday, April 30, at 3 p. m., another at 8 p. m., and two sessions Monday, one in the forenoon and the other in the afternoon. This will afford an opportunity for any worker in the Conference to attend and get the benefit of this instruction. The following topics will be presented: 1. "The Organization of the School." 2. "Materials for Worship, Instruction, etc." 3. "Planning the Daily Program." 4. "Special Methods, such as Story Telling, Activities, Games, etc." Any one expecting to attend will do well to write Miss Swisher.

Rev. J. D. Wroten, pastor at Indianola, held services in his new church, Sunday, April 1. Rev. J. R. Countiss preached a strong sermon to a congregation that taxed the capacity of the building. At the evening hour, the Conference Superintendent preached to a good congregation. The building is all that could be desired for instruction, worship, and service. It is a monument to the faith and hard work of the pastor and people. This splendid plant calls for a force of trained workers so the building can be put to the best use.

Rev. J. D. Simpson and the Methodists of Byhalia have built an elegant and commodious annex at Byhalia. We held an institute at this place Thursday, the 5th. Rev. T. M. Bradley, presiding elder; Rev. H. R. McKee, of Hernando; Rev. G. H. Boyles, of Olive Branch; Mrs. G. A. Baker, of Coldwater; Dr. D. R. Moore, of Byhalia, took part in the program. All these and others rendered effective service. The reports from the different schools expressed a desire for more trained teachers. Brother J. J. Stevenson, of Olive Branch, 81 years old, has been superintendent forty-one years. There is no way of estimating the value of the services of this good man.

Mail me a list of your teachers and let me send them a catalogue of our training school to be held at Grenada, June 4-9. Begin now to have a number of the teachers and young people to attend this school.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday morning, April 1, at 6:15, found us en route to North Louisiana to attend the opening of the new church at Calhoun. I reached the Calhoun parsonage about 9 a. m. and found a cordial welcome extended me by the pastor, Rev. W. F. Henderson, Jr. My associate, Rev. A. K. McLellan, and Rev. Dan Barr, much beloved and very popular superannuate of North Louisiana, had preceded me in arrival.

To my surprise I found the new church, consisting of six rooms, including the auditrium, had been built near the parsonage, facing the Dixie Highway. Before 10 a. m. the people began to gather for the Sunday school service, at which there were representatives from a dozen or more Sunday schools, and in which Brother McLellan and I had a part. The opening sermon was preached by Rev. Dan Barr, from the text, "For there stood by me this night the angel of God, whose I am, and whom I serve." Brother Barr brought a great message on service to the congregation that taxed the capacity of the new church.

During the 11 o'clock service the pastor, Brother Henderson, stated the debt on the new church was only $350, and if this amount could be raised the church would be dedicated on the same day it was opened. It only took a few minutes to raise this balance, and it was announced there would be a special dedication service in the afternoon, at which time former pastors and representatives from adjoining churches would be present.

At the noon hour a very bountiful dinner was served, which proved a delightful period of fellowship.

We noted the presence of the following former pastors: Brother R. V. Fulton, now pastor at Clay; Rev. W. B. Inabnet (supply, who was pastor there twenty-three years ago); Mrs. P. O. Lowrey, to represent Brother Lowrey.

From the adjoining charges there were: Rev. D. W. Poole, of Choudrant, and Rev. F. J. McCoy, of West Monroe.

Three or more outstanding laymen,

(Continued on Page 13)

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SUNDAY SCHOOL NOTES.

(Continued from Page 12)

Mr. S. M. Collins, Monroe; Mr. E. M. Decker, Farmerville, and Mr. Calhoun, of Gilbert, were present and took part in the program.

This occasion, including the music and greetings from many of the adjoining communities, was the greatest day in the history of Calhoun Methodism, and Brother W. F. Henderson; Mr. Sid Stewart, chairman of the board, and other local leaders have our heartiest congratulations for what we term "something new under the sun"—the opening and dedicating of a new church on the same day.

Dr. N. E. Joyner and Rev. R. W. Vaughan have accepted the invitation to be present at our State-wide Conference, as Secretary of Education and Superintendent of Orphanage.

On Wednesday, April 4, we held a group conference at Winnfield with the presiding elder, Rev. K. W. Dodson; the District Secretary, Dr. F. C. Wren, and other leaders, in the interest of the Standard Training School which is dated for June 21-29. Rev. C. C. Wier was elected Educational Director of this school.

C. D. ATKINSON,
Conference Superintendent.

FROM TREMONT, MISS.

Dear Dr. Carley: Easter greeting to you and all the brethren of the "Great Connection."

Just a small space in our valuable tri-Conference journal, that all may know that we are still on the job over here at Tremont, and do not have the slightest intention of being anywhere else.

Our happiest hours are those in which we feel that we are doing the most for the extension of the Kingdom of our Lord Jesus Christ. The people over here seem to be very appreciative of our efforts, as indicated by a nice little raise in salary and the most wonderful and bountiful filling of the pantry of the cozy bungalow parsonage so quietly situated among the beautiful oaks. It was not a shower of gaudy left-overs, but a real pounding of life's necessities that made us happy—checks not to be applied on salary, hams of the country-cured variety, six or seven dozen cans of fruit, meats, etc., sacks of the staff of life, dainties for the kitchen, needles and pins for milady, gasoline and oil for the Ford, and other fine things too numerous to mention. We'll never forget them.

We are carried away with interest and results of our "Cokesbury Course" for the training of leaders in the Sunday school. A school was held before we came to the charge by Rev. E. G. Mohler, Conference extension secretary of rural work for Sunday schools, and Rev. W. R. Hammontree, assistant in the same work for Monroe and Itawamba counties, which started the good work; then Brother Hammontree held two others just about the time we came; and then the last week in February we, with the very efficient help of Mr. E. M. Sharp, who is doing the same work in Corinth District, carried to a marvelous success a charge-wide program, in that we held an approved school at the high school building and a one-teacher school in five churches. As a result, about fifty units of credit were issued, which is really the smallest object in view. Brethren, it will work, for "the redemptive forces of a community are the resident forces of that community." We will be glad to report 100 units of credit at the district conference. We are confident Tremont will lead in this work this year. We as pastors should give our whole-hearted support to the work of these brethren.

We are sure of a 100 per cent collection on the Mission Special—a little late in finishing; but our congregations have not justified the presentation of such a worthy cause, as bad weather, roads, and feelings still have their part in blocking church-going of our people.

This letter is unfinished, but we must not take more of your time and space. May we all feel cause to rejoice together at this Easter-tide.

L. B. WIMBERLEY, P. C.

P. S. We hope to send 100 subscriptions to the Advocate soon.

Alexandria Dist.—Second Round.

(In the Heart of Louisiana)

Glenmora, April 15, a.m.
Oakdale, April 15, p.m.
Cokesbury School, at Hineston, April 16 to 19.
Oberlin, April 22, a.m.
Elizabeth, April 22, p.m.
Opelousas, April 25, p.m.
Natchitoches, April 29, a.m.
Pleasant Hill, at Marthaville, April 29, p.m.
Provencal, May 6, a.m.
Alco, May 6, p.m.
Bunkie, May 9, p.m.
Melder, May 13, a.m.
Pineville, May 13, p.m.
District Conference at Pleasant Hill, May 16, 17.
Marksville, May 20, a.m.
Evangeline, at White's Chapel, May 20, p.m.
Lottie, at Rosedale, May 27, a.m.
Melville, at Palmetto, May 27, p.m.
Eunice, at Basile, June 3, a.m.
Oakdale Standard Training School, June 3-8,
Alexandria, June 10.

Evangelism is our key-note. Plan for your revival. Organize, evangelize, and emphasize the whole program of the church.

ALBERT S. LUTZ, P. E.

The revival campaign planned for 1928 is being pushed in Korea. On the Seoul district daybreak prayer meetings are being held in the Suk-kyo church with deeply interested audiences, composed mostly of young people. There is an average attendance of fifty.

One of the Ancient Inca Tombs on the high plateau of Bolivia.

Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. F. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: Because of my not writing you last week I have two Institutes to report in this letter. Our Alexandria District Leaguers had such a happy time together during our week with them. We had an average attendance of fifty each night and gave twenty-eight credits. Leaguers from Pineville, Glenmora, Boyce, Holloway, and Alexandria attended regularly. We were very fortunate to have had Rev. Allen J. Carter, assistant secretary from our Central Office at Nashville, with us. Other members of the faculty that assisted us in making the Institute a success were: Rev. C. K. Smith, Pineville; Dr. Cleanth Brooks, Alexandria; Mrs. James T. Harris, Rochelle, and Mrs. R. P. Jackson, New Orleans. On Friday night a delightful banquet was served by the Alexandria Leaguers, with Mr. Charles White, our State president, acting as toastmaster.

Our next Institute was held in Minden, where we spent a most enjoyable week. Although our crowd was small, made up almost entirely of the Minden Leaguers, with three from Plain Dealing and two from Rochelle, I feel that those present benefited greatly by the instruction and inspiration gained. We were glad to have Rev. H. E. Pfost, of Plain Dealing; Rev. and Mrs. J. T. Harris, of Rochelle; Rev. Allen Carter, of Nashville; Mrs. R. P. Jackson, of New Orleans, and Miss Mary Searles, of Minden, on our faculty. I feel that Miss Mary Searles, our District Secretary, deserves special recognition for her splendid service to the Minden District Leaguers. At the close of our Institute we issued eighteen credits. We regret very much that Brother L. I. McCain could not be with us during the week, due to the serious illness of his wife. Brother and Mrs. McCain are such loyal Leaguers that we always miss them in their absence. We were glad to have our presiding elder, Rev. K. W. Dodson, and his wife visit with us a number of times during the week.

I am sorry that all of our Louisiana Leaguers did not have the pleasure of meeting and knowing Mr. Allen Carter, of the Central Office, while on such a short stay in our State. Mr. Carter won the hearts of those whom he met and he says he's coming back to Louisiana the first opportunity that comes his way.

The reports from Anniversary Day are coming in so splendidly. I'm just proud of you Leaguers! I'd love to print some of the fine returns in this letter, but I'll try to print the entire list in next week's issue. I trust that your League will be "on the list." Send your offering in to Mr. F. H. Riggs, Box 1345, Monroe, La., at once, if it is not already in. May God abundantly bless you in your great program of work. The Epworth League year has just closed its third quarter of work. With only one more quarter left, let's do all we can to accomplish great things in League work. Remember that your State officers are ready to serve you.

Sincerely,
ELIZABETH LANGFORD,
Field Secretary.

A TREMENDOUS FIELD OF OPPORTUNITY FOR OUR METHODIST CHURCH.

By Rev. A. M. Martin, French Missionary, St. Martinville, La.

Our work as a French missionary in the St. Martinville charge extends into three parishes, namely, St. Martin, Iberia, and Vermillion. With over 50,000 people living in these three parishes, of whom 90 per cent are French and Roman Catholic, there is a tremendous field of opportunity for the missionary work of our great Methodist church.

A careful survey of our French missionary activities in these three parishes reveals only a little more than 200 members of our church, who have come in from the Roman Catholic Church in the last few years. We have two small churches, or chapels, in St. Martin Parish, one at St. Martinville, the parish seat, which is a town of 1,500 people with only ten Protestant families, and one at Arnaudville, a town of 500 people, with only four Protestant families. There are over 14,000 white people living in St. Martin Parish, and less than 150 Protestants.

We have one small church at Lydia, in Iberia Parish, and while we have good Protestant churches and pastors in the towns of New Iberia and Jeanerette, our little congregation of Methodists is the only work in French for the French people in the parish. In Vermillion Parish we have Protestant churches and pastors in the towns of Abbeville, Gueydan, and Kaplan, but our little church at Pecan Island is the only French work in the parish.

In a New Parish.

Three families, converted from the Roman Catholic Church, have moved from Lydia, Iberia Parish, to Oaklawn plantation in St. Mary's Parish, about fifty miles from St. Martinville. This has given us an opening for Methodist French missionary work in another parish. We have services in the homes of these new Christians, and their friends and neighbors attend our services. We leave St. Martinville in our missionary Ford car with a folding organ and about two dozen hymn books for our new preaching place and hold services among the French people on this big plantation.

The fathers and mothers in this new congregation are not able to read or write, although they are under 35 years of age. The children are going to school and just learning to read and write. Therefore, we must preach, play the organ, lead the singing, and teach as much as possible during our visit. Reading the Bible in French is especially enjoyed by the new congregation.

A Life Telling for Christianity.

A young man converted from the Roman Catholic Church, who had become a very faithful member of our French congregation, moved to a community fifty miles away and got a job clerking in a large store. He soon fell in love with a Roman Catholic girl, and after some time decided to marry. At first her parents did not like the idea of their daughter knowing a Protestant boy, but soon they learned to like him very much, and when the time came for the wedding they were more than glad for their daughter to be joined in holy wedlock to a Protestant boy in a Methodist church, and all the family attended the wedding. His life is telling for Protestantism, and above all for Christianity, among these new people in a new place. We have reason to believe that he will win his wife to Christianity as well as all her family.

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ROCHE'S EMBROCATION

Serving in a Christian Way.

We are sometimes called upon to baptize a baby of Roman Catholic parents. They are accustomed to pay for baptism and always come to us with the money in hand. We at once inform them that we do not charge any money for our services, as we feel that we are doing what the church ought to do in a Christian way. Most of them are very much surprised that we refuse to take money, as they are used to a demand for the same.

Corinth Dist.—Second Round.

Ripley, Q. C., April 4, night; preaching, April 15, morning.
Wheeler, at Hodge's Chapel, April 6.
Booneville, preaching, April 8, morning; Q. C., April 9, evening.
Blue Mountain, at Walnut, April 11.
Hickory Flat, at Hickory Flat, April 12.
Mantachie, at Oak Grove, April 9.
Marietta, at Sloam, April 19.
Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

WORRIED A LOT

Run-Down, Nervous, Appetite Gone, Lady Shows Great Improvement After Using Cardui.

Waterloo, S. C.—"I took Cardui at intervals for three years, and have been in good health since last fall," says Mrs. Noble J. Hayes, who lives near here. "My improvement after taking a course of this medicine was really remarkable.

"I am much stronger and can accomplish so much more work now. My weight increased twenty pounds, and my color is fresh and good.

"For a long time I had been feeling poorly. Some days I dragged around the house and had not enough energy to do my housework.

"I worried a lot about myself. I did not seem like myself, and my nerves were all on edge. I did not sleep well, and my appetite left me.

"I found Cardui to be an excellent tonic. After I had taken it a few weeks, I began to pick up and to gain in weight and strength.

"Now I am in fine health. I have recommended Cardui to many of my friends, and shall continue to do so."

For over 50 years, Cardui has been used with success and recommended by thousands of women for weakness and similar ailments.

Try it for your troubles!
At all drug stores. NC-192

Take CARDUI
OF USE BY WOMEN

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Greenwood Dist.—Second Round.

Belzoni, April 15, 11 a.m. and 2:30 p.m.
Inverness, April 15, night.
Moorhead, April 22, 11 a.m. and 2:30 p.m.
Swiftown, at Swiftown, April 22, night.
Carrollton, at Longview, April 29.
All together for mission special.
District conference, May 16, 17, at Belzoni. Please elect your delegates from each church, one for each 100 members or fraction of two-thirds thereof, but at least one from each church.

L. P. WASSON, P. E.

Grenada Dist.—Second Round.

Duck Hill, at Mars Hill, Friday, April 13.
Winona, April 15.
Vaiden and West, at West, April 15, evening.
Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 7.
Ebenezer, at Hebron, May 3.
The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Sumford, at Lovejoy, April 15, 11 a.m.
Batesville, April 15, 7:30 p.m.; Q. C., March 7, 7:30 p.m.
Arkabutla, at Hunter's Chapel, April 13, 11 a.m.
Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, April 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.
The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Georgetown, at Providence, April 15.
Wesson, April 15, 16, p.m.
District Conference, at McComb, Centenary, April 17, 18.
Forworth, at Hopewell, April 22.
McComb, Pearl River Avenue, April 22, p.m.
Oryka, at Muddy Springs, April 29.
Magnolia, April 29, p.m.
Meadville and Bude, at Bude, May 6.

A TONIC

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value. 60c.

Liver Pills

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

$50 Reward

$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

Hazlehurst, May 9.
Scotland, at New Hope, May 13.
Brookhaven, May 13, 14, p.m.
Monticello and Pleasant Grove, at Sartinsville, May 20.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg ct., in presiding elder's office, April 12, 2:30 p.m.
Court Street, April 22, 7:30 p.m., April 23, 7:30 p.m.
Mount Olive, April 22, 11 a.m., 2:30 p.m.
Williamsburg, at Sante, April 25, 11 a.m., 2 p.m.
Sumrall, April 29, 11 a.m., April 30, 9 a.m.
Main Street, May 4, 7:30 p.m.
Heidelberg, at Philadelphia, May 6, 11 a.m., 2 p.m.
Silver Creek, at ———, May 13, 11 a.m., 2 p.m.
Prentiss, at ———, May 20, 11 a.m., 2 p.m.
Purvis, at ———, May 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Camden, at Thomastown, April 14, 15, 11 a.m.
Canton, April 15, 7:30 p.m.; April 27, 7:30 p.m.
Benton, at Midway, April 21, 22, 11 a.m.
Eden, at Tranquil, April 22, 3 p.m., 7:30 p.m.
Harrisville, at Braxton, April 28, 3 p.m.; April 29, 11 a.m.
Edwards, at Learned, April 29, 4 p.m., 7:30 p.m.
Vaughan, at Union, May 5, 6, 11 a.m.
Satartia, at Wesley Chapel, May 6, 3 p.m., 7:30 p.m.
Mendenhall, at Mendenhall, May 13, 11 a.m., 2 p.m.
Madison, at Madison, May 13, 7:30 p.m.; May 14, 10 a.m.
Yazoo ct., at Fletcher's, May 19, 20, 11 a.m.
Yazoo City, May 20, 3 p.m., 7:30 p.m.

J. L. DECELL, P. E.

Seashore Dist.—Second Round.

Van Cleave, at Mount Pleasant, April 14, 15, 11 a.m.
Moss Point, April 15, 7:30 p.m.
Coalville, at White Plains, April 21, 22, 11 a.m.
Mississippi City, April 22, 7:30 p.m.
Biloxi, April 29, 11 a.m.
Gulfport, April 29, 7:30 p.m.
Brookiyn and Bond, at McLaurin, May 5, 6, 11 a.m.
Saucier, at Howison, May 6, 7:30 p.m.
Carriere, at Wesley Chapel, May 12, 13, 11 a.m.
Picayune, May 13, 7:30 p.m.
Mentorum, at Cox Chapel, May 19, 20, 11 a.m.
Wiggins, May 20, 7:30 p.m.
Wesley Memorial, Wednesday, May 23, 7:30 p.m.

JAMES L. SELLS, P. E.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round.

Natalbany, at Natalbany, preaching, April 15, 11 a.m.; Q. C., 2:30 p.m.
Jackson and Ethel, at Ethel, preaching, April 22, 11 a.m.; Q. C., 2:30 p.m.
Baton Rouge, First Church, preaching, April 22, p.m.; Q. C., April 23, p.m.
Keener Memorial, preaching, April 29, 11 a.m.; Q. C., April 30, p.m.
Donaldsonville, at Carpenter's Chapel, Q. C., April 29, 2:30 p.m.; preaching, 7:30 p.m.
Hammond, preaching, May 6, 11 a.m.; Q. C., 2:30 p.m.
Ponchatoula, preaching, May 13, 11 a.m.; Q. C., 2:30 p.m.
Greensburg, preaching, May 26, 11 a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.
District conference at Ciniton, May 3-4. Opening session, May 8, 10 a. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Second Round.

Rayne, at Branch, April 15.
Indian Bayou, April 22.
Merryville, April 29.
Sulphur and Vinton, at Vinton, May 6.
Converse and Hornbeck, at Pine Grove, May 13.
Crowley, May 20.
The district conference will be held in Lake Arthur, April 18-20. Time for convening will be announced later.

W. L. DOSS, JR., P. E.

Minden Dist.—Second Round.

Rocheile, April 15, 1:30 p.m.
Winnfield, April 22, 11 a.m.
Winnfield Ct., at Atlanta, April 22, 3 p.m.
Sicily Island, at Sicily Island, April 29, 11 a.m.
Ferriday, April 29, 7:30 p.m.
Minden, April 30, 7:30 p.m.
Jena and Jonesville, at Jena, May 2.
Trout and Good Pine, at Trout, May 3.
Sibley, at Pine Grove, May 6, 11 a.m.
Ringgoid, at Grand Bayou, May 8.
Campti, at Davis Springs, May 13, 11 a.m.
Colfax, at Montgomery, May 13, 3 p.m.
Hall Summit, at East Point, May 20, 3 p.m.
Castor, at Castor, May 23.
Coushatta, May 27, 11 a.m.
Zenoria, at Ashland, May 29.
Monterey, May 30.
Plain Dealing, at Alden Bridge, June 3, 11 a.m.
District Conference at Jene, May 2-4.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

Delhi, April 12, 7:30 p.m.
Bonita, April 15, 11 a.m.
Mer Rouge, April 15, 7:30 p.m.
Columbia, April 19, 7:30 p.m.
Rayville, April 22, 11 a.m.
Winnsboro, April 22, 7:30 p.m.
Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.

LADIES

Write for our FREE Booklet which gives details, advice, prices of many necessities to the personal hygiene of women and girls. Dr. Warner's indispensable products. Address Dept. A-12, Warner's Renowned Remedies Co., 10 East 25th Street, Minneapolis, Minn.

Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.
The district conference will meet at 2 p. m., Tuesday, April 24, at Bastrop. Sessions will continue, with preaching at the regular hours, until Wednesday afternoon. A splendid program is prepared and a large attendance is expected.

ELMER C. GUNN, P. E.

Ruston Dist.—Second Round.

Simsboro, at Antioch, Aupril 14, 15.
Clay, at Wesley, April 21, 22.
Jonesboro, at Hodge, April 22, p.m.
Bienville, at Bear Creek, April 28, 29.
Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.
District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

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IT imparts to the hair the sheen of sparkling cleanliness and leaves a delightful bouquet you'll never tire of. Eliminates dandruff. Does not color the scalp. Send this ad with your name and address. We will send the sample absolutely free.

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Herb Extract

(Formerly Known as Herb Juice)

practically unknown three years ago, is now selling at the amazing rate of over a million bottles a year, and being shipped in carload lots to many of the large cities in the United States. It has already proven beneficial and satisfactory to millions troubled with constipation. Authorities claim that constipation is the direct cause of stomach disorders and numerous other complaints of the human system. Hundreds who have suffered with constipation, indigestion, gas on stomach, coated tongue, no appetite, no vitality, and general run-down condition, testify that they owe their health to this marvelous cleanser. It eliminates the poisonous waste matter from the system, through its free action on the bowels.

If you want to enjoy good health you must free yourself from the clutches of constipation. You can do this by using Herb Extract (formerly known as Herb Juice). Out of more than a million bottles sold during the past year under absolute guarantee, less than half a dozen bottles were returned—a record probably never before equalled by any other medicine. Every family should have a bottle of this herb tonic laxative handy for use whenever the first sign of constipation appears, for it is said to be nature's most effective tonic laxative and intestinal cleanser. As harmless and affective for children as for adults. Pleasant to take, yet very effective. Try it once. It insures health, and enables you to enjoy hearty meals without ill effects. Get the original and genuine as shown above; results guaranteed. Now sold by leading druggists and dealers in medicine everywhere.

WOMAN'S MISSIONARY SOCIETY.

"Be to her virtues very kind;
Be to her faults a little blind."

* * *

"In faith and hope the world may disagree,
But all mankind's concern is charity."
—Pope.

* * *

"Alas for the rarity
Of Christian charity
Under the sun!"
—Hood.

* * *

"Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action."—Lowell.

ZONE MEETING, BROOKHAVEN DISTRICT.

The northern zone of the Brookhaven District met at Providence church, on the Georgetown charge, March 1. Although weather conditions were not very favorable, we had a splendid attendance. Mrs. J. E. J. Ferguson, zone chairman, being detained through illness, Mrs. Frank Decell, our efficient District Secretary, presided, and Mrs. C. H. Trawick was elected secretary pro tem.

The devotional exercises were conducted by Mrs. Ben White, of Hazlehurst, after which Brother L. M. Sharp, of Georgetown extended a gracious and cordial welcome, and Mrs. Allen, of Georgetown, made response.

The following auxiliaries responded to roll call: Hazlehurst, Hazlehurst Young Women, Gallman, Crystal Springs, Georgetown, Center Point, Pleasant Valley, and Providence.

Mrs. Sam Wood, of Hazlehurst favored us with a beautiful song.

"The Things That Make a Successful Missionary Society" was ably led by Mrs. Frank Decell in round table, bringing out many fine points: A good leader, good attendance, enthusiasm, and co-operation.

A discussion of the duty of officers was very helpful to the new auxiliaries, and a talk on "Spiritual Cultivation" by a member of the Georgetown auxiliary was most inspiring. In concluding the morning program, Mrs. Ben White stressed the importance of training the children for service, after which a bountiful lunch was served by the ladies of Providence church, and a pleasant social hour was enjoyed by all.

Brother L. M. Sharp, in speaking to the ladies on Christian citizenship, urged all Christian women to serve State and nation with their voice and vote.

The Jubilee song was sung, and a history of each auxiliary given, which was especially interesting.

Mrs. L. E. Alford, of Crystal Springs, talked on the Jubilee, stating that it was a forward as well as backward look, and our Distrrict Secretary stressed the importance of carrying out the Jubilee program.

A rising vote of thanks was given the people of Providence for their gracious hospitality, and the meeting closed with prayer, to meet with Barlow next time.

MRS. C. H. TRAWICK,
Secretary Pro Tem.

FROM SILVER CITY CHARGE.

Dear Dr. Carley: The church property at Silver City has recently been improved with an expenditure of something over $300. The church and parsonage both have been recovered—a work that has been a crying need for the past several years. Plans were perfected a year ago for this work, but the terrible flood in this Delta came just at the time and interfered with our plans.

We are all rejoicing, however, that the much needed repairs are now an accomplished fact, and the pastor wishes to express his appreciation to all who have made this possible, for he feels that this work has inspired the people to yet greater things for the church, both locally and for the building of the kingdom in general.

Our congregations are increasing, and we see evidences of an increasing interest on the part of the people.

The Mississippi Valley flood placed a check on all church work for a period, but we feel now that this great country will emerge from its effects and be still greater in the near future.

Our second quarterly conference was held March 11; and while the reports were not what we had hoped for, yet there was a splendid spirit manifested. Brother Leggett, our presiding elder, was on hand, and preached a strong missionary sermon, which we feel was an inspiration to all who heard it.

F. B. ORMOND, Pastor.

EXCHANGE OF PULPITS IN RUSTON DISTRICT IN SUPERANNUATE CAMPAIGN.

In carrying out the plan for the third Sunday in April I have made out the following schedules. I will take care of eight churches myself during April:

Rev. J. T. McVey—Bryceland, a. m.; Bethel, p. m.

Rev. G. A. Morgau—Harmony, a. m.; Dubach, p. m.

Rev. H. M. Johnson—Summerfield, a. m.; Athens, p. m.

Rev. H. J. Boltz—Longstraw, a. m.; Clay, p. m.

Rev. D. W. Poole—Salem, a. m.; Holly, p. m.

Rev. J. W. Lee—Lishon, a. m.; Wesley, p. m.

Rev. H. C. Murphy—Frantom, a. m.; Chatham, p. m.

Rev. J. L. Cady—Oak Grove, a. m.; Mount Moriah, p. m.

Rev. W. F. Henderson, Jr.—Wilhite, a. m.; Choudrant, p. m.

Rev. J. F. Waltman—Beulah, a. m.; Douglas, p. m.

Rev. F. P. Moss—Drew, a. m.; Claiborne, p. m.

Rev. J. F. Dring—Sikes, a. m.; Dodson, p. m.

Rev. J. L. Lay—Arizona, a. m.; Oil Field, p. m.

Rev. Jerry Fordham—Lapine, 11 a. m.; Sardis, 3 p. m.; Eros, 7:30 p. m.

Rev. W. W. Drake—Arcadia, a. m.; Jonesboro, p. m.

Rev. C. E. McLean—Strange, a. m.; Bienville, p. m.

Rev. S. J. Starkey—Bear Creek, a. m.; Gibsland, p. m.

Rev. R. V. Fulton—Alabama, a. m.; Bernice, p. m.

Rev. R. A. Bozemau—Bird's Chapel, a. m.; Marion, p. m.

Rev. R. W. Vaughan—Ruston, a. m.

Hope we may create enough interest and enthusiasm so that we cau do some real financial work for our old heroes of the cross.

W. D. KLEINSCHMIDT, P. E.

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Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs, —once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package with full directions. Only 35 cts. at drugstores.

ONCE A SCHOOL TEACHER—LATER A FAMOUS PHYSICIAN

A young man who was brought up on a farm in Western Pennsylvania qualified for district school teacher. Further pursuing his studies and teaching, he managed to save enough money to put him thru medical college. He began the practice of medicine in the new oil section of Pennsylvania, and often rode horse-back through the woods to reach and relieve those who were seriously ill. He was a student of nature, knew and easily recognized most of the medicinal plants growing in the woods.

Finally, he moved to Buffalo, N. Y., where he launched his favorite remedies, and, in a short time, they were sold by every druggist in the land. To-day, the name of this man, the late Dr. R. V. Pierce, is known throughout the world. His Golden Medical Discovery is the best known general tonic for building up strength, restoring impaired tissues and enriching the blood. More than fifty million bottles have been sold in the U. S. If your druggist does not sell it, in liquid or tablets, you can obtain a trial pkg. of the tablets by sending 10c to the Dr. Pierce Clinic, in Buffalo, N. Y.

Banish the misery of Piles

DON'T SUFFER—fearing an operation. Use *Unguentine Pile Cones*. Begin this modern treatment at once. Stop itching, bleeding, soothe the pain. Same healing powers as Unguentine. At your druggist's, 75c. Trial FREE. Write today. The Norwich Pharmacal Co., Norwich, N.Y.

Because of lack of funds the Methodist congregation at Wevelghen, Belgium, a suburb of the large city of Courtrai, has been compelled to worship in an old wooden hut erected by the Belgian army during the late war. In damp weather this hut was not only uncomfortable but considered dangerous. Through the gift of a friend this congregation was enabled, Dec. 11, 1927, to lay the corner stone for a small new church building to take the place of the wooden hut. It is hoped that this church will be dedicated about Easter by Bishop Darlington.

In order to carry the gospel to the people in those towns where formerly it has been impossible to rent a hall for Protestant services, the Methodist Mission in Belgium has secured a houseboat, which has been converted into a little chapel holding about fifty people. This floating chapel will travel up and down the many rivers and canals in Flanders, carrying the gospel to those people whom formerly it had been impossible to reach.

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Denison, Texas.—"I think there is no tonic equal to Lydia E. Pinkham's Vegetable Compound for nervousness and I have used Lydia E. Pinkham's Sanative Wash and the Pills for Constipation. I can certainly praise your medicines for what they have done for me and I wish you success in the future. I can do any kind of work now and when women ask me what has helped me I recommend your medicines. I will answer any letters I receive asking about them. —Mrs. Emma Gregg, Route 3, Box 53, Denison, Texas.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 16. . Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3697.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 19, 1928. CHAS. O. CHALMERS, Manager.

Editorial

THE EDUCATIONAL SITUATION IN THE LOUISIANA CONFERENCE.

At the session of the Louisiana Conference held in New Orleans in November, 1925, the urgent needs of our educational institutions—Centenary College and Mansfield College—were presented in detail by the representatives of those schools, and the Conference was asked to make provision for their needs.

After full consideration by the Board of Education, the matter was presented to the Conference in the form of a recommendation that the Annual Conference authorize a bond issue of $300,000, the proceeds to be applied to the needs of the colleges

After due consideration and full discussion on the Conference floor, the bond issue of $300,000 was authorized and the Board of Education was empowered to carry into effect this plan adopted by the Conference.

The Board of Education immediately undertook to carry into effect the instructions of the Conference; and in due time the bonds were issued and sold, and the proceeds applied to the financial assistance of the colleges.

These bonds were issued as an obligation of the Annual Conference, based upon the good name and faith of the Methodist Episcopal Church, South, in Louisiana, and were so accepted by the purchasers. They were to mature serially over a period of ten years, interest at the rate of six and one-half per cent, payable semi-annually—July 1 and January 1—and the principal payable in installments on January 1 of each year.

As a protection of these bonds and to provide for the interest and principal payments when due, the following assets were allocated to the Board of Education: All the unpaid pledges to the Christian Education Movement; all the unpaid pledges to the Centenary College Centennial Campaign; all the unpaid pledges outside of De Soto Parish to the special Mansfield College Campaign. The aggregate of these pledges was approximately $300,000. With these resources and such other resources as might become available, it was believed that the requirements of the bond issue could be fully and promptly met as they fell due.

It must be remembered that these bonds are an obligation of the Annual Conference. The Board of Education simply acted as an agent of the Conference in carrying out its instructions. As far as we recall, the action of the Confrence in authorizing the bonds was unanimous.

It must further be remembered that the legal obligations in connection with a bond issue are very exact and very strict. For example, unless the interest and principal payments are made when due, the whole issue becomes due, the body issuing the bonds is in default, and legal steps are taken immediately to protect the bondholders.

The obligations of the bond issue have been met thus far. But on July 1, 1928, an interest payment of $9,100 is due; and on January 1, 1929, another interest payment of $9,100 and a principal payment of $20,000 will be due. These obligations must be met.

With this brief statement before us of the educational situation in the Louisiana Conference, we do not hesitate to say that the supreme task before the Conference at this time is to make provision for taking care of the interest and principal payments on its educational bonds as they fall due. We do not underestimate the importance of other interests; but this task surpasses all others in its imperative and inexorable demands The Conference must meet these bond obligations promptly and in full, or be discredited before the whole world, not only morally, but also actually and legally. The Conference is face to face with as stern a fact as has ever confronted it. There can be no evasion, dillydallying, postponement. The situation must be met.

How is the Conference to meet this situation? We name the first thing: The unpaid pledges to the Christian Education Movement, to the Centenary College Centennial Campaign, and the Mansfield College Campaign must be paid. Every person who has made a pledge and has not paid it to any of these causes will be seen in the near future and asked to make definite disposition of the pledge. There are just four ways to dispose of these pledges: The first is to pay them in full; the second is to pay part of them now and indicate when the balance will be paid; the third is, in lieu of a payment now, to indicate the earliest possible time when payment, in full or in part, will be made; the fourth is to decline to pay them at all.

These methods of disposition are desirable in the order named. The last method named is not desirable at all, and we cannot feel that anybody who made a pledge in good faith will now refuse to honor it; but if so, it is better for the Conference to know it and discount it 100 per cent than to continue to count it as an asset in meeting a critical situation.

It may be that some of those who made pledges—both ministers and laymen—have overlooked them in the multiplicity of obligations resting upon them, and are ready to pay them at once. In that case, we suggest that they make their checks payable to the Board of Education, and forward them at once to Rev. N. E Joyner, Treasurer, Centenary College, Shreveport, La., who will promptly acknowledge receipt and give proper credit. All pledges are in the hands of the Treasurer and will be handled through his office.

Others who are not prepared to pay their pledges immediately might write Dr. Joyner to the effet that they are mindful of the obligation and will pay all or part of their pledges in ample time for the next interest payment date—July 1.

In any case, let those who have not yet paid their pledges be prepared to make definite disposition of them when they are approached personally or by letter.

We cannot over emphasize the urgency of the educational situation in the Louisiana Conference, or the importance of paying these outstanding pledges.

A MOST URGENT AND IMPORTANT MATTER.

By Bishop W. A. Candler.

Nothing more important than the campaign for the better equipment of Millsaps College can engage at this time the attention of the Methodists in Mississippi.

The college has had a great history; it is doing great work in the present; and it deserves to have great success in the future.

Any failure of our people in Mississippi to sustain it by giving it adequate equipment and generous endowment will mean much damage to both church and State

The people of the United States are spending annually two billions of dollars on public schools, and Mississippi is not falling behind any other State in its promotion of this great interest. But the common schools require competent teachers, and such teachers cannot be prepared for their work without good colleges.

By the very nature of civil government in the United States, religion is excluded from the common schools, and this fact is not without possibilities of peril to the country. Education increases power, and if at the same time it does not strengthen conscience for the direction of the power which it imparts, it becomes a doubtful blessing, if not a positive danger. It is all-important, therefore, that the teachers for the common schools be educated in colleges of a positive religious character; and it is fortunate for Mississippi that most of its teachers are prepared for their work in religious institutions of learning.

In this work of preparing teachers Millsaps College has done much, and it must be equipped for doing more. The taxpayers of the Commonwealth will lose the value of much of their taxes unless competent teachers of high religious character are engaged in the common schools of the State.

More important than the preparation of teachers is the education of the ministry of the church. Whatever State schools may, or may not, do, they do not produce many preachers. The church must look to its own schools for the preparation of the men who are to serve at its altars.

It is a great thing to build imposing churches, but great churches without great preachers in them will be very disappointing to those who erect and maintain them.

The Methodists of Mississippi are not a feeble folk. They have grown in numbers and advanced in wealth very rapidly during the last thirty years. They are abundantly able to do for Millsaps College all that is required to meet its urgent needs; and I confi-

(Continued on Page 9.)

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A PRAYER.

By James William Sells.

Anger is like sleeping lions,
Strong in their suppleness—
Tawny maned ferocity
Waiting to be prodded into
Activity.

Anger is like tamed lightning,
Powerful in its unseen strength,
Quiet and peaceful while on
Duty bidden. Wires cut,
It burns and sears.

Anger is like hidden explosive,
Buried deep in the earth,
It remains unseen, unfelt.
A spark of light, it becomes
Hell on earth.

Lord, for this lack of self-control,
Forgive my sin.

"SANCTIFY THEM THROUGH THY TRUTH." JOHN 17:17.

By Rev. G. A. Broadus.

The verse above is a part of our Lord's prayer for his disciples. It shows how solicitous he was of their well-being, and, also, how earnestly he yearned for their success in the work he was leaving them in the world to do. Christ has the same peculiar interest in his followers to-day and is equally anxious for the purposes of heaven to be accomplished in the lives of his people. He was asking for three things in this prayer, perhaps more. First of all, he prayed for glory for the entire family of heaven. He had glorified his Father. This was done in every movement of his ministry. He prayed for the glory he had before he came to the earth to be restored to him. Oh, how our sins made him hungry for the things in his Father's house! And, then, he declared that his glory was shared with the disciples.

He prayed, too, that the disciples might be one with him and the Father. How this should fill our hearts with profound and unendlug gratitude and urge us to our best efforts to do the task that is ours!

Then he prayed for the disciples to be sanctified. There cannot be unity in the heavenly family unless the disciples are seperated from worldly things to service in heavenly things, neither can there be the unspeakable joy in the Holy Ghost, nor successful service without sanctification.

But before this part of the prayer is realized in our lives, two things are necessary on our part, faith and obedience. What comfort and blessings would be ours if we could settle down to a child-like belief of the truth! The man we read of in Mark's writings prayed well. He said, "Lord, help thou my unbelief." Great faith can harm none of us.

Then how honoring to God is obedience. Service rendered in the spirit of love, and directed by the Word is the greatest thing any person can do. Jesus said: "If any will be great among you, he shall be your minister" (Mark 10:43). Obedience is a big thing in God's program. "To obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). Jesus, in concluding his sermon on the mountain, stressed the importance of obedience. Read what he says in Matt. 7:24-27.

James says faith without works is dead. We can see the truth of this constantly around us. Dead faith counts for nothing in our every-day needs and it can help none when we go to judgment. What will our excuses be for the faithlessness and failures when we are called to account for how we spend the time God gives us to stay in this world? Personally, I covet his remarks about the one who gave the two mites: "She has done more than the others, for she has cast in her living" (Luke 21:3). Or his words about Mary when she anointed him for burial. Jesus said of her: "She has done what she could." That is wonderful; but he will certainly say it of us when we love and serve as Mary did.

Then, again, he prayed, "That the world may know that thou has sent me." We see here how necessary our sanctification is. The salvation of lost souls depends on our success in showing them that Jesus is the Christ. He will not be seen in this world by anybody unless he is seen in the lives of his people.

In conclusion (and this is the only reason for this article) I think that Christ's prayer was the beginning of the movement that brought Pentecost to the early church. The disciples' continuing with one accord in prayer as directed by Christ, was the immediate cause. We all know the results. The revival that we want now, and need more than we want, perhaps, will come in the same way. Our prayer should not be, "Lord, sanctify them through thy truth;" but it should be, "Lord, sanctify us through thy truth; thy word is truth."

May each of us believe and act in such a way that "He will cause his face to shine upon us."

Escatawpa, Miss.

THE GOLDEN CROSS.

Dear Brother Carley: I desire to call the attention of our presiding elders, preachers, superintendents of Sabbath schools, Epworth League superintendents, and presidents of the Woman's Missionary Societies, to Golden Cross Week, which is from Sunday, May 13, to the 20th, inclusive.

Our presiding elders are expected to call attention of our preachers to the observance of this "Golden Cross Week," at which time enrollment is to be solicited as follows:

Junior Members	$ .25
Adult	1.00
Active	5.00
Supporting	10.00
Sustaining	25.00
Service	50.00
Comrade of the Golden Cross	100.00
Life Member	500.00
Patron	1,000.00
Knight of the Golden Cross	5,000.00

The Junior and Adult members are expected to enroll annually. Our enrollment for 1927 doubled the enrollment for 1926; may we not hope that the enrollment of 1928 will double that of 1927?

This is a means by which our church is undertaking to raise money to carry on its hospital work. (See Discipline of 1926.)

Application should be made to Dr. Charles C. Jarrell, Secretary, General Hospital Board, 406 Wesley Memorial Building, Atlanta, Ga., for Golden Cross buttons. The record should be made by the director or pastor of the names enrolled.

The number of members and the amount of money are reported to the quarterly conference, and from the quarterly conference to the Annual Conference. As our North Mississippi Conference owns a hospital at Memphis, Tenn., it would be better to send the money direct to L. M. Stratton, Treasurer of the Methodist Hospital, Memphis, Tenn., care Methodist Hospital.

Very cordially,

JOHN H. SHERARD, Chairman.

Sherard, Miss.

OUR UNIVERSITY—OUR OBLIGATIONS TO IT.

One cannot attend a meeting of the Board of Trustees of Southern Methodist University, as it was my privilege recently to do, without feeling a distinct pride and joy in its success and progress. The review of the work of the institution, which took up much of the time of the recent meeting, indicated a continuation of the steady forward movement which has characterized its entire history.

Some illustrations of this statement may be found in the following facts:

1. The Law Department, now in the third year of its life, has already been admitted to the approved list of law schools by the committee of the American Bar Association, an honor which it is said has not been given to any other school so early in its history. It is expecting to be admitted to the American Association of Law Schools at its next meeting, and fine accounts of its first graduating class were reported to the Board.

2. A little more than two years ago, the Engineering Department was opened on a co-operative basis, a plan which had recently been adopted by Georgia Tech and one or two other schools. Under this plan the industrial plants in and near Dallas offer jobs to the students of the department, and two students are matriculated for each job, alternating every four weeks between class room and factory. In this way each student may be practically self-supporting while taking his engineering course. In the third year, now running, there is an enrollment of 221, which will increase as new first classes matriculate for the next two years.

3. A very significant development for the entire Southwest was the formal launching on Founders' Day, March 24, 1928, of the School of Education, which had formerly been operating as a department. The School of Education is rapidly becoming a Mecca for teachers from Texas and elsewhere, seeking their post graduate degrees. It promises to furnish a convenient opportunity for teachers pursuing post graduate work in the South, under definite Christian influences, which may greatly affect the spirit of our teachers throughout this section.

But it is with the School of Theology that our Conference and others outside of Texas are chiefly concerned, for it is to this department that our Conference must increasingly look for its supply of trained preachers. Already it has furnished us with several trained men whose work speaks for itself, and indicates the value of this training. It was very gratifying to the Board to receive reports from the professors of the department and from Bishop Moore, who has dealt officially with many of them, of the high quality of work that the young men now graduating from the School of Theology are doing, and of their fine spirit.

One of the most forward-looking movements of the Board at this session was that in which it put itself on record as definitely regarding the expansion of the School of Theology as the primary and chief objective of the Board for the present, and undertook to raise a million dollars for this department in the near future, to be used in the following ways: 1. Seven endowed professorships at $75,000 each; 2. Fifty endowed scholarships at $5,000 each; and, 3, a dormitory for the students of the School of Theology.

The above item of scholarships has a particular

...ntrust and appeal for Methodists in Louisiana. In order to hold our boys who finish at Centenary or elsewhere in their college work, and to train them definitely for our ministry, it is necessary to offer scholarships which will help take care of them while doing their seminary work. In almost every instance, these preacher boys, usually from homes of moderate means, have strained all their resources in finishing college, and are already in debt. A little help in this way may turn the tide and enable them to secure a training which will enhance the value and power of their entire future ministry. If we are to get the benefits of this training for our young preachers, it is only fair that we as a Conference should endow some of these scholarships. It is not asking too much that each district in the Louisiana Conference should endow such a scholarship. Perhaps one man can be found who will invest $5,000 in such an opportunity for training young preachers for all time. Perhaps a group of men in each district can together give such a scholarship.

In this connection my attention has been called to the fact that in Cambridge University, the Lady Margaret foundation, which sustains the Lady Margaret professorship, now occupied by Dean Inge, besides a number of scholarships, was founded by Lady Margaret, mother of King Henry VII, hundreds of years ago, and has ever since been giving training for leadership in church and State. She being dead yet speaketh. Perhaps in no other way can any man more vitally affect the future of his section than by endowing such a scholarship.

W. WINANS DRAKE.

THE RELIGION OF EVOLUTION VS. THE CHRISTIAN RELIGION.

By Rev. John W. Ramsey.

In the caption of this article, the reader will note that I have called the atheistic evolutionary hypothesis "The Religion of Evolution," and I have so designated it with the firm conviction that it has in all essentials really become such with certain liberalistic preachers and teachers, pseudo-scientists, and with many others who wish to pose before the world as scholars. The latter belong to that class of people who love to join in the parade and strut in peacock feathers.

Furthermore, it will be observed that in the title of this article I have set the Religion of Evolution over against the Christian religion because modernists, including a certain type of liberalistic preachers, are contending that one can accept the fundamental tenets of the Christian faith and at the same time hold to the unsubstantiated hypothesis of evolution; or, to state it more concretely, one can be both an evolutionist and a Christian at the same time; but I deny the proposition. It is possible to conceive how a man might during one period of his life be an evolutionist and, later, rejecting evolution, become a Christian; but to hold to both at the same moment of time is, according to my way of thinking, an intellectual impossibility. I contend that, viewed from any and all angles, the Religion of Evolution and the Christian religion are unalterably antagonistic and wholly incompatible. Had Jesus spoken of evolution, I firmly believe that he would have said of it what he said of mammon: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and evolution.**" The postulates of the one are inconsistent with the principles of the other. The two are irreconcilable. Therefore, all normal intellectual processes lead inevitably to the conclusion that one cannot be both an evolutionist and a Christian at the same time.

Let it be noted in the outset that modernists have adopted cunningly devised methods to accomplish the general acceptance of the theory of evolution, one of which is the use of ambiguous phraseology such as the quiet and unostensible substitution of the term "religious education" for "Christian education," the former being used today in practically all our church periodicals and by most speakers on the subject of education. It is obvious, however, that the phrase "religious education" is capable of being used by the Mohammedan or the leaders of any other pagan religion or cult. For the same reason, modernists have endeavored to confuse the minds of the common people by employing the word "progress" interchangeably with the word evolution. They argue something after this fashion: "All men believe in progress. Progress is evolution; therefore, all men should accept the theory of evolution as an established scientific fact." The sophism of their syllogism is discoverable, of course, in their minor premise—progress is not evolution, neither is evolution progress, as will be easily discernible when I come to define evolution.

For the purposes of this discussion, all theories of evolution may be divided into two general classes as follows: Theistic evolution and materialistic evolution. Let us consider these hypotheses in the order in which they have been given.

I.

Theistic Evolution.

What is theistic evolution? It is that theory of evolution whose proponents recognize the need of God at certain crucial points or stages of the evolutionary process. For instance, science has established the Law of Biogenesis, that life must come from life. Acknowledging, as it must, the negative side of the Law of Biogenesis, that there is no such thing as spontaneous generation of life as an established fact of science, theistic evolution professes itself as willing to recognize God as the only source of life. Again, when the theistic evolutionary process approaches the impassable chasms between the organic and the inorganic, plant and animal, or animal and man, there is no alternative but to assume or postulate God. But, after all, what sort of a god is the god of theistic evolution? I shall let President E. Y. Mullins, D.D., of the Baptist Theological Seminary, Louisville, Ky., answer that question as follows:

"The famous definition of evolution by Le Conte declares that the whole process of evolution has been by means of 'resident forces.' Now theistic evolution assumes God as moving through nature to higher forms. God himself is the 'resident force.' This view denies that God interposes from without at any stage of creation. His immanence in nature alone is stressed. The evolutionary hypothesis cannot tolerate interposition from without. What, then, are the objections to that view? There are a number of serious objections.

"First, the Bible teaches clearly that God is above as well as in nature. He is, according to Paul, 'above all, and through all, and in all.' God is not only a 'resident force' in nature; he is also a non-resident force above nature.

"Second, all theistic theories that hold the evolution doctrine tend to pantheism. God and nature are one. His personality becomes mere potentiality.

"Third, the proofs of the evolutionary process in the transition from the inorganic to the organic, from non-living to living, from plant to animal, from animal to man, are no more convincing under the theistic doctrine than any other. Some kind of a God is postulated or assumed, but this is by no means the same proof that things come to be by an evolutionary process. It is a question of fact, not of theory. I will, and I suppose every sensible person will, admit any fact which science may prove. But the facts do not prove evolution.

"Fourth, certainly the Scriptures teach that God is more than a 'resident force' in nature, and the facts of nature indicate the same. The supernatural is written all over the Bible. The story of creation in Genesis, the history of Israel, the Virgin Birth, miracles, and resurrection of Christ from the dead, all demand and evidence a God who creates, who is above all as well as in and through all.

"Fifth, the whole tendency of biological investigation is in the direction of a vindication rather than the overthrow of the supernatural."

Thus it distinctly appears that the god of theistic evolution is not God at all in the Christian conception of God, but simply a "resident force"—a potential god and not a personal God. Now, the question is, Can a man be a Christian and believe in that sort of a god? Does not theistic evolution create its own god and consequently its own religion, setting both over against the Christian's personal God and, therefore, the Christian's religion?

Having thus disposed of theistic evolution, I come now to speak of the second class of the evolution hypothesis.

II.

Materialistic Evolution.

What is materialistic evolution? In respect to its consequencies, its logical and practical effects, it may be defined as that theory of the creation of man which dethrones God, pushes him out of his own universe, wrecks the faith of man in his Creator, and insists that all nature is the product of its own evolutionary processes; but if the reader prefers a scientific definition, I quote from E. D. Cope, who is himself an evolutionist and the author of "The Primary Facts of Evolution," as follows: "The doctrine of evolution may he defined as the teaching which holds that creation has been and is accomplished by the agency of the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it."

Now, with the famous definition of this noted evolutionist before us, it is easily discernible how evolution eliminates God and, further, that evolution is a religion of negatives—no God, no creation, no sin, no fall, no Christ and no necessity for the redemptive scheme as revealed in the Bible. Thus evolution denies the basic teachings of the Bible and rejects the fundamental tenets of the Christian religion; with its acceptance the whole fabric of Christian faith disintegrates. Yet, there are those who would have us believe that one can accept the doctrine of the Religion of Evolution and believe in the doctrine of the Christian religion at the same time. Does the reader believe it? Well, **I do not.** Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." This was spoken concerning the antagonism between God and Mammon; but the same thing may be said with equal truth of the antagonism existing between the Christian religion and the Religion of Evolution. Both are engaged in a death struggle for supremacy, and one or the other must perish from the face of the earth. Which shall it be? I thank God I believe that the conflict now raging in the realms of pseudo-science and theology will result in an ultimate victory for Christianity which has stood the storms of the centuries; but mark you this, the victory will not be won by those who are pleased to call themselves scholars, but by the common people—the masses who compose the membership of the church with their simple faith in God. When the laity of the church finally awake to a realization of the significance of the evolutionary propaganda the noise of war is going to be heard throughout the whole earth, and there will be a revolution throughout the whole church comparable only to the reformation under the leadership of Martin Luther, and many modernistic leaders and liberalistic preachers will wake up some morning to find themselves without a job.

One thing is certain—the Religion of Evolution and the Christian religion cannot exist side by side, either in the church or the individual heart and mind; one or the other must go. Which shall it be? As Elijah said to the people assembled on Mountr Carmel to witness the contest between Baal and God, so say I to all who read these lines, "Choose ye this day whom ye will serve"—**the Christian religion or the Religion of Evolution.**

A FINE SUGGESTION.

Dear Brother Carley: Following the notice given by Dr. Robert E. Goodrich, announcing the Pastors' School, to be in Shreveport, July 9-20, I want to suggest to the official boards aud Sunday school superintendents that it would be a fine thing to give the pastor a little purse, and send him to this school—and the congregation will get a little vacation.

Board in Centenary College at $1.25 a day is very cheap, and the pastor is supposed to bring a pillow and some sheets.

Our faculty is very fine, and two of our own Louisiana men, Dr. F. S. Parker and Dr. Thomas Carter, members of the faculty, are known and loved by all our people.

A. W. TURNER.

THE SUPERANNUATE CAMPAIGN—A GOOD REPORT FROM MISSISSIPPI.

Dear Dr. Carley: We are in the midst of the campaign for the superannuate preachers. Twenty-five charges will be reported in full at the Annual Conference—perhaps more.

That splendid pastor and leader, Rev. L. L. Roberts, of Canton, in addition to his church paying out, has given $800 to the Superannuate Fund. Who will be the next?

Brother H. T. Perritt, a superannuate of Wesson, has given two lots in the Live Oak section at Gulfport to the Mississippi Conference Endowment Fund.

Brother R. F. Witt, a superannuate, out of his meager salary, has contributed $25 this year to the trustees of the Mississippi Conference Endowment Fund. These men practicing such self-denial will make it possible for others to follow.

I hope to put up two cottages on the lots given by Brother Perritt. I wish that some liberal lumberman would contribute the lumber for this purpose.

J. M. MORSE, Conference Director.

CENTENARY COLLEGE OF LOUISIANA.

By Rev. S. J. Davies.

Ever since the dawn of Christian civilization the church of God has been and still is no mean factor in the education of youth. Strange as it may appear to some, it was the university and not the common school which was first in dissipating the darkness, superstitution and ignorance of the Middle Ages. Methodism, born in one of the ancient seats of learning, has ever been true to the development and training of those committed by the grace of God to her care and culture. The church college followed the pioneer preacher. Some of these small but worthy institutions lived for a season, did work of unusual merit, then passed away for lack of funds. Others survived the waste of years by virtue of the sacrificial service of men who toiled and struggled because of their invincible faith and courage, born of God and dedicated to a cause that might well challenge the heart of a crusader. For these men well knew, having learned this from the teaching of some worthy Alma Mater, that Christian education, in its fullest sense, is a perennial fount of Christian life.

Centenary College is one of these elect schools that has lived on through a full century, thus witnessing the worth and meaning of its titular name. Its history can never be entirely written, for its deeds are treasured and crystallized in the heroic life and patient endeavor of some now living, and some gone before to a land where knowledge is perfect.

Our old college—every alumnus feels a sense of personal possession in her welfare—is now facing a crisis. Doing more extensive work, on a larger scale, than ever before in its history, there is urgent, even critical, need of the friends, patrons and supporters of this worthy institution coming to its aid and rescue. Dr. Sexton stands like a veritable Ajax with the burden upon him, but he must have the sympathetic help and concurrence of the brethren of the Louisiana Conference. It is not right, it is not just, it is not fair, to put a man in a place like his and then play the part of an idle spectator. And, moreover, you will go far before you may find a more loyal Board of Trustees, or a better equipped and more cultured faculty. A pragmatic, practical thinker judges a thing by results—a tree by its fruit, a course of action by its consequence. "Come and see—we gladly display to the world at large the fruits of our labors."

The graduates of the college while it was located at Jackson, La., were, and are still, eminent as divines, jurists, statesmen, and teachers. The younger sons and daughters are maintaining the name and reputation, being found to-day in departments of trade, as publicists, teachers, and following the time-honored vocations of law, medicine, and the ministry. Were the alumni of this school withdrawn to-day from these active vocations, our State would suffer incalculable loss. Centenary to-day is doing a greater work than ever before, and her need is greater. I emphasize this thought: Pay your pledge for Christian education. Plead for the old colleges with some worthy man who may be seeking a worthy cause for investment. Rally to the support of Dr. N. E. Joyner, Conference Secretary of Education, who is working earnestly at the task assigned him. But camp followers and trailers cannot win the day. The Conference Board of Education must have the helpful co-operation of every available man at this juncture. This Board, representing the Conference and its acts approved therby, has pledged Louisiana Methodism to the support of the college. We cannot prove recreant to a solemn obligation.

PASTORS OF SARDIS DISTRICT MEET AT OLIVE BRANCH.

The Ministers' Association of Sardis District met at Olive Branch, April 10. Rev. G. H. Boyles, pastor-host, and his people entertained the Association royally—there is in the mind of each one who attended, the thought, "I am going back to Olive Branch some day."

Rev. J. D. Simpson preached an excellent sermon; those who have known him for years are persuaded that an excellent sermon is the only kind he can preach. Text, Phil. 3:13, 14. When he had finished, all were mindful that the largest and best pear is at the top of the tree. "The high calling of God in Christ Jesus, whom to know is life eternal."

Rev. C. T. Floyd, president, presided with his usual grace and dignity. These terms are so perfectly blended in this good man as to be regarded as essential parts in his composition.

A good program had been arranged by the committee, and each one responded to the part assigned him.

Rev. T. M. Bradley, presiding elder, is the "watchman on the tower" of the district; he knows God, the work of the church, the pastors of the district, and carries them on his heart. Following his leadership, it is easy to "keep your feet warm and your head cool."

The Association meets at Byhalia, Tuesday, May 8.

W. W. HARTSFIELD,
Secretary Pro Tem.

BIBLE TEACHING IN THE HINDS JUNIOR COLLEGE.

For some time I have thought that my brethren, especially of the Board of Education, would like a report of my undertakings at the Hinds Junior College.

I found on landing here a part of the task assigned me, together with my Baptist and Presbyterian brother pastors at Raymond (the site of the college), to try out an experiment in Bible teaching in a State school. Mr. Sutherland, the superintendent, an earnest Baptist layman, conceived the idea of giving two periods a week to Bible teaching by the three pastors having churches in Raymond. The work is counted an elective, and is accredited one-half unit. It is proposed to cover the same ground in Bible that is required in denominational colleges, but devoting two sessions to Bible instead of the usual one at college, allowing, as I stated above, only two periods per week to this work.

The experiment has progressed favorably so far, though my coming in at the second semester and having to organize the Methodist division de novo, together with my agitated unpreparedness for the work which my unexpected appointment to this work produced, placed me at some disadvantage. But the work has been delightful and profitable, and the anticipation of better things farther on and the hope that something worth while looking to the introduction of religious education in State schools may be achieved, inspires me to give my best thought and labor to it.

I hope the Methodist preachers who read this may co-operate with me to the extent of advising and encouraging the boys and girls who come here from their charges to take this work. Moreover, I will greatly appreciate you sending me the names of your boys and girls at or near the opening of next session, so that I can get in touch with them.

I am sending a clipping from the Jackson Daily News which may give a better idea of Prof. Sutherland's conception than my statements have conveyed. My part in the "Normal School" was simply teaching a Cokesbury Training class.

"The Hinds Junior College is offering this week through its Bible training course, a normal training school for Sunday school teachers. The type of the normal is that which is usually offered in all good Sunday schools, and which every Sunday school teacher must have in order to qualify in a standard Sunday school. The course is usually termed the Bible vacation school.

"As mentioned, the week's special work in religious instruction is part of the regular course in Bible study and training. Students of the three denominations that predominate in the school—Baptist, Methodist and Presbyterian—report to classes in which their own pastor directs work from that particular church's own literature, so that a Presbyterian boy or girl learns concerning the work as his or her church would have it taught.

"This is the second year that Bible instruction has been part of the curriculum of the Hinds Junior College. All of last year and the first semester of this term students of all denominations met together, and the pastors of the above mentioned churches alternated in giving the instruction. However, by the beginning of the present semester, the class had grown to such an extent that division seemed desirable; and two sections, one for each of the three denominations were carved out of the group. And that is the situation at the present time. Rev. Mr. W[illegible] of the Baptist Church; Rev. Mr. Alexander, of the Presbyterian Church, and Rev. F. L. Applewhite of the Methodist Church, are, in that connection, members of the Junior College faculty, [illegible] Bible classes twice weekly. Of course, the matter of receiving Bible training is entirely optional with the individual student, and students of denominations other than those mentioned are welcomed in any of the three groups. College high school credit is given for Bible study done in the organized classes.

"The normal training course, lasting one week, is a phase of the religious work. It is open to all students of the school, whether regular Bible students or not, and quite a number responded to the opportunity to be led into the details of Sunday school work."

F. L. APPLEWHITE.

(A Prayer)

O for a man in every charge
A man with heart aflame
With bank account untith'd
and large
And quick to sign his name

A great many charges have already paid their five-year quota for Superannuate Endowment in full. Hundreds of others will do it this year, and still other hundreds will pay in full next year. By the time the next General Conference meets the majority of all the Charges will have completed this task.

But why shouldn't the Church make a hundred per cent record on this worthy undertaking? No call ever made upon our people has had in it more that appeals to their liberality. The payment of this $10,000,000 for such a cause will react upon the Church in a blessed way through all the years ahead.

Some Superannuates of the Central Texas Conference—1927

What an opportunity is here for lay members of means! There are thousands of them in the Church who could easily make very substantial contributions that would make possible a hundred per cent response by the Charges wherein they hold membership. Where could they use their money and realize a higher return on the investment? Think it over, and let yourselves be felt in this emergency.

Let it never be said of our wonderful Church that we promised something to our superannuates that we did not pay. Let not our Methodism do this thing in a small way, when other denominations are doing it in a big way. If any pastor is slow to take the lead, let big-visioned lay members come to the rescue. We must not fail.

(The Answer)

MY BROTHER, I'M HE!
YOU'VE CAUSED ME TO SEE!
I'VE SIGNED ON THE LINE IN RESPONSE TO YOUR PLEA.

PALEOZOIC ANT.

By Rev. H. W. Rickey.

Solomon's Scientific Solo.

Proverbs 6:6: "Go to the ant, thou sluggard: consider her ways, and be wise."

Prelude.

Darwin never had the nerve to send us to the monkeys to consider their ways and be wise.

Two Gentlemen from Verona.

E. Haeckel—"Evolution of Man," Vol. I, page 448: "It is well known that many insects exhibit a mental capacity, approximately, as highly developed as Man."

C. Darwin—"Descent of Man," part one, page 150: "Ants certainly communicate with each other, impart information, unite for the same work, or for games of play. They remember each other after months of separation, and feel sympathy for each other. They build great edifices, tunnel under rivers, and construct temporary bridges. They collect food for the community, and when an object is too large to get in, they enlarge the door, and rebuild it again. They store up seeds, and can prevent thier germination; or if they get damp, they are brought to the surface to dry. They go forth to battle, and freely sacrifice their lives for the common weal. Endless other similar facts could be given."

The Enigma of Evolution.

If we deny Mr. Ant reason, we must admit that he functions with more accuracy for community welfare, either singly or collectively, than man has yet been able to achieve. His affections, social life, diversified instincts, mental and moral powers are locked up in a space one-fourth as large as a pin-head. Darwin confesses: "Under this point of view, the brain of an ant is one of the most marvelous atoms of matter in the world, perhaps more so than the brain of man.

Comrade of Our Civilization.

The Amazon ants were the pioneers in introducing woman's suffrage—consequently, their females are larger and more ferocious than the males. Their military tactics are of the Stonewall Jackson class. The Republican ants have a civil and military organization which is a government of remarkable ranks, degrees or promotions. His labor organization is superior to Gompers' celebrated Federation of Labor—no strikes, boycotts, lockouts, riots, or wrangles over hours or wages—no unemployed problems. He is a booster and a go-getter for his village. He is a patriot that took the pay out of patriotism. There are ants that line their home-walls with beaver-boards.

A Highway Dandy.

The clever Dr. McCook informs us that the ant is the tidiest creature there is. He packs a toilet-kit, because he cannot tolerate dirt clinging to his skin. He has combs, brushes, antiseptic, liquid soap in his saliva, and his tongue ends in a bath-sponge. He has no set schedule for his toilet, but stops and cleans up when necessary.

Of Ancient Pedigree.

His first appearance is noticed in the Devonian System of the Paleozoic Era, only three short steps down to the Archaean, and too near the Beginning for Darwin's slow stages, fabulous ages, and infinitesimal increase in modification to account for him—not geological time enough for Darwin's Upward Climb without Design to have evolved the masterpiece of constructive skill known as the brain of an ant. His animal forbears forbid any such stupendous high-jump in the scale of intelligence; to admit such a staggering and sudden lift in life is to abandon Darwin's Descent Deductions.

It breaks Evolution at the neck.

A Paralyzing Fact.

The ant destroys the motion that body likeness is any guide or standard by which to size up mental or moral kinships. Mr. Ant, the perfect invertebrate, is full brother to Mr. Man, the perfect vertebrate. He is the paradox of Nature. The theory of descent as propounded by Mr. Darwin, and his contradictory successors, can furnish no reasonable explanation of the structure or arrival of our incomparable kinsman—the ant. His mental or moral or social likenesses to us are not due to blood relationship, family trees, or adaptive bodily modfications of evolutionary urges. There is no reasonable explanation on the theory of descent of the traits of the ant. If God did not invent the brain of the ant, then what is he, and how did he come about?

Darwin's Confession.

"The brain of the ant is the most marvelous atom of matter in the world, perhaps more so than the brain of man." Does not the chimera of the imagination collapse before the dauntless soul of the ant, who in valor, sagacity, thrift, industry, self-sacrifice, altriusm, village patriotism, love of offspring, and other notable virtues, surpass the average human of the unchristian kind?

The Upsetting Fact.

A body structure so low in the scale of the ladder, or tree, or plan of life and so far back chronologically or geologically or biologically or Paleontologically should enclose a brain of such uncontestable superiority over the mentality of monkeys, and be endowed with such moral virtues as the apes know not of, abolishes the arguments that Darwin's successors rest their brief for Evolution on, and Evolution is worthless as explanation of anthood.

The All-Wise God.

Learned lunacies cannot evict God from his lordship over all things. The God who devised the brain of the ant on the anatomical structure of the aforesaid wonder is a God worthy of our deepest respect and highest admiration.

Only a workman of surpassing inventive genius could have packed so marvelous array of mentalities and moralities in such an exceedingly tiny space as the ant-cerebral ganglia occupies.

Apostrophe to the Ant.

My hat off to thee, thou wonder of God, O Ant—apostle of the clean life, embodiment of thrift, paragon of industrious performances, exemplar of noblest virtues, criterion of character, model of self-sacrifice, enigma of evolution, paradox of pedigree; thy body so curiously contrived of tireless tenacities in duty doing—incarnates such prodigies of performance, and excellencies of morals and manners as to reflect honor and distinction on the skill, wisdom and powers of amazing contrivance of our all-wise God and Creator!

Tallulah, La.

SEEING THE WEST WITH THE SUNDAY SCHOOL DELGATES.

By Van Carter, General Secretary, Louisiana Council of Religious Education.

The Feather River Canyon and Salt Lake City.

Leaving San Francisco at night on the Western Pacific Railroad, we wake in the morning to find that we are traversing the heart of California's richest orange and olive section, and from our Pullman and observation car we may view placer dredges at work among citrus groves. Beginning at Croville at an elevation of 200 feet, we climb constantly to 4,800 feet at Portola. In this distance of 116 miles we will have a wide range of choice scenery, for the Western Pacific is the only railroad through the Grand Canyon of the Feather River, that mighty rift of the Sierra Nevada, which rivals the other canyons of the Rockies.

The canyon proper extends from just above Croville to Keddie, eighty miles; however, for forty miles more to Portola the country still is rifted and beautiful, although not so rugged. In places, as in the Red Gorge, below Keddie, and the tremendous gorges of the Merlin and Cresta localities, the canyon is a chasm; in places it widens out into gentler phases. The railroad also changes in course, from the stream's edge to the canyon walls a thousand feet above the boiling current. But ever the blue-misted high Sierra hedge you about, presenting magnificent views.

The canyon penetrates a country of remarkable natural phenomena. We will see such spectacles as "The Angel's Slide," "The Rock of Gibraltar," "The Checkerboard," "The Natural Arch," and "Campbell's Hump Mountain." Until the building of the Western Pacific, the canyon of the Feather River was accessible only to the hunter and explorer; but to-day it is open to all comers and thus every woman and child may have the joy of seeing the wonderful panorama of mountains, rivers, lakes, and evergreen timber that the famous canyon of California unfolds to the eye.

The road follows the famous old trail of the overland emigrants along the Humboldt River in Nevada's mining and ranching country, and in Utah and Nevada it exhibits, amidst a constant panorama of varying scenes, desert phenomena formerly seen only from the stage-coach or saddle. The Western Pacific is also the only road to the West's greatest phenomena, next to the Great Salt Lake—the Great Salt Beds. For thirty miles, the roadbed is laid upon white solid salt from one to fifteen feet thick and extending for miles on either side. From the summit of the Toano Range, the divide into Nevada, a superb vista of the wondrous salty desert of the Great Basin is given. From the Sierra Divide of California clear across Nevada the route is a constant succession of wonderful views—of sharp, mysteriously tinted ranges standing sentry over brooding desert basins whose solitudes are broken by green irrigated meadows and valleys and the nestling buildings of ranch and town.

Salt Lake City is unique among the cities of America and one of the most interesting places in the world. Chief among its attractions will always be Temple Square, wherein are the Mormon Temple, Tabernacle and Assembly Hall. The Temple is closed to visitors, but we will visit the Great Tabernacle for the famous organ recital. The Tabernacle is a marvel of architectural ingenuity and construction skill. It is built main of wood and quite devoid of post or pillars. The timbers of the great domed roof are secured by rawhide thongs, and wooden pegs were largely used instead of nails. The wonderful acoustics of the great hall are the marvel of the thousands who visit it. A mere whisper at the organ bench is audible in every part of the auditorium, which seats 8,000 people. When it is remembered that this auditorium was built by a pioneer people when they were wholly removed from any touch with the rest of the country, and it is without flaw, then the accomplishment becomes almost an architectural miracle.

There are other points of interest, such as the new million dollar Administration Building of the Mormon Church, the magnificent State capitol, the Beehive House, the Lion House, the Tomb of Brightam Young, and the Pioneer Monument. Finally there is the great Salt Lake, whose waters are so salty that no animal life can exist in them and so buoyant that persons without any experience in swimming need not hesitate to take a dip. It is impossible to sink in Great Salt Lake; but those of our party who do not know how to swim will find bathing in it a novel and interesting adventure worth trying on the afternoon our party visits Salt Air Beach, the famous pavilion and amusement resort on the shores of America's Dead Sea.

We leave Salt Lake City late in the afternoon, but in time to have a view of the fertile Utah Valley before ascending into the mountains at Soldier fall, where the cool, crispy air will give us a preparatory for our wonder days yet ahead. Sadly the 100 delegates who will see the West with the Sunday School party's specail train will on the daylight ride through Feather River Canyon and the day spent in Salt Lake City one of the most delightful experiences which will come to them on their tour to the World's Sunday School Convention at Los Angeles, July 11-18, 1923.

(To Be Continued.)

The Home Circle.

TREES.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast.

A tree that looks at God all day,
And lifts her leafy arms to pray.

A tree that may in summer wear
A nest of robins in her hair.

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

ALICE'S EASTER SURPRISE.

By Mrs. C. H. Battle.

Everybody who met Alice Kent on her way home from school smiled at her. They couldn't help it. She didn't walk; she skipped, the way a little girl does when she is very happy. Every now and then she had to bubble out loud. She was round and rosy. Her eyes were very bright and in one hand she carried something gay and pretty. It was made of heavy green paper, folded like a little book. On the outside was pasted a white rabbit holding a big pink Easter egg in his paws, with a row of cunning yellow chicks across the bottom of the page, all colored and cut out by Alice's own fingers at school that afternoon. Inside was an Easter verse which she had carefully copied. Now she was taking it home to show mother.

Did you ever make an Easter card at school and keep it as an Easter morning surprise for some one you loved very much? Alice knew exactly who was to have her booklet. She meant to put it in a pretty little basket on top of three colored eggs and give it to her cousin and playmate, Allison, who lived just across the street. She gave a little extra skip as she thought how pleased Allison would be. Then suddenly she stood still in surprise. A timid little hand had touched her sleeve, and a timid little voice called out: "Hello, little girl!"

There by the iron gate of a big brick house on the corner stood another girl, a thin little girl with a rather frightened expression.

"Hello," said Alice. "Do you live here?"

"Yes," the thin little girl answered. "I heard you comin' along, and you sounded so jolly I just thought I'd say hello."

"I was thinking about my Easter card," Alice explained. "Isn't it pretty?"

"I don't know what it's like," said the other little girl. "Can I touch it?"

"Oh!" gasped Alice, opening her own eyes very wide. "Can't you see?"

"No," was the answer; "but I'd like to feel it, if you'll let me."

Alice silently handed it to her, her mind for once too full of new thoughts for words. She knew that there were blind men and women who lived in the big house. Sometimes she saw them in the yard, and there were the words over the door: "Home for the Blind." But she had never thought of a little girl who could not see. It was too dreadful!

The little blind girl's fingers went swiftly over the green paper with its decorations, and she smiled with delight. "I know it's pretty," she said. "It's a rabbit that's pasted on, isn't it? I feel its ears. What's it for?"

Alice told her all about making the booklet and what she meant to do with it, and in turn learned that the blind girl had never had even an Easter egg, and that she had come the week before, with three other blind children, to live there and to be taught what sightless children could learn.

"It's nice here," the little girl added; "but it's kind o' lonesome, and I like to come to the gate to hear the school children go by."

"I'll stop every day coming home and say hello," exclaimed impulsive Alice, "if you'll be here at the gate."

Her new friend promised eagerly, and Alice ran home to tell her mother. "I'd love to make Easter presents for those four, mother," she said as she finished her story, "but they can't see even the prettiest card."

"They can feel," answered her mother; "and they can smell, Alice; and they can taste, can't they?"

Alice's eyes opened wide again. "Oh, mother," she cried, "could we put candy eggs in little baskets and make some more cards? And some of my hyacinths tied on the handles?"

Alice had to dance around the room as the splendid idea unfolded to her.

"Bessie and Kathie and Allison will help," mother suggested, "and I have some pretty colored paper. You shall make them right away."

So three little girls and one little boy worked like bees. Mother bought four Easter baskets and candy eggs, and soon four love gifts were ready, even to fragrant hyacinth sprays on the handles.

If you had been hidden where you could have watched early Easter morning, I doubt if you could have told which were happier, the four excited children who tiptoed softly to the door of the big house, left four beautiful Easter baskets on the step and ran away as soon as they had rung the bell, or the four blind children who laughed and nearly cried with pleasure over their very first Easter gifts.—Exchange.

THE EASTER SUNBEAMS.

Bright sunbeams played upon a bed of dewy hyacinths in the early Easter morning. Presently a door opened and golden-haired Edith came running out to look at the hyacinths. The gladness of this the gladdest day of all the year was shining in her big blue eyes.

"O, you pretty darlings," she said to the flowers. "Do you know where I am going to take you?"

Of course each pretty hyacinth in its separate little pot knew very well that Edith was going to take them to the hospital for sick children. She had told them so many times, and they knew that their mission this happy Easter day was to take a little of the breath and beauty of the sunshine into the lives of the little sick children.

The pure white lilies knew that their loveliness and fragrance were to beautify the Master's house in this blessed Easter Sunday while all the little children's voices sing out in joyous, ringing tones: "He is risen; He is risen."

Later in the morning, after the lilies had been taken to the church and the services were over, Edith and her mamma rode out to the hospital in the automobile, with the hyacinths carefully packed in baskets beside them. Here at the hospital the little Easter sunbeams were busy also. They peeped through the windows and over the little white beds and lighted up the pale faces of the sick children. On one of the snowy cots lay a little newsboy who had been knocked down by an automobile and had his leg broken. He was able to sit up now and was feeling very merry.

"What is your name, little boy?" asked Edith as she placed a lovely pink hyacinth upon his little table.

"Why, my name is Jacky the Squirrel," he said with a merry grin. "But, you see, miss, the Squirrel wasn't spry enough one time, and so he got knocked over. I've been having a lovely time though," he continued. "The chap who owned the car sends me everything he can think of. He has visited my folks and set them all up in great shape, and he is going to educate me, too, and give me a job in his office when I'm big enough. So I don't worry about a little thing like a broken leg."

"You are a cheery little fellow, and it is always best to look on the bright side," said Edith; and then, telling him that she would bring him a rose another day, she passed on to the other little beds, placed a bright flower on each little table, saying a few cheering words to each little child.

One of the nurses, who knew that Edith had a very sweet voice, said to her: "Won't you sing to them before you leave? They would enjoy it very much, I know."

The Easter sunbeams streamed lovingly over Edith's golden hair as she seated herself at the little piano in the corner of the room. The pale faces brightened as her rich voice rang forth in the words:

"Alleluia! Alleluia!
Jesus rose this blessed day.
He is with you now and always;
He will wipe our tears away.

"Jesus loves the little children;
He is close beside you now;
His loving arms are round you;
His blessing's on your brow.

"Alleluia! Alleluia!
Let your hearts no more be sad;
Let our voices cry 'Hosanna!'
Let every loving heart be glad."

Then Edith, having done her best to cheer the little sick children, went home. A feeling of great peacefulness flooded her heart as she rode along beside her mother and watched the happy Easter sunbeams sink to rest; and though she did not know it, she herself had been the brightest sunbeam of them all.—Selected.

"TIME OUT."

Mother: "Don't ask so many questions, Katie. Don't you know that curiosity once killed a cat?"

Katie: "What did the cat want to know, mother?"—Chicago Post.

Daughter: "The preacher just 'phoned and said he was coming to call this afternoon."

Mother: "Gracious! We must make a good impression. Give the baby the hymn-book to play with."—American Legion Weekly.

"Sir, your daughter has promised to become my wife."

"Well, don't come to me for sympathy; you might know something would happen to you, hanging around here five nights a week."—Honeycomb Briefs.

A teacher in an elementary school had given lessons to an infants' class on the Ten Commandments. In order to test their memories she asked:

"Can any little child give me a commandment containing only four words?"

A hand was raised immediately.

"Well?" said the teacher.

"Keep off the grass."—Tit-Bits.

The three-year-old son of a Methodist minister was with his mother at a gathering of ladies. At the proper time he was given a cooky. He ate it in short order and asked for another. The hostess said: "I'll give you another if you sing for us."

"Can't sing," was his reply, "but I know something I can say."

"That will do all right," the lady answered, expecting to hear "Twinkle, twinkle, little star," or some other nursery classic.

But the little fellow drew himself up in real Sunday school fashion and said his piece:

"'God loveth a cheerful giver.'"

The lady gave him the cooky, and the whole company seemed to be very cheerful about it.—Harper's.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE SUNDAY SCHOOL CONFERENCE AT ALEXANDRIA, LA.

It was our privilege to spend a day at the Louisiana Sunday School Conference, which was held at Alexandria on Tuesday and Wednesday of last week. The Conference Superintendent, Rev. C. D. Atkinson, had prepared a full and attractive program, which was carried out with such adjustments as had to be made on account of the unavoidable absence of some of the speakers. The Bible messages by Dr. Andrew Sledd, of Emory University, were greatly enjoyed, as were the other addresses delivered from time to time. An especially enjoyable feature of the gathering was the young people's banquet on Tuesday evening. The hospitality of First Church, under the leadership of the courteous pastor, Dr. Cleanth Brooks, and the efficient chairman of the entertainment committee, Mr. W. D. Wadley, was all that could be expected or desired. Miss Emma Hickman also deserves special mention for her readiness to minister to the comfort and convenience of the delegates in any way possible. In spite of the bad weather, the attendance was fine, all sections of the State being represented.

We were especially glad of the opportunity of attending the conference because it gave us a chance to see the latest and, in our opinion, one of the very best educational buildings in the State. The building has just been completed, the furniture not yet having been installed; but temporary provision was made to take care of the many group and departmental meetings of the conference.

The building is of brick and steel construction, three stories high, beautifully finished inside and out, and as complete in arrangement for a great Sunday school as could be desired. Great credit is due the architect, Mr. C. Errol Barron, for the perfection of his plans, and to the builders, Sandquist & Snow, Inc., for the manner in which they carried out the plans. Back of it all, though, lies the constructive wisdom of Mr. T. Wynn Holloman, chairman of the building committee; Dr. Brooks, the pastor, and Mr. H. H. White, chairman of the board of trustees and of the board of stewards. Mr. Holloman has been superintendent of the Sunday school for twenty-four years, and Mr. White has served in his official capacity for about thirty years—no wonder they know what a Sunday school building ought to be.

Every department of a modern Sunday school is adequately provided for in the arrangement of this building. Offices, class rooms, assembly rooms, library, auditorium, kitchen—all are there. The building is adequately heated and lighted, and a complete telephone and bell system has been installed. We were especially attracted by the auditorium, which will seat more than six hundred people—and there is not a column in it from one end to the other.

The cost of the building with furniture is about $130,000. We congratulate the congregation of the First Methodist Church upon the successful achievement of such a great undertaking. We should think no other church in this territory would be willing to enterprise an educational building without having first seen this one for suggestive ideas as to what such a building should contain. It is worth going a long way to see.

ADDITIONAL CLUBS.

Since the previous report, the following clubs have been received:

North Mississippi Conference.

Rev. H. P. Lewis, Ripley, 24.

Mississippi Conference.

Rev. J. T. Abney, Lauderdale, 20.

Rev. W. L. Blackwell, Rose Hill, 51.

The club proposition is open only to May 1. Unless there is a generous response to this proposition by that time, the path of the Advocate will be strewn with financial difficulties. It takes money to run a paper. The more than 200,000 Methodists of Mississippi and Louisiana are abundantly able to put the Advocate on a firm financial basis simply by subscribing for it in sufficient numbers. The subscription list certainly ought to be 20,000. It is less than half that now. The price cannot be made any lower—the club rates barely represent the cost of production, and they do not represent that on a small circulation. If one hundred clubs averaging fifty each are sent in by May 1, we can see through our difficulties. We are hopeful—but the Advocate must have help.

PERSONAL AND OTHER NOTES.

We sincerely thank Mrs. W. B. Inabnet, of West Monroe, La., for a list of six subscriptions sent in a few days ago.

We express our appreciation to Rev. G. W. Robertson, Courtland, Miss., for sending the Advocate three subscriptions recently.

Rev. and Mrs. H. C. Castles, of Madison, Miss., announce the birth of a son, Hugh Craig, Jr., on April 10. Blessings upon the young man!

Rev. Claude K. Smith, pastor at Pineville, has just closed a great meeting, in which he was assisted by Evangelist H. W. Bromley, of Cynthiana, Ky.

Dr. R. H. Harper, presiding elder of the New Orleans District, attended the meetings of the Hospital Board and the Hospital Association in St. Louis this week.

Mrs. L. L. McCain, wife of Rev. L. L. McCain, our pastor at Minden, La., is ill in the Baptist Hospital, this city. We are sure many prayers are being made for her recovery.

Rev. W. H. Jordan, pastor at Crowley, La., has recently been assisted in a fine meeting by Evangelist J. O. Hanes. The Crowley Signal gave generous space to reports of the meeting.

Rev. W. L. Broome, of Muskogee, Okla., is assisting Rev. C. T. Floyd in a meeting at Sardis, Miss. Brother Broome is a former Mississippian and is a prominent pastor in Oklahoma.

The sixth annual Southern Methodist Orphanage Conference will be held at Greenville, Tenn., April 26-27. We note from the program that Rev. J. G. Snelling, of the Louisiana Conference, is to be one of the speakers.

The Grenada Sentinel, one of the best papers published in Mississippi, has recently enlarged its pages, carrying seven columns to the page. We congratulate the able management upon the success of its journalistic enterprise.

Mr. T. L. James, one of the officials of our church in Ruston, La., has presented a Chevrolet automobile to Rev. N. E. Joyner, Secretary of the Board of Education. The car will be used in promoting the educational interests of the Conference.

Easter Sunday was a great day at Clarksdale, Miss. The pastor, Dr. H. F. Brooks, received twenty-five into the church and baptized fifteen infants and children. The congregation was reported to be the largest ever assembled in the church at a regular service.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, Louisiana Conference, authorizes the Advocate to announce that Rev. J. M. Spires, a local elder, of Ripley, Miss., has been appointed pastor of the Cameron-Calcasieu charge. Brother Spires is now at his post and is busy in the work.

A fine meeting has just closed at Cedar Grove in the Shreveport District. The preaching was done by Rev. Dan Kelly. Latest reports are to the effect that sixty-four persons united with the church. The pastor, the Rev. S. L. Riggs, says the church has been greatly revived and the outlook for a successful year is assured.

Special features of the young people's banquet at the Louisiana Sunday school conference at Alexandria last week were the music furnished by the orchestra under the leadership of Mrs. T. M. Sayman, and the singing of the Bolton High quartet. Both organizations are among the best of the kind we have ever heard.

Rev. W. A. Bowlin, a superannuate member of the North Mississippi Conference, is very much improved in health and strength, and he hopes to be able to assist some of the brethren in revival work during the summer. He is living at Olive Branch, Miss. We thank Brother Bowlin for sending us three subscriptions recently.

To stimulate interest in the superannuate clean-up campaign, the following pastors in the Baton Rouge District will exchange pulpits at 11 o'clock next Sunday: Dr. Briscoe Carter and Rev. W. R. Harvell; Rev. C. C. Miller and Rev. R. W. Tucker; Rev. Wm. Schuhle and Rev. O. L. Tucker; Rev. J. H. Bowdon and Rev. W. H. Royal.

Rev. W. B. Baker is having a great pastorate on the Lula and Dundee charge, North Mississippi Conference. He and his people worship in two fine brick churches. The Woman's Missionary Societies are among the best in the Conference—the Society at Dundee has raised and paid on the church debt since Conference the handsome sum of $2,180.

Rev. W. W. Graves, of Columbia, Miss., formerly of the First Methodist Church in that city, who has been under treatment of a specialist in New Orleans since last summer, has found it necessary to undergo a very delicate surgical operation, and is now in Touro Infirmary, this city. His oldest son, B. B. Graves, of Jackson, Miss., is at his bedside. Many friends will remember

Brother Graves in their prayers, that he may be restored to health.

The following sad news was received from Rev. L. E. Alford, our pastor at Crystal Springs, Miss., under date of April 10: "Mother died to-night at 1:35, and will be buried at 3:30 to-morrow, just two months and four days after the death of father. She would have been 83 to-morrow." We extend sincere sympathy to the sorrowing family and friends. And yet theirs is not the sorrow of those who have no hope. The heritage of godly parents is a blessed possession.

Rev. E. R. Smoot is being assisted in a meeting at Tchula, Miss., by Prof. B. G. Grenfell. Prof. Grenfell was associated with Dr. Arthur Moore in evangelistic work and also with Brother Smoot when he was serving the church as general evangelist. The meeting is under fine headway and will continue two weeks. Immediately after the close of this meeting, Prof. Grenfell has an open date that he would like to fill. Any interested pastor can reach him at Tchula.

Rev. A. J. Martin, who was appointed pastor of the Pearl River charge at the recent session of the Louisiana Conference, has been released from that charge and appointed to the New Orleans circuit. Already he has begun work, and definite steps have been taken for the organization of a Sunday school and church in the lower section of the city. Rev. A. A. McKnight, pastor of the Washington circuit, will also have charge of the Pearl River circuit for the rest of the year, assisted by Rev. F. N. Sweeney.

The annual home-coming celebration of the Adams community, Auburn, Miss., will be observed on Sunday, April 29. The tabernacle, dear to many people, has been put in a good state of repair, and services will be held morning and afternoon, the sermon in the morning being preached by Rev. W. T. Griffin, and in the afternoon by Rev. Hilary S. Westbrook, with an address by Mr. Carruth Flowers and short speeches by others. Dinner will be served on the grounds. The invitation to attend the good gathering is signed by Rev. F. J. Jones, the pastor, and Mr. S. E. Carruth.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference will be held in Covington, La., beginning at 9 a. m., on Thursday, Apr. 26, and continuing through Apr. 27. All the preachers, lay leaders and delegates who expect to attend will please notify the pastor, Rev. H. W. Jordan.

R. H. HARPER, Presiding Elder.

FROM THE MONROE DISTRICT.

Bastrop and Ellis Smith.

In the thriving little city of Bastrop, La., Methodism is making splendid progress. Under the leadership of Rev. Ellis Smith the work has made great gains this year. On a recent Sunday all previous records for Sunday school attendance were broken, thirty-two members were received into the church in a class, and the attendance at the morning hour was the largest in number of any regular service to that date. On the Wednesday evening previous about half-a-hundred people gathered for prayer service, and on Friday of the same week a Young Woman's Auxiliary of the Missionary Society was organized, which added thirty per cent to the total membership of that splendid body.

Bastrop has a bright future, both commercially and spiritually, and with its wide-awake body of stewards, its well organized Sunday School, its new church building (practically paid for), its loyal Missionary Society, and its forward-looking vision, great things may be expected from the Methodism of this city.

It is a pleasure to work with Brother Smith and his loyal band, and we look for the best report this year that Bastrop ever sent to an Anual Conference.

ELMER C. GUNN, Presiding Elder,
Monroe District.

IMPORTANT NOTICE.

For good reasons we have decided to have the opening session of the Grenada District Conference at 2 o'clock, Wednesday afternoon, April 25, instead of 8:30 Thursday morning, April 26, as heretofore announced. This will possibly be better united to railroad schedules. Let all concerned govern themselves accordingly. Come on the noon trains Wednesday if you come by rail. The Grenada College proposition will be set for 10 o'clock Thursday morning. The Millsaps campaign will be presented immediately thereafter, followed by the election of delegates to the Annual Conference. Other matters will be attended to in due order. The reports from the several pastors will be heard on Wednesday afternoon.

E. S. LEWIS, Presiding Elder.

A HAPPY DIRECTOR.

Reporting for my own district, good results are going to follow the fine co-operation the pastors are giving me in the Clean-up Campaign to raise the charges' balances on the Superannuate Endowment quotas. The Baton Rouge District has as faithful and agreeable pastors as make up any presiding elder's district. I am also happy over the fact, as indicated in a stack of letters on my desk before me, that the other presiding elders and pastors of the Louisiana Conference are equally interested and as determined to make the campaign a glorious success. Verily, all recognize the fact that the hour has struck for Superannuate Endowment, and the pastors are not going to allow anything to sidetrack this most worthy cause in the midst of the spirit and enthusiasm of the campaign. Special speakers will be furnished when called for—expenses prepaid. I have at my command a long list of volunteers of the very best in our Conference. Now, my brethren, why not ours have the distinction of leading all the other Conferences in cleaning up the quotas? Our people have the means, and will respond. Faith, coupled with prayer and hard work, will bring about the desired victory. Certainly, Louisiana Methodism is not going to trail behind in this noble undertaking.

L. W. CAIN, Confrenece Drector.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference will be held at Clinton, La., May 3-4, 1928. Opening session Thursday, May 3, at 10 a. m. Preaching Wednesday night, May 2, at 7:30 o'clock, by Rev. W. R. Harvell, of Hammond. There will be preaching each day. Let prayers be made that the blessings of God may rest upon the conference, that the occasion may be the beginning of a real district-wide revival. Those representing special interests will be welcome. Pastors who have not already done so are requested to send the names of delegates desiring entertainment to Rev. B. D. Watson, Clinton, La., at once. All delegates are urged to attend.

L. W. CAIN, Presiding Elder.

A MOST URGENT AND IMPORTANT MATTER.

(Continued From First Page.)

dently believe they will manifest a generosity equal to their ability.

Noble men have laid the foundation of Millsaps College, and the memory of their generous deeds should inspire the men of the present time to carry forward the great work for which they laid the basis. "Other men have labored and we have entered into their labors."

The labor of Charles B. Galloway and the gifts of R. W. Millsaps call upon the men of to-day to carry forward to its fullest development the institution of learning upon which they bestowed so much toil and money.

And the rising generation calls not less loudly for this work of advancement than do the memories of the good men gone. The children of Mississippi cry for intellectual bread, and they must not be denied food for their hungry minds.

A great Athenian said that "The commonwealth of Athens suffered by the loss of its youth as the summer would suffer by the blighting of the spring." What he declared of the Athenian state is not less applicable to the great State of Mississippi. Her children are her richest and best resource, and this resource must be developed to its highest and best value.

All these considerations should impel patriotic and pious people to promote with all zeal the campaign for the better equipment of Millsaps College. Duty and interest conspire to move all concerned to prompt and abundant liberality on behalf of this great interest.

Because of poverty and hard economic conditions great numbers of farmers in the central and southern provinces of Korea are moving away. A recent report from Wonsan states that 100 people leave that port daily for northern Manchuria.

IN THE HEART OF LOUISIANA.

The Methodist Churches in the Alexandria District cordially invite you to worship with them. When in our midst make yourself known to the preacher-in-charge.

ALBERT S. LUTZ,
Presiding Elder.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

After several weeks of suffering, the spirit of MRS. LAUNORA PACE took its flight on Jan. 30, 1928, to the eternal world above. She was born Oct. 7, 1891, and was married to Mr. J. B. Pace on Jan. 24, 1909. To this union were born three children, one daughter and two sons, who survive her. She joined the Methodist church at Tabernacle in early girlhood, and remained a member to the day of her death. The body was laid to rest in Tabernacle cemetery in the presence of many sorrowing friends and relatives. Funeral services were conducted by J. W. Gibson, her pastor. While her loved ones mourn her going away, may God lead each of them that some day in the by and by there will be a great reunion where separation never comes.

JAS. W. GIBSON.

On Jan. 19, 1928, the great summons came to MRS. LILLIE I. McCOOL, and called her from this life to the great beyond. Mrs. McCool was the wife of Hobert L. McCool and the daughter of J. H. Rone. She was born July 30, 1900, and was married to Mr. McCool on Jan. 14, 1923. To this union were born two sons, one four years of age and the other only a few days of age at the time of her death, and both of them survive her. She joined the Methodist church at Tabernacle at about sixteen years of age, and remained a faithful member to the day of her death. She loved her church and was faithful in attending its services, and did all she could in encouraging her pastor. The body was laid to rest in the Tabernacle cemetery in the prsence of many friends and relatives. Brother Neblett, of Kosciusko, conducted the funeral services. May God's blessings rest upon the husband and children to the extent that some day they may join in an eternal world of glory where there is no death or separation.

JAS. W. GIBSON.

On Jan. 23, 1928, the spirit of MRS. ALICE AKIN took its flight from this world to the eternal world above after only a few days of serious illness, though she had been in ill health for several months. She was born Aug. 28, 1867, and joined the church in early girlhood. She was married to Brother Zac Akin on Oct. 8, 1893, being before her marriage Miss Alice Wheeless. To this union were born seven children, five boys and two girls, all of whom survive her. The body was laid to rest at Tabernacle cemetery in the presence of a large crowd of sorrowing friends and relatives. The services were conducted by her pastor, J. W. Gibson. Sister Akin loved her church and was faithful in attending when her health permitted. Her favorite song, "Jesus, Lover of My Soul," was sung at the funeral service. May God's blessings continue upon the husband, who has been a faithful worker in the kingdom here on earth, and may a full portion be given to each of the children, that they all may meet in a world of happiness where separation never comes.

JAS. W. GIBSON.

MISS SHIRLEY McKNIGHT, a beloved Christian of the Clinton, La., Methodist church, passed to her eternal reward Tuesday, Feb. 7, 1928, in the twenty-fifth year of her life. Her sufferings were long and severe, though she bore them with great fortitude, manifesting the beautiful, Christ-like life. Her life was one of the highest type of a true Christian character. She was not only devoted to her father and mother, brothers and sisters, relatives, and friends, but she was devoted also to her church, and to the reading of her Bible and good books. She wanted to live so she could continue to serve her Lord, her church, her home, her friends. The one word which more fully expresses her character than any is, "others." Her thoughts never seemed for self, but always for the peace, comfort, and happiness of others. She leaves to mourn her passing father and mother, Mr. and Mrs. A. A. McKnight; brothers, Rev. Alton A. McKnight, Franklinton, La.; Ottis McKnight, Charlie Lewis McKnight; sisters, Lillie McKnight, Carrie Mae McKnight; and a host of relatives and friends. Sleep on in peace, dear, tired body. We grieve for thee, though we know in higher circles thy soul rejoices everlastingly.

Her pastor,

B. D. WATSON.

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Cotton Flannels, Crinkled Cloth for Bedspreads, Pillow Tubings, Sheetings, Pajama Checks, Ginghams, Tinted Dimities, Chambrays, Broad Cloth, Art Silk Striped Madras, Towels, Diaper Cloth, Velvets and Draperies.

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THE COMING REVIVAL.

The revival we need to-day, for which I trust all are praying, must come as all things else from a conception, then a birth, as the budding and blooming of a rose.

And I trust that this conception has already been enacted in the church by the overshadowing of the Holy Spirit, and is being nurtured by prayer and a desire to know his will with us—a continued assembling of ourselves together.

If the above be a true condition, then we will soon see on the opening of the rose—men and women enjoying a closer walk with God, a more perfect communing with the Spirit. Then we will see live churches give birth to live children of God, see his name and power made manifest in the world.

We need, besides a revival, the Word preached without formality, that unsaved people may see and realize there is power and joy in the religion of our Lord and Master.

We too often stop with just a revival.

A revival, as I understand it, takes place only in the hearts of Christian people, for there is nothing in the heart of the unsaved to revive. However, I know it is a leaven which leaveneth the whole lump; but we too often let up about the time we have reached a revival.

God grant that in this year and in all succeeding years this manifestation of the Spirit of God shall be as a mighty rushing wind, rooting up sin and vice before it and making men free from the bondage of sin. And, may God's name be magnified and glorified, and may we have the Comforter, as his Son, our Saviour, promised. Oh, may his grace abound!

THAD L. WARD.

REVIVAL AT STARKVILLE, MISS.

Dear Dr. Carley: We closed on Sunday evening, April 1, one of the most satisfactory revival services ever held in this charge. The services began on Sunday, March 18, at which time Rev. H. M. Ellis came to us and remained till the close of the meeting. It had not been our privilege to be associated with Brother Ellis in an evangelistic campaign before, but we have never had a visiting preacher who showed a better spirit and labored in greater harmony with the pastor and the local workers than did Brother Ellis. His preaching was pitched on a high plane from the beginning, and that standard was sustained till the last service. He makes no effort towards sensationalism; in fact, we do not think he would know how if he should attempt it, as that seems to be foreign to his nature. His treatment of the Scriptures was expository; he stuck close to his text, but his method of interpretation was in many respects unique and refreshing. No preacher has conducted a meeting in the city of Starkville whose preaching received more favorable comment from all classes than that of Brother Ellis. The ingathering was not large, as we had a very successful revival last year, conducted by Rev. E. Nash Broyles, at which time the most of those who were inclined to the Methodist church were received. At the meeting this year twenty-three gave their names for membership in the Methodist church, fourteen for the Baptist, and two for the Presbyterians. It was the kind of revival the results of which abide, and from which we have no "reaction" after it has closed.

We commend Brother Ellis for his faithful service and his special gifts as an evangelist.

V. C. CURTIS, P. C.

HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
Separate Entrance on Bourbon Street

AN EASTER SERVICE ON THE FLORIEN CHARGE.

Easter Sunday was a great day at Prospect church, due to the untiring effort of the worthy and energetic Sunday school superintendent, L. L. Williams, who sponsored a beautiful and appropriate program consisting of the following:

Invocation, by D. R. Sirman; an Easter message, by Rev. A. K. McLellan, on "The Occupied Tomb." In this he most beautifully portrayed how our Lord, by his resurrection, has removed the darkness and gloom of the grave for those who trust him. After the sermon an enjoyable program was rendered by the little folks, consisting of recitations and songs, interspersed by two lovely and impressive duets by Misses Hattie Miller and Jennie Connerly. The closing number was a duet by Mrs. C. B. Powell and Miss Jennie Connerly.

During this number an offering of $37.70 was made for the orphanage.

The benediction was pronounced by Rev. Mr. Funderburk, a young Baptist minister. Then the congregation, at the request of Brother McLellan, assembled for a picture.

After this, a bountiful basket dinner was enjoyed by all. After dinner Mr. L. L. Williams called the children together for an egg hunt, into which all entered heartily.

D. R. SIRMAN.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

It is the little rift within the lute
That by and by will make the music mute,
And ever widening slowly silence all.
—Tennyson.

WELL ORGANIZED AND ACTIVE AUXILIARY AT MOUNT OLIVE MISS.

The regular meetings of the Woman's Missionary Society are well attended and much interest is manifested in the work.

On the first Monday of each month the business meeting is held. Our work is advancing under the capable leadership of our president, Mrs. A. S. Calhoun.

On the second Monday the Mission study is conducted in a most efficient manner by Mrs. J. L. Carter, superintendent of the department. We are studying "A Straight Way Toward To-Morrow." She has presented this book in a most attractive way, and the ladies are very much interested in this study. At this meeting we have a social feature, too.

On the third Monday the Bible study lesson is held. Mrs. W. D. Lowry is our superintendent in this work, and she is an excellent leader. We are studying, "Studies in Prophecy." She gives most helpful and instructive discussions of the great prophets' lives.

On the fourth Monday, the literary program is given. During the past quarter Mrs. J. C. Calhoun, Mrs. J. L. Gray, and Mrs. S. A. Head have prepared the programs. Much credit is due them for the excellent work they have done in this department.

Our officers are faithful, our workers are interested in the work, and our purpose is to make progress in each department.

We have posters placed in church announcing the different meetings; announcements are made by the pastor also.

Mrs. A. W. Evans, agent for the Voice, is doing excellent work in her office.

We have elected Mrs. E. L. Calhoun as delegate to the conference in Meridian, and Mrs. S. A. Head as alternate.

We hope to do more and better work in the future.

PUBLICITY SUPERINTENDENT.

EPITOME OF THE LOUISIANA JUBILEE CONFERENCE.

By Mrs. George S. Brown, State Recording Secretary.

The eighteenth annual meeting of the Woman's Missionary Society of the Louisiana Conference was a memorable one in many ways. First and foremost, it was the fiftieth anniversary of Louisiana women's missionary work, and a goodly number of the pioneers were present—Mrs. A. A. Bartels, Mrs. Gordon, Mrs. Florence Russe, Mrs. Alice Zable, Miss Mary Werlein, of New Orleans churches, and a few from other places. The note of joyful jubilation over work accomplished rang throughout the Conference in song, story and reports. Mrs. R. F. Harrell, Jubilee historian, is compiling a history of the work from its foundation.

It has been ten years since New Orleans had the honor of entertaining the Missionary Conference, and a royal welcome was given the delegates as they came on trains and by auto from all parts of the State. Carrollton Avenue Church, with Rev. H. L. Johns, pastor, as host, and Mrs. J. Cohen, President of the Carrollotn Missionary Society, did everything possible to make the Conference a delightful one; and Mrs. C. F. Niebergall and her able committee saw that nothing was omitted to make the entire program one all that could be desired. The pastors of New Orleans and nearby churches showed their interest by attendance upon all the sessions.

Our own Mrs. W. H. Perry, of Nashville, was our Council guest, and brought messages of inspiration and encouragement and won all hearts by her sweet personality. Then Miss Clara Chalmers, our own missionary to Cuba, was with us, bringing Cuba to our very doors with her enthusiastic pleas for co-operation. Even New Orleans people who do not visit St. Mark's, were astonished at the report made by Miss Ellison, and of the demonstration given by Miss Bess Sargent, when a number of the young people of that vicinity put on a program of music, talks, story and prayer that would equal if not surpass that of any of our churches. The day spent at Houma was an eye-opener to many, for Miss Ella Hooper goes about in such a quiet way, one never dreams of all she accomplishes with her band of workers. MacDonnell Wesley House is a place to be proud of, and the boys and girls trained there are going forth fully equipped to meet all that life holds for them.

Miss Ora Hooper, our new rural worker, was also a guest and has accomplished wonders in one short year.

Rev. H. L. Johns brought each day a Bible message fraught with love and consecration. Mrs. S. Conrad talked on "Serving the Community." Mr. L. J. Darter, prominent in Y. M. C. A. work, gave an address on "Our Youth." The Carrollton choir, Epworth Church orchestra, Mrs. Eugene Simon, Mrs. R. H. Macleod, Dalton Crichlow and Miss Bess Sargent sang for us, and all officers and secretaries made interesting reports.

One of the most impressive things on the program was the Candle Lighting Service put on by Mrs. W. T. Cunningham, Superintendent of Publicity.

Time and space will not permit to tell of all the good things of Conference, but we feel sure that every member returned home with a better knowledge of the work and with a desire to help to make her own auxiliary a better, bigger one, happy to be a co-worker in such an organization, with a desire to serve in the Master's vineyard and have great things to report when we meet again next year at Ruston.

The election of officers resulted as follows:

President, Mrs. V. H. Spinks, Ruston.

Vice President, Mrs. S. W. Collins, Monroe.

Corresponding Secretary, Mrs. D. B. Carre, New Orleans.

Recording Secretary, Mrs. George S. Brown, New Orleans.

Treasurer, Mrs. C. C. Carver, Rayne.

Superintendent Young People, Mrs. J. H. Cain, De Ridder.

Superintendent of Children, Mrs. H. G. Owen, Mamou.

Superintendent of Literature and Publicity, Mrs. W. T. Cunningham, Natchitoches.

Superintendent of Mission and Bible Study, Mrs. F. H. Bradshaw, Mansfield.

Superintendent of Social Service, Mrs. Irvine, New Orleans.

Superintendent of Supplies, Mrs. W. K. Rust, Baton Rouge.

(Continued on Page 15)

MRS. NEAL TELLS HER EXPERIENCE.

Jackson, Miss.—"Last year I was rundown in health and took between two and three bottles of Dr. Pierce's Favorite Prescription and it was a wonderful benefit to me. It relieved me of the distressing feelings which go with woman's ailment and now I can highly recommend it."—Mrs. Hattie Neal, 417 S. Congress St.

Ask your nearest druggist for Doctor Pierce's Prescription, in tablet or liquid form, or send 10c for trial pkg. of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Collum Dropsy Remedy Company, Dept. 183, Atlanta, Ga.

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Indigestion. Colic. Pain in Right Side. Gallstones. Everything failed, even 2 operations, before finding help. I'll tell you about FREE. Madeline E. Unger. Dept. 498, 32 Quincy St. Chicago, Ill.

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Millions of Families Depend on Dr. Caldwell's Prescription

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as they are today. People lived normal, quiet lives, ate plain, wholesome food, and got plenty of fresh air and sunshine. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings to put into their system. So he wrote a prescription for a laxative to be used by his patients.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe, gentle bowel stimulant as Syrup Pepsin.

Under successful management this prescription has proven its worth and is now the largest selling liquid laxative in the world. The fact that millions of bottles are used a year proves that it has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds and fevers.

Millions of families are now never without Dr. Caldwell's Syrup Pepsin, and if you will once start using it you will also always have a bottle handy for emergencies.

It is particularly pleasing to know that the most of it is bought by mothers for themselves and the children, though Syrup Pepsin is just as valuable for elderly people. All drug stores have the generous bottles.

W. B. Caldwell M.D.
AT AGE 83

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The 1928 State-wide Conference at Alexandria had a delegation from eighty of our Sunday schools: there were four members of the General Board staff at Nashville, Drs. Robertson and Schisler, Rev. A. W. Martin and Mrs. C. T. Court, present; Mrs. C. W. Kent, of the Central Texas Conference, represented Miss Mary Skinner, of the General Board staff; all of the Conference Board staff were present except two; the following presiding elders were present: Dr. A. S. Lutz, Rev. L. W. Cain, Rev. W. L. Doss, Jr., Rev. K. W. Dodson, Rev. E. C. Gunn, Dr. R. H. Harper, and Rev. W. D. Kleinschmidt; and the following district secretaries were present: Prof. H. W. Rickey, Mr. A. M. Mayo, Dr. F. C. Wren, Mr. S. M. Collins, Mr. E. W. Gill, and Mr. R. H. Nelson.

Dr. Sledd's Bible messages at each of the general sessions were heart-searching and unanimously appreciated.

The local church at Alexandria and all the committees connected with the Conference did their part in making the 1928 Conference such a great success.

The mid-year meeting of the Conference Board proved to he a very helpful feature.

The district group meeting, which was a new feature, proved helpful to many of the districts and will no doubt become a permanent feature at the State-wide Conferences.

The board of managers for the Camp Conference Training School at Lake Arthur will hold their first meeting next Thursday at Lake Arthur, during the district conference. This hoard is made up of one representative from each district with the exception of the Lake Charles District, in which the Conference Camp School is to he held. Representative for the Alexandria District, Prof. H. W. Rickey; Baton Baton Rouge, Rev. J. H. Bowdon; Lake Charles, Mr. A. M. Mayo, Dr. R. H. Wynn, Mrs. J. W. Buchanan, and Rev. W. L. Doss, Jr.; Minden, Rev. J. T. Harris; Monroe, Mrs. M. S. Monk; New Orleans, Rev. H. L. Johns; Ruston, Miss Elizabeth Langford; Shreveport, Mr. R. H. Nelson.

The chairman of the Board, Dr. W. W. Drake, summarized the Conference in the following words: "This Conference suggests emphatically to me the greatness of our task, the training of a generation in Christian character and service, involving the preparation of a vast army of consecrated teachers, the winning of a multitude of young hearts to the way of Jesus Christ, the enlistment of the home in the task, a task which depends on the vital power of God."

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Up to the present, sixty schools have ordered programs to be used in the observance of Sunday School Day. The larger schools seem to be slower than the country schools. We are counting on at least 300 schools to observe the day with program and offering, as the church directs. We are asking that an offering of ten cents per member he given to maintain and extend the work of religious education. We are getting results that a blind man knows about. Four men are devoting all the time to this work.

We are sending out report blanks to all the superintendents and pastors. These reports are to be sent to the presiding elder at the place where the district conference is held so he can go over the reports, then turn them over to the Sunday School District Superintendent and the Committee on Sunday Schools. These reports will serve as a hasis for the report to the district conference and will enable the committee to make helpful recommendations to the district conference. Let us work together and with God in saving the children and youth of our land.

We rejoice in the fact that a great change is going on in town and country. Take, for example, the school at Greenbrier on the Amory circuit. It is a thrilling story. About seven years since, Brother Murff was pastor of this circuit. He made it possihle for a young woman to attend the training school at Grenada. This young woman has continued her studies at home and in tralning schools until she lacks only one unit of having her gold seal diploma. She has led other teachers to take work in Standard and Cokesbury courses. Last Sunday I visited this school. The worship service was so impressive, so spiritual and uplifting, I could not keep back tears of rejoicing. These teachers are giving religious instruction effectively, they are training all the people really to worship; and are slowly directing in service by organizing classes for the purpose of building a modern house adapted to their needs. Needless to say, they are using the Program of Work as their guide.

The Aberden District Standard Training School is in session at Amory this week. We have enrolled more than one hundred, and will possibly issue close to ninety credits. Parks, Hammontree and Company have done a most excellent piece of work. They purpose to have near two hundred in the school next year.

The following courses will be offered at Greuada, June 4-9: "Beginner Materials and Methods;" "Primary Materials and Methods;" "Junior Materials and Methods;" "Intermediate-Senior Materials and Methods;" "Principles of Teaching;" "Studies in Prophecy" (Bible); "Story-Telling in Religious Education;" "The Home in Society."

We hope to mail the folder the latter part of next week. We are counting on an attendance of two hundred, possibly more.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The missionary offering for this month was the largest that we have ever had, the total being $1,247.69. If this kind of an offering can continue, we will reach our goal without any trouble in the world. I trust that you will be interested in promoting Missionary Education in your Sunday school; and while I would not insist that you unduly stress the offering, I would appreciate your telling the story of Dual-Extension in such a way that the impression of your school will be the importance of the offering. Our desire is that every Sunday school in the Mississippi Conference will send an offering for missions and will observe Mission Sunday with the proper program.

We wish to call your attention again to the fact that the Sunday School Day programs have been ordered sent to the pastors of the various charges. Will you please see your pastor and get your programs? To the Pastors: If you have not received your Sunday School Day programs, please write me immediately, telling me so. This will he a very gracious favor and one that we will sincerely appreciate. The third Sunday is the time for the observance of Sunday School Day. I hope that many Sunday schools will be prompt in this observance and prompt in remitting. We are very desirous that you help us in this matter, not only that we need the offering, hut we are anxious for the programs to be rendered in the Sunday schools.

The Conference-wide meeting is now past history. There were 196 registered in the group meetings of this conference. There were many who attended the public meetings that did not attend the group meetings. We have never had a more earnest group of workers together. We enjoyed the work exceedingly and trust that the proper person will give out the information in regard to this meeting. The Workers' Council meeting was well attended and we feel that we got fine results from this meeting. I feel sure that the Conference Board will be able to project a better program for the Conference than it has ever done before.

Another series of Standard Training Schools is about to begin. Will you not join us in prayer that these schools may be all that they ought to be for the glory of God and the advancement of His cause?

JOHN C. CHAMBERS.

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Greenville, S. C.

SUNDAY SCHOOL INSTITUTE FOR MONROE AND ITAWAMBA COUNTIES.

Under the leadership of Rev. W. R. Hammontree, one of the two assistant Sunday school secretaries sent out by the North Mississippi Conference, the Sunday schools in Monroe and Itawamba Counties are making extraordinary progress. Brother Hammontree was assigned to rural work with the Sundsy schools of the Methodist church in these two counties, and as a result of his efforts practically all teachers and officers of the Sunday schools in this territory have one or more credits in Cokesbury leadership training.

Recently he conceived the idea of a Pastor-Superintendent Institute, and with the assitance of Rev. C. A. Parks, pastor of the First Methodist Church of Amory, the Nine Plus Bible class, and the Amory auxiliary of the Woman's Missionary Society, the institute was held at Amory.

The following very interesting program was given:

Worship Period, conducted by Mrs. C. M. Harrison, after which the following topics for discussion were introduced:

1. "Organization of the Sunday School," conducted by W. R. Hammontree.
2. "The Workers' Council," conducted by V. E. Graham.
3. "Evangelism," talk by Hon. J. O. Prude.
4. "The Extension Departments," by Mrs. W. L. Underwood.
5. "Literature," by Rev. R. G. Moore.
6. "Worship and Service," by E. M. Sharp.
7. "The Four Outstanding Days of the Sunday School," by Quin E. Mattox.

These talks aud discussions were inspirational and instructive to both pastors and superintendents. At the close of this part of the program an hour was given to recreation, and at 6:30 o'clock the entire group of pastors and superintendents met in the spacious recreation hall of the church with the Nine Plus Bible class in what proved to be a banquet of rarest type.

Rev. E. Nash Broyles, presiding elder of the Aberdeen District, made a very interesting talk on the work of the Sunday school. Mr. E. M. Sharp, Assistant Secretary of Sunday Schools of the Corinth District, rendered several piano selections and songs which gave the occasion just the climax it needed to make it an unusual success.

This is the first institute of this kind that we have heard of, but it is a real worthwhile phase of Sunday school development.

W. L. PEARSON.

A GREAT DAY AT PHILADELPHIA, MISS.

Dear Dr. Carley: Sunday was the greatest day in the whole life of our church here. Since the Conference year opened up, we have had a gradual improvement in all the departments of our church. The League is doing the best it has ever done and the Sunday school reached near the four hundred point Sunday, lacking only eight. Two adult Bible classes reached ninety-two, and one, 103. Then we had a ladies' class, adult class, that was the best in this department.

The children's Easter program was the very best. Seven fine children were baptized, and the pastor spoke on the theme of the day, "The Deathless Faith Inspired by the Fact of the Empty Tomb, and the Inspiration to the Loftiest Endeavor."

At the evening hour we had a cantata, "The Story of Easter in Song." This was an hour of great spiritual uplift. Our choir is one of the very best in the Conference.

Our church has been fortunate in the class of these who have united with us this year. Several young couples who are just starting homes of their own have united with us.

Brother Jones is faithfully on his job. Just recently he was laid in for a few days, but is up and on the go. Brother Oakley in iustant in season and out of season, making full proof of his ministry. In fact, I feel that Methodism in Neshoba County is on the up grade. We love our new presiding elder. He is at it hard in revivals, and we hear good news from him wherever he goes. He is making a good start and you will hear from him all along the way.

W. H. SAUNDERS.

NEW PARSONAGE AT CRENSHAW, MISS.

Dear Dr. Carley: Our people have just supplied a great need for a parsonage. They have traded the old parsonage to the Bank of Crenshaw for a splendid home in the same block with the church. We now have a house that any preacher should be glad to live in, plenty of room, splendid location with north and east front, on corner lot, fully equipped with all modern improvements. We hope to get moved in at an early date; then, you may come to see us.

There are no better people in the universe than these at Crenshaw and Sledge. It would help you to associate with them awhile, so come to the district conference.

Fraternally,

W. W. JONES.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

(In the Heart of Louisiana)

Cokesbury School, at Hineston, April 16 to 19.
Oberlin, April 22, a.m.
Elizabeth, April 22, p.m.
Opelousas, April 25, p.m.
Natchitoches, April 29, a.m.
Pleasant Hill, at Marthaville, April 29, p.m.
Provencal, May 6, a.m.
Alco, May 6, p.m.
Bunkie, May 9, p.m.
Melder, May 13, a.m.
Pineville, May 13, p.m.
District Conference at Pleasant Hill, May 16, 17.
Marksville, May 20, a.m.
Evangeline, at White's Chapel, May 20, p.m.
Lottie, at Rosedale, May 27, a.m.
Melville, at Palmetto, May 27, p.m.
Eunice, at Basile, June 3, a.m.
Oakdale Standard Training School, June 3-8,
Alexandria, June 10.

Evangelism is our key-note. Plan for your revival. Organize, evangelize, and emphasize the whole program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Baton Rouge, First Church, preaching, April 22, p.m.; Q. C., April 23, p.m.
Keener Memorial, preaching, April 29, 11 a.m.; Q. C., April 30, p.m.
Donaldsonville, at Carpenter's Chapel, Q. C., April 29, 2:30 p.m.; preaching, 7:30 p,m.
Hammond, preaching, May 6, 11 a.m.; Q. C., 2:30 p.m.
Ponchatoula, preaching, May 13, 11 a.m.; Q. C., Monday, 9 a.m.
Greensburg, preaching, May 26, 11 a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.

District conference at Clinton, May 3-4. Opening session, May 3, 10 a. m.

L. W. CAIN, P. E.

Minden Dist.—Second Round.

Winnfield, April 22, 11 a.m.
Winnfield Ct., at Atlanta, April 22, 3 p.m.
Sicily Island, at Sicily Island, April 29, 11 a.m.
Ferriday, April 29, 7:30 p.m.
Minden, April 30, 7:30 p.m.
Jena and Jonesville, at Jena, May 2.
Trout and Good Pine, at Trout, May 3.
Sibley, at Pine Grove, May 6, 11 a.m.
Ringgold, at Grand Bayou, May 8.
Campti, at Davis Springs, May 13, 11 a.m.
Colfax, at Montgomery, May 13, 3 p.m.
Hall Summit, at East Point, May 20, 3 p.m.
Castor, at Castor, May 23.
Coushatta, May 27, 11 a.m.
Zenoria, at Ashland, May 29.
Monterey, May 30.
Plain Dealing, at Alden Bridge, June 3, 11 a.m.
District Conference at Jene, May 2-4.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

Columbia, April 19, 7:30 p.m.
Rayville, April 22, 11 a.m.
Winnsboro, April 22, 7:30 p.m.
Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

The district conference will meet at 2 p. m., Tuesday, April 24, at Bastrop. Sessions will continue, with preaching at the regular hours, until Wednesday afternoon. A splendid program is prepared and a large attendance is expected.

ELMER C. GUNN, P. E.

Ruston Dist.—Second Round.

Clay, at Wesley, April 21, 22.
Jonesboro, at Hodge, April 22, p.m.
Bienville, at Bear Creek, April 28, 29.
Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.

District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

(No quarterly conference will be held at regular preaching hours)
Hosston, Sunday, Apr. 22, 11 a.m.
Munnerlyn, Sunday, Apr. 22, 3 p.m.
Mooringsport, Sunday, Apr. 22, 7:30 p.m.
Vivian, Monday, Apr. 23, 7:30 p.m.
Oil City, Tuesday, Apr. 24, 7:30 p.m.
First Church, Wednesday, Apr. 25, 7:30 p.m.
Mooringsport, Friday, Apr. 27, 7:30 p.m.
Keachie, Sunday, Apr. 29, 11 a.m. and 3 p.m.
Claiborne, Sunday, Apr. 29, 7:30 p.m.
Park Avenue, Wednesday, May 2, 7:30 p.m.
Harmon, Sunday, May 6, 11 a.m., 3 p.m. and 7:30 p.m.
Noel Memorial, Monday, May 7, 7:30 p.m.
High Schools, Sunday, May 13, 11 a.m. and 7:30 p.m. (Commencement sermons).
Junaluska, N. C., May 15-18 (General Epworth League Board).
Gilliam, Sunday, May 20, 11 a.m. and 3:30 p.m.
Mitchell, Sunday, May 27, 11 a.m., 3 p.m. and 7:30 p.m.

W. W. HOLMES, P. E.

Grove's Tasteless Chill Tonic

Makes the Body Strong. Makes the Blood Rich. It restores Energy and Vitality by creating new, healthy blood and fortifies the system against Malaria and Chills. Pleasant to take. 60c.

How Much Water Should Baby Get?

A Famous Authority's Rule

By Ruth Brittain

Baby specialists agree nowadays, that during the first six months, babies must have three ounces of fluid per pound of body weight daily. An eight pound baby, for instance, needs twenty-four ounces of fluid. Later on the rule is two ounces of fluid per pound of body weight. The amount of fluid absorbed by a breast fed baby is best determined by weighing him before and after feeding for the whole day; and it is easily calculated for the bottle fed one. Then make up any deficiency with water.

Giving baby sufficient water often relieves his feverish, crying, upset and restless spells. If it doesn't, give him a few drops of Fletcher's Castoria. For these and other ills of babies and children such as colic, cholera, diarrhea, gas on stomach and bowels, constipation, sour stomach, loss of sleep, underweight, etc., leading physicians say there's nothing so effective. It is purely vegetable—the recipe is on the wrapper—and millions of mothers have depended on it in over thirty years of ever increasing use. It regulates baby's bowels, makes him sleep and eat right, enables him to get full nourishment from his food, so he increases in weight as he should. With each package you get a book on Motherhood worth its weight in gold.

Just a word of caution. Look for the signature of Chas. H. Fletcher on the package so you'll be sure to get the genuine. The forty cent bottles contain thirty-five doses.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LETTER FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: Our program of work is just so full at the present time that I am wondering just what I should bring to you in this week's letter. I wish it were possible for me to broadcast to my Leaguers, during their Sunday afternoon devotionals, a few of the many projects that we are all trying to carry on. I'm proud of our Louisana Leaguers and the splendid work which you are doing, and I commend you for your loyalty in making this our banner year in League work.

I spent such a pleasant time in Arcadia this past week in the fine home of Rev. and Mrs. G. A. Morgan. We failed to have a large enough registration from Ruston District to conduct our Efficiency Institute, but Brother Morgan and I conducted a mission study and Hand Book class, which the Arcadia Leaguers seemed to enjoy very much. The Arcadia League is doing a splendid work under the leadership of their president, Mr. Henry Galloway. May I say here that Miss Elizabeth Murphy, of Arcadia, has been appointed acting district secretary for Ruston District since the resignation of Miss Gladys Dickenson.

Mrs. R. P. Jackson has returned to her home in New Orleans after spending five weeks with us in a series of institutes. Our State feels very much obligated to Mrs. Jackson for the wonderful way in which she contributed to the success of our institutes. Mr. Allen Carter, assistant secretary from Central Office, spent two weeks with us, and upon his return to the office writes that he is waiting for another opportunity to return to Louisiana. We are anxious to give him that opportunity, aren't we, Leaguers?

The returns from our Anniversary Day observance are coming in just fine. I wish that I could publish the list this week, but it is not yet complete. In next week's letter I will give a list of Leagues observing and the amount sent in. If your offering has not yet gone in to the State treasurer, be sure to send it in at once so that your League may be on the list.

How about your chapter on the oratorical contest? Remember that the chapter elimination is to be in April and the district elimination in May. The district winner is to be sent by the district to Mansfield Assembly. Speaking of the assembly, I am just so anxious for all of you to know of the wonderful plans in progress for the best assembly ever held. This is our tenth year anniversary, and we have a number of surprises in store for you. Won't you help us by doing your part in having every chapter in the Conference represented?

At the present time I am attending the State Sunday School Convention and am enjoying the splendid program and the large representation of Sunday school workers from every part of the State. I am sure that a full report of the convention will be sent in by our Conference Superintendent in his Sunday school news.

Well, more news next week and, by the way, haven't you some news for me concerning your local chapter? I am anxious to hear about it, so write to

Your Field Secretary,
ELIZABETH LANGFORD.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

NEWS FROM BROAD STREET EPWORTH LEAGUE, HATTIESBURG, MISS.

The Leaguers of Broad Street Methodist Church have just finisbed a very interesting study course in Missions. The textbook used was Basil Matthews' "Young Islam on Trek." Miss Frances Harrell, superintendent of the Department of Missions, proved a most capable and interesting teacher. The study classes were held each Sunday night after a short devotional program. The League as a whole seemed to enjoy the course and derive a great benefit from the lessons.

The Broad Street League put on their Anniversary Day program at the regular Sunday evening church service on March 25. Myron Jordan, president, was leader. The talks were made by Annette Haynes, Frances Harrell, Mrs. Ray Parker, Lora Parker, and Grace Lewis. Two of the Hi Leaguers took the offering. Just before the program, the president received Estelle White as a member of the League, using the ritual in the Handbook for receiving members.

ANNETTE HAYNES,
Reporter.

UNDEVELOPED FIELDS.

Our greatest opportunities and possibilities are in giving proper attention to the weaker charges. The strongest churches financially usually have first consideration in point of great preachers, and the poor are often neglected. I wonder why that is? The weaker charges are unable to pay sufficient salary to command the pulpit talent needed for their better development. Some of our most faithful pastors serve charges on moderate salaries. When I was a pastor I was never happier than when serving a circuit of a number of churches and full of unsaved souls. The only request I ever made of my presiding elder was for a circuit full of sinners. I never did ask for a work that would pay more money. I always believed if I did the work, "the laborer was worthy of his hire," and if I didn't do the work I was not entitled to something for nothing. Our Lord says, "For the Son of man is come to seek and save that which was lost." My chief object must be the same as his was.

Multiplied thousands of souls in rural districts and in cities are not being reached. They could easily be saved and organized into churches and Sunday schools. Our church is not giving the attention to this work that our Baptist friends are doing. That is why they are growing so rapidly. The writer has gone into communities where we had no church building, and only a few members, and the pastor without funds to go upon; but after a Holy Ghost revival a pastor's needs are always supplied. Then it is easy to raise money to build a new church house. And while the iron is hot is the finest time to secure new subscribers to the Christian Advocate.

We have fallen below the old-time scope of our mission in reaching out specifically after the unsaved. The plan of the gospel of Christ has not changed since his announcement, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor" (Luke 4:18). When we get away from the poor we get away from the plan of Christ. Our church is doing a great work along some lines, but not half what it could do if thoroughly consecrated to God and baptized afresh with the Holy Ghost. We are not specific enough in our work of developing the people in spiritual matters, upon which all else depends. The finest machinery on earth is of no use without power to run it.

Why are there hundreds of thousands unsaved at our doors? It is because we are without sufficient power to reach them. We have Methodist rules of spiritual worship in our Discipline, but we don't practice many of them. When at worship in most of our town and country churches I almost have to study at times whether I am in a Methodist church or not. Our people, preachers and all stand to pray. When we were preachers and people of great power we spent much time on our knees. It seems not to matter with some whether we work for the upbuilding of our own church and schools or those of some other denomination. Some are like the preacher of middle life, and not any too well prepared, up for admission into an Oklahoma Conference some years ago. One of the examining committee asked him how he would preach on the witness of the Spirit: "Give us an outline of about the way you would treat that subject." "Well, brethren, I hardly know just how I would preach that subject; I have never studied it much. Though at one time I might branch off this way, and at another time I might branch off some other way." Of course, he was a good brother, and wanted to be an itinerant preacher, but could not give any idea as to how he "might branch off" when it would come to preaching on the power of the Spirit. So many of our people are strangers to the real witness of the Holy Spirit.

What is a good appointment for a preacher to receive at the hands of a bishop? No doubt some would say, a well organized membership, a fine church building, a first-class parsonage, and a liberal salary of several thousand, paid monthly. Of course, that is a good charge. But the finest appointment in the writer's way of seeing things is the field that affords the largest opportunities for saving the greatest number of souls, and receiving them into the church, and training them in church and Sunday school work.

Give me plenty of unsaved material in towns, cities or country, and I will build the fine church and parsonage, and get a support. I care for the undeveloped fields. I would arrange to give time enough to several places to hold revival meetings, organize self-sustaining churches, build houses of worship, and turn them over to some live pastor, or pastor them myself until better arrangements could be made. It would not matter whether they were Protestants or not, so they could be influenced to attend our services. I have heard Catholics shout in my meetings. My name is Dave Bass. I know what I can do through Christ, who strengtheneth me. If my own church does not need this kind of work, then I am ready for calls to work under other wings. I love Methodism, and all Christian churches. A tabernacle is being prepared now for a great union meeting in Arkansas.

W. D. BASS.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

Superintendent of Rural Work, Mrs. J. D. Rumph, New Orleans.

Editor Louisiana News, Mrs. V. G. Hyams, Natchitoches.

Missionary Voice Agent, Mrs. L. A. Simms, Hammond.

Jubilee Historian, Mrs. R. F. Harrell, Many.

District Secretaries.

Alexandria, Mrs. O. E. Grant; Baton Rouge, Mrs. C. S. Stewart; Lake Charles, to be supplied; Minden, Mrs. D. C. Kelley; Monroe, Mrs. F. B. Hatch; New Orleans, Mrs. Annie Swan; Ruston, Mrs. Carolyn Dawson; Shreveport, Mrs. H. B. Wren.

A Visit to MacDonnell Wesley House.

After three full days at Conference from 9 a. m. to 9 p. m., with scarcely time to stretch your limbs, everybody is tired, mentally and physically; but the seventy-odd people who lined up at Carrollton church the day after Conference and boarded the three buses there in waiting soon forgot all weariness, for the fresh crisp morning air, the budding trees and blooming flowers by the roadside, and the pleasant companionship of all the delegates were like an invigorating tonic. In just two hours all drew up in front of our Mission at Houma, and there were "ohs" and "ahs" and exclamations of delighted surprise. We do not know exactly what folks were expecting to see; but what they did see was a group of the Houma Missionary Society women hospitably throwing open the doors and bidding all enter. Such spacious grounds, such comfortable buildings with every convenience, such spotless cleanliness! There is the unusual combination of order and cleanliness and yet the atmosphere all over the place of "Home." And every chick and child in the place is so proud of it. The big boys stood ready to escort the ladies everywhere. The children wanted to pick flowers for them; the girls in the dining-room and kitchen did themselves proud, and all sat down to snowy tables decorated with flowers from the garden to the most sumptuous repast one could wish for, cooked to a queen's turn. Everybody looked glad and happy. Of course Miss Ella Hooper had to be looked for, as she always effaces herself; but she is the wonderful power behind the throne. An assembly was held where all the teachers were introduced; the children came in and listened to a story; the president, Mrs. Spinks, gave a talk, and the children sang as only mission children can sing. O it was a wonderful day and we feel that a vote of thanks should be tendered Miss Hooper and her co-workers, and we also know that a goodly number of the delegates will go back to their homes filled with a desire to send supplies to the Mission at Houma, to take scholarships, and to further the work in every way because they are now better informed, and seeing what has been accomplished, they will be eager to have a part in giving the children of this vicinity a chance to become great and noble citizens, and through them the gospel news will spread and the Lamb of God will be extolled.

MRS. GEORGE S. BROWN,
State Recording Secretary.

A LIVE AUXILIARY AT MANGHAM, LA.

Mangham Woman's Missionary Society is doing a splendid work, as our corresponding secretary's report will show. We are endeavoring to get on the Honor Roll, and each officer is trying to do everything required of her.

We are justly proud of our Children's Department, with Mrs. C. E. McConnell as superintendent, and Mrs. L. L. McConnell assistant superintendent. They are doing splendid work; but we have no Youug People's Department, as our young people are organized into a Senior League.

Our auxiliary with Mrs. W. D. Humble as president, is trying to grow ten per cent in this our Jubilee year, in finances, numbers, Voice subscribers, as well as, and above all, spiritually, as requested by our District Secretary, Mrs. John B. Pollard, of Monroe.

Report of quarter ending March 31: Number of members, 14; new members this quarter, 1; subscribers to Voice, 8; members of Mission Study class, 9; members of Bible Study class, 9.

Dues paid, $29; pledges, $9; rural work, $4; Children's Department, $5.25. Total sent Conference treasurer, $47.25. Cash sent box supplies, $7.75; amount spent on local work, $37.20. Total, $92.20.

Besides this, we sent our orphans at Ruston a box valued at $25.

MRS. J. H. PRESTON,
Superintendent of Publicity.

RIPLEY WRITE-UPS.

Dear Advocate: A few weeks ago it was my pleasure to write some of the favorable and interesting impressions we have received since coming to Ripley. There are many more experiences just as interesting that we are having.

Our Protestant Ministers' Association met again the first Monday in this month. It is taking with the ministers of the county in a marvelous way. There were sixteen preachers present at our last meeting—seven of the Baptist church, seven of the Methodist, and two of the Presbyterian. The fellowship of the day was as fine as I have ever experienced with ministers of our own church. There are indeed common causes in all Christian bodies, and our meetings are held with these before us.

Again we had an open-air service, with ten preachers on the platform as a background. Brother T. J. Hopper, our Methodist pastor at Dumas, brought the message from God's word, which was an inspiration to all that heard him.

Our speakers' stand came near being pre-possessed by a temperance lecturer at the hour of our service. One of the preachers was present before most of us had gathered for the appointed service, and was able to keep him of the platform till after our service. He took his seat in the crowd of listeners, and just as soon as we had finished our service, he took something out of a bag that looked like a giant lizard, showed it to the crowd on the streets, yelled some announcements about it, and almost in less time than it takes to tell he had a crowd of eager curiosity hunters around him, ready to "see the show." It was a marvel how quickly he got his crowd. I wondered. People do not come that way to a gospel call. But we do not use his methods to draw the crowds, either. However, I can say as did Paul, "I am not ashamed of the gospel of Christ."

We had a sunrise prayer service the morning of Easter Sunday. It was a wonderful inspiration. Had the weather been more pleasant so we could have held it outdoors, I believe hundreds would have attended. As it was ninety-five made their way to the church and spent an hour in worship in a way long to be remembered. Our theme was "Crusade With Christ," the same as that sponsored by the Christian Endeavor Society. Three young people brought short, inspiring messages on the subjects, "Evangelization of Youth," "Christian Citizenship," and "World Peace." The people are still talking about the inspiration of that service. At the League service that evening one boy prayed that the sunrise prayer service may become a permanent part of future Easter plans for the town. And I believe it will.

We are kept busy in the work. We are planning for a Standard Training School to be held here in June. This will be the first school of the kind held at Ripley, and we are expecting it to make a record in advancing Sunday school work through this section.

If space is given, we will have more to say again about Ripley and its people before the year is over.

H. P. LEWIS.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Woodland, at Prospect, April 21, preaching and Q. C.; preaching, April 22, a.m.
Mathiston and Maben, at Maben, preaching and Q. C., April 27.
Bellefontaine, at Lebanon, preaching and Q. C., April 28; preaching April 22, a.m.
Eupora, at Lagrange, April 29, p.m.; preaching and Q. C., April 30.
Greenwood Springs, at Friendship, preaching and Q. C., May 5; preaching, May 6, a.m.
Amory ct., at Paine Memorial, preaching and Q. C., May 8.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it, and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

E. NASH BROYLES, P. E.

Corinth Dist.—Second Round.

Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

Greenville, April 15, p.m.; Q. C., May 28.
Glen Allan, April 15, a.m.; Q. C., May 28.
Arcola and Murphy, at Locks, April 22, a.m.; Q. C., May 10.
Holiandale, April 22, p.m.; Q. C., June 5.
Leland, April 29, a.m.; Q. C., May 11.
Shaw and Litton, April 29, p.m.; Q. C., July 2.
Friars Point and Lyon, at Lyon, May 6, a.m.; Q. C., June 7.
Clarksdale, May 6, p.m.; Q. C., June 7.
Gunnison and Sherard, at Bobo, May 13, a.m.; Q. C., June 12.
Coahoma and Jonestown, at Jonestown, May 13, p.m.; Q. C., June 26.
Rosedale, at Winterville, May 20, a.m.; Q. C., June 14.
Duncan and Alligator, at Duncan, May 20, p.m.; Q. C., July 9.
Merigold and Deeson, at Deeson, June 10, a.m.
Lula and Dundee, at Lula, June 10, p.m.
Evansville and Dubbs, at Two Mile, June 17, a.m.
Shelby, June 17, p.m.
Lake Cormorant, at Walls, June 24, a.m.
Tunica, June 24, p.m.
Boyle and Pace, at Salem, July 1, a.m.
Cleveland, July 1, p.m.

District conference at Greenville, May 17 and 18. Pastors will see that delegates are duly elected, one for every one hundred members in the charge; but every church is entiled to representation, however small its membership. Send their names to Rev. J. E. Cunningham, the Conference host, and to me for record. The conference will meet at 9 a. m. on the 17th and adjourn at will on the afternoon of the 18th. Part of the morning of the second day will be given to laymen's work, led by Brother S. V. Wall, district lay-leader. We wish to make it a conference worth while and give every interest due consideration, but all speakers must boil down their poke salad and simply give us brief, terse, illuminating and inspirational essence. Its very easy to talk when one is full and very hard on others when he is too full. All connectional men will please be on hand the first day.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Second Round.

Moorhead, April 22, 11 a.m. and 2:30 p.m.
Swiftown, at Swiftown, April 22, night.
Carrollton, at Longview, April 29.

All together for mission special.

District conference, May 16, 17, at Belzoni. Please elect your delegates from each church, one for each 100 members or fraction of two-thirds thereof, but at least one from each church.

L. P. WASSON, P. E.

Sardis Dist.—Second Round.

Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, Auril 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.

The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

Grenada Dist.—Second Round.

Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 7.
Ebenezer, at Hebron, May 3.

The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

The necessary cutting off of native workers in Japan because of the lack of funds to pay them and the fact that some of the churches had to get along with occasional visitors from a preacher instead of having a resident pastor as heretofore, has proved so far a drawback to the work; it is yet to be seen whether or not independent initiative will be developed as a result of this.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 17 Official Organ of the Louisiana, Mi. ssippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3698.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 26, 1923. CHAS. O. CHALMERS, Manager.

Editorial

THE DEATH OF BISHOP DICKEY.

The death of Bishop James Edward Dickey at Louisville, Ky., on Tuesday of last week, following an operation for appendicitis, brought great sorrow to the church. Bishop Dickey was sixty-four years old, having been born at Jeffersonville, Ga., on May 11, 1864: he was, therefore, still in the prime of life as years go, and his passing removes one of our vigorous chief pastors. He suffered a serious illness last year, but it was thought that he had regained his health. It is probable that the depletion of his strength at that time rendered him unable to withstand the shock of the operation that resulted in his death.

Bishop Dickey was the son of a minister, Rev. J. M. Dickey. He was educated at Emory College, where he received the Bachelor of Arts degree in 1891. He joined the North Georgia Conference the same year and served as a professor in Emory until 1899. Following the connection with Emory as a professor, he filled several of the leading appointments of his Conference, and served one year as Conference Secretary of Education. He was elected Secretary of the General Board of Education by the General Conference of 1910, but declined the office. He was elected a bishop at the General Conference of 1922.

Bishop Dickey was best known, perhaps, as a preacher. Of striking personal appearance, he had oratorical gifts of a high order, and the announcement that he was to occupy a pulpit was always sufficient to insure a large congregation; and those who heard him always felt the power of his gospel ministry. It was our privilege to hear him last summer in a stirring sermon of high evangelistic fervor in the chapel of Emory University, when he laid supreme emphasis upon the historical validity and spiritual efficacy of our religion.

Bishop Dickey was a brave, great-hearted, generous, chivalric Christian gentleman, who loved his church and his Lord and served both efficiently in the high office to which he was called. Having thus served, he has rested from his labors and has entered into his reward. Blessed are those that die in the Lord.

WEST POINT AND HOULKA.

It was a great disappointment to us last fall that we were not able to attend the sessions of the North Mississippi Conference. We made the effort to attend and actually went to Clarksdale; but our stay was very brief—just between trains; for a pernicious attack of influenza made it necessary for us to return home a few hours after arriving in the beautiful and hospitable city of Clarksdale.

In order to offset that disappointment, we determined, if possible, to attend the North Mississippi district conferences this year. So last Tuesday morning we took the fine Illinois Central train that leaves New Orleans at 8:30 o'clock, headed for West Point, where the Columbus District Conference was in session. A journey on the Illinois Central is just about as pleasant as a trip on any railroad can be; but an all-day ride without company becomes somewhat monotonous. We were very glad, therefore, to see Dr. George Crawford Swearingen, formerly a professor in Millsaps College, but for many years now one of the most successful insurance men in Mississippi, get on the train. He evidently likes good things to eat and knows where to find them, for he made a bee-line for the dining car. But after he had satisfied the longings of the inner man he came back to the Pullman, where we had pleasant converse until the train reached Durant, where we had to transfer to another line. We have sometimes wondered if there is anything in the study of Latin and Greek that especially fits a man for a business career, being led so to wonder by reason of the fact that two teachers of those subjects have, within our knowledge, proved pre-eminently well qualified for the arena of business—Dr. Paul H. Saunders and Dr. Swearingen. We have reached the conclusion that any man that can master Latin and Greek well enough to teach them can conquer the business world with one hand tied behind his back.

We arrived at Durant at 3 o'clock in the afternoon, where we had to wait an hour until the train for West Point was due to leave. We didn't see much of Durant, for the fear of getting lost kept us from wandering very far from the station; but we saw enough of its well paved streets and attractive business houses to know that Rev. S. L. Pope has a mighty fine pastorate.

Promptly at the hour appointed, the train pulled out for West Point. There wasn't anybody on the train we knew: but we struck up an acquaintance with a very gentlemanly student of the Mississippi Agricultural and Mechanical College, now in his senior year, who by his general bearing, courteous deportment, and pleasing conversation, gave us a fine impression of the school. We were especially glad to see the school so well represented by one of its students, for we happen to have two nephews attending that famous institution. There is no better way of judging a school than by its product, and the general public gets its impression largely from the deportment of students in public places. This young gentleman reflected credit upon his college.

We arrived at West Point promptly at 7:30 o'clock, the scheduled time. We had made two previous visits to West Point—one many years ago when Jim Mitchell, "Squire" Neblett, Tillery Lewis, and the writer composed a quartet that was invited to sing at a State Epworth League Conference; and the other not so long ago to attend a session of the North Mississippi Conference. We were entertained in the Clisby home on the occasion of our first visit; so we have long known the perfect hospitality of that splendid little city. If we had not known it, we should have discovered it on this trip.

We were a little late in getting to the church, but we heard most of the program of the laymen's meeting, presided over by Mr. McKinnon and addressed by Mr. Houston and Judge Foreman. It was a good enough meeting for anybody. The music by the fine choir was especially enjoyable. Mr. McKinnon turned the tables on the preachers present by exhorting them to contribute liberally when the collection was taken, reminding them that they were accustomed to hand out similar exhortations when they were in charge of the service. It put a preacher who had no smaller change than four-bits in a serious predicament!

The West Point church is a beautiful structure, well equipped with facilities for modern church work, attractive within and without. The auditorium is one of the finest we have seen, the rich draperies in the rear giving a particularly good effect. The art glass window in the front, portraying the Christ with outstretched hands (mention of which has previously been made in these columns) is tenderly attractive. A good church is one of the finest investments a congregation can make.

Rev. W. R. Lott, the pastor at West Point, was very gracious as a host of the conference, and if there was anything lacking in his arrangements for the comfort and convenience of his guests, we didn't see or hear of it. He was "on the job," as the vernacular has it; and some of his people told us he is that way all the time. We can very well believe it, for he believes in and circulates the Advocate.

The special features of the session Wednesday morning were the election of fifteen delegates to the Annual Conference, the presentation of the Grenada College endowment plan, and the sermon at 11 o'clock by Rev. H. M. Ellis. The election of delegates was completed in two ballots, the second one being taken at the afternoon session. Dr. John R. Countiss, President of Grenada College, presented the bonding proposition in just about as forcible, convincing, and effective a way as it could be presented, and the conference unanimously, by a standing vote, approved the measure. Rev. H. M. Ellis knows how to preach, as he proved at the 11 o'clock service.

In addition to the routine business of the conference and the features above mentioned, there were two other addresses of special interest—the address of Professor J. E. Stephens concerning Millsaps College, its work and the campaign to raise $650,000 for buildings and equipment, and the address of Mrs. Riley concerning the work of the Mississippi Methodist Orphans' Home. The editor of the Advocate was also given a gracious hearing.

The recent deaths of Rev. J. B. Randolph, presiding elder of the Columbus District, and of Rev. T. H. Lipscomb, brought a tinge of sadness to the conference, and appropriate action was taken in commemoration of their life and work as ministers. A message of brotherly sympathy was also sent to Rev. R. A. Tucker, who was unable to attend the conference on account of the slight recurrence of an illness that made a trip to Hot Springs seem advisable.

Rev. W. N. Duncan, the new presiding

(Continued on Eighth Page)

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THE ABUNDANT LIFE.

By Rev. Wm. L. Robinson.

In the teuth chapter and tenth verse of the gospel according to St. John we are given a reason for Christ's coming into the world. Jesus said, "I am come that they might have life, and that they might have it more abundantly."

Men had faith before Jesus came into the world. Abraham was a man of faith. There were others who had faith; but it was not that optimistic faith which was so characteristic of the followers of our Lord. When Jesus came iuto the world he brought with him that faith which spelled optimism. It was that faith which overcomes the world; the faith which knows no defeat; the faith before which empires fell; the faith that carries with it the message of hope.

Such was the faith of Paul and Silas as they sang in the Philippian jail. This wireless message of opitmistic faith was carried up into the very presence of God, and the power of God came down in answer to this message of faith and shook the very foundation of the prison that claimed these two servants of God. Their shackles fell off and they went on their way rejoicing as free men are wont to rejoice.

Such was the faith of the Martyr Stephen as he prayed for his enemies while he was dying. This is the faith that inspires men for the duties of life to-day.

This optimistic faith enables us to see the good in others. It enables us to have more confidence in other men. This is a virtue that we need to cultivate. If we would build successfully the kingdom of God, we must have faith in those who are working with us. A faith like this adds pleasure to our work. It makes the burden lighter.

This faith was exemplified in the experience which Jesus had with the sleepiug watchmen iu the garden of Gethsemane. Even though they could not stay awake with him aud watch for the enemy, he still had confidence in them and committed to their hands the great task of building the kingdom of God. Jesus could still trust Peter after he had denied him; and he was so interested in him that he sent him a special message after the Resurrectiou.

The abundant life suggests the idea of growth. It is a growing life. It is developing. Every life that is touched by the spirit of Jesus is made larger, richer and sweeter. When we begin to enjoy this abundant life, we become more useful and more powerful in the buildlng of God's kingdom.

The mighty oak of the forest that we admire so much did not receive its strength in a day. It had to grow. It had to develop. The great Christian characters in our midst did not become towers of strength in a day. They, too, had to go through this process of growth and development.

As we come to learn more about this abuudant life, our vision is broadened and our sympathy is broadened. We are not so much like Saul of Tarsus, but we are more like Paul the Apostle to the Gentiles. We realize that we are our brothers' keeper and we have more of the spirit of the Good Samaritan.

The abundant life also suggests the idea of freedom. There is nothing which the souls of men desire more than freedom. Men made in the image of God must have freedom. Nothing except real freedom will satisfy the longings of the human soul.

When we are enjoying this abundant life we are free from selfishness. It is not the dominating motive in our life. We begin to think more of the welfare of others. Service to others becomes our motto. We give and we give cheerfully. Such was the spirit of the widow who gave her mite. She gave all that she had. We must present our bodies a living sacrifice unto God.

We are no longer bound by tradition or custom. We do not have to do as Rome does just because we happen to be in Rome. Anybody can follow the crowd, but it takes a strong Christian character to overcome temptation.

Jesus frees us from the bondage of sin. He took our sins upon himself. He bore our shame on the cross. So Jesus has made it possible for us to overcome sin.

And we can now sing: "He saw me plunged in deep distress and flew to my relief; for me he bore the shameful cross, and carried all my grief.

Coffeeville, Miss.

THE PRESENT REVIVAL.

By H. Walter Featherstun, D.D.

Rev. Hal S. Spragins, pastor of Galloway Memorial Church, Jackson, Miss., in a recent sermon said: "I hear a great deal about the need of a revival. It seems to me that we are in the midst of a great revival." Brother Spragins is exactly right. We are in the midst of a great revival; and many of us do not know it. Alas!

Fifty years ago we preachers looked to getting the increase of our church membership from the adult life of our congregations; and we looked for the conversion of these adults in revivals, often held by professional evangelists, the pastor feeling himself somewhat less capable for this great work than was the trained evangelist. This method has prevailed until it has become almost a law.

The fact of child religion under the increase of Sunday school activities has come to be thought of not merely as a rare method of increasing the membership of our churches, but as a certain method, a scriptural method and a vastly better method.

When I was a child nobody suggested that I should join the church, and so I did not until I was sixteen years old, and then with trepidation. All of my own children have joined the church before reaching their teens; and at least one of my grandchildren under six years of age has, of her own will, taken the communion. Many of her playmates and school companious regularly do so.

Thus in this larger, better thought of to-day the children are furnishing the present and coming membership of the church. It may be a new evangelistic method, but it is a real form of revival.

I think that Christ endorses this new method of revival, for he said, Mark 10:14: "Suffer the little children to come unto me"—and we are assured that he meant little children, for he had one, at least, in his arms as he spoke; and Mark understood that he really meant little children—not big boys and girls. Matthew makes this stronger, if possible, in his eighteenth chapter from verse 1 to verse 6: the sixth verse presents a fearful warning to any who would ignore his words on this matter.

Brother Spragins is exactly right. In my time, extending over seventy years, I have never known a greater revival than that which we now see as multiplied thousands of children are crowding into our church. I am sorry for the Methodist who does not see it—he is missing a great joy.

672 North Jefferson Street, Jackson, Miss.

A VISIT TO CENTENARY COLLEGE.

By Henry H. Ahrens.

During my connection for forty years with the leading newspapers of New Orleans, I have had assignments covering nearly every phase of human activity. I have "written up" institutions of all sorts and kinds after securing information for which I was compelled to dig. Nothing has ever given me more pleasure than that experienced in the past few weeks while engaged in reading the old records of Centenary College, now nearly one hundred and three years old.

Six large volumes of closely written pages record the hardships, trials and sacrifices made to keep the torch of religious education burning in the face of almost insuperable difficulties; and Centenary College stands to-day as a monument to a consecrated idea born in the minds of a few itinerant Methodist preachers. For over a century it has faithfully endeavored to carry out the aims and wishes of these early fathers of Methodism, that the youth of the land be taught that "the fear of the Lord is the beginning of wisdom."

I have found that almost from the moment of its establishment at Jackson, La., Centenary took its place as one of the great educational institutions of the country. In 1860, the college was known throughout the land as a leader in the cause of Christian education and was used as a pattern and her standards were copied by institutions founded with an eye to the future.

I found blank pages which spoke more eloquently than the written word. The school was closed. The Civil War was on and Centenary's students answered the call to arms. Every member of the class of 1861 died on the field of battle. On October of the same year, this dramatic statement was written on a page of the ancient record: "Students have all gone to war. College suspended, and God help the right." A singular fact is that after the college opened after the war, I was unable to find a single refereuce to the conflict; but the faculty at once engaged in the heroic work of re-establishing the school, and the pages that follow read like romance.

So much for the past. What of the present? I have been on the campus of Centenary College every day for two weeks. I have met nearly every member of the faculty, and if, as it has been stated, the determinative factor of the Christian college is the faculty, then I unhesitatingly write that each member I have met is vitally interested in character education, which is Christian education.

When I speak of Christian education, I do not mean to say that I believe Centenary is stressing Christian education because it teaches the Bible and has a professor of Christian education, but I do mean to say that there is vastly more here than that. The whole education which the institution gives is permeated with a Christian spirit, and all the courses are given from the point of view of the Christian philosophy of life.

Young men have entered the college with their purpose fixed to study pre-law and medicine, or to equip themselves for other of the professions, who after several weeks and months of association with members of the faculty felt their call to preach and are to-day honored ministers of the gospel. It is my conviction that the student body to-day is no better or worse than that of the years past and gone. I am certain that the moral and religious standards are as high to-day as they ever were.

The high character of the work of the faculty along educational lines is proved by the fact that at the present time there are more than fifty students enrolled in the great universities of the United States, including our two Southern Methodist universities, University of Chicago, Tulane, Columbia, Yale and Harvard. Latest reports are to the effect that each one of these students is a credit to these higher institutions of learning and

to Centenary College which started them on their educational career. Since 1921, the graduates of Centenary are representing the following professions: Twelve are ministers of the gospel; thirteen are teaching in colleges and universities; forty-four are teaching in high schools, and nine in grade schools; three are lawyers; two are college secretaries; one is a physician; six are studying medicine, and two are ministerial students. The others are engaged in useful occupations.

The original impulse of the founders of Centenary College remains perfectly clear to-day in the hearts and mind of the president and faculty, and the college is furnishing an environment in which seekers after truth are pursuing their search under the guidance of men who have come to know the truth by personal experience and who have a passion to help men find the truth which has set them free.

Centenary's past is glorious; its present successful, and so long as it adheres to its present high standards its successful future is assured.

THE HATTIESBURG DISRICT CONFERENCE.

The Hattiesburg District Conference met in Petal, Miss., April 5 and 6, 1928. Andrew J. Boyles preached the opening sermon on the night of April 4. The first business session met April 5, at 9:30 a. m. The devotions were conducted by J. W. Thompson, with prayers by Joseph A. Smith and W. F. Baggett. At the request of the presiding elder, J. R. Jones, Andrew J. Boyles called the roll of the pastors of the district, and all were present except C. Y. Higginbotham, of Silver Creek, who, on account of illness, was unable to be present. Five local preachers of the district were present; W. A. Holloway, the District Lay Leader; K. T. Moore, the District Director of the Golden Cross; B. F. Harrell, the District President of the Epworth League. Thirty-five lay delegates and eighteen substitute delegates were seated as delegates in the conference.

Andrew J. Boyles was elected secretary, and C. C. Clark, assistant secretary. The presiding elder read his list of the following committees to assist in the work of the conference: Committees on Public Worship, Orders and License to Preach, State of the Church, Sunday Schools, Local Preachers, Epworth Leagues, Missions, Financial Systems, Conference and General Organs, Orphans' Home, Lay Activities, Quarterly Conference Records, Hospitals, Golden Cross, and District Parsonage.

Dr. J. M. Sullivan, Mississippi Conference Lay Leader, was introduced and spoke in behalf of the layman's place in the benevolences of the church.

Telegrams of sympathy and condolence were sent by the conference to Rev. C. Y. Higginbotham, of Silver Creek, and Mrs. D. C. Hull, of Meridian, Miss.

The conference sessions were set from 9 to 12 a. m. and 1:30, to adjourn at will in the afternoon.

Rev. P. H. Howse preached at the 11 o'clock hour. After the usual announcements the conference adjourned for dinner on the ground.

In the afternoon session, Rev. P. H. Grice led the devotional, reading Luke 11:1-15.

The presence of Rev. W. F. Baggett, of Brooklyn, Miss., in the Seashore District, was noted.

K. T. Moore took a collection for an Advocate fund for the inmates of the Sanitorium, which amounted to $32.57.

The following pastors made reports of their fields of labor: M. K. Miller, of Avera; J. W. Laudenslagger, of Bonhomie; P. H. Grice, of Collins; Percy Vaughan, of Ellisville; C. H. Herring, of Eucutta; J. W. Thompson, of Broad Street, Hattiesburg; S. W. Bryant, of Leakesville; W. J. Ferguson, of Court Street, Hattiesburg; F. N. Ladner, of Hattiesburg circuit; Joseph A. Smith, of Main Street, Hattiesburg; P. H. Howse, of Heidelberg; C. C. Clark, of Lucedale; W. M. Williams, of Magee; J. L. Carter, of Mount Olive; J. B. Holifield, of Petal; Andrew J. Boyles, of New Augusta; A. J. Davis, of Prentiss; C. W. Wesley, of Purvis; T. A. Ferguson, of Richton. Brother Higginbotham, of Silver Creek, being absent, Mrs. Willie Rawls made the report for Silver Creek charge. W. H. Lane, of Sumrall; E. J. Coker, of Williamsburg; B. H. Williams, of Taylorsville.

Rev. J. C. Ellis, superannuate preacher of New Augusta, made a talk, expressing his gratitude at being able to attend this session of the district conference, it being his first since his superannuation five years ago.

Rev. M. K. Miller was excused from the conference on account of the illness of his father.

Friday, 2 p. m., was set as order of the day to elect delegates to the Annual Conference.

The following spoke a few words in behalf of the work of the Golden Cross: Revs. P. H. Grice, J. A. Smith, J. C. Ellis, and Hon K. T. Moore.

W. D. Hawkins, Mississippi Conference Missionary Secretary, was introduced and spoke in behalf of the Mission special. He stated that 20,047 new subscriptions to the Missionary Voice had been secured this year. Mr. Hawkins also spoke a few words in behalf of group insurance and the much needed revival in our fields of labor.

The conference voted to accept the invitation of Mr. W. S. F. Tatum to visit the Methodist Hospital in Hattiesburg from 12:45 to 2 Friday. After announcements, conference adjourned for the day.

Rev. Charles W. Wesley, of Purvis, brought a great gospel message on "Seek Ye First the Kingdom of Heaven" at the 7:30 hour.

The conference met at 9 o'clock, April 6. Rev. E. J. Coker led the devotions.

The conference elected on nomination of J. R. Jones, presiding elder, the following ad interim committee: Revs. Jos. A. Smith, W. J. Ferguson, M. K. Miller, J. W. Thompson.

Rev. B. F. Lewis, of Jackson, represented the Orphans' Home.

It was announced by the presiding elder that Rev. John L. Carter, of Mount Olive, lost, by fire the previous night, his parsonage home with most of its contents. A telegram was sent immediately to Brother Carter, stating that a collection would follow, sent by the conference, in care of Mr. W. A. Holloway, consisting of $118.50. Mr. Holloway spoke a message of thanks in behalf of the Carter family. Rev. W. M. Williams, having just arrived from the Mount Olive scene, was asked upon suggestion of Mr. W. S. F. Tatum, to lead the conference in prayer in behalf of the Carter family.

Dr. D. M. Key, president of Millsaps College, was introduced, and spoke in behalf of our great educational system of Whitworth and Millsaps College.

On the invitation of Rev. Jos. A. Smith, and speeches of A. T. Moore and Joe Cook, Main Street Church, Hattiesburg, was selected as the place of the next district conference.

Jos. A. Smith and John A. Overton spoke on the Millsaps campaign and its features.

The hour of preaching having arrived, Rev. S. W. Bryant, of Leakesville, preached a great sermon from Luke 15:4.

Conference adjourned for dinner on the ground, after which many enjoyed the trip to the Methodist Hospital in Hattiesburg, returning at 1:30 for another session of the conference.

Rev. J. W. Loudenslagger, of Bonhomie, conducted the devotions.

The roll of lay delegates was called and Ben Stevens, Luther Smith and W. A. Holloway were appointed as tellers, and the following were elected delegates to the Annual Conference: Joe Cook, G. A. Holloway, Ben Stevens, W. U. Corley, W. C. Mathis, Mrs. W. M. Williams, Mrs. B. Rawls, A. R. Clark, H. C. Norsworthy, H. V. Waites, W. S. F. Tatum, H. Gillis. The conference next declared by vote that the three receiving the highest number of votes among those remaining unelected as main delegates, be elected as alternate delegates to the Annual Conference, as follows: H. S. Stevens, W. A. Holloway, J. A. Cameron.

The secretary was authorized by the conference to cast the electing vote to elect Lay Leaders who had been nominated by the committee on nomination. W. A. Holloway was elected District Lay Leader, with W. A. Livingston and W. C. Mathis as Associate Leaders.

The reports were read and adopted in the following order: On Hospital Trustees, by W. S. F. Tatum; Hospital Committee, by W. J. Ferguson; Church and Conference Organs, Joe Cook; Missions, by H. Ogden; Epworth League, A. J. Davis; Local Preachers, Jos. A. Smith; Golden Cross, K. T. Moore; State of the Church, J. W. Thompson; Quarterly Conference Records, J. W. Loudenslagger; Orphans' Home, E. J. Coker; Finance, H. Gillis; Trustees of District Parsonage, H. Gillis; Education, O. S. Lewis; Sunday School, C. C. Clark, oral report; on License to Preach, W. H. Lane.

Elias Tonius Dennis, of Ovett, Miss., was licensed to preach. The following spoke in interest of building a district parsonage soon: J. W. Thompson, Jos. A. Smith, P. H. Grice, W. U. Corley, C. W. Wesley, W. J. Ferguson, H. S. Stevens, W. H. Lane, and Dr. W. B. Beachham.

Resolutions of thanks for the hospitality of Rev. J. B. Holifield, the pastor at Petal, and the Petal people at large, for the good conference, were read by W. A. Holloway and Percy Vaughan.

Minutes of the conference were read and adopted. Conference adjourned with the benediction by the presiding elder, J. R. Jones.

ANDREW J. BOYLES, Secretary.
C. C. CLARK, Assistant Secretary.

A NOTE FROM REV. W. T. GRIFFIN.

May I say to all who have not paid subscriptions given me for the Mississippi Methodist Orphange, building fund, that they should remit direct to Brother B. F. Lewis, at Jackson, Miss.

I would take this opportunity to thank the brethren who so cordially co-operated with me in my work for four years as Commissioner for the Home, securing over $42,000 in cash, and turning over to Brother Lewis over $10,000 in subscriptions, payable in one or two years.

The Home needs the money to pay for their magnificent building and support.

W. T. GRIFFIN.

Summit, Miss.

THE CORINTH DISTRICT CONFERENCE.

The fifty-eighth annual session of the Corinth District Conference will convene in Southside church, Corinth, Miss., Tuesday morning, May 8, at 9 o'clock. There will be a service on the night of May 7.

While there will be no printed formal program, it is earnestly desired that every delegate will be present to answer roll call on the morning of the 8th and remain through until the conference shall adjourn on completion of its business.

Revs. B. F. Bullard and A. T. McIlwain and their committees will endeavor to provide for the entertainment of all delegates whose names are sent in advance. Kindly advise these brethren or the presiding elder when to expect you and how you are to arrive—whether by train or automobile—that is, if entertainment is desired.

We want your stay in Corinth to be pleasant and profitable. You will confer a great favor on us by notofying us in advance as above indicated.

This is to be a supremely important conference—come praying for the success of all the interests of our Zion.

Committees.

License to Preach—T. H. Dorsey, W. H. Mounger, M. H. Weed.

Recommendation for Admission on Trial—H. P. Lewis, R. W. Evans, J. L. Nabors.

Deacon's and Elder's Orders—A. T. McIlwain, W. F. Rogers, W. H. Heath.

Other committees will be announced at the opening session, Tuesday morning, May 8.

We cordially invite representatives of the various interests of our church to be present.

E. H. CUNNINGHAM, Presiding Elder.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL CONFERENCE.

By R. C. Peebles, President.

The second session of the Mississippi Sunday Schooi Conference met at Court Street Methodist Church in Hattiesburg, Miss., on Aprii 11 and 12.

The first meeting in connection with this conference was a meeting of the Sunday Schooi Counciі, composed of pastors and iaymen from various churches of the Conference. This meeting was called at 2:30 p. m., Aprii 11, with Rev. John C. Chambers presiding. The meeting was conducted largely as a round tabie discussion on the Sunday school program for the Confereuce, and a numher of very heipfui recommendations were passed to he taken hefore the Sunday Schooi Counciі of the Annual Conference. One of the most important of these recommendations was the matter of providing vacation training schoois for the rural churches. Much was said with rèfereuce to the rurai prohiem and it was the consensus of opinion that our Sunday schooi prohiem is a rural probiem, and every effort shouid be made to provide the proper training for officers and teachers in our rurai churches.

The first session of the Sunday School Conference was heid at 7:30 p. m., Aprii 11, with R. C. Peehles, President of the Conference, presiding.

Even though the Woman's Missionary Society was in session in Meridian at the same time, the attendance was gratifying, and everybody present seemed to have come for the purpose of getting real inspiration and something that wouid be worth whiie to them in carrying on their Sunday schooi activities hack home. Song services was conducted hy Rev. J. L. Carter, and devotional services ied by Rev. Robert Seihy, presiding eider of the Meridian District. Rev. W. J. Ferguson, pastor-host, was introduced to speak the words of weicome. He in turn introduced the superintendent of his Sunday school, Mr. Cameron, who pleased his audience hy his humor and very unique manner in giving the welcome. After Rev. John C. Chambers introduced the visitors, Dr. A. W. Martin, of the Generai Sunday School Board, Nashviiie, Tenn., was presented for an address on the subject of "The Story of Duai-Extension." Dr. Martin explained the meaning of Duai-Extension. and hrought hefore his hearers in a most practical way the responsibility of the church in meeting the call at home and ahroad for service in the undeveioped territory.

From 9 to 11 a. m., Aprii 12, sectionai meetings were heid, with Dr. A. W. Martin leading the group on Administration; Dr. J. E. Stephens, professor of Reiigious Education of Miiisaps Coiiege, ieading the group in aduit work; Mrs. F. L. Van Alstine, superintendent of adolescent work, leading the group in the adoiescent section; Miss Maggie M. Jones, assisted by Mrs. R. H. Harper, Eiementary Superintendent Louisiana Conference, ieading the group in eiementary work.

At 11 o'ciock the second generai session was heid in the maln auditorium. The song service was ied hy Rev. J. L. Carter, the devotionai hy Dr. J. E. Stephens. The main feature of this meeting was the address on "Evangeiism and Service," by Dr. A. W. Martin. He gave a most interesting, practicai discussion of this subject and emphasized the eiement of evangelism in home training, and the tone of his message was for a practicai, iiving Christianity. He placed great importance on parental responsibiiity. He inspired thought aiong practicai lines and, no douht, every one profited by this most exceiient address.

The third session was heid at 2 p. m., April 12, which was a grand raiiy of aii workers. Rev. J. L. Seiis, presiding eider of the Seashore District, conducted the devotions, after which the president called for reports from the various committees and the leaders of the various sectionai group meetings. Very interesting and enthusiastic reports were given, showing a good attendance in each group meeting. Each group was thoroughiy organized for next year and definite plans made for more effective work. At this meeting, Rev. B. F. Lewis, of the Orphans' Home, was called upon for a short taik, and in a few words gave a most impressive discussion of the work being accompiished in the Orphanage at Jackson.

The finai session of the Conference was heid at 7:30 p. m., Aprii 12, with Rev. H. A. Gatiin, presiding eider of the Newton District, conductiug devotions. The matter of a piace for the Conference to meet next year was ieft to the Executive Committee, and a meeting piace wiii be decided upon hefore the Annual Conference. The committee on nominations reported, uominating V. D. Youngbiood, of Brookhaven, for president; R. M. Langford, of Meridian, for vice president, and Mrs. F. L. Van Alstine for secretary. These nominations were eiected by unanimous vote. The principai feature of the finai session was the address by Dr. J. E. Stephens on "The Church Serving Youth." Dr. Stephens told of statisticai information that he had been abie to gather, with the assistance of his students, in the city of Jackson. He stated that a survey had heen made of the churches and church life in the city of Jackson which revealed some very interesting facts. He spoke of the need of the proper kind of church huiidings and proper equipment for educaaional work in our churches. He said that in the building plans, we have woefuiiy negiected the youth, and as a consequence, we are miserahiy faiiing in our efforts to give effectlve training in our Sunday schools. He said that every church of the iarger community shouid have an educationai director who couid give at ieast two hours each week to instruction in reiigious education. He said that statistics show, from his investigation, that only seventeen minutes are given to actual study or discussion every Sunday morning at the Sunday school hour. His message was received with greatest interest, and aii were of the opinion that he sounded the keynote of the need of the churches with reference to their Sunday schools.

This Conference was interesting from start to finish. Much constructive work was accompiished. Rev. John C. Chamhers, Conference Superintendent of Sunday Schoois, was gratified at the response on the part of preachers and iaymen, and he predicts that this year will be a year of progress throughout the Conference in Sunday school work. A numher of Cokesbury Training Schools have already been heid and quite a number are scheduied for summer and faii.

OVER FORTY-EIGHT YEARS IN THE MINISTRY.

Sometime ago an artlcle was pubiished iu the New Orieans Christian Advocate giving a summary of my first year in the Louisiana Conference. I wiii now give a synopsis of my entire work as a pastor of over forty years, giving the names of the different charges that I have served, and aiso the numher of names of the preaching piaces on each charge. The names of some o the charges have been changed since I served them, but I wiii give them as they were at the time I served them.

As Sugar Town was my first charge, I wiii begin with the Sugar Town circuit, which was composed of six preaching piaces, nameiy, Sugar Creek, Dry Creek, Barnes Creek, Soap Stone, Hope Weii, and Pearson's Chapel. I served this charge two years and suceeded in getting a parsonage buiit at Sugar Town the second year.

I was sent from this charge to the Many circuit, in Sabine Parish, where I served four years. Two years of the four the Many circuit was combined with the Sabine circuit. The two years they were combined, I had ten preaching piaces, which were as foiiows: Many, New Hope, Prospect, Coiumbus, Negreet, Rocky Mount, Bayou Scie, Red Land, Coid Springs, and Mission Chapei. The two years they were combined I had assistant preachers to help me, both of whom were older than myself.

After the charges were divided, I had charge of the Sabine circuit. I was sent from this charge to the Provencai Mission, in Natchitoches Parish. Here I had five preaching piaces, namely: Provencai, Victoria Saw Miii, Bayou Biue, Pine Grove, and Oak Grove.

I was sent from this charge to the De Soto circuit, in De Soto Parish, which is now caiied Peiican circuit. This charge was composed of five preaching piaces, nameiy: Peiican, Bethei, Philip's Chapei, Ebenezer and Wood Side. Here I served four years. i was sent from this charge to the North Bossier circuit, in Bossier Pariah, which is now caiied Piain Dealing circuit. This charge had five preaching piaces, namely: Plain Dealing, Concord, Waiker's Chapel, Benton, and Hughes Spur.

I was sent from this charge to the South Bossier circuit, also in Bossier Parish. This charge is now caiied Haughton circuit. Here I had four preaching piaces: Haughton, Fiiimore, Allen Town Saw Miil, and Doyiine. From this charge I was sent to the Grand Cane circuit, which was composed of the following preaching places: Grand Cane, Stonewaii, and Friendship, which church iater was moved to Keithviiie.

From this charge I was sent to the Lanesville circuit, in Webster Parish. This charge is now caiied Sihiey circuit. This charge had five preaching places: Sibiey, Brush Wood, Mount Zion, Pine Grove, and Mims' School House. From this charge I was sent to the Jonesboro circuit, in Jackson Parish. Here I had four preaching places: Joneshoro, Hodge, Wyatt, and Dodson. From this charge I was sent to Winnfieid, which was made a station the year that I served it. From here i was sent to the Keatchie circuit. Here I had four preaching piaces: Keatchie, Beii Bower, Longstreet, and Logansport.

From this charge I was sent to the Pieasant Hill circuit. Here I had four preachiug piaces: Pleasant Hiii, Wiiiiams' Chapel, Marthaviiie, and Robeline. I was sent from this charge to Texas Avenue, in Shreveport. On account of famiiy affliction, at my request I was sent from here to the Grand Cane Mission. I owned a home at that time in the town of Grand Cane. Here I iived two years in my own home. This charge had four preaching piaces: Bethei, Ehenezer, Sioan, and Benson, and part of the time I had South Mansfield. My father died in 1912, whiie I was serving this charge.

From here I was sent to the Bayou Lachute circuit, composed of three preaching piaces: Bayou Lachute, Tayior Town, and Atkins. I served this charge from Shreveport. Whiie serving this charge, my wife died, 1913. From here i was sent to Vivian, which had oniy two preaching piaces, Vivian and Trees City. In 1917, I did not serve any charge. In 1918, I was sent to the Elmore circuit, which is now called Ciay circuit. Here i had five preaching piaces: Wesley Chapel, New Prospect, Long Straw, Vienna, and Ciay. I was sent from here to the Simshoro circuit, where I had four preaching piaces: Simsboro, Antioch, Hiiiy, and Salem.

I served most of these charges from two to four years each. Oniy five charges were served one year each. The good Lord has been wonderfully good to me in giving me good health most of my ministerial life and in giving me the presence and power of his Hoiy Spirit in preaching the gospel. During the years that I served as pastor many precious souis were saved and added to the church and some nobie and intelligent young men were saved and caiied to preach the gospei, and are now serving important charges in other States.

For the last two years I have been assisting the brethren in revivai meetings and filing appointments for them when they were sick or had to be away from home. Any time that I can be of any service to the hrethren I wiii be giad to render any assistance that I can. H. J. BOLTZ.

Ruston, La.

From every section of the Church come tidings of quota balances being secured 100 per cent. Will you permit your Charge to fail?

Suppose these thirteen men, superannuated after having served the Church to the point of old age and physical infirmity, should be left to sustain themselves without aid from the Church. Through the years they learned to do "one thing"—preach. The Church says they are now too old for that. What can they do?

Shall they sell books, write insurance, or attempt something else of that character? How far would they get with it in these days of strenuous competition which call for red-blooded and strenuous youth? They would not even get started.

Some Superannuates of the North Mississippi Conference—1927.

Could they work on the farm, railroad, in the factory, or in any other place requiring physical stamina? Alas, many of our Superannuates are forced to try such things only to collapse under the strain. That the Church permits this, is greatly to her shame and dishonor.

No, these grand old men are the Church's disabled heroes on her field of conquest. She owes them not only tender solicitude and praise for their valiant deeds, but enough besides to permit them to spend their last days in some degree of comfort.

The success of a team doing anything depends upon every player doing his part. Our Clean-Up Campaign is Southern Methodism as a "team" striving for quota balances.

Hospital Week May 13-20—Our Bishops

Urge Church-Wide Golden Cross Enrollment.

"The Golden Cross."

Bishop Warren A. Candler.

Many Methodists seem slow to understand the nature and work of the "Golden Cross Society."

Strictly speaking, it is not a society at all, but it is an annual enrollment of all who desire to aid needy and suffering humanity. It is somewhat analagous in its method to the "Red Cross Society," and it ought to have no less enthusiastic support than does that great System of Enrolment. The funds raised by the "Golden Cross Society" are really for the relief of poor people, who are sick or wounded, and, who cannot provide for their own treatment.

It is to be hoped that our people, especially our preachers, will read the paragraphs of the Discipline of 1926 from 530 to 544, found on pages 256, 257, 258, and 259. If these paragraphs are read, the work of the "Golden Cross Society"' will be greatly promoted; for its appeal is most pathetic and potent.

"The Golden Cross."

Bishop Collins Denny.

Our Golden Cross work is greatly needed, and is a most serviceable work. An average of even a few cents yearly from each of our members would supply this need, but all know that not the average man but the extraordinary man does his duty. Those ready to help in a truly Christian spirit can make no better investment than to join the Golden Cross, and thus by a small investment reap a large return.

"The Golden Cross Society."

Bishop Edwin D. Mouzon.

The Methodist Episcopal Church, South, is now committed to a definite program of hospital work. Methodism is definitely connectional. Our hospitals are not local institutions only, but enterprises of the entire church.

The Golden Cross Society, authorized by the General Conference, aims to secure the personal interest of our people in the cause of hospitals and to aid in their support. I sincerely trust that our people generally will realize the importance and significance of this undertaking. The annual enrollment fee of $1 is in itself a very small item, but the interest indicated by the fact of enrollment is a great matter; and if the Golden Cross Society enrollment should become general throughout the church, it is easy to see that the amount of money available thereby would be of great service to the hospital cause.

"The Golden Cross."

Bishop W. F. McMurry.

It would be a happy thing if our people everywhere would get interested in the Golden Cross Society of the church. Those of us who have even slight connection with the hospitals know full well the need of funds in connection with the ministrations to the worthy poor. One dollar a year is a small amount, and if our people generally would make this small contribution, great relief would come to the hospitals and great blessings to the people. I cordially commend it. Join the "Golden Cross Society."

"The Golden Cross."

Bishop H. M. DuBose.

The "Golden Cross" fellowship has appealed to a moderately comforting number of people in our church; but it should successfully challenge the body of our Methodism from one side the continent to the other. Next to the evangelistic call, the gospel of the blessed God, sent forth to human soul redemption, is the gospel directed to the healing of the suffering bodies of men. These walked side by side in the Galilean days of the Son of Man. Our spiritual appeal will he but half-hearted if this call to minister to human sickness be neglected.

"The Golden Cross."

Bishop W. B. Beauchamp.

Our denomination was somewhat late in beginning a real hospital program. The Commission of our Lord to his disciples and followers includes the healing function. The church cannot afford to overlook the appeal which the human kind makes to us to help them in their days of suffering. No other service has a finer Christian appeal than caring for those, who because of their sickness, have a special claim upon the church. The Golden Cross gives every member of our church an opportunity to help in this great service. The need is so apparent and so urgent that it ought to stir our people to complete co-operation.

"The Golden Cross."

Bishop James E. Dickey.

The "Golden Cross Society" was founded for a benevolent purpose, that of ministering, through our hospitals, to those who are not financially able to secure such ministry. This action is in keeping with our Lord's command: "Heal the sick, cleanse the leper, raise the dead, cast out devils, freely ye have received, freely give."

The "Golden Cross Society," a servant of the Great Physician, and in his name, makes an appeal to all who sympathize with suffering.

The Ministry of Healing.

Bishop Hoyt M. Dobbs.

One of the most significant and gratifying movements in the progress of the church to-day is the increasing interest in the great hospital program which commends itself to nearly three million Southern Methodists.

When we become concerned about the souls of men we also take a very practical interest in the welfare of their bodies. We never approach more nearly the method and the ministry of the Great Physician than when we are engaged in relieving the sufferings of our fellow-men.

"The Golden Cross."

Bishop H. A. Boaz.

Man is material and spiritual—body and soul. Jesus ministered to both, healing body and soul. The church must minister to both soul and body.

Our Hospital Board is set to lead us in this worthy cause. Through the "Golden Cross" an opportunity is given every member to have a part.

For What Are Golden Cross Funds Used?

The funds of the "Golden Cross" Enrollment are primarily for charity. In Conferences owning or having part ownership in a hospital 100 per cent of the money goes for charity work in that institution.

In most of the Conferences which do not own hospitals 80 per cent of the funds have been directed by the action of their own Annual Conferences to support the charity work of the one connectional hospital the church owns, the Methodist Hospital and Sanitorium at Tucson, Arizona, which is our hospital for tubercular patients. The remaining 20 per cent is appropriated to the promotion of the Golden Cross and hospital work throughout the church. Yast year Southern Methodist hospitals gave more than $300,000 in service to charity. The Golden Cross bore a part of this burden. In all Conferences all the funds should be remitted to the Annual Conference treasurer.

Enrollment week embraces the second and third Sundays in May.

FRANK W. BRANDON,
Associate Secretary and Treasurer, General Hospital Board.

The Home Circle.

TONGUE TWISTERS.

A few of the old-fashioned tongue twisters are simple and very valuable in obtaining facility with the organs of speech. These may also be printed on cards.

1. Six slim, slick saplings.
2. She sells sea shells; do you sell sea shells?
3. Around the rugged rocks the ragged rascals ran.
4. A cup of coffee in a copper coffee pot.
5. Some shun sunshine, some shun shade.
6. Amidst the mists and coldest frosts.
   With barest wrists and stoutest boasts.
   He thrusts his fists against the posts.
   And still insists he sees the ghost.
7. When Ajax strives some rock's vast weight to throw.
8. She stood at the gate, welcoming him in.
9. She uttered a sharp, shrill shriek and shrank from the enshrouded shrine.—Selected.

THE MAGIC GOOSE QUILL.

By Caroline Young.

Long, long ago, in a far distant land, a group of boys, freed from school discipline for a little while, amused themselves by looking at the oddly written, brightly colored books in the scanty library of the school.

"Here, boys, look! This is a book of old tales and legends relating to our very own country!" The speaker was a bright lad named Blandel.

Immediately the other boys gathered about and stood looking at the illustrations in the book as Blandel read aloud some of the old tales chronicled therein.

By far the most fascinating of the legends, in Blandel's opinion, was the story of the gray goose with silver-tipped feathers that furnished quills for Tristholm, a famous writer, to set down the thoughts that came into his mind. The legend related that Tristholm had tamed the goose, and could use nothing for writing save quills from the wings of the beautiful bird. There must have been magic in the great feathers, for one day the goose flew away from its master, and Tristholm could never write anything so good as before.

Blandel closed the book after reading the story of the gray goose, and looked at his classmates with an expression of rapt wonder. "Only think, boys, if one of us should find a quill from the great Tristholm's goose!"

"Ha! Ha!" laughed one of the boys. "Think you, Blandel, that the silver-tipped goose of Tristholm still lives? It would have to be a much longer-lived bird than the raven, if that were the case."

"But you forget that it is a bird of magic, and as such it may be flying not far away, even now."

Blandel used to watch the sky, trying to discover the gray goose of Tristholm winging through the air.

One day the boy was out on the green, gazing dreamily toward the sunset. "Oh, that I were a poet!" he cried to himself. "I should describe yonder sunset with words that would glow forth from the page, and make it seem as beautiful as though an artist had painted it with skillful brush."

As he spoke thus, a lone bird came between him and the sunset. It flew upward, and circled slowly about, and while Blandel watched it eagerly, a feather floated gently down and dropped at his very feet. It was gray, tipped with silver—a quill from a goose's wing.

Blandel could scarcely believe his eyes. He stooped and touched the quill softly. It was real, and he felt sure that at last he had gained his desire. He hastened home with his treasure and sharpened it into a pen. This done, he sat down to write, confident that musical rhymes and eloquent phrases would flow from the pen.

He meant to write a beautiful poem, but somehow the pen did not work as well as he had supposed it would. Try as he might, his poem did not sound as if it had been written with a magic pen.

Blandel was about to give up in bitter disappointment when the thought came to him that it would probably take some time to learn how to use the pen.

"Perhaps I must practice a great deal before I am able to draw the magic out—for I know that it is a quill from the magic goose. I will try and try, until I can master the power that it holds."

Thus it was that Blandel wrote many beautiful poems, some of them very beautiful indeed. The years rolled by, and he forgot all about the silver-tipped goose, for he had never found another magic quill. He became an old man, and still he wrote charming songs and verses, and people traveled great distances to see and talk with him.

Blandel was very fond of children. One day a boy knocked at his door and began talking eagerly to Baindel.

"Sir, I wish to ask you what you think of the legend of the gray goose of Tristholm. I read it yesterday in an old, old book which the schoolmaster lent to me."

"The gray goose of Tristholm!" repeated Blandel with a smile. "Ah, yes; I know the story. 'Tis a charming bit of fancy."

The boy seemed greatly disappointed. He drew from his pocket a gray quill, tipped with silver, which had fallen from the wing of a lone bird. He confided to Blandel that he had hoped the quill was from Tristholm's goose, and that it possessed magic virtues, for he was anxious to become a great writer.

Blandel took the gray quilt in his hand and smothered it with caressing touch.

"My dear boy," said the great man, "sharpen this quill and use it. Who can tell until you have exhausted its possibilities whether or not it is of unusual power?"

The boy departed hopefully, and Blandel said to himself in a thoughtful tone: "After all, even though his quill may not be from the gray goose of Tristholm, me thinks it is but a poor pen which possesses no magic."—Boy's Weekly.

A TREE STORY.

(In this story there are named thirty-five products of the forest, or objects constructed largely of forest products. Sometimes the name is formed by putting together the last part of one word and the first part of the next. Those contesting should be given unmarked copies of the story, and asked to underline as many names as they can find. The one who gets the most wins.)

Tom and Jimmy had just come to Grandma's that day. It was in the real country, and everything was great. In the afternoon they decided to go hunting. They had to have something to shoot, so they took down Grandpa's old gun. The gun-stock was worn, but they didn't mind that.

Soon they came to the big woods. The floor of the forest was covered with leaves. The trees were tall and straight. "Wouldn't those trees make good telegraph poles?" said Tom.

"Or masts for a ship," said Jimmy.

Old Towser, the dog, was weaving in and out among the trees like a shuttle, and finally jumped a rabbit. Tom didn't shoot.

"Just stand there and watch him while he staves off!" said Jimmy. "He handles a gun like he'd never held anything but toys in his hands!" muttered the disgusted Jimmy.

They kept following Towser and soon were lost. "Why, it's nearly night!" said Tom. "I see a star."

"I'm hungry," whimpered Jimmy. "Next time I go hunting I'll take a basket of eats."

"Makes me think of all the boxes and crates of food we saw at the station to-day," said Tom, hungrily.

"If I had some paper, I'd drop bits, so we'd know if we were going in a circle," said Tom. "I'll feel for the moss on this tree, and find the North. It's a pine; my hands are sticky with resin."

"I'm cold," said Jimmy. "I'm going to pick up some wood to make a fire."

Tom was fishing in his pockets. He pulled out a pencil, two spools, some tooth-picks, and finally, three matches.

Jimmy had hurt his finger. "Never mind!" said Tom, "when Grandma ties it up with turpentine it will be all right."

"But we ain't there!" wailed Jimmy. "And listen to the wind—ow—so creepy it goes!"

"Well, the moon's up now, maybe we can find our way," said Tom. "Our fire's out, anyway; nothin' but charcoal left." So they started out again.

"Oh, for a bed!" sniffled Jimmy.

"Or Grandma's chair!" sighed Tom.

Suddenly Tom stopped. "Say, what's this? Feels like a fence. Yes, here's a post and planks. We must be nearly there. Gee, I see the big pine! Oil up your joints and move along! We are right back of Grandma's. There's the stable."

"And here's the house—we're at the back door. I'll knock. Nobody home!"

"Grandma!"

"Yes, there is—she's coming. Hooray!"

Then Tom whispered. "Let's string 'er along, and never let on we've been lost."

"You bet!" agreed Jimmy.—Caroline Dormon.

"TIME OUT."

A colored agent was summoned before the insurance commissioner.

"Don't you know," said the commissioner, "that you can't sell life insurance without a State license?"

"Boss," said the darky, "you suah said a mouthful. I knowed I couldn't sell it, but Ah didn't know the reason."—Exchange.

"Why don't you bob your hair," asked a friend one day.

"I can't decide on the style," answered Miss Cayenne. "I don't know whether to have it look like a whiskbroom or a feather duster."—Exchange.

Two fishermen were angling in a river when one suddenly dropped his rod.

"Say!" he ejaculated, "did you see that feller fall off that cliff over there into the river?"

"Don't get excited, Bill," soothed the other. "Mebbe it was a movie actor makin' pictures."

"But, my stars! How kin we tell?"

"Well," counseled the judicious one, "if he drowns, he ain't."—Exchange.

Advocating an effort to check the steady progress of Protestantism in Flanders, the leading Flemish Roman Catholic newspaper, "De Standard," recently printed the following suggestions for members of the Roman Catholic Church throughout the land: "We must give more care to religious teaching; we must by special Bible studies carefully explain the New Testament; we must have special religious meetings for the children as the Protestants have and teach them beautiful religious songs, which we sadly lack, although we must confess that the Protestants have them; we should all learn to sing such beautiful prayers as the Protestant one, 'Nearer, My God, to Thee;' and above all we must intensify our Christian living so that we may preach by our personal example." No greater testimony to Protestantism has ever been given before in Belgium!

What is done for effect is seen to be done for effect; what is done for love is felt to be done for love.—R. W. Emerson.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

WEST POINT AND HOULKA.

(Continued from First Page)

elder, is new in official position only—in performing the duties of his office he is as adept as if he had been at the work all his life. The secretarial duties were admirably performed by Rev. V. C. Curtis and his assistant, Rev. W. M. Langley. The secretary will furnish an official report of the proceedings.

The women of the church served a lunch "that was a lunch" the day we were there; and we heard the brethren talking about the one that was served the day before. It was good to the use of tickling the palate and satisfying hunger.

* * *

From West Point, we went to Houlka, to attend the Aberdeen District Conference. We were not quite sure how we would get to Houlka until we found that Dr. Countiss was going to drive over in his car—and our problem was solved. Other passengers were Professor Stephens and Mrs. Riley. It was a wonderfully enjoyable trip, without mishap of any kind. We arrived at Houlka about 5 o'clock in the afternoon and went at once to the parsonage, where the pastor, Rev. W. C. Newman, and his charming young wife were dispensing hospitality and directing the arriving delegates and visitors to their homes for the night. Professor Stephens and the editor of the Advcoate were fortunate to be assigned to the home of General and Mrs. W. H. Griffin for lodging, and to the home of their son and daughter-in-law, Mr. and Mrs. P. W. Griffin, for meals. We could not have received a more delightful hospitality.

The first thing we saw about the beautiful little church at Houlka that especially attracted our attention was the artistically correct signboard giving the name of the church and of the pastor, and the proper announcement of the evening service. Churches ought to have signboards. Many a time we have passed a church in a strange place and wondered what denomination it belonged to. We believe people like to know such things. We don't know what the board cost—but it is worth whatever it cost. It is simply one of many indications we saw that Brother Newman is a wide-awake preacher.

Rev. W. L. Pearson was announced as the preacher of the evening; but through some misunderstanding he did not get the news in time to be there. In his absence, Professor Stephens was pressed into service. He must have a head full of good sermons; certainly, without more than a moment's previous notice, he preached one worthy of the occasion. We think it came out of his heart as well as his head.

The conference opened promptly at 8:30 o'clock Thursday morning. The presiding elder, Rev. E. Nash Broyles, was on hand with everything ready, as far as he could make it so, as is the habit of all good presiding elders. After the devotional exercises in connection with the communion service, in which the presiding elder was assisted by Brother Young and Brother Shaw, the conference was organized by the election of Brother Pearson as secretary, and the business was promptly taken up. Brother Broyles very graciously gave the editor of the Advocate "first shot," and didn't exhort him either publicly or privately to "cut it short." He did not even suggest that the elder might be straightened for time. It would have been a shame for even an editor to take advantage of such generosity, so he spoke only six or eight minutes. Short speeches may not be worth much—but long ones are not, either. "An ounce of prevention is worth a pound of cure."

Mrs. Riley was given opportunity to make her effective presentation of the work of the Orphans' Home—and she does it capitally—and Dr. Countiss was invited to discuss the Grenada College endowment proposition. After his clear, straightforward, business-like statement, the vote was taken, and, as was the case at West Point, it was unanimously in favor of the plan. It is very evident to us that the North Mississippi Methodists have made up their minds to make Grenada College an A-grade college for women; and, in our opinion, they have never determined to do a finer thing. It is already an A-grade in everything but endowment; and if the other districts take the same position as the Columbus and the Aberdeen, that will soon be provided.

At 11 o'clock, Rev. C. A. Parks preached. His sermon was thoughtful, spiritual, heart-searching; and it was well delivered, which is no small part of a good sermon. The congregation was in a mellow spirit at the close of the service.

Brother Newman adopted a unique way to make hosts and guests acquainted: He read the names of the guests and then of the host, and asked each to rise as his name was called. In this way, everybody had a chance to find out "who's who." We thought it a fine method for a comparatively small assembly.

We greatly regretted the necessity for having to leave before the afternoon session—but the necessity was not so great as to take us away before lunch, which was served on the beautiful lawn of a near-by home. Again it was "some lunch"—all the good things to eat imaginable piled up in prodigious quantities on long tables and served in cafeteria style. It was good to be there.

Mrs. Riley and Professor Stephens forsook us at Houlka, deciding to return to their homes another way; but the editor availed himself of the privilege of driving to Grenada with Dr. Countiss, having as a fellow-passenger Rev. L. P. Wasson. We arrived at Grenada about 5 o'clock in the afternoon, where we had the privilege of a few moments' conversation with Rev. E. S. Lewis and Rev. J. H. Holder; then supper with Dr. Countiss and his gracious wife, charming daughter at home on a visit from New York, and her beautiful little daughter. Followed a delightful evening in spite of a downpour of rain; then to the train, and back in New Orleans early Friday morning. So to the office and a vast accumulation of work.

PERSONAL AND OTHER NOTES.

Mrs. M. B. Dottery, Okolona, Miss., has our sincere thanks for a list of five subscriptions recently sent in.

Brother J. S. McDonald, Route 4, Jackson, Miss., has our sincere thanks for a list of seven subscriptinos recentiy sent in.

Rev. L. N. Hoffpauir, our pastor at Bunkie, La., paid the Advocate office an appreciated call on Tuesday of last week.

Crawford Street Methodist Church, Vicksburg, Miss., has received 111 members since Conference. Rev. J. L. Neiil is the pastor.

"We like our new pastor, Rev. A. P. Smith," writes Mrs. W. C. McDonald, of Harmon, La., in renewing her subscription to the Advocate.

Dr. W. L. Duren, formeriy pastor of Rayne Memorial, this city, but now pastor of St. Mark, Atlanta, Ga., spent a day or two in New Orleans last week.

Upon invitation of Dr. R. H. Harper, a member of the Board, the General Hospital Board and the Hospital Association will hold their annual meetings in New Orleans next year.

At the second quarterly conference of the Cleveland charge, Newton District, the pastor's salary for the year was increased. Rev. W. J. Walters serves this appreciative people.

Mrs. Jennie Sims, of Crystal Springs, Miss., in renewing her subscription to the Advocate, says that she has been reading it thirty-five or forty years and does not want to be without it.

The Tucker evangelistic party is now engaged in an evangelistic campaign at McComb, Miss., sponsored by the railroad men of that city. Brother Tucker was for a long time engaged in railroad work.

Rev. J. G. Sneiling, superintendent of the Memorial Home for Young Women, authorizes the Advocate to announce that Rev. T. H. Mills is in the employe of the Home, and that any courtesies shown him in that work will be appreciated.

We are glad to report that Rev. W. W. Graves, of Columbia, Miss., who recentiy underwent a delicate surgical operation at Touro Infirmary, this city, is able to be about. He paid a greatly appreciated visit to the Advocate office on Saturday of last week.

The Philharmonic Society of Jennings, La., composed of forty voices, rendered the cantata "Victory," at the Broad Street Methodist Church Lake Charles, La., on last Sunday night. This organization is one of the best known musical organizations of the State.

President Charles C. Selecman began the sixth year of his administration of Southern Methodist University on April 2. The university has made great progress during his administration, and suitable notice was taken of the significant event by the friends of the institution.

The following improvements are to be provided through the Millsaps College $650,000 campaign: Science building, $150,000; Gymnasium and stadium, $125,000; Dormitories for men (two) $175,000; Dormitory for women, $100,000; Central heating plant, $75,000; General improvements $25,000.

Rev. W. T. Griffin, Mississippi Conference evangelist, is now open for dates to assist the brethren

in meetings, since Rev. C. C. Evans is now able to do full work at Centenary, McComb. Brother Griffin rendered efficient service at Centenary during the illness of Brother Evans. His address is Summit, Miss.

The new brick church at Summit, Miss., will soon be ready for the roof. The building will cost over $11,500. The pastor, Rev. H. L. Norton, and his people are rejoicing over the consummation of their plans for a modern church building. They are using the public school building during the erection of the church.

A class of five pupils from the Sunday school was received into the Methodist church at Kosciusko, Miss., on Easter Sunday, Rev. R. P. Neblett, pastor. On Sunday, April 15, Mrs. Neblett gave a message to the church from the recent meeting of the Woman's Missionary Council, held at Nashville.

Mr. and Mrs. J. R. Abels, of Ponchatoula, La., were in the city last week, bringing a beautiful bouquet of Ponchatoula roses for Mrs. L. I. McCain, who recently underwent an operation at the Baptist Hospital. They were disappointed in not seeing Mrs. McCain, but glad to know that she was able to leave the hospital.

Rev. H. W. Jordan, our pastor at Covington, La., has been attending the Pastors' School at Vanderbilt University. He has just returned home, and asks that those who expect to attend the New Orleans District Confrence in Covington this week notify him immediately, in order that he may arrange for a suitable entertainment.

Rev. A. Inman Townsley, of San Bernardino, Calif., is holding a tent meeting at Rayville, La., this week, where Rev. J. A. Alford is pastor. Brother Townsley was formerly a member of the Louisiana Conference and pastor at Rayville. We dare say he is glad to set foot on Louisiana soil again—as his many friends are glad to have him do.

The school of missions held in the Minden, La., Methodist church this year was larger than that of last year—and the one last year was the largest in the Conference. Instead of raising the mission special quota of $475, the Minden church is carrying a home special and a foreign special amounting to three times the amount of the quota. Rev. Leon I. McCain is the pastor.

A report from Dr. Harvey Cushing, of the Peter Bent Brigham Hospital, Boston, Mass., to which Rev. and Mrs. W. H. Royal, of Natalbany, La., took their little child for treatment, is not very encouraging. He states, however, that everything possible will be done. Their brethren and friends will remember Brother and Sister Royal in their prayers in this time of anxiety.

Rev. J. Ernest Rattenbury, distinguished Wesleyan minister of Southport, England, will deliver the seventh series of Quillian lectures at Emory University, April 29 through May 3, on the general subject, "The Permanent Values of John Wesley." He will speak from the pulpit used by John Wesley in preaching to the miners of Wales, which was presented to Emory several years ago by L. B. Robeson, of the class of 1886.

Rev. Del Longgrear, of Mendenhall, Miss., writes: "We have recently closed a good meeting at Mendenhall. Rev. John W. Robertson, of Steele, Mo., North Mississippi Conference evangelist, did the preaching. His sermons were universally pronounced the best ever preached in a revival here, and the entire community was stirred. The meeting grew into a community revival, with all the churches co-operating. It resulted in a stirring and quickening of the religious and spiritual life of the town and surrounding country. The public schools and the agricultural high schools dismissed their entire student bodies and attended en masse each day. Eleven new members came to our church and several went to other churches. Brother Robertson is now engaged in a meeting at East Prairie, Mo."

The Carrollton Avenue Church, this city, will observe a schedule of special days, as follows: Sunday, April 29, baptism of children; Sunday, May 6, reception of children's class, with welcome from church officials; communion service; Sunday, May 13, Mothers' Day, Cradle Roll day, and opportunity for infant baptism; Sunday, May 20, Sunday School Day, with pageant and offering. The outlook at Carrollton is always bright. The Mothers' Club will soon begin a study in child psychology, led by Mrs. R. S. Crichlow, and the Wednesday evening prayer meetings will study for awhile, "What Every Methodist Should Know." All records were broken on Easter Sunday, with 380 at Sunday school and 418 at the morning service. Not the least of the good things of this church is an Advocate club of 126. Rev. H. L. Johns is the pastor.

The commencement exercises of the seventieth year of Whitworth College will be May 20, 21, 22, 1928. Besides several who are candidates for special diplomas and certificates, there are forty-seven who are candidates in the regular literary course for the degree of Associate in Arts. The commencemeut sermon will be preached by Rev. T. M. Brownlee, pastor of the Capitol Street Methodist Church at Jackson, Miss.; and the baccalaureate address Tuesday morning will be delivered by Rev. I. F. Hawkins, presiding elder of the Huntsville District, North Alabama Conference. Preceding the commencement proper, several gradnating recitals and other events will occur. The annual exhibition of the Physical Education Department will be giveu on the East campus at 6 p. m., April 30. The annual exhibitions of both the Home Economics and the Art Department will be given from 4 to 6 p. m., May 8.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

A REQUEST BY TREASURER, LOUISIANA CONFERENCE BOARD OF MISSIONS.

Dear Dr. Carley: I have a letter from J. F. Rawls, Treasurer, General Board of Missions, calling attention to the meeting of that Board, May 8 and 9. He asks for a full report of all funds on hand in time to be included in his report to the Board.

Over 40 per cent of the charges have as yet made no remittance on the special collection for missionary maintenance, and included in these are some of the larger churches of the Conference.

It is possible that some treasurers and pastors are holding the funds until the collection has been completed.

In order that our Conference may make a good showing at the annual meeting, please urge all such to remit at once the funds on hand so that I may get them to Mr. Rawls in time to be reported.

J. H. CARTER,
Treasurer, Louisiana Conference Board of Missions. Correct address: Room 615, Union Indemnity Building, New Orleans, La.

ADDITIONAL CLUBS.

Since the previous report, the following clubs have been received:

North Mississippi Conference.

Rev. W. C. Beasley, Buena Vista, 20.
Rev. A. W. Bailey, Sallis, 20.

Louisiana Conference.

E. L. Gill and A. S. Ford, Homer, 73.
Rev. J. S. Rutledge, Greensburg, 20.

We thank these brethren for their efforts in behalf to the Conference organ. The club offer expires on May 1. We trust that many others will send in clubs before the expiration of the offer. The club rates are lower than can possibly be provided on any other plan, and they ought to result in the addition of several thousand subscriptions to the Advocate list. The time is short—but much can still be done. We hope for the best.

IMPORTANT NOTICE CONCERNING SEASHORE DIVINITY SCHOOL.

My Dear Doctor Carley: Please announce in the Advocate that it has been found necessary to change the date for closing Seashore Pastors' School and Seashore Divinity School to Friday night, June 29, so that the session will extend from the service at 8 p. m. Tuesday, June 19, through the service at the same hour on June 29, 1928.

This allows a ten days' session and takes preachers from their pulpits but one Sunday.

Detailed information will be sent each preacher in Alabama, Mississippi and Louisiana in a few days.

DR. H. T. CARLEY, New Orleans, La.
H. M. ELLIS, Louisville, Miss.

MELDER CHARGE MOTHERS' DAY, HOME COMING DAY, AND SECOND QUARTERLY CONFERENCE MAY 13.

Suuday School Program ..... 9:45 A.M.
Mothers' Day Sermon by Dr. A. S. Lutz, Presiding Elder ..... 11 A.M.
Dinuer ou the Ground ..... 12:30 P.M.
Quarterly Conference ..... 1:30 P.M.

All Previous residents of this territory are especially invited to come.

CLAUDE H. MAYO, Pastor.

IN THE HEART OF LOUISIANA.

The Methodist Churches in the Alexandria District cordially invite you to worship with them. When in our midst make yourself known to the preacher-in-charge.

ALBERT S. LUTZ.
Presiding Elder.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course. salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JENKINS C. BOWMAN died at his home in Lexington, Miss., Saturday, April 14, 1928. He was a son of John W. and Mary E. Bowman, and was born in Yazoo County, Jan. 28, 1875. His walk and conversation in life was an exemplification of the attributes of a pure and true Christian. He was self-denying and self-sacrificing, when by doing so it served in a measure to alleviate the wants, or added to the comfort and happiness of those less fortunate than himself. He was sincere, true, and steadfast in his friendships. He was kind, hospitable, amiable and generous. He spoke no evil of any one, and his hand and heart were ever ready to do a good act toward all in need or want. In early life he became a member of the Methodist church, and ever lived as a consistent Christian. For some months before his death he was in ill health, but bore his affliction and sufferings without a murmur, realizing, as he did fully, that God, in his infinite wisdom, doeth all things well. Surrounded by his loved ones, his gentle spirit winged its flight to that realm where there is no more pain, no more sorrow, and no more death. By the fountain of living waters, and under the shade of the tree of Eternal life, may his soul forever rest. He was a man who earned this, the greatest tribute which can be paid man: "He so lived that the world was better for his having passed through it."

C. S. BOWMAN.

On Feb. 13, 1928, the spirit of little JAMES EDWARD RONE, the son of Mr. H. V. Rone, was called from this world to that better home which Christ had prepared for him in the mansions above. He was born May 2, 1923, which made him at the time of his death 4 years, 9 months and 11 days of age. It is hard for the human heart to understaud the going of such a promising child, but we cannot afford to question the why of those processes at whose head is our gracious Heaveuly Father, who knows all things aud who is able to strengthen us in hours of such great grief. The little body was put to rest in Tabernacle cemetery in the presence of friends and relatives, who shared the burden with the heart-broken parents. The services were conducted by Rev. J. W. Gibson, his pastor. May we all live for Christ, that in the afterwhile we may meet James Edward in the world above.

JAS. W. GIBSON.

On March 19, 1928, the spirit of MARIELLA KING HUTCHISON took its flight from this world to the great beyond. She was in a hospital in the city of Memphis, her home city, at the time of her death, and had been ill only a few days. She was born in Ethel, Miss., Jan. 16, 1905, and joined the Methodist church there when only a young girl. She was married to Mr. C. H. Hutchison, of Memphis, on Sept. 2, 1927. The body was brought back to Ethel for burial, where it was laid to rest in the presence of many sorrowing relatives and friends. She is survived by her husband, mother, a sister and brother, her father having preceded her into the great beyond about a year past. May the hand of God our Father so lead the sorrowiug ones that in the by and by there will be an eternal uniting where death is not known. Funeral services were conducted by J. W. Gibson, her pastor.

JAS. W. GIBSON.

On April 1, 1928, the great summons came to TOMAS ALEXANDER KIMBROUGH while he lay sick in a hospital in Jackson, Miss., and his spirit took its flight into the realms beyond. He was born near Ethel, Miss., on April 25, 1894, and had spent his life there; but upon taking ill suddenly he was carried to Jackson for treatment; when all medical aid failed to relieve him, he passed on to the great beyond to receive his reward. He joined the Methodist church when only in his teens, at Liberty Chapel church. He is survived by his mother, one sister and two brothers to mourn his untimely death. The body was brought back to Ethel and laid to rest in Liberty Chapel cemetery, in the presence of an unusually large crowd of friends and relatives. Funeral services were conducted by J. W. Gibson, his pastor. May God's richest blessings rest upon each one that mourns his passing, and may they be led by the haud of God that in the by and by we shall meet him in the happy home above.

JAS. W. GIBSON.

Contracts for the sale of the property on which is located Kwansei Gakuin, the Methodist school for young men in Japan in which are enrolled about 2,000 students, and for the purchase of the new site for the school as well as contracts for the new buildings, were signed on Feb. 21, 1928. It is expected that the buildings will be completed and the entire school moved to the new site by March 31, 1929. The removal of the school will take it permanently away from the noise and confusion of the city of Kobe, give it two and a half times as much land as it now has, and will allow one million yen to be reserved for an endowment fund.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Osyka, at Muddy Springs, April 29.
Magnolia, April 29, p.m.
Meadville and Bude, at Bude, May 6.
Hazlehurst, May 9.
Scotland, at New Hope, May 13.
Brookhaven, May 13, 14, p.m.
Monticello and Pleasant Grove, at Sartinsville, May 20.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Sumrall, April 29, 11 a.m., April 30, 9 a.m.
Main Street, May 4, 7:30 p.m.
Heidelberg, at Philadelphia, May 6, 11 a.m., 2 p.m.
Silver Creek, at ———, May 13, 11 a.m., 2 p.m.
Prentiss, at ———, May 20, 11 a.m., 2 p.m.
Purvis, at ———, May 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Harrisville, at Braxton, April 28, 3 p.m.; April 29, 11 a.m.
Edwards, at Learned, April 29, 4 p.m., 7:30 p.m.
Vaughan, at Union, May 5, 6, 11 a.m.
Satartia, at Wesley Chapel, May 6, 3 p.m., 7:30 p.m.
Mendenhall, at Mendenhall, May 13, 11 a.m., 2 p.m.
Madison, at Madison, May 13, 7:30 p.m.; May 14, 10 a.m.
Yazoo ct., at Fletcher's, May 19, 20, 11 a.m.
Yazoo City, May 20, 3 p.m., 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Second Round.

Quitman, April 29, a.m.
Hawkins Memorial, April 29, p.m.
Pachuta, at Salem, May 5, 6, a.m.
De Soto, at De Soto, May 6, p.m.
Porterville, at Porterville, May 12, 13, a.m.
Poplar Springs, May 13, p.m.
Daleville, at Soule Chapel, May 19, 20.
Seventh Avenue, at Bonita, May 27.

ROBT. SELBY, P. E.

Newton Dist.—Second Round.

Philadelphia ct., at Mars Hill, April 28, 11 a.m.; Q. C., 2 p.m.; preachnig at Deemer, April 29, 11 a.m. and 7:30 p.m.
Lake, at Lawrence, May 5; Q. C., 7 p.m.; preaching, May 6, 11 a.m.
Decatur and Hickory, at Decatur, May 6; Q. C., 3 p.m.; preaching, 7:30 p.m.
Laurel, at Kingston, May 12, 13.
West Laurel, May 13, 7:30 p.m.
Laurel, First Church, May 14, 7:30 p.m.
Philadelphia, at Coldwater, May 20, 11 a.m.; Q. C., 2:30 p.m.
Rose Hill, at ———, May 26, 27.
Newton, May 27, 7:30 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Second Round.

Mississippi City, April 22, 7:30 p.m.
Biloxi, April 29, 11 a.m.
Gulfport, April 29, 7:30 p.m.
Brooklyn and Bond, at McLaurin, May 5, 6, 11 a.m.
Saucier, at Howison, May 6, 7:30 p.m.
Carriere, at Wesley Chapel, May 12, 11, 11 a.m.
Picayune, May 13, 7:30 p.m.
Mentorum, at Cox Chapel, May 19, 20, 11 a.m.
Wiggins, May 20, 7:30 p.m.
Wesley Memorial, Wednesday, May 23, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Second Round.

Lorman, at Harriston, April 29, a.m.
Fayette, April 29, p.m.
Port Gibson, May 2.
Rolling Fork, at Cary, May 6.
Anguilla, at Delta City, May 13.
Nebo, at ———, May 19.
Roxie, at ———, May 20.
Rocky Springs, at ———, May 26.
Mayersville, at Valley Park, May 27.

The district conference will open at 9 o'clock a. m., May 1, in the Methodist church at Port Gibson, Miss.

J. T. LEGGETT, P. E.

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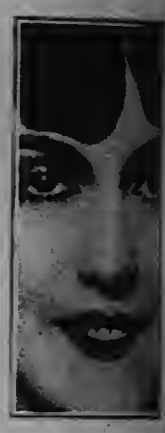

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Test free if you wish. Or go to nearest druggist. A few cents' worth restores color perfectly. Costs nothing if not amazed and delighted.

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If interested, write for literature and application blanks giving exact age.
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REV. R. S. TINNON, Field Secretary.
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Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
Name.....
Address.....

IN MEMORY OF MY MOTHER, MRS. EMMA WALKER BRADLEY,

Born Aug. 16, 1842, at Godley Hide, Cheshire, England; Died June 24, 1927.

No nobler thought my soul may claim,
No nobler word my tongue may frame,
Than just that one word, "Mother."

I.

A head dawned with ringlets of silvery hair,
A face so pure, so true, so rare,
A brow so noble, so sweet and white,
Eyes which brought always sunshine and light—
This face could never belong to another—
But like this face of my own mother.

II.

It was not alone her face I loved,
But her heart, which was true as the stars above.
Her face, her form, I miss more than any other,
For this is the face of my mother.

III.

I hear her singing, I hear her pray,
I hear her calling me again to-day.
I seem I see her by the old fireside;
Oh how I long in her to confide!
In all this world there could be no other,
So true as the love of my mother.

IV.

Oh if there's any one who needs the praise,
It's she who sacrificed and toiled always,
I thank my Maker for sending no other,
So sweet was the face of my mother.

Her daughter,
MRS. ANNIE BRADLEY BERRY.
Louisville, Miss.

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Utica, Miss.—"I wish to express my thanks for the benefits which I received from the use of Dr. Pierce's medicines and kind advice of his physicians.

"I was weak and nervous and felt bad all the time. I felt as though I was almost an invalid. I wrote Dr. Pierce for advice. He advised me to take the 'Favorite Prescription,' 'Golden Medical Discovery,' 'Pleasant Pellets' and also to use the 'Vaginal Tablets,' which I did, according to directions. After taking a few bottles I began to improve in strength and weight. I am now the proud mother of a ten weeks' old daughter which I desired so much. I have three little sons. I am recommending Dr. Pierce's remedies to others."—Mrs. Mary Ella Young.

If your druggist fails to have any of Dr. Pierce's medicines, just mention the one you want and send to Dr. Pierce's Laboratory in Buffalo, N. Y., for a trial package. Write for free advice.

MAKING HEADWAY AT BAY SPRINGS.

Following are the high spots of the work of the Bay Springs charge this Conference year up to the present: (1) Bishop Darlington's visit and dedication of the church; (2) A definite program to harness all the man-power of the charge through Conference and local organizations; (3) A special and painstaking effort to put on the Every-Member Canvass according to the Discipline at each church; (4) A special effort to revive the prayer meeting by putting on a program prayer meeting and some other extras; (5) A visit, two sermons, and a checking up of three of our Sunday Schools by genial John (Rev. J. C. Chambers) and finding each school checked in fair condition, considering buildings, etc., of those ont of Bay Springs; and Bay Springs just lacked four and one-half per cent of being a Progressive C Type, and the organization of a Home Department will bring it up to this type, which is scheduled to be done right away; (6) The School of Missions according to the Discipline; (7) Special definite preaching on Jesus, his crufixion, and missions; (8) The Missionary Special over-snbscribed and i feel sure i can soon send the whole amount to Brother Broadfoot; (9) A very interesting campaign to get at least fifty subscribers to the Advocate, with fifty-four easily got by "going after them" (two of the committee on literature assisted in this campaign, which was appreciated); (10) A social principally for the dormitory boys and girls of Bay Springs A. H. S., with a good local attendance in the form of an M. M. M. M. (Music, Merriment, Missions, and Money) night. The young people of the church, especially, seemed to enjoy this night so much. (11) On Easter Sunday night i made the effort of my life for the thousand superannuates, and some present felt i could have easily got the whole amount of our assessment in cash and subscriptions that night; but i felt peculiarly impressed to take the envelopes as Brother Morse had directed, for i had just three weeks before gone over the top with a public subscription for the Missionary Special, and you can ride a "free horse" one time too much. I believe our whole quota will be subscribed via the envelopes right away. Some cash is already in hand. it was one of the chiefest joys of my life to present this cause. Two laymen, members of the Superannuate Endowment Fund Committee, presented the cause at two other churches of the charge Easter morning.

Now what? Turning toward the chief objective of the year—a gracious, Pentecostal, old-time, knock-down, drag-out, sin-killing revival, under the leadership of Evangelist J. B. Kendall, one of our general evangelists of Lexington, Ky., and Rev. J. Moon, an unusually capable singer and worker with young people and children. The date is May 13-27, with the singer here (D. V.) a few days ahead of this date. Now, fellow-pastors in the Newton District especially, with the presiding elder graciously included, you will find a palatable spiritual table set by these men, under the leadership of the Holy Spirit, and you will do well to be with us all you can. All others are cordially invited. After this, Sunday School Day and a Cokesbury School, and on and on!

Browsing in Canaan.

J. A. WELLS.

A GOOD MEETING AT TCHULA, MISS.

Dear Dr. Carley: i am now in a meeting in my church here at Tchula, and have assisting me Prof. B. G. Grenfell, the little Welshman from Lakeland, Fla., who comes to me from Central Methodist Episcopal Church, Springfield, Ohio, one of the great churches of our sister Methodism.

Mr. Grenfell was associated with me when I was a general evangelist, and I regard him as the best all around help that a pastor can get. He was associated for several years with Arthur Moore when he was in the evangelistic field, and Dr. Moore will back me in my recommendation.

My meeting here closes two weeks from to-day.

Immediately after this meeting, Mr. Grenfell has an open date that he would like to fill.

I would appreciate if you would publish this letter in your good paper that some of the brethren might see this recommendation and use him.

The meeting starts fine, and I am sure we will have a great time.

Yours sincerely,

E. R. SMOOT.

The Christian Fellowship Group at Changchow, China, organized in December, 1927, to promote Christian fellowship between the Americans and the Chinese, is interdenominational, international, and inter-religious. Both Christian and non-Christian young men and young women participate. The leader of the group is a member of the faculty of the largest government school in the city; he is both a university graduate and a Christian, and was formerly instructor in St. John's University at Shanghai, an Episcopal school.

Mother!

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Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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No more hard work chasing, swatting, killing flies—if you use Flit. Flit is the easy way to rid the house in a few moments of disease-bearing flies and mosquitoes. Flit searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

April 15 to 20, the Pascagoula Standard Training School was conducted. This school was for the Pascagoula, Moss Point, Escatawpa, and Kreole charges. Two of the superintendents and the four pastors took credit.

It was an inspiring sight to see the large group gathered each night for a week to do real study work for the advancement of righteousness.

Forty-five were enrolled in the school and we had 26 credits. Three of the students did all the work and could have gotten credit if they had been old enough. That was sad, because we wished to get at least thirty, but it was so. Sickness and death interfered with several.

While the number of credits was not large, I feel that this was a real beginning for greater and better work in each of the charges. It is hoped that this will become a regular permanent affair and that we can go there from year to year and have better and better results.

The people were very kind indeed to the faculty, and that whole section of country endeared itself to the working force.

Shubuta was No. 1 on the Sunday School Honor Roll last year and will so appear this year. Liberty comes next on the Sunday School Day Honor Roll. We saw in the public press that Fayette had also observed the day and was on the Honor Roll, but the Sunday School Board has not had the report.

We trust that the reports from Sunday School Day observances will come in rapidly now. We are beginning the tight-rope walking of the year now and we are hoping and trusting that we will be able to get enough income to carry us across in comfort.

Many have notified us they would let us hear from them later. Pray for the work and workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Ten schools from the Aberdeen District have ordered Sunday School Day programs; ten from Columbus District; sixteen from Corinth District; seven from Grenada District; six from Greenwood District; five from Greenville District; eighteen from Sardis District. Sardis, Red Banks, and Birdie have observed the day and sent in offering. If one school has the right to pass this day by, all the schools have the same right; if one can observe the day, it is possible that all can observe it. We cannot afford to let other matters of less importance crowd it out. Six standard schools are scheduled to be held. The Conference Board is expected to help finance these schools. The Board is depending upon the results of Sunday School Day to lend this help.

In the school we heid at Amory there were eighty-five credits issued; thirty-seven took their first credit in a standard school. Most of these have taken one or more credits in Cokesbury schools under Rev. W. R. Hammontree. One sad thing about ail our schools is the fact that so few superintendents can find time to attend. The head of the school needs training as well as the teachers.

The next school is to be held at Sardis, May 27-June 1. A course in "Adolescent Worship," one in "A Study of Middle Childhood," Bible (Old Testament), the "Christian Religion;" and if as many as ten want the course in "Organization and Administration," this will be given.

The announcement of the school to be held at Grenada, June 4-9, will be mailed out this week.

Mrs. George Baker has placed a Wall Chart in the school at Love.

A good freind wrote for Sunday School Day programs, saying: "Our school is not any type, but send programs to suit." All this school needs is a few trained leaders and more consecrated to God. Even one person with training and consecration can change the life of the entire community.

The presiding elders are working hard to build up the defective schools. They had the report blanks sent to the superintendents that we may discover where help is most needed and what heip is wanted. Brother Superintendent, send in your report to your presiding elder.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Echoes from the State-wide Conference are reaching our office: Mr. A. M. Mayo writes: "Had a great Conference;" Dr. J. J. Schisler, "I enjoyed my trip and visit to your Conference," and Rev. A. W. Martin, "My general impression was that your whole program is moving forward in a worth while way."

On Thursday noon, April 19, at the district conference at Lake Arthur, the Board of Managers for the Camp Conference Training School, at which Standard and Cokesbury credits will be issued, had their first meeting, with the following members present: Dr. R. H. Wynn, chairman; Mr. A. M. Mayo, Mrs. J. W. Buchanan, and Mr. J. [illegible] Mack, of Lake Charles District; Rev. J. H. Bowdon, of Baton Rouge District; Rev. J. T. Harris, of Minden District; Miss Elizabeth Langford, of Ruston District; and Dr. A. S. Luts, Rev. C. [illegible] Atkinson, and Rev. A. K. McLellan.

(Continued on Page 13)

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Session of 1928-29 Opens September 14th

For Catalogue and full information, address either of the above officers.

SUNDAY SCHOOL.

(Continued from Page 12)

District. The representative of the Monroe District, Mrs. S. Monk, could not be present, writes, "I shall be very glad to do anything I can for a successful camp Lake Arthur." Rev. H. L. Johns, of Orleans, was not able to be with but sent many constructive suggestions. The Board decided the date the Conference to open on the evening of Aug 7. and close on Aug. 17. Pauline Wynn was selected Educational Director.

We are in the midst of district conventions. There are three scheduled next week—Monroe, Ruston, and Orleans. The writer accepted an invitation from Rev. E. C. Gunn to Monday night with him en route his conference at Bastrop Tuesday. L. W. Cain writes: "You will be time for your Sunday school program at my district conference the morning of the second day, May 4. be glad to have you."

We appreciate the following invitation from the superintendent at Alco, W. L. Carroll: "We would be very to have you with us on the fifth Sunday, April 29, and make us a talk Sunday School Work for Small Charges.'"

The New Orleans District Sunday leaders, Dr. R. H. Harper, presiding elder, and Mr. J. H. Carter, district secretary, are working up interest in Sunday School Day observance their district as never before. They our congratulations and best

Instructors for the Crowley and Rouge Schools, April 29-May 3, 7-12, respectively, have been The Educational Directors tors at each place. Prof. C. Nashville representative of Board at our Annual Conwill teach in the Baton Rouge

A good Cokesbury School was held week at Hineston, in the Alexandria District, with the presiding elder, A. S. Lutz, as instructor for the on "The Life of Christ," and A. K. McLellan, Extension Secretary, as instructor for the course on Small Sunday School." The pastor at Hineston is Rev. Claude H.

On the fifth Sunday, in the Alexandria District, Sunday school zone will be held at Pineville, Mrs. C. K. Smith in charge; Cheneline, with Rev. H. N. Brown in ; Opelousas, with Prof. H. W. in charge; and Glenmora, with Maxine Terry in charge.

The May issue of the Workers' Council gives the 1927 record of all Annual Conferences in Sunday school membership and finances. We note with pride that the Louisiana Conference leads in Southern Methodism in capita giving, $2.76 per capita, Florida not far behind, with $2.65 capita.

Sunday, April 15, we visited Glenon the occasion of their church dedication. Dr. A. S. Lutz, presiding preached a great sermon on Nature of the Christian Church" large congregation. The pastor is Rev. S. S. Bogan, and he is doing a fine work there.

C. D. ATKINSON,
Conference Superintendent.

RESOLUTIONS ADOPTED BY THE COLUMBUS DISTRICT CONFERENCE.

Whereas, God, in his all-wise providence, has seen fit to take from our midst our former presiding elder, Rev. J. B. Randolph, as also one of the pastors of our district, Rev. T. H. Lipscomb; and,

Whereas, we greatly miss the presence and counsel of these brethren, as well as Rev. D. C. Hull, former president of the Agricultural and Mechanical College, at Starkville; W. F. Lagrone, of West Point, a regular attendant on and member of both district and Annual Conference;

Therefore, Be It Resolved,

1. That we do hereby record our deep sorrow at the going away of these brethren, and assure their loved ones and associates of our prayer and sympathy.

2. That a copy of these resolutions be spread upon the minutes of our district conference records and a copy sent to the press for publication.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

A LETTER FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers and Pastors: Since both of you are equally interested in the recent observance of our Anniversary Day program, I know you are equally anxious to know the returns. We have not yet reached our quota, but the amounts already remitted have been splendid, and news of others not yet reported to the treasurer, as well as a number that have postponed their observance until a later date, will take us very near the top. The office has received notice of amounts raised by De Ridder, Glenmora, Mangum Memorial, Pineville, Winnsboro, and Zion Rest, but these amounts have not been remitted to the State treasurer, hence they are not included in this report.

A large number of our Leagues have observed this birthday of Epworth Leagues, I am sure, and have not yet reported to us. If you have not held your program yet, you have until June 12 in which to do so.

May I call special attention to the wonderful report from the Monroe Leaguers? Isn't a love offering of $102.56 from one church something of which we all might be proud? Say, I'm glad my membership is in such a fine church. They say that our treasurer, who is also president of that Senior League, made that speech that brought such fine returns. I'd suggest that some of you who have not yet observed Anniversary Day get a copy of it from him!

I want to thank again Rev. C. K. Smith for his splendid efforts in bringing before the presiding elders and pastors the importance of observing this birthday. The district secretaries also co-operated with us in a wonderful way, and I'm always thanking them for their part, because our work could not go on without them.

Now, don't be the last one to send in your offering. You have us guessing as to what you will do, and we are too anxious, and may I say—curious—to wait much longer. If your League is mentioned below, may I thank you again for making this the banner Anniversary Year in Louisiana? May the God whom I love bless you as you continue to serve him.

Your Field Secretary,
ELIZABETH LANGFORD.

Anniversary Day Returns Up to April 15.

Alexandria District.

Alexandria, Senior, $30; Bunkie, Senior, $8; Elizabeth, Senior, $8.65; Lecompte, Hi, $5; Marthaville, Senior, $5; Opelousas, Senior, $6.75; White's Chapel, Senior, $10.

New Orleans District.

Covington, Hi League, $3.75; Covington, Senior, $1.35; Houma, Senior, $5; New Orleans: Algiers, Senior, $6; Carrollton, Senior, $38.47; First Church, Senior, $3; Rayne Memorial, Senior, $10; Epworth, Senior, $10.

Baton Rouge District.

Baton Rouge: First Church, Senior, $21.61; Keener Memorial, Senior, $9.26; Bogalusa, Senior, $5; Istrouma, Senior, $4; Ponchatoula, Senior, 55c; Zachary, Senior, $6.76.

Ruston District.

Arcadia, Senior, $6.25; Athens, Senior, $6.50; Gibbsland, Senior, $1.60; Jonesboro, Senior, $17; Lisbon, Senior, $4.55.

Lake Charles District.

Merryville, Senior, $5; Rayne, Senior, $3.11.

Shreveport District.

Bossier City, Senior, $2; Grand Cane, Senior, $8.07; Hosston, Senior, $6; De Soto Union, Senior, $4.72; Claiborne Avenue, Senior, $2.67; Noel Memorial, Senior, $22.60; Pelican, Senior, $3.46; Stonewall, Senior, $19.

Minden District.

Alden Bridge, Senior, $1; Minden, Senior, $32.17; Rochelle, Senior, $5; Sibley, Senior, $3.30; Spring Hill, Senior, $10; Winnfield, Senior, $1.

Monroe District.

Lake Providence, Senior, $5; Gilbert, Senior, $6; Monroe, Senior, $102.56; Rayville, Senior, $9; West Monroe, Senior, $4.25.

Total received from eight districts up to April 15, 1928, $494.96.

A HAPPY PASTOR WRITES FROM LAKE, MISS.

Dear Brother Carley: It has been quite a while since I gave an account of myself on the Lake charge.

When I came to this circuit four years ago there were three churches; now there are five.

I have been able to meet all the appointments; I am well and as happy and contented as any preacher in the Mississippi Conference.

Our baby girl is finishing at Millsaps College this year; the other six children have finished their school work and are fulfilling their misson in church and State to our satisfaction.

We are approaching our fiftieth anniversary; on the eighth day of August we hope to observe our golden wedding.

But enough of this. No preacher ever had a better bunch of people to preach to; they are loving, tender and kind, looking after all the details of the work, relieving the pastor as much as possible.

Regardless of the closing down of the Dubois lumber mill that gave large support to the church and the moving away of many of the members, yet the salary is maintained and is being paid promptly. The amount assessed this charge for mission special has been forwarded to Brother Broadfoot. The study of "The New Task" was very beneficial to our people. We have a fine bunch of women composing the Missionary Society active in all departments of church work; during the months of February and March they studied the book of Matthew, chapter by chapter; questions were asked and discussion was lively and interesting.

There are going into the homes of the people in the bounds of this circuit three copies of the Nashville Christian Advocate, and fifty-one copies of the New Orleans; also twenty copies of the Missionary Voice.

On the 6th of May we are expecting to begin our revival meeting here at Lake, having secured the services of Brother W. C. Swope, and singer, of Charleston, Mo. We hope the preachers and laymen nearby will take advantage of this great meeting that we're hoping to have.

Our new presiding elder, Brother Gatlin, is giving satisfaction; is a good preacher, full of pep, enthusiastic and optimistic.

The committee is busy looking after the belated superannuate fund; we hope to see it all paid.

M. L. WHITE.

The Chulwon district was formerly a very backward and undeveloped section of Korea, but during recent years many changes have taken place. The railroad from Seoul to Wonsan was built through the heart of the district; the electric lines from Chulwon to the Diamond Mountains begun; and a great irrigation project whereby many square miles of poor dry fields were turned into rich rice fields was put into operation. The church work has not failed to keep pace with the material progress; therefore, the Chulwon district is one of the very best in the Conference to-day.

All Methodist services at Chodzie, Poland, are conducted in German, as the majority of the people of the town are of German descent. The Rev. Ludwig Zolkiewicz is pastor.

Don't Make a Toy Out of Baby ~Babies Have Nerves~

By RUTH BRITTAIN

Much of the nervousness in older children can be traced to the overstimulation during infancy, caused by regarding baby as a sort of animated toy for the amusement of parents, relatives and friends. Baby may be played with, but not for more than a quarter of an hour to an hour daily. Beyond that, being handled, tickled, caused to laugh or even scream, will sometimes result in vomiting, and invariably causes irritability, crying or sleeplessness.

Fretfulness, crying and sleeplessness from this cause can easily be avoided by treating baby with more consideration, but when you just can't see what is making baby restless or upset, better give him a few drops of pure, harmless Castoria. It's amazing to see how quickly it calms baby's nerves and soothes him to sleep; yet it contains no drugs or opiates. It is purely vegetable—the recipe is on the wrapper. Leading physicians prescribe it for colic, cholera, diarrhea, constipation, gas on stomach and bowels, feverishness, loss of sleep and all other "upsets" of babyhood. Over 25 million bottles used a year shows its overwhelming popularity.

With each bottle of Castoria, you get a book on Motherhood, worth its weight in gold. Look for Chas. H. Fletcher's signature on the package so you'll get genuine Castoria. There are many imitations.

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Write for our FREE Booklet which gives details, advice, prices of many necessities to the personal hygiene of women and girls. Dr. Warner's indispensable products. Address Dept. A-12, Warner's Renowned Remedies Co., 18 East 25th Street, Minneapolis, Minn.

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CEDAR ODOR

IN LOVING REMEMBRANCE OF MRS. LOUISE ANDERSON BENNETT.

April 15, 1928.

One year ago to-day there passed to a more beautiful setting the sweet and gentle spirit of our friend, Louise. We, as a society and individuals, treasure her memory in our hearts. Her faith in the supreme goodness is a beacon light, the memory of her lofty character, her many admirable qualities an example for us to emulate.

As an officer of our society, always an interested worker for its success, she holds still in spirit a high place in our organization.

An oft-repeated expression, "I will do my part and leave the rest to the Lord," was exemplified in her daily living, and being guided by this principle she has left to her children a heritage better than gold—the example of noble Christian womanhood.

Sweet spirit, dear friend, we hope to meet you some day in "the beautiful Isle of the Blest."

MRS. JAMES SIMRALL,
Secretary, Woman's Missionary Society, Madison, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

(In the Heart of Louisiana)

Natchitoches, April 29, a.m.
Pleasant Hill, at Marthaville, April 29, p.m.
Provencal, May 6, a.m.
Alco, May 6, p.m.
Bunkie, May 9, p.m.
Melder, May 13, a.m.
Pineville, May 13, p.m.
District Conference at Pleasant Hill, May 16, 17.

DIZZY, NO APPETITE

Since Taking Black-Draught This Man Is Eager For His Meals and Feels Much Better.

Harrisburg, N. C.—Mr. M. F. Pink, of this place, says: "It must have been fully twenty-five years ago that I began taking Black-Draught regularly. It wasn't so long after I married.

"I was in town one day, and while talking to a friend I stooped over to pick up something. When I straightened up, I felt dizzy. I spoke to him about this and how I had not felt like eating.

"My friend told me to take some Black-Draught. I knew my mother had used it, and so I bought a package. When I got home, I took a good, big dose, and the next night, another. In a few days I felt much better. I was hungry and the dizziness was gone.

"A good many times I have had this dizziness and a bad taste in my mouth, or headaches, and then I take Black-Draught and get better. I do not have to take it very often. We buy from five to seven packages a year."

Thedford's Black-Draught has been found to relieve sick headaches in thousands of cases that were due to constipation. Containing no mineral drugs, it acts gently, yet promptly. Try it. *NC-193*

Thedford's BLACK-DRAUGHT for Constipation Indigestion, Biliousness

Marksville, May 20, a.m.
Evangeline, at White's Chapel, May 20, p.m.
Lottie, at Rosedale, May 27, a.m.
Melville, at Palmetto, May 27, p.m.
Eunice, at Basile, June 3, a.m.
Oakdale Standard Training School, June 3-8.
Alexandria, June 10.

Evangelism is our key-note. Plan for your revival. Organize, evangelize, and emphasize the whole program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Keener Memorial, preaching, April 29, 11 a.m.; Q. C., April 30, p.m.
Donaldsonville, at Carpenter's Chapel, Q. C., April 29, 2:30 p.m.; preaching, 7:30 p.m.
Hammond, preaching, May 6, 11 a.m.; Q. C., 2:30 p.m.
Ponchatoula, preaching, May 13, 11 a.m.; Q. C., Monday, 9 a.m.
Greensburg, preaching, May 26, 11 a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.
District conference at Clinton, May 3-4. Opening session, May 3, 10 a. m.

L. W. CAIN, P. E.

Minden Dist.—Second Round.

Sicily Island, at Sicily Island, April 29, 11 a.m.
Ferriday, April 29, 7:30 p.m.
Minden, April 30, 7:30 p.m.
Jena and Jonesville, at Jena, May 2.
Trout and Good Pine, at Trout, May 3.
Sibley, at Pine Grove, May 6, 11 a.m.
Ringgold, at Grand Bayou, May 8.
Campti, at Davis Springs, May 13, 11 a.m.
Colfax, at Montgomery, May 13, 3 p.m.
Hall Summit, at East Point, May 20, 3 p.m.
Castor, at Castor, May 23.
Coushatta, May 27, 11 a.m.
Zenoria, at Ashland, May 29.
Monterey, May 30.
Plain Dealing, at Alden Bridge, June 3, 11 a.m.
District Conference at Jene, May 2-4.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

ELMER C. GUNN, P. E.

Ruston Dist.—Second Round.

Bienville, at Bear Creek, April 28, 29.
Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.
District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Mooringsport, Friday, Apr. 27, 7:30 p.m.
Keachie, Sunday, Apr. 29, 11 a.m. and 3 p.m.
Claiborne, Sunday, Apr. 29, 7:30 p.m.
Park Avenue, Wednesday, May 2, 7:30 p.m.
Harmon, Sunday, May 6, 11 a.m., 3 p.m. and 7:30 p.m.
Noel Memorial, Monday, May 7, 7:30 p.m.
High Schools, Sunday, May 13, 11 a.m. and 7:30 p.m. (Commencement sermons).

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One Pair Free with each purchase of a pair of these Longwear Oxfords at this low price **$2.98**

SENT ON APPROVAL

This beautiful tan oxford is designed for either house, sport or dress wear. Soft lotus uppers—moccasin toe. Composition sewed soles (no nails)—They bend double and will wear twice as long as leather. Rubber heels. Sizes 2½ to 8. Send name address and size.

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Juualuska, N. C., May 15-18 (General Epworth League Board).
Gilliam, Sunday, May 20, 11 a.m. and 3:30 p.m.
Mitchell, Sunday, May 27, 11 a.m., 3 p.m. and 7:30 p.m.

W. W. HOLMES, P. E.

Two new churches have been established as a result of the work of the Seoul Ctiy Mission in Korea. This Mission is under the direction of the Rev. M. B. Stokes. Oue of the new churches is in one of the hest sections of Seoul and is one of the most promising groups of Christians in the city; the other church is considered one of the best on the Pochun circuit.

The Rev. N. B. Stump, pastor of the Mexican Methodist church at Nogales, Arizona, has received sixteen into the church during the present year.

The Sunday school room at the Hamp Stevens Memorial Church in the mill district of Columhus, Ga., has recently been freshly papered. This is just a little mission church and its members are practically all mill workers. When it was found that the Sunday school room needed papering, they decided that it must be done, although there was no way to get it done except to do it themselves. This was no easy task, especially for men tired from a long day's work in the mills, hut they made play out of it instead of work, and soon the job was well done.

Combating Whooping Cough

For more than one hundred years mothers have found Roche's Embrocation a quick and sure relief. Rubbed on the child's chest it promptly loosens the choking phlegm that causes so much distress. Valuable also for croup and bronchitis.

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HOUSEWORK IS EASY FOR HEALTHY WOMEN

Lydia E. Pinkham's Vegetable Compound Gave These Women Strength

MRS. ROSA SWICEGOOD
R. 1, Woodleaf, N. C.

Woodleaf, N. C.—"I was nervous and suffered most of the time and sometimes I would have to go to bed. My sister told me she was in the same condition and how Lydia E. Pinkham's Vegetable Compound had helped her. After taking the first bottle I found I was stronger than I was before. Now I have taken three bottles, I can do my housework and most every other kind of work that I want to do. I will recommend Lydia E. Pinkham's Vegetable Compound to anyone. I will answer all mail received asking about the Vegetable Compound."—Mrs. Rosa Swicegood, R. 1, Woodleaf, N. C.

Benefited Beyond Expression

Jacksonville, Fla.—"I read an advertisement of Lydia E. Pinkham's Vegetable Compound and have been taking it now for four years and find it a wonderful medicine for weak, run-down women. I do my own housework and work in an office besides and I would get cross and irritable and too sick to work. I have benefited beyond expression by the Vegetable Compound and will gladly answer letters from anyone who is suffering and needs help."—Mrs. Rose Morris, 2149 Walnut St., Jacksonville, Florida.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Woodland, at Prospect, April 21, preaching and Q. C.; preaching, April 22, a.m.
Mathiston and Maben, at Maben, preaching and Q. C., April 27.
Bellefontaine, at Lebanon, preaching and Q. C., April 28; preaching April 22, a.m.
Eupora, at Lagrange, April 29, p.m.; preaching and Q. C., April 30.
Greenwood Springs, at Friendship, preaching and Q. C., May 5; preaching, May 6, a.m.
Amory ct., at Paine Memorial, preaching and Q. C., May 8.

This district conference will be held at Houlka, April 19-20. Upon election of delegates, kindly let me have the lists as soon as practicable.

If there is any change we can make in any of the above dates which will benefit your charge, don't hesitate to suggest it, and if possible we will make all proper adjustments.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the second quarterly conference, that it may be truly a great occasion.

E. NASH BROYLES, P. E.

Corinth Dist.—Second Round.

Silver Springs, at Paul's Chapel, April 20.
Mooreville, at Oak Hill, April 22, 23.
Burnsville, at Jacinton, April 24.

District conference will be held at Corinth, May 8 to 10. Please furnish list of delegates as promptly as possible.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

Greenville, April 15, p.m.; Q. C., May 28.
Glen Allan, April 15, a.m.; Q. C., May 28.
Arcola and Murphy, at Locks, April 22, a.m.; Q. C., May 10.
Hollandale, April 22, p.m.; Q. C., June 5.
Leland, April 29, a.m.; Q. C., May 11.
Shaw and Litton, April 29, p.m.; Q. C., July 2.
Friars Point and Lyon, at Lyon, May 6, a.m.; Q. C., June 7.
Clarksdale, May 6, p.m.; Q. C., June 7.
Gunnison and Sherard, at Bobo, May 13, a.m.; Q. C., June 12.
Coahoma and Jonestown, at Jonestown, May 13, p.m.; Q. C., June 26.
Rosedale, at Winterville, May 20, a.m.; Q. C., June 14.
Duncan and Alligator, at Duncan, May 20, p.m.; Q. C., July 9.
Merigold and Deeson, at Deeson, June 10, a.m.
Lula and Dundee, at Lula, June 10, p.m.
Evansville and Dubbs, at Two Mile, June 17, a.m.
Shelby, June 17, p.m.
Lake Cormorant, at Walls, June 24, a.m.
Tunica, June 24, p.m.
Boyle and Pace, at Salem, July 1, a.m.
Cleveland, July 1, p.m.

District conference at Greenville, May 17 and 18. Pastors will see that delegates are duly elected, one for every one hundred members in the charge; but every church is entiled to representation, however small its membership. Send their names to Rev. J. E. Cunningham, the Conference host, and to me for record. The conference will meet at 9 a. m. on the 17th and adjourn at will on the afternoon of the 18th. Part of the morning of the second day will be given to laymen's work, led by Brother S. V. Wall, district lay leader.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Second Round.

Moorhead, April 22, 11 a.m. and 2:30 p.m.
Swiftown, at Swiftown, April 22, night.
Carrollton, at Longview, April 29.

All together for mission special.

District conference, May 16, 17, at Belzoni. Please elect your delegates from each church, one for each 100 members or fraction of two-thirds thereof, but at least one from each church.

L. P. WASSON, P. E.

Sardis Dist.—Second Round.

Cold Water, at Love, April 20, 11 a.m.
Courtland, at Pope, April 22, 11 a.m.
Red Banks, at Victoria, April 28, 29.
Tippo, at Tie Plant, May 1, 11 a.m.
Mount Pleasant, at Union, May 6, 11 a.m.

The district conference will be held at Crenshaw, Miss., April 24, 25, 26. The pastors are requested to have their delegates elected and send their names to Rev. W. W. Jones, and to me, not later than one week before the conference opens.

T. M. BRADLEY, P. E.

Grenada Dist.—Second Round.

Pickens and Goodman, at Goodman, April 22.
Lexington, April 22, evening.
Holcomb, at Spring Hill, April 7.
Ebenezer, at Hebron, May 3.

The district conference will be held in Grenada, April 26 and 27.

E. S. LEWIS, P. E.

Recently in a Sunday morning Bible class at Palmore Institute, Kobe, Japan, the teacher, Rev. J. Paul Reed, asked some of the members of the class to offer prayers in any convenient language. A Christian Korean student responded in good English and a Chinese Christian prayed in Chinese. Surely our field in Japan is not limited to the Japanese people alone!

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 18 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3699

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, MAY 3, 1928. CHAS. O. CHALMERS, Manager.

Editorial

CRENSHAW AND GRENADA.

Two more North Mississippi District Conferences met last week—and it was our pleasure to attend both of them.

The first one was the Sardis, at Crenshaw. In order to get there for the first day, we left New Orleans early Tuesday morning; very early, in fact—ten minutes after midnight. We are still in favor of a constitutional amendment we proposed several years ago, to the effect that it shall be unlawful for any train to leave a place after nine o'clock at night, or arrive at its destination before eight o'clock in the morning. If the arrangement could not be carried into effect in any other way, a separate train could be provided for every town, scheduled to depart and arrive within the given time limits. Of course the railroads would oppose such an amendment.

Notwithstanding the unearthly hour of our departure, we had a pleasant journey and a safe arrival. We reached Jackson, Miss., a little before six o'clock in the morning and stayed there until a little after seven; so we had plenty of time to get a cup of coffee in the dining-room of the magnificent new Illinois Central station. On our way to the dining-room, we ran across several brethren—Rev. J. L. Decell, Rev. T. M. Brownlee, and Rev. J. M. Morse—who were at the station to take an early train to Laurel to attend the Newton District Conference. We also ran across Dr. H. F. Tatum, of Meridian, Miss., who was en route to Clarksdale to attend a meeting of the Knights of Pythias, of which organization he is the Mississippi chief. It was a real pleasure to meet a relative coming out from Jackson; but his greeting was as cordial as if he were a special welcoming committee. We wished that he might go on to Crenshaw with us.

The Yazoo and Mississippi Valley Railroad runs into the delta at Valley, a little station just south of Yazoo City, and continues through that wonderful region to Memphis. Some people like the hills and mountains; as for us, we wouldn't swap one acre of the flat country for all the mountains from here to Alaska. The only advantage we know of that the mountains have over the delta is that the water runs off them a little quicker—which, to tell the truth, is no small advantage.

When we got off the train to Tutwiler to take another one for Crenshaw, we found "Mister" Shipman at the station. No, he hadn't heard that we were to pass through and had come down to welcome us—he was there to meet a relative coming out from Jackson; but his greeting was as cordial as if he were a special welcoming committee. We wished that he might go on to Crenshaw with us.

We arrived at Crenshaw at 2:35 p. m., just a few minutes after the district conference was called into session. We got to the church in time to hear most of the devotional address delivered by Rev. J. Tillery Lewis, who was a visitor to the conference. In due time we were most cordially greeted and welcomed by the presiding elder, Rev. T. M. Bradley, and the pastor, Rev. W. W. Jones, and other friends and acquaintances.

With as little formality as we have ever seen and with as little apparent effort to carry out a program, Brother Bradley started the business of the conference without delay and carried it along in an amazingly easy way. He just goes ahead and does what is to be done—and nobody can do any better. We gathered from various sources that the people of the Sardis District think he is a good elder; and the fact that his district made about the best report in the Conference last year would seem to bear out their opinion.

We were fortunate enough to be the guest of Mr. and Mrs. R. F. Sledge, of Sledge, Miss. Sledge is only a few miles from Crenshaw, and it co-operated with Crenshaw in the entertainment of the conference. If anybody had a more delightful home than we had, we didn't hear anything about it, though the hospitality on all sides was all that could be desired. We didn't hear of anybody else that had the whole second floor of a beautiful home, with three beds, bath, etc., all for his own—and that is what we had. Perhaps it is only fair to add that we slept in only one of the beds. Sledge is a progressive little city, and we saw signs of substantial growth. The Baptists are just completing a beautiful little brick church. It was our privilege to preach Tuesday night at the Methodist church—an attractive frame structure—to an attentive congregation.

Before going back to Crenshaw Wednesday morning, we had the pleasure of driving with Brother Sledge for several miles over fine roads through some of the magnificent plantations of that section. It was a pleasure long to be remembered. The session of the conference Wednesday morning was largely given over to the presentation of various interests of the church by visiting representatives. The editor of the Advocate was heard courteously; Mrs. Riley spoke for the Orphanage; Judge Foreman and Mr. Johnson spoke in behalf of the Millsaps College building and equipment campaign. The real feature of the morning, though, was the presentation of the Grenada

(Continued on Page Eight)

Club Offer Extended One Month.

At the request of quite a number of brethren, including two members of the Publishing Committee of the Advocate and a presiding elder, and by authority of the chairman of the Publishing Committee, Dr. R. H. Harper, the club offer is extended one month—until June 1. The Club offer is as follows:

TWENTY TO FIFTY SUBSCRIPTIONS	$1.50 per year
FIFTY TO ONE HUNDRED SUBSCRIPTIONS	$1.25 per year
ONE HUNDRED OR MORE SUBSCRIPTIONS	$1.00 per year

In all cases the names must be sent in one list and the money must accompany the club.

We earnestly hope this extension of the club offer will produce results that will justify the action. The number of subscriptions received thus far at the reduced rate is far from enough to meet the financial obligations resting upon the Advocate. There have been hindrances to the campaign; but the way is open during May. We cannot emphasize too strongly the importance of securing clubs during this month. We hope the pastors will earnestly co-operate in the effort to put the Advocate into the homes of all our people and at the same time provide the financial resources for the publication of the paper. The need is urgent.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles —the writers should keep copies of them. We do not purchase matter of any kind.

"A BEAST ON A CLOD OF MUD."

By Bishop Warren A. Candler.

When one falls under the speli of materialism, the invariable result is the adoption of a degrading view of man. This is the logical outcome of materialism—which has been justly characterized as "the gospel of dirt."

This "gospel of dirt" reduces human nature to the level of a brute; accounts for all human conduct by physical elements and "reactions;" and obliterates the whole basis of free agency and moral responsibility.

A case in point is that of Mr. Will Durant, who published a year or two ago a vivacious volume entitled "The Story of Philosophy." It was by no means an exhaustive history of philosophy. It was not even accurate in its treatment of the partial list of the systems of philosophy chosen for discussion. Mr. Durant's mind is hardly capable of grasping clearly a single system of philosophy, to say nothing of accurately comprehending several systems. He is not a great artist, able to bind together in a uniform and harmonious whole things philosophical; but, he is rather like a gifted child arranging bits of broken porcelain in forms attractive to the eyes of those who delight in ingenious combinations of highly-colored objects. His style is brilliant and his conclusions inconsequential.

In his "Story of Philosophy" he evinced marked partiality for Voltaire's incongruous system, if system it may be called.

Thus bent towards materialism and other antireligious tenets, Mr. Durant has now published a book, which is a sort of mental autobiography or self-vivisection, in which he sets forth how he started life in the faith of the Roman Catholic Church and began preparation for its priesthood; drifted from that into socialism and other forms of radicalism; and finally renounced all Christian faith, and settled down in a complacent, not to say conceited, paganism.

His characteristic literary quality prevails through this latter work, and it may be called brilliant. But he rests in rank materialism, embraces the darkest pessimism, and reaches the conclusion that "man is little more than a beast living on a clod of mud."

If such indeed is the low estate of man, why take the pains to write the story of the philosophies of a few men, who have, while standing on the "clod of mud" which is called the earth, blown bubbles that expanded in brilliant colors, and then burst, disappearing with the poor, senseless brutes' that blew them? What does the philosophy of such a beast amount to, anyhow, if Mr. Durant's conclusion is correct?

And why should Mr. Will Durant, "a beast on a clod of mud," pester himself and others by writing and publishing the account of his transition from the position he occupied when he proposed to be a priest to that in which he now stands accounting himself an animal browsing on tuft of earth? Why should a mere brute make such an exhibition of his inwards to the sight of other brutes living on the level of "dumb driven cattle" and doomed to perish with the other beasts treading the sorry "clod of mud" which they foolishly imagine is a planet in a great solar system?

Why should "beasts on a clod of mud" go about publishing books and trying to make believe that they are something more than beasts?

Books, newspapers, libraries, schools, colleges and universities, are wholly unnecessary to "beasts on a clod of mud."

To this absurd and repulsive end all the forms of materialism lead; and yet many misguided minds accept it as the final philosophy.

In recent years it has invaded the fields of psychology; and strolling men and women, claiming to be great psychologists, are wandering over the land preaching "the gospel of dirt."

The real students of psychology, or teachers who think they are such, are very much to blame for this state of things. They have been so eager to be called "scientists" and to be classed with the students of physical sciences that they have surrendered their field to physiologists, showing an amazing want of self-respect as well as a humiliating lack of respect for the lofty subjects they are supposed to study.

And this apostasy of the psychologists is working practical results of evil. It is impairing the sense of human responsibility, and corrupting the processes of the courts of criminal law.

Murderers slay fellow-men, and then seek to save their necks from the gallows by dishonoring their heads with psychologic pleas of irresponsibility. To excuse their destruction of other lives they seek to prove the degradation of their own natures.

At last materialism always degrades mankind. It is a debased and debasing system, which denies the teaching of the psalmist that "Man is a little lower than the angels" (Psalms viii:5), and declares that he is only a little higher than the apes.

Of course, if man is such a creature as materialism makes him, "beast on a clod of mud," he is beneath the notice of God, even if the materialists allowed that there is such a being as God.

Jesus Christ cannot be accepted as the Redeemer of a herd of beasts tramping around on "a clod of mud." Indeed, if Mr. Will Durant's materialism is true, and if Jesus Christ was a mere man, he was himself "a beast on a clod of mud"—a thought so blasphemous as to make one hesitate to put it in words.

All history, especially Christian history, is past all understanding if all men are but beasts "on a clod of mud." How did brute beasts bring to pass such vast results, permeated by intellectual and spiritual elements, which are far beyond and above what any animals below man have accomplished or ever can achieve?

And how did this "beast upon a clod of mud" acquire the power of intelligible speech? The celebrated philologist, F. Max Muller, said, "Language is our Rubicon, and no brute will dare cross it."

He might have said that no brute can pass it; for there is "no reason without language and no language without reason." When Mr. Durant's "beast on a clod of mud" is found talking to his fellows, and they are seen to be able to understand him and reply in speech, he can no longer be called a beast without such classifying of him with the lower animals becoming a reproach to him who thus miscalls him.

Furthermore, this "beast on a clod of mud" is the only animal who foreknows that he will die, and dreams that he is immortal. Whence comes this far-seeing capacity, if he is no more than a beast?

No one can forbid Mr. Will Durant reckoning himself to be "a beast upon a clod of mud;" but he must not place all other human beings on the same low and base level.

THE COLUMBUS DISTRICT CONFERENCE.

The fifty-eighth session of the Columbus District Conference met in West Point, Miss., Tuesday morning, April 17, 1928. West Point measured up to her far-famed friendliness and hospitality. Her doors were flung wide to all comers, whether they were delegates or visitors. The women served a bountiful noon lunch to all in the basement of their splendid new church plant. Much has been done since we met there in Annual Conference in 1924. The building and equipment are now complete, with handsome pews, fine pipe organ, and a finished spacious basement. Across the archway, in the rear of the auditorium, hangs a long massive drapery curtain that not only adds to the richness and beauty of the Gothic auditorium, but tones down the reverberation.

Our genial pastor-host, Rev. W. R. Lott, spared not in preparing for our coming. Not a minor detail was forgotten. There was much evidence of his popular and efficient leadership and administration.

Our new presiding elder, Rev. W. N. Duncan, charmed us with his skill and mastery as a presiding officer. His rapid and easy dispatch of business, fine courtesy, warm spirituality, and brotherly kindliness, along with a simple, unassumed dignity, went far toward making this a most harmonious, progressive and working session.

The attendance was good, and the delegates sat through the sessions. Only one pastor was absent, Rev. R. A. Tucker, who is in Hot Springs, Ark., for treatment.

Rev. J. L. Jerdine, a long time leading missionary to Korea, now pastor of Macon, and Rev. H. M. Ellis, a member of the Mississippi Conference, now pastor of Louisville, delighted and edified us with their thoughtful and timely sermons at the 11 o'clock hour. The evening hour was given over to the laymen. The writer was not present, but he heard men discussing the masterly address of Judge Foreman, of Jackson, Miss., on "Fruit-Bearing Christians," as they collected in groups on the church lawn Wednesday morning.

The sunny nature and inspiring zeal of our fallen leader, Rev. J. B. Randolph was sadly missed, also the saintly T. H. Lipscomb. God's soldiers fall in the trenches, but the battle goes on to victory.

Rev. E. H. Cunningham, presiding elder of the Corinth District, and Rev. L. P. Wasson, presiding elder of the Greenwood District, looked in on us. Rev. S. A. Brown, of the Grenada District; Rev. H. E. Carter, of the Aberdeen District, and Rev. B. F. Bullard, of the Corinth District, were welcomed as visiting pastors. A goodly number of connectional officers came along, bringing Conference-wide news and encouragement. Among them were Dr. J. R. Countiss, President of Grenada College; Rev. J. H. Holder, President Conference Sunday School Board and Secretary of Education; Rev. A. T. McIlwain, Conference Director of the Superannuate Clean-up Campaign; J. G. Houston, Conference Lay Leader; Mrs. Riley, Field Secretary Orphans' Home; Mrs. L. H. Roberts, District Secretary Woman's Missionary Society; Miss Pauline Wynn, Methodist Student Secretary M. S. C. W. We were also delighted with the presence of our efficient editor of the New Orleans Christian Advocate. It is a long way, but we hope that he will come often.

There were no applicants for recommendation for admission on trial or for orders. Archie P. Stephens, of Kosciusko, was granted license to preach. J. H. McKinnon, of Ackerman, was re-elected District Lay Leader. He was also elected to the Board of District Trustees to take the place of the late J. Lem Seawright.

The following were elected lay delegates to the Annual Conference: N. C. Oaks, of Starkville; A. H. Pegues, of Columbus; Dr. N. G. Guerry, of Artesia; J. H. McKinnon, of Ackerman; E. D.

Ervin, of Starkville; L. H. Roberts, of Agricultural and Mechanical College; H. E. Sanders, of Longview; B. L. Smith, Jr., of West Point; F. S. Jackson, of Brooksville; M. C. McAlilly, of Louisville; Mrs. T. J. Lee, of Louisville; Rev. A. P. Stephens, of Kosciusko; H. C. Campbell, of West Point; J. H. Sullivant, of Kosclusko; Charles Strong, of Macon. Alternate delegates: Mrs. R. P. Nebiett, of Kosclusko; J. W. Overstreet, of Noxapaler; A. B. Harrington, of Starkville; E. C. Cochran, of West Point; W. J. Nesom, of Louisville; Mrs. W. M. McIntosh, of Columbus.

The following were elected to serve as the District Licensing Committee: W. R. Lott, V. C. Curtis, R. A. Tucker, Dr. W. M. McIntosh.

Dr. J. R. Countiss presented the plan to raise $200,000 for the endowment of Grenada College. His argument was so forcible and made the need so clear that, without further discusslon, the conference, without a dissenting vote, enthusiastically endorsed the plan.

The next district conference goes to Kosclusko.

W. M. LANGLEY, Assistant Secretary.

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference met in Houlka on April 19, at 8:30 o'clock a. m., Rev. E. Nash Browles presiding. Dr. H. T. Carley, editor of the New Orleans Christian Advocate, conducted the worship period, after which the Sacrament of the Lord's Supper was administered by Presiding Elder E. Nash Broyles, assisted by Rev. W. M. Young and Rev. E. M. Shaw.

The conference opened for business with the election of the secretary, and the official roll call. An unusually large number of lay delegates and pastors answered at the first roll call, and many others came in during the next few hours.

The entire conference entered into the formal business in a very commendable way, and each session was marked with interst and enthusiasm on the part of the members. The reports of committees were gratifying, and showed that the district is moving forward in every phase of the work.

At the 11 o'clock hour of the first day Rev. C. A. Parks, pastor of First Methodist Church at Amory, preached a most forcible and appropriate sermon to a large congregation. Rev. Carrol Varner, pastor of First Methodist Church of Tupelo, was announced for the evening hour of worship, and preached a very fine sermon to a congregation that filled the house.

Rev. A. M. Shaw, pastor at Nettleton, preached at the 11 o'clock hour of the second day. Brother Shaw preached one of those fine sermons which is typical of his preaching.

The following visitors were introduced to the conference and given a hearty welcome by the presiding elder: Dr. H. T. Carley, editor of the New Orleans Christian Advocate; Dr. J. R. Countiss, President of Grenada College; Prof. J. E. Stephens, of Millsaps College; Mrs. Alma G. Riley, of the Methodist Orphanage at Jackson; Rev. L. P. Wasson, presiding elder of the Greenwood District; Prof. Morgan Richards, of Millsaps College; Brother James G. Houston, Conference Lay Leader; and Rev. A. Y. Brown, Conference Director of the Golden Cross Society.

Rev. W. C. Newman, the pastor-host of the conference, and the good people of Houlka entertained and cared for the members of the conference in a most commendable way. Suitable resolutions of appreciation were adopted by the conference for the courtesies and kindness shown by both pastor and people of Houlka.

On motion of Rev. W. M. Young, a rising vote of appreciation was extended to Rev. E. Nash Broyles for the way in which he so systematically and efficiently presided over the conference.

A spirit of co-operation and Christian fellowship prevails within the district, and the outlook for the present conference year seems to indicate a great year materially and spiritually.

W. L. PEARSON, Secretary.

THE LAKE CHARLES DISTRICT CONFERENC.

The Lake Charles District Conference convened in the Methodist church at Lake Arthur on April 18, at 2:30 p. m. There were some lay delegates present for the opening and a number of the preachers. During the afternoon ssesion the preachers present gave reports of their work for the year. Rev. R. W. Vaughan, of the Louisiana Methodist Orphanage, was present and represented his work. Brother Vaughan has done a very great work at Ruston, and has the sympathetic co-operation of our people throughout the Conference.

At the evening service, Rev. R. F. Harrell, of Many, preached a helpful sermon, calling attention to the fact that the small things count greatly in God's service. His sermon was encouraging to many who labor in obscure and difficult fields.

On Thursday some of the pastors who had not been in attendance the day before arrived, and reported their work. All the preachers in the district attended the conference except two who were detained on account of sickness, and one who was in the midst of a revival meeting. The reports of the preachers-in-charge showed that 117 have been received into the church on profession, seventy-eight by certificate, and sixty-five have been lost since the beginning of the Annual Conference year. This leaves a net gain of 130 thus far. Some of the churches had had revival meetings. Others have planned for these meetings. The reports showed that most of the churches are in a good condition. With reference to finances, the salaries of the preachers are very well up in most instances. The Special for Missions has not received an encouraging response. The district is very much behind in the amount asked for. Orphanage collections were reported very well—up to the standard. The brethren are not unmindful of the benevolent claims. The Superannuate Endowment has not received encouraging consideration.

On Thursday morning Dr. N. E. Joyner presented the cause of Christian Education and the educational crisis now before Louisiana Methodism. At the 11 o'clock hour Dr. F. L. Wells presented the cause of Superannuate Endowment. In the afternoon, reports were received from the various committees. Delegates to the Annual Conference were as follows: A. M. Mayo, W. L. Doss, J. J. Davidson, Robert Jones, S. H. Porter, Mrs. W. M. Buchanan, Rev. R. P. Howell, J. Ed. Eaves, and Mrs. R. H. Wynn. The following alternate delegates were elected: H. N. Pharr, T. L. Freeman, J. W. Wynn, Mrs. H. Demanade, J. C. Mack, R. H. Wynn, R. S. Walton, W. H Jordan and H. W. Ledbetter were elected as Licensing Committee to serve until the next session of the Annual Conference. J. Ed. Eaves was elected District Lay Leader. J. W. Wynn and R. A. Frasar were elected as Associate Lay Leaders. A. M. Mayo was re-elected District Sunday School Secretary.

Besides the visitors mentioned above, the following were among those visiting the conference: Miss Elizabeth Langford, Conference Epworth League Field Secretary; Rev. C. D. Atkinson, Conference Sunday School Secretary; Rev. A. K. McLellan, Dual-Extension Secretary; Dr. A. S. Lutz, presiding elder of the Alexandria District; Rev. Hy. W. Bowdon, of the Keener Memorial Church, Baton Rouge; General Evangelist J. O. Hanes, of Birmingham, Ala., and his singer, Mr. Scott. Most of these were present to give consideration to the camp for girls being promoted by the Sunday School Board to be held at the Lake Arthur camp ground next August.

Dr. R. H. Wynn gave a talk by request of the presiding elder on the work of continuous evangelism in the local congregation under the leadership of the pastor. It was a very helpful talk.

In view of the fact that the second Sunday in March, which was fixed as Education Day by the Annual Conference session, was not observed as such, the district conference voted to observe this day on the second or third Sunday in June, in accordance with the plans of the General Board of Education. The Sub-district Training School to be held at Crowley, April 29-May 4, was announced, as was also the Pastors' School planned for next summer to be held at Centenary College.

J. M. Spires, C. B. Powell, and W. L. Doss, Jr., conducted the devotional exercises for the three sessions of the conference. Rev. R. F. Harrell was elected secretray.

The conference completed its work at about 5 o'clock on Thursday afternoon. Most of those who had not already left the seat of the conference did so immediately after adjournment.

W. L. DOSS, JR., Presiding Elder.

HIDDEN CHURCH MEMBERS.

By Rev. W. R. Lott.

It has often been discussed why so many people care so little about their church membership. We all know many people who live for years in one community and have their church letters in some other church. When they are approached about the matter, they will give many excuses for their negligence. Some will say that they love the old home church, with its sacred memories, and are loathe to give up that relation; others will plead that the church where they came from needs their support. Some will be forward enough to say that they will not move their membership until they can better live in accordance with their obligations. The majority of the people who hesitate seems to take a secret joy in being free, as they think, from the restrictions of church membership, and have the appearance of hiding away. Quite a few look at the church as a financial burden to them and are glad to remain without, so they may not be called upon to help in its work.

All these excuses spell religious tragedy in human hearts. It reveals a blighted hope and shows that as far as they are concerned the church life has been a failure. They may not say so; but if they would open their hearts and tell the truth hidden there, it would be like this: "Yes, I joined the church, thinking it would help me and make me happy and useful, but it did not. It means nothing to me here or back yonder. Why should I start in here?"

Let me say here that I think the fault is not altogether in the individuals spoken of, but largely in the life of the church where they lived. It meant nothing to them. When they moved, they felt no loss and hence they seek no gain. Every minister knows people who come to him for their letters when they move, saying, "I want my letter—I must have the church in my life."

Let me repeat: When people move out of one town to another and do not carry their church letters, the reflection is on the church where they move from. If the church means anything, it means Christian fellowship, and when that is taken away, people miss it and will seek for it. When people are neglected by the body of the church and never taken into the Christian fellowship, they will not love it. An audience is nothing; a crowd is of little use; what counts is a band of people who feel for each other in all the interests of life.

The cure for this evident evil of hidden church members is for every church to make itself felt as a Christian brotherhood. The strong magnet is genuine love and interest in each other.

West Point, Miss.

MELDER CHARGE MOTHERS' DAY, HOME COMING DAY, AND SECOND QUARTERLY CONFERENCE MAY 13.

Sunday School Program ..... 9:45 A.M.
Mothers' Day Sermon by Dr. A. S. Lutz.
Presiding Elder ..... 11 A.M.
Dinner on the Ground ..... 12:30 P.M.
Quarterly Conference ..... 1:30 P.M.

All previous residents of this territory are especially invited to come.

CLAUDE H. MAYO, Pastor.

THE FORGOTTEN MAN.

By R. M. Weaver, Corlnth, Miss.

To be forgotten is the saddest destiny in the world. To be neglected, overlooked or looked down upon is bad enough—but to be dropped into the deep, black, bottomless well of forgetfulness is a terrible fate.

I saw a lonely old home, once filled with life, hope and laughter; it was empty—door sagging open, forgotten. I saw a once beautiful rose garden grown over with weeds—gorgeous American Beauties, dwarfed to tiny hard buds—forgotten.

I saw a church, in the wild wood, neglected; folks out in autos—worshiping at strange shrines—God forgotten.

I saw a little boy—parents at outs, running the streets, hard-faced, a prospective criminal—a forgotten asset.

A home, a rose-garden, a church, or a boy—forgotten—is bad enough—tragic enough; but I tell you the most pitiable and sad forgotten thing is a servant of God, old, worn, forgotten by the people and church he served all the sturdy years of his life.

The tender hand and voice that baptized, married, buried the loved ones of the land—half starved, neglected and forgotten.

I have seen children forget parents; pupils, a teacher; recipients of love and affection, the giver; and all have betokened something wrong in the person forgetting; but to forget the old, tired, worn preacher and his family seems to me a terrible thing.

Forgetfulness of God's good things is the greatest sin of modern times.

The superannuate preacher brought high ideals, the Bible, and a forgiving Christ into many a rude and dangerous neighborhood. The Bible and Christ always bring a Christian culture nothing else can produce. The old superannuate taught by life and precept the finer morality, the gentler forgiveness the world cannot have. He entered saddened homes and brought the light; he handed a flaming torch of ambition to a poor boy or girl shut out from a great future seemingly.

He taught men and women how to pray and talk to God and believe in him. As he cleared a place for a church, a school house speedily followed. He demanded little—was made to live so often in poor homes, given small pay and had to live hard.

Few before me whose heads are bald or have threads of silver in them who cannot remember the old circuit rider when he came into the home—his open Bible, his long prayer for each child in the home and each sin in the decalogue. He builded the great and splendid Methodism we enjoy. He laid deep the mud sills of morality, clean living, a belief in sin, repentance and forgiveness. He built hundreds of small churches whose united light has made America the most Christian of nations.

His advice, counsel, kindness and undying patience are among the precious treasures of Methodism. He's old, worn out; could not save. He was paid so little and gave so much; and now—white-haired, lonely, robbed of his loved work by a new generation who clamor loudly for a young man—now, hands, head and heart idle—he stands helpless and forgotten.

The church has promised him support and care, but she has rushed collections to carry her far-flung missions and educational program far and farther, and the superannuate fund is far from completed. There are many calls on everybody—money seems to flee from fingers as rapidly as if some wicked magician had touched it; but we must stop, get very steady, and this year enlarge our giving to this great cause.

No wonder it is the saddest day of a preacher's life when he is read out by his bishop as superannuated; no wonder its shadow dogs his days and those of his wife.

May I try to picture to you a true scene in the life of an old preacher 75 years old, who has blazed the trail for Christ over wilderness and danger? He has been superannuated at Conference and returned to his charge to preach his farewell sermon. He was a stalwart, greatly loved and honored and desired by many, but had been finally blacklisted. He came into the pulpit in his old, worn, long-tailed black coat and with his snow-white hair and fine face with the light of God shining in. He announced he had come to say good-bye and to "Stack arms."

He took his old saddlebags and held them up and said: "I stack arms to-day and place first my old saddlebags. In their pockets I carried the Bible, Discipline, and hymn books, candy for lonely little country children, and lunch for myself. For fifty-five years you have served me and my old horse—now gone. I stack my saddlebags.

"Second, I stack my hymn book. I have raised hymns, sung them over dead and dying, saved souls with their ringing melody, and flung them out to saint and sinner alike. I stack my old hymn book.

"Here is my old Discipline. I have read from it the baptismal service for your little children; I have united young people in holy wedlock, and have said the last work over your dead from its pages. I stack my old Discipline.

"Last, here is my old blessed Bible. I have read cousoling passages to you in sorrow; I have seen conviction flame into conversion when I preached its sound promises; I have seen waiting sinners change to shouting saints; I've used it to teach men and children even to read and write; in it I have learned whatever fate may come to me, therewith to be content. And now I stack arms—my Bible," and with bowed head the old man went out with his arms laden with his "stacked arms" he had used long and well—now useless.

There was not a dry eye in that church that day, and I'm telling this true story to you that you, with your love, memories, appreciation, honest-to-gooduess men, desire to remedy the forgetfulness we have thrust on these men and their wives. I come to beg you to roll up the superannuate fund and sleep well in your own good home to-night when you realize for once you have done your duty to the "forgotten man."

THE JACKSON DISTRICT CONFERENCE.

An unusually pleasant and profitable session of the Jackson District Conference was held in the Glendale church at Jackson on April 19 and 20.

The conference had been changed from Florence on account of the great sorrow which had recently befallen the parsonage home of the Rev. and Mrs. S. B. Watkins at Florence in the death of their daughter. The Rev. C. E. Downer, pastor, and his membership at Glendale church endeared themselves to the preachers and delegates by the efficient manner in which they took hold of the duties of host on short notice. Brother Downer and his people have done a monumental work in the erection of a beautiful and commodious church in a rapidly growing section of Mississippi's capital city.

Rev. J. Loyd Decell is a good presiding officer, and under his wise leadership the business of the conference was dispatched with precision and fairness, and there was not a dull moment in the whole session. This is Brother Decell's fourth and last year as presiding elder of the Jackson District, and no man has ever been more universally loved or accomplished more for the cause. As an evidence of love and esteem, the preachers and laymen had purchased a beautiful silver water service, and at an opportune time on the last day of the session the Rev. T. M. Brownlee, in a most felicitous address, presented the service in behalf of the people of the district. This was one of the most tender and touching points of the session.

The reports of the pastors showed a healthy condition of the church throughout the district, with revival fires burning nearly everywhere, finances in good shape, and a healthy interest in all the affairs of the church.

One fine young man, Garnett K. Adair, was granted license to preach, and the Rev. C. E. Downer, who located at his own request a few years ago, was recommended to the Annual Conference for re-admission.

The preaching was of a high order, sermons being delivered by T. O. Prewitt, and L. L. Roberts; devotional services were conducted by Brothers Decell, H. W. Featherstun, J. H. Foreman and C. H. Ellis.

The work of the laymen was exemplified in a program conducted by J. C. Wood, District Lay Leader, in which capable addresses were made by Judge J. M. Foreman and Dr. J. M. Sullivan. Dr. J. R. Lin delivered a stirring address on "Our Lord and His Miracles." The Superannuate Endowment movement was represented at a special meeting on Thursday evening under the direction of the Rev. J. M. Morse, Conference director.

Fifteen delegates to the Annual Conference were elected as follows: J. C. Wood, Mrs. Daisy M. Stevens, Dr. J. M. Sullivan, I. O. Brown, J. M. Foreman, Dr. D. M. Key, Mrs. W. H. Watkins, W. E. Harris, J. J. Childress, W. H. Bradley, Mrs. J. H. Fox, J. A. Lindsay, J. M. Bush, H. O. Middleton, W. C. Davis. Alternates are Dr. J. R. Lin, Mrs. W. M. Tribble, C. L. Ray, H. L. Clark, Mrs. R. E. Rutledge.

The conference, in adopting the report of the Committee on Temperance and Social Service, went on record as demanding that only delegates known to be in favor of prohibition be sent to the Democratic Convention, and declared against the nomination of a "wet" candidate for president.

The Rev. M. H. McCormack, of Clinton, was secretary of the conference.

The 1929 sessons will be held at Florence, according to unanimous vote.

DEL LONGGREAR.

THE GRENADA DISTRICT CONFERENCE.

The Grenada District Conference held its sessions at Grenada, April 25-26, with the presiding elder, Rev. E. S. Lewis, presiding.

Encouraging reports were made by the various pastors of the district. They reported 230 additions to the church and about one hundred of these were additions on profession of faith. These reports also indicated that attention is being given to the great program of our church.

The members of this conference listened with interest to the preseutation of the various programs of our church by the representatives of these programs. Grenada District is vitally interested in the program of our church.

The conference voted unaulmously to approve the plan for the endowment of Grenada College as it was presented by Dr. J. R. Countiss. The Millsaps College campaign for more physical equipment was outlined before the conference by Judge J. M. Foreman, of Jackson.

The following resolution was adopted by the conference: "Whereas, your Committee on Superannuate Endowment realize the great importance of the sacreduess and need of this fund; and, whereas, we greatly appreciate the splendid address made on the subject by R. M. Weaver, Therefore be it resolved by the Grenada District Conference, That we urge all our pastors to present faithfully this cause to every congregation in this district."

This resolution was also adopted: "Inasmuch as Rev. E. S. Lewis has been presiding elder of the Grenada District for the past four years, and inasmuch as it is the Methodist custom to move a presiding elder at least once in four years;

"Inasmuch as Brother Lewis has proved himself capable, faithful, efficient and impartial in the work that has been committed to his hands, and has really been a good minister of Jesus Christ;

"Therefore, be it resolved by a standing vote of this conference, That we express to Brother Lewis our sincere appreciation of his untiring efforts and his unabated zeal in the building of God's kingdom;

"And that we have the utmost confidence in him as a Christian gentleman of the very highest type, and we most heartily commend him to those to whom he may be sent to minister."

The conference accepted the invitation to hold its next session at Coffeeville.

WM. L. ROBINSON, Secretary.

When Southern Methodists without concern ignore the clarion call in behalf of superannuated preachers, they disregard something vital in the faith which they profess.

Any clear-thinking Southern Methodist is requested to study the faces of this group of noble superannuates. There is abundant evidence of age, impaired sight, and other physical infirmity. The only claim made for them, not apparent in the picture, is their deprivations which they in modest pride conceal.

But, withal, note the Christian fortitude of these braves. There is no resentment shown here for neglect in old age by the Church which through the years has profited by their powers and graces. In beautiful resignation they stand by, as the Church's army moves forward, urging their active brothers to press the battle to their utmost endurance.

Some Superannuates of the North Arkansas Conference—1927

What heroes! What noblemen of God! What self-abandon! Shall the Church accept all this from such warriors and leave them the prey of poverty vultures? Shall they, having spent for her their physical prowess to the last residuum, be required also to sacrifice their mental and spiritual ease?

Surely a Church which proclaims tender regard for those in distress will not continue unmindful of the preachers reduced to distress by having worn out themselves preaching this Gospel. If the Church neglects her superannuated preachers, she invites the qustion whether she herself has not reached the time of superannuation.

We can never solve the problem of an adequate support for the Church's used-up preachers until we are willing to "use up" something worth while in doing it.

Golden Cross Enrollment Is Ordered by the Law of the Church. The Enrollment Period is Fixed by the Law of the Church

THE TIME IS MAY 13-20

THE GOLDEN CROSS IS THE HEART-THROB OF METHODISM

The Congregation is the Chapter of the Golden Cross.

The Missionary Society, the Board of Lay Activities, the Sunday School, and the Epworth League are Recruiting Stations.

The Pastor, the Lay-Leader, The President of the Missionary Society, The Sunday School Superintendent, the President of the Epworth League are Recruiting Officers of the Golden Cross.

THE TIME IS MAY 13-20

Jesus Said: Go Preach, Teach, Heal!

The Home Circle.

SAFETY ALPHABET FOR MOTORISTS.

A is for Authority you should respect.
B is for Bumps you shouldn't neglect.
C is Crossings you should always heed.
D is for Danger, attendant on speed.
E is the Emphasis placed on discretion.
F is the Fault that is called aberration.
G is for Gas Fumes you must not inhale.
H is for Horn which never should fail.
I is for Instinct the bad driver lacks.
J is the Judge who says "Fifty Smacks."
K is for Knock which tells something is busted.
L is for Lights, see they're always adjusted.
M is for Motor Cops, they are your friends.
N is for Narrow Road, sound horn on bends.
O is for Oil, a supply you should carry.
P is for Puncture, you hate like Old Harry.
Q is for Quiet in Hospital Zones.
R is for Reason, which saves broken bones.
S is for Signals you always should give.
T is for Traffic Rules, obey them and live.
U is for Uniform Courtesy and care.
W is for Windshield which should be kept clear.
V is for Vigilance everywhere.
X is the unknown that most of us fear.
Y is for Youngsters, away from them draw.
Z is for Zeal in obeying the law.

—National Automobile Club.

BOBBY MAKES A SUPREME SACRIFICE.

By P. S. Prior.

It was sports' day at school—the first sports' day for 10-year-old Bobby Duncan, and he was feeling very proud and happy.

First of all, he was going in the hundred-yard race, and Patterson, the captain of the school, had watched him at practice and actually told him he ought to win.

Secondly, the prize was a camera, which Bobby wanted more than anything; and, lastly, his own brave Daddy who had fought in the Great War, and won several honors, had brought mother and little Joan to see the sports.

It was because Daddy was there that he wanted so much to win the race—he felt that he would hate to be beaten. He knew that there was only one boy who might beat him, and that was Jack Fellows—the "rather silly," shy boy—who was standing just in front of him with his mother. Jack's father had been killed at the front. Bobby felt sorry for him, but he was timid and nervous.

"There you are, son," said Daddy, as the bell rang out in preparation for the next race. "Clear off and get ready, and mind you win."

Bobby nodded and ran over to Jack.

"Come on, Jack, it's time for us," he said, and then stopped, for he saw that Jack was shaking with nervousness. He turned away, but heard Jack's mother say:

"Don't be nervous, Jackie. Remember Dad would expect you to win." She smiled at Bobby, and the two boys ran off together.

"Don't you hope you'll get the camera, Jack?" said Bobby.

"Yes," said Jack. "Dad promised me one when he came home, but, you see, he never came back."

"Never came back!" Supposing his Daddy had never come back? Bobby's freckled face was very serious as they took off their sweaters in the big tent.

"Say, Jack," he said, "will your mother buy you one if you don't win?"

"No," said Jack shortly, "we can't afford cameras now," and he walked out of the tent.

They were ready to start, waiting in a long line for the pistol shot, and Bobby was conscious of only two things: Daddy sitting just over there by the shrubbery, and Jack waiting beside him—Jack, whose Daddy never came back.

Then Patterson passed quite near.

"Run as hard as you can, Duncan, and don't stop to look back," he said.

Bang! They were off. Bobby shot ahead at once, running as hard as he could, and he could hear Jack just behind him.

Perhaps Jack would pass him, and then—but Jack didn't, he kept just behind and they were getting near the winning post now. Bobby would win easily. Every one seemed to be shouting and cheering. Why oh, why didn't Jack come along?

He slackened his pace ever such a little, but still Jack wouldn't come up to him.

Then he made up his mind, and just as they were at the post Bobby tripped and fell, and Jack raced past—first!

They walked back to the tent together—Jack flushed and happy—Bobby very quiet.

"You'd have done it easily if you hadn't fallen, Bob," said Jack. "Was it your knee?"

Bobby shook his head and struggled into his sweater. Daddy didn't say anything except, "Better luck next time, Bob. I thought you were going to win it, though."

It was very difficult then to keep back the tears, and the ribbons on Major Duncan's breast looked all misty and funny for a minute or two, but, after a while he felt better and was able to get very excited over the tug-of-war.

Presently Patterson came up.

"I can't think why you fell, Duncan," he said. "You were winning easily."

Bobby nodded.

"I'll try again next year," and that was all he would say.

It was later on, when the prizes were being given away, that Daddy took hold of Bobby's shoulders and turned him round.

"Look at me, son," he said.

Bobby obeyed and looked straight into his father's face.

"Did you fall over anything in the race?"

"No, Daddy," said Bobby truthfully.

"You could have won?"

"Yes, Daddy."

"Jack wanted the camera, didn't he?" Bobby fidgeted.

"Yes, Daddy."

"Would his mother have bought him one if he'd lost?"

"No, Daddy," he said, "she couldn't afford it."

"H'm!" Then Daddy held out his hand. "Shake, Bobby," he said. "You are a true-hearted little gentleman."

And Bobby didn't mind losing after that, because he knew Daddy understood—but, then, brave men like his Daddy always do.—Sunday School Times.

LONG AGO BROUGHT TO DATE.

By Jane Winters.

The story of Sophia Smith might begin after the manner of all stories of bygone days—"Once upon a time." On the other hand, her story cannot be called a tale of long ago, for it is still going on. One of the great women's colleges of the eastern United States—Smith—was made possible because of her foresight, her self-sacrifice, and her love of learning.

In days gone by girls were not supposed to thirst for knowledge. To be sure, they were permitted to learn to read and write, but once having mastered c-a-t, cat, r-a-t, rat, and a few other mysteries of the English language, all their time was spent in learning to set dainty stitches in their samplers, to brew tea from camomile or sage leaves, or to accomplish sundry other domestic achievements, all of which, of course, were extremely good for the little maidens. They were, however, sadly inadequate if the girls happened to have a deep-rooted desire to learn the far-off cities and countries different from their own, or of kings and queens who had lived and died long ago before they themselves were born.

Little Sophia Smith was a girl who was hungry for every crumb of learning which she could get, but alas! these were few. Her family did not have a great deal of money, and so on that account her opportunities for schooling were even more limited. But Sophia had, in addition to her love of learning, a kind and a generous heart. In every way that she could she tried to make the lives of the people about her happier. All her life she was interested in the various educational institutions which were then beginning to spring up in New England. Then the Civil War came, and there were many things to be done not only for her neighbors but for the soldiers as well. She did not have large sums of money to give, but whatever she had she used generously to help those about her.

Sophia Smith lived a quiet, rather uneventful life, at least so it seems to us who know her only from reading the story of her life. In 1861 her brother Austin died, writes S. K. Bolton in "Famous Givers and Their Gifts," and left some money to his sister, Sophia. Miss Smith never thought, however, of using it to fill her own declining years with more comfort and luxuries. The dearest wish of her heart was to found a school in which girls might learn all the things which she had wanted to know. But the sum was not large enough, she felt, to found such an institution as she wished to establish. Nevertheless she clung to her ideal, and a few months before her death made a will in which she gave about four hundred thousand dollars for the founding of Smith College. It required much urging on the part of her friends to persuade Miss Smith to allow the college to bear her name, but she finally agreed. It was dedicated in 1875 at Northampton, Mass., a little town which then was said to be the prettiest town in New England.—Queen's Gardens.

"TIME OUT."

A politician in making a speech commented on the ease with which it was possible to be misunderstood. On one occasion, when a small boy, he had been whipped for telling the absolute truth. "Well, it cured you, all right!" came the emphatic comment from the back of the hall.—Selected.

The native genius of a Lancashire man had carried him to big success in business without much aid of education.

He was asked to distribute the prizes at a school, and made the usual speech of good counsel.

"Now, boys," he said, "always remember that education is a great thing. There's nothing like education. Take arithmetic. Through education we learn that twice two make four, that twice six make twelve, that seven sevens make . . . and there's geography."—Selected.

A revival was raging in a Virginia colored church. The fruits had been considerable. One obdurate soul, however, resisted the efforts of the elder. Called to account for his reluctance, he replied:

"Yo see how it is, Elder. I'se got a problem. I don't see how I'se gwine git mah shirt on ovah mah wings when I gits to Glory."

"Dat ain't yo' problem," retorted the exhorter promptly. "Yo' problem is how is yo' gwine git yo' hat ovah yo' horns."—Everybody's Magazine.

A live-wire salesman rushed up to the home of a doctor in a small village about 3 a. m. and asked him to come at once to a distant town.

The Doctor cranked his flivver and thus drove furiously to their destination.

Upon their arrival the salesman asked, "How much is your fee, doctor?"

"Three dollars," said the physician, in surprise.

"Here you are," said the salesman, handing over the money, "the blamed garage keeper wanted $15 to drive me over when I missed my train."—Keystone Motorist.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CRENSHAW AND GRENADA.

(Continued From Page 1.)

College endowment plan by President J. R. Countiss. He gave a clear-cut statement of the situation and of what is proposed, and the conference unanimously endorsed the plan. We believe the Methodists of Mississippi are going to make Grenada College one of the great educational institutions for women in the church. They can do it.

Lunch was served by the women of Sledge on Wednesday—and it was a good lunch. The women of Crenshaw were to serve the next day, but, much to our regret, we could not stay to enjoy it. Through the kindness of Dr. Countiss, we left shortly after lunch for Grenada in his trusty car, having as fellow-passengers Mrs. Riley and Mr. R. M. Weaver, who had spoken in behalf of the superannuate endowment campaign. His address was so impressive that the conference adopted a resolution requesting him to furnish his address to all the church papers for publication. We hope he will do it, for the good of the cause.

We greatly enjoyed our visit to Crenshaw. Brother Jones is an ideal host, and the good people of Crenshaw and Sledge maintain the best traditions for hospitality.

* * *

After as delightful a trip as we have ever had, we arrived at Grenada late in the afternoon and were the guest of Dr. and Mrs. Countiss for the night. The night session of the Grenada District Conference was given over to worship, the sermon being preached by Rev. J. M. Bradley. It was a good sermon—a very good one, in fact. One statement the preacher made has given us a good deal of food for thought—a statement to the effect that the reason that the world is not yet a Christian world is due to the fact that no church has yet proved itself to be big enough for the job of making it Christian. What a tragedy!

Rev. E. S. Lewis knows all about the presiding elder business and about how to run a district conference, and Rev. J. H. Holder, the pastor at Grenada, knows all about entertaining a lot of delegates and visitors. So there was nothing to mar the pleasure of the occasion.

Thursday morning the elder graciously gave the editor of the Advocate an opportunity to speak, as he did also the representatives of the other interests—Mrs. Riley for the Orphanage, Judge Foreman for Millsaps College, and Dr. Countiss for Grenada, and Mr. Weaver for the superannuate cause. Again the plan for endowing Grenada College was unanimously adopted by a rising vote. The conference also passed a resolution "instructing" Mr. Weaver to furnish his address in behalf of the superannuates to the church press for publication. It so happens that we have not had an opportunity of hearing Rev. A. Y. Brown speak in behalf of the Golden Cross enrollment at any of the district conferences—but we know him well enough to know that the cause has been well represented. We regret that we could not stay for the devotional address by Rev. S. L. Pope.

Special interest attached to this session of the Grenada District Conference in view of the fact that it was the last that will be held in the present historic church, which has stood for perhaps three-quarters of a century. Ground has already been broken for a new church plant, to cost about $80,000, and it is expected that the new church will be ready for use within a few months.

We left Grenada Thursday a little after noon, reaching New Orleans at 7:50 p. m. We had planned for a big day's work on Friday—but tooth trouble developed over night and a visit to the dentist early Friday morning and the extraction of the offending member "purty nigh ruint" the day. Anyhow, we worked through a stack of mail—and wished for the morrow.

ADDITIONAL CLUBS.

Since the previous report, the following clubs have been received:

Louisiana Conference.

Rev. L. I. McCain, Minden, 184.
Rev. R. L. Armstrong, Felicity, 20.
Rev. B. W. Waltman, Baker, 20.
Rev. L. C. Wilson, Boyce, 20.
J. R. Abels, Ponchatoula, 20.
Rev. G. A. Morgan, Arcadia, 21.
Rev. H. M. Johnson, Haynesville, 64.
Rev. P. M. Caraway, Parker Memorial, 21.

Mississippi Conference.

Rev. B. W. Lewis, Homewood, 56.
Mrs. W. C. Dale, Silver Creek, (not complete).
Rev. W. J. Dawson, Shubuta, 28.
Mrs. N. E. Cunningham, Vicksburg, 101.
Rev. E. A. King, Utica, 30.
Rev. R. H. Ciegg, Union, 60.
Rev. S. B. Watkins, Florence, 21.
Rev. H. L. Daniels, Wesley Memorial, Biloxi, (not complete).

North Mississippi Conference.

Rev. S. E. Ashmore, Carrollton, 103.
Rev. J. V. Bennett, Belzoni, 27.
Chas. M. Kirkwood, Sardis, 20.
Rev. T. J. Hopper, Dumas, 21.
Rev. E. C. Driskell, Calhoun City, 24.

We appreciate very greatly indeed what these brethren and friends have done in circulating the Advocate. With the extension of the offer for one month more—until June 1—we trust many others will do likewise.

PERSONAL AND OTHER NOTES.

We thank Rev. C. C. Clark, of Lucedale, Miss., for a list of nine subscriptions recently sent in.

Rev. T. L. Oakes is now receiving his mail at Becker, Miss., a new post office. His former address was Amory, Miss., R. F. D. No. 1.

Mr. H. C. Norsworthy, Hattlesburg, Miss., in New Orleans last week on business, paid the Advocate office a greatly appreciated call.

Rev. Randolph Saucier, pastor, closed a good meeting at the Back Bay church on April 15, in which he was assisted by Rev. Charles Assaf.

We express our thanks to Dr. Cleanth Brooks, pastor of the First Methodist Church, Alexandria, La., for a club of seven subscriptions recently sent in.

Mrs. Percy Bell, of Greenville, Miss., has been awarded the first prize in the annnual competition sponsored by the Women's Clubs of Mississippi for her poem, "While Beauty Waiks."

Rev. F. J. McCoy, pastor of the First Methodist Church, West Monroe, La., has our thanks for two subscriptions recently sent in. Brother McCoy has received fifty-nine members since Conference, and all the work of the church moves forward.

Prof. J. B. Berry, associate professor of Religious Education at Millsaps College, has been elected head of the department of Religious Education at Birmingham-Southern College. He will be succeeded at Millsaps by Prof. R. L. Nesbit.

In the communication from Rev. J. M. Morse in a recent issue of the Advocate concerning the superannuate endowment fund, in which reference was made to Brother Perritt, the initials should have been H. B., instead of H. T., as they appeared.

The meeting at Rayville, La., in which the pastor, Rev. J. A. Alford, is being assisted by Rev. A. Inman Townsley, of San Bernardino, Calif., is making good progress. All the churches of Rayville are co-operating. The music is in charge of Mr. C. Stark.

The commencement sermon for Whitworth College will be preached on May 20 by Rev. T. M. Brownlee, pastor of Capitol Street Church, Jackson, Miss., and the commencement address will be delivered on May 22 by Rev. Ira F. Hawkins, of Huntsville, Ala.

Rev. A. E. Barrett, who was granted the superannuate relation at the recent session of the Louisiana Conference, is now making his home at Tickfaw, La. He has contracted for a little farm, where he hopes to be able to make a support for himself and family.

Rev. W. E. Thomas, general evaugelist, paid the Advocate office an appreciated call last week. He recently held a three weeks' meeting in Benton, Ky., with gracious results. He is assisted in his evangelist work by Mr. Virgil P. Cassaday as leader of the music.

Evangelistic services are announced to begin at the Leakesville Methodist church, Leakesville, Miss., on Sunday, May 6, with services twice daily through May 20. The preaching will be done by Rev. S. W. Bryant, and the music will be in charge of Mr. John O. Bryant.

The great new Sunday school plant of the Court Street Methodist Church, Lynchburg, Va., which cost about $100,000, will be ready for occupancy early in June. This great achievement was wrought under the leadership of Dr. E. K. Means, fromerly of the Louisiana and the Mississippi Conferences.

Rev. Victor G. Clifford has received fifty-six members into the First Methodist Church, Gulfport, Miss., since Conference, twenty-seven by vows or baptism, and twenty-nine by certificates. On the second Sunday in April, the attendance at Sunday school was 792; at the morning service, 624, and at the evening service, 434.

We enjoyed the privilege of meeting at Crenshaw, Miss., Brother L. P. Bailey, of Coldwater, Miss., who has two preacher sons—one a graduate of Millsaps College, and the other a graduate of Hendrix College. He has been a subscriber to

the Advocate since 1891. He and his wife celebrated thier goiden wedding on Jan. 23.

Rev. J. A. Moody, a superannuate member of the Texas Conference, formerly of Louisiana, died in Houston, Tex., on April 1. He was 66 years old. He was connected with the Louisiana Child and Home Finding Society at one time for a period of ten years. Rev. John L. Williams, the present secretary of the Society, assisted in the funeral.

A very successful revival meeting was held at Eunice, La., beginning on April 15 and continuing ten days. The preaching was done by the pastor, Rev. I. T. Reams, and devotional meetings were led by Professsor J. Andrus, of the high school faculty. Brother Reams and Prof. Andrus will hold a meeting at Basile, La., the latter part of May.

Mr. L. L. Williams, lay leader at Fiorien, La., sends us the distressing news that his pastor, Rev. C. B. Powell, has had to take his eleven-year-old daughter, Mary, to a hospital in Shreveport, desperately ill from a stroke of paralysis following an attack of measles. Earnest prayer will be made by many for the recovery of the stricken child.

It is estimated that 900,000 people are doomed to death by starvation in the famine-stricken section of China. Unless prompt help is given, another 900,000 will also starve to death. The National Campaign Committee for China Famine Relief, 419 Fourth Avenue, New York, is making an appeal for $10,000,000 with which to meet these terrible needs.

The many friends of Dr. and Mrs. J. M. Cunningham, of Rayne, La., will sympathize deeply with them in the sorrow caused by the tragic death of their little daughter, Jane, who was accidentally killed by an automobile on last Saturday. The funeral services were conducted last Sunday by Dr. Briscoe Carter, assisted by Dr. R. H. Wynn and Rev. W. H. Jordan.

The commencement sermon at Southern Methodist University will be preached by Dr. Forney Hutchinson, of St. Luke's Church, Oklahoma City, Sunday, June 3, and the commencement address will be made by President J. H. Reynolds, of Hendrix College, Tuesday, June 5. Beginning June 11, the Summer School of Theology will continue for ten days. Among the speakers on this program are Bishop E. H. Hughes and Dr. Forney Hutchinson.

A most successful revival has just closed at the First Methodist Church of Monroe, La. The preaching was done by Dr. T. D. Ellis, of Louisville, Ky., while the singing was in charge of Rev. J. B. Gambling, of Grand Cane, La. Dr. Ellis preached two truly great and inspiring sermons each day, and Brother Gambling delighted the large congregations with his singing. About sixty members will be received into the church as the result of this meeting.

By an oversight, the name of the editor of the Advocate appeared in connection with "Important Notice Concerning Seashore Divinity School" in last week's Advocate. The notice was properly signed by Rev. H. M. Ellis, who is secretary. The notice was addressed, as is customary in all communications, to the editor by name, and it inadvertently got into the types. The editor is, however, a director of the School, and he hopes that the session this year will be one of the greatest yet held.

We had the pleasure of meeting at the Sardis District Conference at Crenshaw, Miss., last week, Brother W. C. Sturdivant, a steward of the Mount Vernon church on the Tyro charge for fifty-two years. He is advanced in years, but hale and hearty and interested in the work of the church. We also had the pleasure of meeting Brother M. L. Childress, a steward of the Free Springs church on the Tyro circuit for forty-two years and a Sunday school superintendent for thirty years. He was a leader in the building of what is said to be one of the finest rural churches in the connection, at Free Springs, which cost $9,000.

The death on Friday of last week of Mr. D. Beach Carre brought great sorrow to many friends in New Orleans and throughout the South. Mr. Carre was prominent in business and social circles, and was an active member of the First Methodist Church of this city. He was a member of a family that has been prominent in the life of New Orleans for many years. He was a brother of Dr. Henry Beach Carre, whose recent death was such a shock to his family and friends. The funeral was held Saturday afternoon, conducted by his pastor, Rev. John Brandon Peters, with interment in Metairie cemetery. The Advocate extends sincere sympathy to his sorrowing family and loved ones.

At the recent session of the Jackson District Conference held in Glendale church, Jackson, Miss., Rev. H. G. Hawkins, in making some statement about affairs at Whitworth College, referred to the fact that although at the close of the 1925-26 session the preparatory department, which had been in continuous operation for sixty-eight years, was discontinued, and although at the close of the 1926-27 session the junior and senior classes had been discontinued, still the enrollment of students in the college classes has been kept up to the figure previously prevailing, totaling more than 200. Reference was made also to the nice condition of the grounds and buildings, several thousand dollars having been spent in repairs and improvements. Also, the present session of 1927-28 is the first session for several years in which the school has been self-supporting. The students' fees, the income from endowment, and Conference assessment, will be more than enough to take care of the expenses of the session. A vote of appreciation was given President Hawkins by the conference for his work at Whitworth.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

A TELEGRAM—BOGALOUSA FIRST, MANSFIELD SECOND IN SUPERANNUATE CAMPAIGN.

Campaign report cards coming to me from pastors of Louisiana Conference show Bogalusa first and Mansfield second to clean up balauce on Superannuate Endowment five-year quotas.

L. W. CAIN, Conference Director.

TO THE PASTORS MISSISSIPPI CONFERENCE.

If you have on hand any Mission Special money, please send it to Rev. A. M. Broadfoot, Treasurer, Meridian, Miss. The General Board of Missions will meet in Nashville, May 8, and Brother Broadfoot is very anxious to have as much of our money as possible paid to Mr. J. F. Rawls, General Treasurer, before that date. Even though you have not collected all of the amount pledged, send in what you have. Please do this now. If some one else has the handling of the money, see if they have sent it; if not, have them do so.

Do not forget to send me your report of the campaign, giving full information as to what was done.

W. D. HAWKINS, Missionary Secretary.
Meridian, Miss.

FROM THE MONROE DISTRICT.

McCoy and West Monroe.

At West Monroe Methodist Church, McCoy has made a splendid impression. His work has been such as to place that charge in the forefront of the Methodist congregations in this district. He has received nearly one hundred members during the time of his pastorate; his salary was given a substantial increase over that of last year; his Sunday school has broken all previous attendance records, and his congregations have been the largest in the history of the church.

On Easter Sunday, the offering for our Orphanage was more than $400. The finances of the church are now on a better basis than ever before. The Board recently re-financed in the Building and Loan Association, which lowers the monthly payments, making them less burdensome, and at the same time arranging for some new money to be expended in repairs and re-decorating for their practically new building.

With the splendid spirit of our congregation at this point; the able leadership of Brother McCoy; the rapidly growing city on the west bank of the Ouachita will show great gains for Methodism this year and in the years to come. We look for mighty achievement along all lines with the combination we now have in West Monroe.

ELMER C. GUNN, Presiding Elder.

REV. T. H. MILLS TO REPRESENT MEMORIAL HOME.

Dear Dr. Carley: The three Annual Conferences that are supporting the Memorial Home passed a resolution during their annual sessions last fall, granting the president of the Memorial Home privilege to place in the field men and women to represent the Memorial Home and solicit funds for the same.

Rev. T. H. Mills, who formerly worked for the Home for a short while, did such splendid work that we asked him to take up the work again. He has agreed to do so, and we have assigned him for the present to the Mississippi Conference. We will appreciate very much indeed any assistance that the brethren may give to Brother Mills, especially since at this time we are very much in need of funds.

J. G. SNELLING.

IN THE HEART OF LOUISIANA.

The Methodist Churches in the Alexandria District cordially invite you to worship with them. When in our midst make yourself known to the preacher-in-charge.

ALBERT S. LUTZ,
Presiding Elder.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course. salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On April 20, 1928, at his home near Oakland, Miss., JESSE B. MASSEY died. The reading of the above lines will bring sorrow to many people here and in other places. The pastors of the North Mississippi Conference who have had the privilege of being here will know what a great loss this is to this charge and his family. Mr. Massey was in the seventy-fourth year of his age, and had lived here, and near here, for the most of his life. In early life he joined the Methodist church, and ever after he served his church in an acceptable manner. He was a Christian all his long life, for he was reared in a Christian home; his father was a local Methodist preacher and his mother was a devout Christian, and it was just the following of the training he received in this Christian home that made him the great Christian character that he was. He lived as perfect a Christian life as we rarely ever knew. He served his church as steward and Sunday school superintendent, all of which he did well. He was a friend to all people that needed help, and he will be sadly missed here, for his great heart was always ready to respond when there was a call for help. He was successful in his business, and with it all he was always the same humble Christian. His home life was beautiful and his hospitality was great, and many people can testify to the fact that he lived a good life. He is survived by his wife, Mrs. Sallie Frost Massey, who is following on to meet him in the world above. He is survived by two children, one son, J. A. Massey, and Mrs. R. L. Mathews, of Oakland; two grandchildren, Margaret Mathews, of Oakland, and Bonnie Massey, of Memphis, Tenn. He is also survived by two brothers, S. M. Massey, of Oakland, and Drew Massey, of Oklahoma. The funeral was conducted at the home by Rev.H. N. McKibben, his pastor, assisted by Rev. James Porter, a former pastor, and Rev. H. Y. McCaleb, of the Presbyterian church. The floral offerings were beautiful, and the great number of friends attending was an indication of the esteem in which he was held by them. His remains were interred in the Oakland cemetery, where he sleeps until the resurrection day comes. May God's richest blessings be with the sorrowing family.

JAMES PORTER.

RESOLUTIONS.

Whereas, God, in his divine wisdom, has seen fit to remove from our midst that splendid young man, WILLIAM THOMPSON, and to lay this deep srorow upon his parents and our dear friends, Dr. and Mrs. C. L. Thompson; therefore, be it resolved:

1. That we, the members of the Missionary Society of the Wesson Methodist church, extend to them our tenderest sympathy and heartfelt sorrow.

2. That we earnestly pray that sufficient strength be given them to bear their great affliction and point them to him who is so willing to help bear their grief.

3. That a copy of these resolutions be spread upon the minutes of this Society and a copy be sent to the Wesson Enterprise and the New Orleans Christian Advocate.

Signed: Mrs. J. A. Boyd, Mrs. Perry Bagley, Mrs. W. L. Little, Committee.

MRS. ROSA PEAVY WARREN, a faithful member of the Methodist church, departed this life March 23, 1928. She had been a member of the Pine Ridge church for many years, and was loved by all who knew her. Her life was an opened book, manifesting beautiful Christian virtues, only as one could do by believing and trusting and serving their Lord, as she did. She was devoted to her husband and children, her friends, and her church, always anxious and willing to do her full part in carrying on the program of the church, and to make her friends happy, and her home comfortable. She regularly waited upon the ordinances of the church, going with her husband and children to preaching, Sunday school, prayer meeting, and revival services. She seemed most happy when she knew she had won a soul for Christ and a friend for herself. She was a mother of ten children, and leaves to mourn her passing a husband, and nine children, four girls and five boys, besides a host of other relatives and friends. May God's benedictions abide with the husband and children, and may they some day be joined in an eternal world of glory where there is no death or separation.

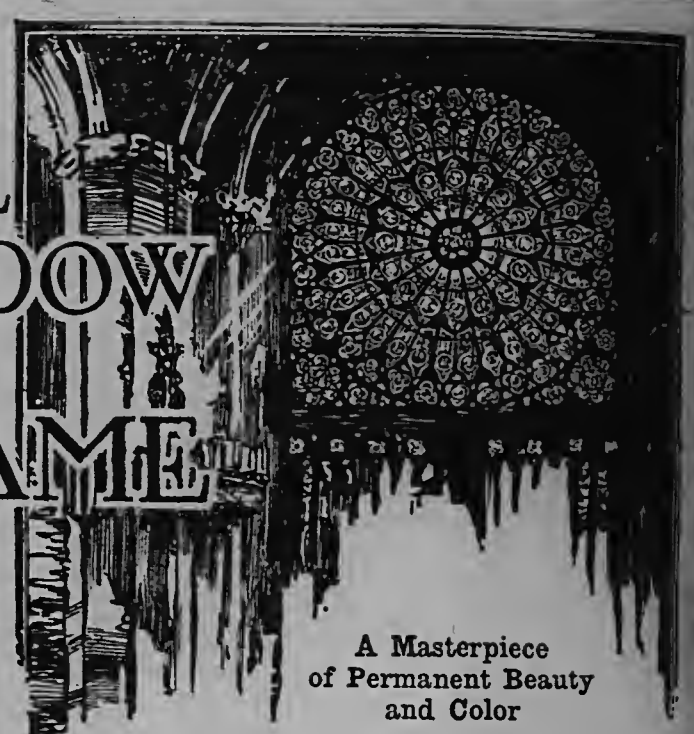
Her former pastor,

B. D. WATSON.

" 'Tis heaven alone that is given away;
'Tis only God may be had for the asking."

—Lowell.

The BEAUTIFUL ROSE WINDOW of NOTRE DAME



A Masterpiece of Permanent Beauty and Color

THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

Winnsboro Granite

"The Silk of The Trade"

Trade Names of Precious Stones Cut From the Same Kind of Mineralogical Crystals as Are Found In Winnsboro Granite

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AMAZON DIAMOND	ELDORATOITE
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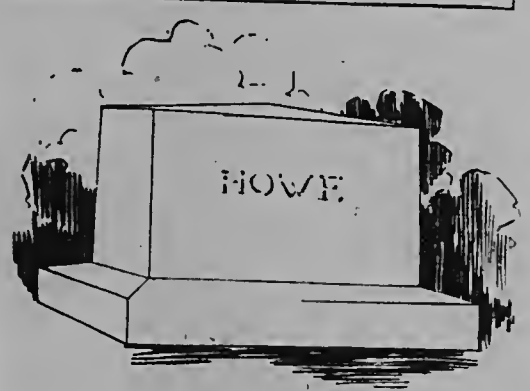
AMPHIBOLE	EMERALDINE
ANCONA RUBY	FELDSPAR SUNSTONE
AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
ADVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
BISHOP'S STONE	SAPPHIRE QUARTZ
BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE



It is found, also, that the beautiful colors of Winnsboro Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Granite is most lasting because it is composed of the most durable mineral known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

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The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"I slept, and dreamed that life was Beauly;
I woke, and found that life was Duty.
Was thy dream, then, a shadowy lie?
Toil on, poor heart, unceasingly;
And thou shalt find thy dream to be
A truth and noonday light to thee."

ANNUAL MEETING OF THE MISSISSIPPI CONFERENCE WOMAN'S MISSIONARY SOCIETY.

The seventeenth annual meeting of the Mississippi Conference Woman's Missionary Society was held at Central Church, Meridian, April 10-13. This session was one long to be remembered in that it was our Jubilee meeting, celebrating fifty years of organized work and marvelous growth. Special honor was given our pioneers, who, in their humble beginnings, launched a work in our Conference that has grown to proportions undreamed of by these strong and courageous women who had the vision of the possibilities of Methodist womanhood under the leadership of God. It was a privilege, pleasure and an inspiration to the conference to have had seven of these honor guests with us, and the younger members of the conference value the rich heritage that is theirs in the lives and labors of these choice souls who have given the best years of their lives to the work of the Master.

It was a happy occasion on the first night when a reception was given the delegates in the basement of Central Church, which was beautifully decorated for the occasion, and a huge birthday cake, decorated with fifty candles, adorned the table in the center of the room. To Mrs. E. D. Jones, of Carlyle, Miss., was given the honor of lighting the candles, and Mrs. Sallie Smylie Ferguson, another honored pioneer, was asked to cut the cake.

Miss Bettie Hughes, of Daleville, who represented our conference in China for a number of year, was a blessing and benediction to the conference.

We were indeed fortunate in having as our Council guest Miss Julia Lake Stevens, Council Superintendent of Young People's Work. This was her first visit to our conference, and she won the hearts of all present by her charming personality and rare consecration. Her addresses on "Our Work in Japan" and "The Young People's Work" and her presence throughout the conference were a great inspiration. The valuable help that she gave in the conference sessions cannot be overestimated.

The presence of Mrs. Velma Maynor, missionary to Korea, added greatly to the spiritual value of the meetings. Her earnestness, efficiency, and consecration made her messages so vital.

We greatly appreciated the messages and presence of Mrs. Nellie N. Somerville, State President of the W. C. T. U.

The noon Bible hour conducted by Dr. A. F. Watkins, at which time he used the subjects, "God's Purpose," "God's Day," and "Our Relation to This Purpose and Day," meant a great deal to the conference.

The exquisite gift flowers that adorned the church each day brought their messages of joy and beauty.

The music, under the able leadership of Mrs. J. D. Tucker, organist of Central Church, was beautiful, inspiring and greatly appreciated.

The drive to Wesley House was a treat, and brought the work close to the hearts of the women of our conference.

Mrs. L. W. Alford, our efficient president, presided throughout the sessions of the conference, and her messages and the reports from the other officers showed that the organization has made marvelous gains during the past year.

The members of the local auxiliaries spared nothing to make those few days a season of joy and helpfulness, and their royal welcome and gracious hospitality will be treasured in the memory of all who were privileged to be there. As the years go by we shall always look back with great pleasure to our Jubilee meeting in the beautiful and progressive city of Meridian.

MARY V. WEEMS,
Recording Secretary.

ZONE NO. 1, GREENWOOD DISTRICT.

The fourteenth meeting of the first zone, Greenwood District, composed of Marks, Lambert, and Crowder Missionary Societies, met in Marks, March 21, at 2:30 o'clock, at the library. The meeting was presided over by Mrs. G. C. Jones, zone chairman. The devotional was given by Rev. M. E. Scott, of Lambert, who used a part of the first chapter of Romans as the basis for his remarks. Good reports were had from all the auxiliaries, showing that our work is still going forward. Numbers in attendance: Marks, 18; Lambert, 19, and Crowder, 7.

A very interesting Jubilee program was rendered by the Lambert auxiliary, led by Mrs. M. E. Scott, in such a delightful way that made all present feel uplifted and glad to enjoy the privilege of being there. Mrs. Madison Wells gave, in her talented and unique way, "The Jubilee Handbook," stressing the five objectives for the year. Mrs. R. E. Chapman gave very interestingly "Stewardship" and what it would mean to our church if we but practice it. The Voice was ably discussed by Mrs. T. F. Durham. The Young People's Work was given by Mrs. M. E. Scott, showing the lack of training we are giving our young people and stressing the fact that the young people are the powerhouse or manufacturing plant of our church, and how necessary it is to direct their activities. Music was rendered by Mrs. A. T. Mason, saxaphone, and Mrs. Gordon Cooper, piano—two numbers; and Mrs. Cooper sang very impressively, "His Eye is on the Sparrow," Mrs. Mason accompanying.

The meeting was held in the beautiful library at Marks, which added much to the occasion. The hostess Society served delicious refreshments in their usual hospitable way. Crowder was chosen as the place for the next meeting and Marks giving the program.

MRS. TOM RICHARDSON.

THE FINE ART OF LIVING.

The art of life consists in taking each event which befalls us with a contented mind, confident of good. This makes us grow younger as we grow older, for youth and joy come from the soul to the body more than from the body to the soul. With this method and art and temper of life, we live, though we may be dying. We rejoice always, though in the midst of sorrows; and possess all things, though destitute of everything.—James Freeman Clarke.

In a recent election in Japan, the first to occur under the Manhood Suffrage Law, about twenty Christians were candidates for the House of Repsentatives, and every one of them was elected. Both missionary and Japanese leaders declare that although there are only about 300,000 Christians in Japan, including some 100,000 Roman Catholics, the influence of Christianity is out of all proportion to the actual number of church members. Christian influence is especially strong among the educated classes, where one in every hundred is a professed Christian.

HOLY LAND Big Christian Cruise to Palestine and Egypt, sailing on June 15th. From $695.
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Favorite Prescription is sold by all druggists. Fluid or tablet form. For a limited time we will send a copy of the Common Sense Medical Adviser for 50c to introduce book to readers of this paper. Address World's Dispensary, Buffalo, N. Y.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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Cotton Flannels, Crinkled Cloth for Bedspreads, Pillow Tubings, Sheetings, Pajama Checks, Ginghams, Tinted Dimities, Chambrays, Broad Cloth, Art Silk Striped Madras, Towels, Diaper Cloth, Velvets and Draperies.
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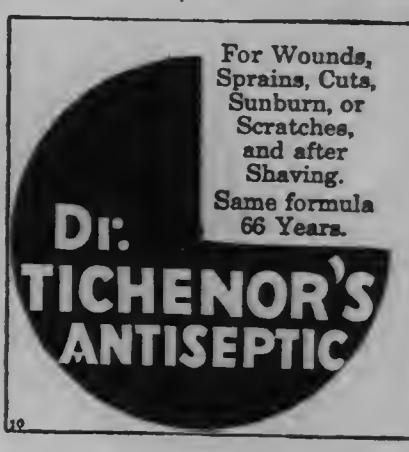

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A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last month our missionary offering was the largest we have ever had, and we are hoping that we will have a still larger offering this month. We have already heard from the regular faithful ones and the offering looks good; now we are ready to hear from those who send in occasionally, and from that large group of schools who do not send in at all.

We have heard from five Sunday schools from their Sunday School Day observance and five of them are on the Honor Roll, most of them with a very much larger offering than ever before.

From the Galloway Memorial Church bulletin:

Sunday School Day.

"Our General Conference has set aside one Sunday in the year to be observed by all churches in Southern Methodism as Sunday School Day, at which time the opportunities and needs of the Sunday school shall be presented to the whole congregation and an offering taken to aid in carrying on the work in each Conference. This year, April 29 is to be observed as Sunday School Day. A most interesting service, in the form of a pageant, is being prepared and will be presented in this church on next Sunday evening.

An Interesting Workers' Council Meeting.

"On last Wednesday evening an unusual crowd gathered at the hour of the mid-week prayer service. A special service had been planned as a surprise to the pastor and the Sunday school superintendent. Dr. B. E. Mitchell presided, and Mrs. H. R. Shands stated the purpose of the meeting. Mrs. F. L. VanAlstine and Dr. Spragins gave interesting reports from the Conference-wide Sunday School conference recently held in Hattiesburg. The leaders of the various departments in our Sunday school gave reports which showed an increase in attendance and a splendid quality of work being done. The period of evangelism was observed in the school with gratfiying results. All the departments expressed appreciation of the improvement recently made and the added equipment. A word of exhortation was given by Mr. A. B. Campbell that the membership of our church be more loyal to all of the work of the church. Special musical numbers were rendered by Miss Magnolia Simpson, and by the male quartet. About one hundred and fifty were present at the service, and at the close there were many expressions of appreciation of the interesting and helpful program, and the desire that similar services be held in the near future."

The Standard Training School at Canton was called off. This was a source of great disappointment to us, and we trust that the way will open for a school at a later date. We were deprived of their co-operation with us in the Jackson training school, and then lost this opportunity for service.

When you read this we will be in the midst of our school at Biloxi. We trust that we will have a great school there. We are hoping that it will be bigger and better than ever before, that there will be more students and, if at all possible, a finer spirit.

All is in readiness at Laurel for the Standard School to begin. This is good news. Will not all who are interested in the ongoing of religious education lend a hand with your faith and prayers for a great school here? The people seem to be so interested and I am anxious for all they hope for to be accomplished.

While in Laurel last, we had the opportunity to see the plans of their annex. It is a good set of plans, and I hope the way will be wide open for them to build this building. It will prove a most usable and useful building, and it will, I am sure, build the kingdom there.

We need you to send in the Sunday School Day offerings and to pray earnestly for us, the work, and for those who are aiding us in the work.

Yours in Him,
JOHN C. CHAMBRERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Last Sunday the Shaw school observed Sunday School Day. The offering amounted to $20. We are grateful to pastor, superintendent and teachers for this good work. In remitting money, please state Sunday School Day offering, that we may know how to enter the amount. Orders for programs are coming some better since the weather is warming up. There is one reason why a number of the schools are slow and indifferent as to the observance of Sunday School Day. You will hear it said, "Here is the Mission Special, Grenada College, Millsaps, Superannuate Endowment, when will we ever stop?" The faithful, loyal lovers of the Lord are not planning to stop until the Lord says stop.

More than fifty of the workers in the Greenwood and Price Memorial churches gathered at a banquet recently to consider the matter of holding a standard training school some time in the near future. Rev. L. P. Wasson, Rev. J. H. Felts, Mr. Ed. Taylor, and the writer made brief speeches on the subject of training leaders. The request for the school was practically unanimous. The possibilities for development are well nigh boundless at Greenwood. Mr. Taylor is making every effort to have a trained leadership to work with him in building the kingdom of God. Verily the light of a new day is shining upon this fine group of workers.

The folder, announcing the Conference school to be held at Grenada, June 4-9, is being mailed to pastors, teachers, and other interested workers. We have asked that a notice be put in the local papers, that a poster be placed in the Sunday school rooms, and that personal work be done that we may have at least two hundred and fifty in attendance at this school. Since the printer finished the job, Miss Bruce McDonald, of Columbia, S. C., has been substituted for Mrs. Clay E. Smith for Junior Materials and Methods.

Rev. R. G. Lord, District Superintendent of the Greenville District, planned three institutes in succession, Leland, Duncan, and Lula. The attendance and interest were very gratifying. More than one hundred and fifty workers came together to discuss the problems that constantly arise and to lay hold upon the goals set for the district. Rev. L. M. Lipscomb, Rev. J. E. Cunningham, Rev. H. D. Suydam, Rev. J. J. Garner, Mrs. W. H. Ratliff, Mrs. E. H. Rawles, Rev. J. L. Neill, Mr. Shelby Carlton, Dr. H. F. Brooks, Rev. W. W. Woollard, and others rendered fine service on the different occasions. The number of schools asked to observe Sunday School Day, 30, is more than half promised; the number of volunteer teachers who have been re-

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When washing hair always use Floreston Shampoo

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Brookhaven, Miss.

Session of 1928-29 Opens September 14th

For Catalogue and full information, address either of the above officers.

quested to teach a class in the training work went beyond the goal for this item. We asked for ten and we have the promise of fourteen who will do this work. It looks as though every goal for the Greenville District will be reached. The reports from the seventeen schools represented indicate progress. In every case where the schools are following the program of work, the progress is constant and definite. The majority of the schools of the district are using the program of work. With a united effort we could have every school controlled by our church following the plans given by the General Board. Rev. R. G. Lord, District Superintendent, and Mrs. Ratliff, Elementary Superintendent, have done most excellent work in these institutes and will follow up the fine work that is under way.

Brother Mohler will co-operate with Rev. S. H. Caffey of the Grenada District, Rev. C. A. Northington of the Columbus District, and Rev. C. A. Parks of the Aberdeen District in holding similar institutes by the latter part of May. The writer will work with Rev. A. T. Clanton of the Sardis District, Rev. J. D. Wroten of the Greenwood District, and Rev. A. T. McIlwain of the Corinth District in holding institutes.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday morning I was in Lecompte, and at night was in Bunkie. The pastor, Rev. H. B. Thomason, of Lecompte, we regret to say, is on the sick list. Brother Hoffpauir, of Bunkie, was answering a call to a sick friend in Shreveport.

Monday night found us en route to the Monroe District Conference. I reached the district parsonage about 10 p. m. To my great surprise the new presiding elder Rev. E. C. Gunn, had put about $3000 in improvements on his parsonage, and in many respects it is the best furnished district parsonage in the Conference.

Tuesday, in company with the presiding elder and Dr. Goodrich, of Shreveport, we reached Bastrop for the opening of the district conference. Rev. L. W. Smart preached the opening sermon, and during the afternoon and night sessions many important items of district work were considered. The following Sunday school district officers were elected: District Secretary, Mr. I. A. Hearne; Elementary Superintendent, Mrs. M. S. Monk; Adolescent Superintendent, Miss Alice Henry; Adult Superintendent, Rev. J. W. Faulk; Missions, Mr. W. D. Harrison. Rev. L. W. Smart, member of the Conference Board, was elected Sunday School Day promoter.

Dr. Goodrich preached at the evening hour. The new presiding elder, Rev. E. C. Gunn, and the pastor at Bastrop, Rev. Ellis Smith, were co-operating in such a way as to have one of the greatest district conferences in the history of the Monroe District. The writer was a guest in the home of Mr. and Mrs. Frank Billington. This layman is a druggist in Bastrop, but was brought up in the Sunday school at old Felicity Street Church in New Orleans in the days of the Parkers and Carters.

Rev. W. S. Henry, pastor of Winsboro, announced at the district conference the date and faculty for his great Standard Training School, June 3-8—Dr. and Mrs. R. H. Harper, Mrs. R. E. Smith, and Rev. A. K. McLellan.

Mr. G. T. Dawson, superintendent of the Lisbon Sunday school, writes: "Am writing for 'C' type Wall Chart for our Sunday school. We have an enrollment of seventy-nine, and an average attendance of fifty-five in our school."

Mr. Leon Campbell, superintendent of White Chapel Sunday school, sends us a program of his sub-district meeting to be held in Opelousas on the fifty Sunday. He is also preparing for Rev. J. O. Kim's visit.

Miss Ella K. Hooper, of Houma, writes: "I was disappointed at not being able to attend the conference in Alexandria this month. I hear that it was a splendid one. I had a talk with our presiding elder and the pastor of the church here in Houma, and they have decided to work for the Standard Training School again this year. You may remember that it had to be put off last summer on account of the flood and other conditions. About the only date that the school buildings will be available will be the week beginning Aug. 20, 1928."

Miss Cassie Moss, superintendent of the Jonesville Sunday school, writes for Sunday School Day programs; she states that they will observe Sunday School Day on June 24.

Mrs. Byron Harwell, who has helped us in so many of our Standard Training Schools, has been called to the bedside of her mother in California, on account of a stroke of paralysis.

C. D. ATKINSON,
Conference Superintendent.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

(In the Heart of Louisiana)

Provencal, May 6, a.m.
Alco, May 6, p.m.
Bunkie, May 9, p.m.
Malder, May 13, a.m.
Pineville, May 13, p.m.
District Conference at Pleasant Hill, May 16, 17.
Marksville, May 20, a.m.
Evangeline, at White's Chapel, May 20, p.m.
Lottie, at Rosedale, May 27, a.m.
Melville, at Palmetto, May 27, p.m.
Eunice, at Basile, June 3, a.m.
Oakdale Standard Training School, June 3-8,
Alexandria, June 10.

Evangelism is our key-note. Plan for your revival. Organize, evangelize, and emphasize the whole program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Donaldsonville, at Carpenter's Chapel, Q. C., April 29, 2:30 p.m.; preaching, 7:30 p.m.
Hammond, preaching, May 6, 11 a.m.; Q. C., 2:30 p.m.
Ponchatoula, preaching, May 13, 11 a.m.; Q. C., Monday, 9 a.m.
Greensburg, preaching, May 26, 11 a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.
District conference at Clinton, May 3-4. Opening session, May 3, 10 a. m.

L. W. CAIN, P. E.

Minden Dist.—Second Round.

Trout and Good Pine, at Trout, May 3.
Sibley, at Pine Grove, May 6, 11 a.m.
Ringgold, at Grand Bayou, May 8.
Campti, at Davis Springs, May 13, 11 a.m.
Colfax, at Montgomery, May 13, 3 p.m.
Hall Summit, at East Point, May 20, 3 p.m.
Castor, at Castor, May 23.
Coushatta, May 27, 11 a.m.
Zenoria, at Ashland, May 29.
Monterey, May 30.
Plain Dealing, at Alden Bridge, June 3, 11 a.m.
District Conference at Jena, May 2-4.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

Oak Ridge, May 8, 3 p.m.
Bastrop, May 9, 7:30 p.m.
Tallulah, May 13, 7:30 p.m.
Lake Providence, May 13, 11 a.m.
Epps, at Floyd, May 16, 7:30 p.m.
Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

ELMER C. GUNN, P. E.

Ruston Dist.—Second Round.

Athens, at Bethel, May 6, a.m.
Bernice, at Oil Field, May 6, p.m.
Choudrant, at Douglas, May 12, 13.
Eros, at Dodson, May 20.
District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Noel Memorial, Monday, May 7, 7:30 p.m.
High Schools, Sunday, May 13, 11 a.m. and 7:30 p.m. (Commencement sermons).
Junaluska, N. C., May 15-18 (General Epworth League Board).
Gilliam, Sunday, May 20, 11 a.m. and 3:30 p.m.
Mitchell, Sunday, May 27, 11 a.m., 3 p.m. and 7:30 p.m.

W. W. HOLMES, P. E.

MOST people know this absolute antidote for pain, but are you careful to say Bayer when you buy it? And do you always give a glance to see Bayer on the box—and the word *genuine* printed in red? It isn't the genuine Bayer Aspirin without it! A drugstore always has Bayer, with the proven directions tucked in every box:

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Epworth League Department

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Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MINDEN DISTRICT NEWS.

Union Organized.

On Sunday, April 22, an all-day rally was held in Rochelle, for the purpose of organizing a sub-district union in that section of the district. The program began with the morning service, with a splendid and very fitting sermon by Rev. J. T. Harris, pastor at Rochelle. Lunch was served, picnic style, at noon, by the ladies of Rochelle. After lunch, the rally proper began with a short devotional led by Mrs. Rufus Rogers, president of the League there.

Following the devotional, four departmental classes were held as follows:

First—Mrs. J. T. Harris.
Second—Mary Searles
Third—Chas. N. White.
Fourth—Louise Laird.

After classes the young folks assembled again and were favored with a vocal duet. Then followed four short talks on:

The Chapter—Mrs. Harris.
The Union—Mrs. Harris.
The District—Miss Searles.
The Conference—Mr. White.

This being the conclusion of the program, the business of the organization was taken up by the district secretary. Officers elected are:

President, Miss Carmen Moffett, Selma, La.; Vice-President, Mrs. S. S. Holladay, Standard, La.; Secretary, Mrs. Rufus Rogers, Rochelle, La.; Treasurer, Mr. Willie Verne Hall, Winnfield, La.

The special objective for the coming month was that of organizing new chapters, and re-organizing old ones. A committee was appointed to bring in suggestions for a name for the union at the next meeting, to be held May 27, at 2:30, in Selma, in honor of the newly-elected president.

The chapters represented were: Colfax, 12; Selma, 8; Standard, 8; Winnfield, 10; Rochelle, 16. There were also six from Alexandria who were most welcome. We were most fortunate in having our State president, Mr. Charles White of Alexandria, with us, and hope that he will be able to attend future meetings of this union. We regret that the field secretary, Miss Langford, was prevented, because of illness, from being present.

Rev. and Mrs. J. T. Harris are surely doing a wonderful work in Rochelle, and we feel that under their efficient leadership, this section of the district is going to grow and succeed in all lines of League work.

MARY SEARLES,
District Secretary.

Cute in a Baby—Awful at Three —and it's Dangerous

by Ruth Brittain

Thumb sucking does look sweet in a baby, but it is disgusting in the three-year-old and sometimes it hangs on until fifteen or sixteen! The habit may cause an ill-formed mouth or induce adenoids; and it always interferes with digestion. Pinning the sleeve over the hand; attaching mittens, or putting on cardboard cuffs, which prevent bending the arms at the elbows, are some of the ways to stop the habit.

Another bad habit—irregularity in bowel action—is responsible for weak bowels and constipation in babies. Give the tiny bowels an opportunity to act at regular periods each day. If they don't act at first, a little Fletcher's Castoria will soon regulate them. Every mother should keep a bottle of it handy to use in case of colic, cholera, diarrhea, gas on stomach and bowels, constipation, loss of sleep, or when baby is cross and feverish. Its gentle influence over baby's system enables him to get full nourishment from his food, helps him gain, strengthens his bowels.

Castoria is purely vegetable and harmless—the recipe is on the wrapper. Physicians have prescribed it for over 30 years. With each package, you get a valuable book on Motherhood. Look for Chas. H. Fletcher's signature on the wrapper so you'll get the genuine.

ABERDEEN DISTRICT METHODIST MINISTERS' ASSOCIATION.

The Aberdeen District Methodist Ministers' Association met at Houlka, Wednesday afternoon, April 18. Rev. J. J. Baird, the president, being absent, Rev. E. M. Shaw, vice president, presided. After song No. 216, "Count Your Blessings," was sung, Rev. J. W. York led in prayer.

Brother Shaw announced the following program committee for May: W. C. Matton, S. M. Butts, and L. B. Wimberly.

The following program was rendered:

Subject: "Christian Character."

1. "What Are the Essential Elements in Developing Christian Character?" W. R. Hammontree.

2. "The Moral Element," W. R. Hammontree.

3. "The Spiritual Element," W. M. Young, J. W. York.

The discussions were very interesting and helpful.

Before the program proper was entered into, the Association enjoyed an interesting informal service. Rev. W. M. Young took the witness stand, and out of the abundance of our ignorance some of the young preachers propounded to him questions on certain points of doctrine. At least one or two of us were so dense that we never quite understotod the terms he used, such as the difference between sinfulness and sin. But somehow or other, while he was talking, we felt our hearts strangely warmed, and we could understand quite well the spirit of his discussion. Long may Brother Young live and teach and preach.

The May meeting will be held at Woodland. It is earnestly hoped that every preacher in the district will be present, as well as any one else who may desire to come. Moreover, come to Woodland Thursday, May 17. The chickens will be ripe.

R. T. HOLLINGSWORTH,
Secretary.

FROM ABBEVILLE, LA.

Dear Dr. Carley: Thinking a note from Abbeville would be of interest to the brethren, I am writing.

We have just closed a good meeting at Abbeville. I had with me Rev. J. O. Hanes, general evangelist, of Birmingham, Ala., and Mr. H. M. Scott, of Milan, Tenn., as song leader. They make a good team. We had two weeks' meeting, closing out on Easter Sunday. We received on Easter twenty-three on profession of faith; and baptized two adults and one baby. The church was greatly helped spiritually.

Brothers Hanes and Scott are fine help in a meeting. They are deeply spiritual and sympathetic.

All honor and praise to Him who loved us and gave himself for us that we might have life and have it more abundantly.

J. R. ROY, P. C.

FROM HOLCOMB, MISS.

Dear Dr. Carley: We have just closed a revival meeting in the Methodist church here at Holcomb. We had a fine meeting. At the close of the meeting Sunday night, at least seventy-five people came and said they had been blessed, and pledged to live a more consecrated life. Received only one into the church on profession of faith. One fine young man joined, with others to follow soon.

I have never held a meeting where the pastor had the co-operation of the people as we did here. We began on Wednesday night, preaching two sermons a day for the next week, closing out on Sunday night, the 22nd. There are very few people of our town not already members of the church, but we had a great revival in the church, for which we are grateful to God. The pastor did the preaching.

W. J. WOOD.

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FLIT

THE SUNFLOWER MINISTERIAL ASSOCIATION.

Dear Dr. Carley: Since my last communication the Sunflower Ministerial Association has had three meetings, one at Drew, the second at Price Memorial in Greenwood, and the third at Itta Bena. This association is composed of the preachers of the Greenwood District, which district lies almost wholly between the Sunflower and the Yazoo rivers. This district is in the heart of the great Mississippi Delta. I suppose that it would be hard to find a more fertile section in the wide world. The lower part of the district was hurt last year by the flood, so this year finds our people impoverished by the overflow and not in so good shape as they were last year. Our people, however, have not lost their courage. This is a wonderful people. When calamities strike them, they just buckle up their belts a little tighter and set to work with larger determination to wrest success out of their failures.

At our Drew meeting Rev. J. A. George, our pastor at Moorhead, brought us our monthly sermon from the text, "I bear in my body the marks of the Lord Jesus." Brother George speaks out of his heart to his hearers, and, when he had finished his sermon, he had left a message in our hearts. Brother George has had wonderful success in revival work. He is very much sought after for revival meetings. After the sermon the ladies of the Drew church served us a great dinner in the new Drew Community House. The pastor-host, Rev. E. E. McKeithen, looked after everybody in fine style. The people in Drew, and everywhere else, as far as I know, love McKeithen.

One of the pleasant features of our Drew meeting was the attendance of Sister John Beck. She and her lamented husband used always to attend our Annual Conferences. They, with that princely layman, Mr. George Stokely, who was also present, could, with the other good people of the Drew church, be counted on to uphold their pastor and support every worthy cause that came their way.

Our next meeting was held in Price Memorial, the second Methodist church in Greenwood. Price Memorial is named for the late Dr. Price, of our Conference. Dr. Price was a great preacher and a sweet-spirited Christian gentleman. He did a great work in his day pioneering in this delta country. Our monthly sermon was preached by Rev. H. D. Suydam, of Swiftown. His subject was "Prayer." Some of us had never heard Brother Suydam preach before, but all of us want to hear him again. He brought us a most helpful message. Rev. O. W. Dowdle, pastor-host, is one of our youngest men. His members love him and he stands high with the people in this district. He entertained us most delightfully in the homes of his members. Among our visitors was Rev. A. T. McIlwain, of Corinth. He has charge of the wind-up of the Superannuate Endowment campaign. He is the right man for that place. Each pastor carried away delightful memories of the day spent at Price Memorial.

Our April meeting was held in our Itta Bena church, where Rev. T. E. Gregory is pastor. Brother Gregory stands for the best in this fast-moving day. He and his people entertained us with a good dinner in the dining-room of their beautiful church. Brother Conner, of Schlater, was to bring us our monthly sermon, but for some reason he was not present. Rev. G. C. Gregory reluctantly preached for us. The preachers frequently responded with hearty Amens. The preachers all feel that the good people of Sidon will be spiritually fed as long as they have Brother G. C. Gregory for their pastor.

In our discussion of the topic, "What Books Should a Preacher Read?" quite a number felt that a preacher should read those books which most appeal to him. There were some, however, that thought that a preacher should read those books that would enlighten him on those subjects of which he ought to know and yet does not know. They felt that he ought to read those books whether he wants to read them or not.

We were delighted to have with us Dr. T. B. Holloman, a splendid physician of Itta Bena and a worthy son of the late Dr. T. B. Holloman, of the Mississippi Conference. He brought us, in a very appropriate way, some tender remembrances of his sainted preacher father. We were also pleased to have with us Dr. Posey, pastor of the local Baptist church. We enjoyed his addresses. Each member of our association left Itta Bena at the close of the day with a mighty big place in our heart for Brother T. E. Gregory and his good people.

JAS. T. McCAFFERTY,
Secretary.

TOO MUCH COMPANY.

We lose ourselves in too much company. We have too much that is worthless. We talk too much that weakens even ourselves. We need to be alone. "The continuous presence of other people is fatal to the growth of the soul."

The thought is thus expressed by Dr. van Dyke:

"Jesus' love for men was deep and steadfast and invincible. Yet he frequently withdrew for solitary communion with God. Even when he wanted the support of Peter and James and John in the Garden of Gethsemane, he wanted them to abide here and watch while he went forward a little to pray. There are things that the soul must face alone, though it be comforting to have friends near."

Learn to be alone. It will give meaning to your fellowship with others. It will save you from the shallow, the unsatisfying, the stunting, which are the fate of those who know not what it is to be alone with God.

To be alone with God is to find life's correctives, life's bases, life's measurements, life's mysteries explained. Too much company brings no aid either to ourselves, or to those we really are intruding upon. Friendship and conversation are worth more from him who takes time to sit alone with God—God and his own soul in consultation.—Central Christian Advocate.

HYSTERICAL

South Carolina Lady Then Tried Cardui and Says She Noticed Remarkable Improvement.

Anderson, S. C.—"I suffered a long long time, before I tried Cardui, and my only regret is that I did not know about it sooner," says Mrs. Lillie Pruitt, 130 "K" Street, this city.

"I was badly run down in health. My nerves 'went to pieces', and I had to go to bed. I was not able to do my house work for many months.

"I got so bad off, I could not bear to have anybody walk across the floor of my room. The least little thing upset me. Sometimes I became hysterical. I had bad pains in my back and sides, and my head and limbs would take spells of aching, which almost set me wild.

"One day I was reading and I saw where a woman, who had a trouble like my own, had been relieved by Cardui. I decided at once to try it; so I began on a course of the 'Home Treatment'.

"It began to help me from the very first. I took Cardui regularly, for several months, and my improvement was so remarkable, that my family and friends were delighted.

"Cardui has no equal, in my opinion. I gladly recommend it to others."

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Doctor Found What is Best for Thin, Constipated People

As a family doctor at Monticello, Illinois, the whole human body, not any small part of it, was Dr. Caldwell's practice. More than half his "calls" were on women, children and babies. They are the ones most often sick. But their illnesses were usually of a minor nature—colds, fevers, headaches, biliousness—and all of them required first a thorough evacuation. They were constipated.

In the course of his 47 years' practice (he was graduated from Rush Medical College back in 1875), he found a good deal of success in such cases with a prescription of his own containing simple laxative herbs with pepsin. In 1892 he decided to use this formula in the manufacture of a medicine to be known as Dr. Caldwell's Syrup Pepsin, and in that year his prescription was first placed on the market.

The preparation immediately had as great a success in the drug stores as it previously had in his private practice. Now, the third generation is using it. Mothers are giving it to their children who were given it by their mothers. Every second of the working day someone somewhere is going into a drug store to buy it. Millions of bottles of Dr. Caldwell's Syrup Pepsin are being used a year.

Its great success is based on merit, on repeated buying, on one satisfied user telling another. There are thousands of homes in this country that are never without a bottle of Dr. Caldwell's

W. B. Caldwell M.D.
AT AGE 83

Syrup Pepsin, and we have gotten many hundreds of letters from grateful people telling us that it helped them when everything else failed.

Every drug store sells Dr. Caldwell's Syrup Pepsin. Keep a bottle in your home,—where many live someone is sure to need it quickly.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—Third Round.

First Church, Columbus, preaching, April 29, 11 a.m.; Q. C., May 16, 8 p.m.
Chester, preaching, May 6, 11 a.m.; Q. C. at Camp Ground, July 23.
Starkville, preaching, May 6, 7:30 p.m.; Q. C., May 23, 8 p.m.
Caledonia, at Murrah's Chapel, May 12, 11 a.m.; Q. C., 1:30 p.m.
Central Church, Columbus, preaching and Q. C., May 13, 7:30 p.m.
District Conference of Woman's Missionary Society, at Louisville, May 17-18.
Kosciusko ct., at Salem, May 19, 11 a.m.; Q. C., 1:30 p.m.
Kosciusko sta., preaching and Q. C., May 20, 7:30 p.m.
Cedar Bluff, at Salem, May 26, 11 a.m.; Q. C., 1:30 p.m.
West Point, preaching and Q. C., May 27, 8 p.m.
McCool, at Chapel Hill, June 2, 11 a.m.; Q. C., 1:30 p.m.
Conference Standard Training School at Grenada, June 4-9.
Shuqualak, at Cooksville, June 9, 11 a.m.; Q. C., 1:30 p.m.
Ackerman, preaching, June 10, 8 p.m.; Q. C., at Camp Ground, July 23.
Sturgis, at Bethel, June 16, 11 a.m.; Q. C., 1:30 p.m.
Macon sta., preaching, June 24, 11 a.m.; Q. C., July 11, 8 p.m.
Brooksville, preaching and Q. C., June 24, 8 p.m.
High Point, at Center Ridge, June 30, 11 a.m.; Q. C., 1:30 p.m.
District Standard Training School at Kosciusko, July 1-7.
Noxapater, at Rock Hill, July 7, 11 a.m.; Q. C., 1:30 p.m.
Louisville, preaching and Q. C., July 8, 8 p.m.
Macon ct., at Soule's Chapel, July 13, 11 a.m.; Q. C., 1:30 p.m.
Mashulaville, at Vernon, July 14, 11 a.m.; Q. C., 1:30 p. m.
Crawford, at Curtis' Chapel, July 15, 11 a.m.; Q. C., 1:30 p.m.
Artesia, preaching, July 15, 8 p.m.; Q. C., July 16, 2:30 p.m.
Ethel, at Liberty Chapel, July 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Greenville Dist.—Third Round.

Greenville, April 15, p.m.; Q. C., May 28.
Glen Allan, April 15, a.m.; Q. C., May 28.
Arcola and Murphy, at Locks, April 22, a.m.; Q. C., May 10.
Hollandale, April 22, p.m.; Q. C., June 5.
Leland, April 29, a.m.; Q. C., May 11.
Shaw and Litton, April 29, p.m.; Q. C., July 2.
Friars Point and Lyon, at Lyon, May 6, a.m.; Q. C., June 7.
Clarksdale, May 6, p.m.; Q. C., June 7.
Gunnison and Sherard, at Bobo, May 13, a.m.; Q. C., June 12.
Coahoma and Jonestown, at Jonestown, May 13, p.m.; Q. C., June 26.
Rosedale, at Winterville, May 20, a.m.; Q. C., June 14.
Duncan and Alligator, at Duncan, May 20, p.m.; Q. C., July 9.
Merigold and Deeson, at Deeson, June 10, a.m.
Lula and Dundee, at Lula, June 10, p.m.
Evansville and Dubbs, at Two Mile, June 17, a.m.
Shelby, June 17, p.m.
Lake Cormorant, at Walls, June 24, a.m.
Tunica, June 24, p.m.
Boyle and Pace, at Salem, July 1, a.m.
Cleveland, July 1, p.m.

District conference at Greenville, May 17 and 18. Pastors will see that delegates are duly elected, one for every one hundred members in the charge; but every church is entitled to representation, however small its membership. Send their names to Rev. J. E. Cunningham, the Conference host, and to me for record. The conference will meet at 9 a. m. on the 17th and adjourn at will on the afternoon of the 18th. Part of the morning of the second day will be given to laymen's work, led by Brother S. V. Wall, district lay leader.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Third Round.

Tutwiler, at Tutwiler, May 13, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, May 13, night.
Marks and Belen, at Belen, May 20, 11 a.m. and 2:30 p.m.
Lambert, at Lambert, May 20, night.
Greenwood, First Church, preaching, May 27, 11 a.m.
Ruleville, at Ruleville, June 3.
Drew sta., June 10, 11 a.m. and 1:30 p.m.
Drew ct., at Ridgeway, June 9, and 3:30 p.m., June 10.
Webb and Sumner, at Webb, June 24, 11 a.m. and 2:30 p.m.
Carrollton, Acona, Black Hawk, and Price Memorial will meet together at Carrollton, July 6, 10 a.m.
Belzoni, Tchula, Cruger and Sidon, Swiftown and Isola will meet together at Swiftown, June 28.
Minter City, at Minter City, July 1, 11 a.m. and 2:30 p.m.
Schlater, at Philip, July 1, night.
Itta Bena, July 8, 11 a.m. and 2:30 p.m.
Sunflower, at Fairview, July 14, 15, 11 a.m.
Indianola, July 15, night.
Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, July 22, night.

We are looking for a great time at the two group conferences above. There will be a good program at these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary questions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Grenada, May 6.
Coffeeville, at Coffeeville, May 13; Q. C., May 14, 3 p.m.
Water Valley, First Church, May 13, evening.
Water Valley, Main St., at Taylor, May 20.
Oxford, May 20, evening.
Holly Springs, May 23, evening.
Ashland, at Liberty, May 26, 27.
Abbeville, at Union Hill, June 2, 3.
Training School, Grenada College, June 4 to 9.
Klimichael, at Stewart, June 10.
Lamar, at Early Grove, June 15.
Waterford, at Harris Chapel, June 16, 17.
Tie Plant, at Tie Plant, June 21, evening.
Duck Hill, at Chapel Hill, June 23, 24.
Vaiden and West, at Hebron, June 30, July 1.
Durant, July 1, evening.
Winona circuit, at ——, July 5.
Poplar Creek, at Shiloh, July 7, 8.
Sallis, at McAdams, July 14, 15.
Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ——, July 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

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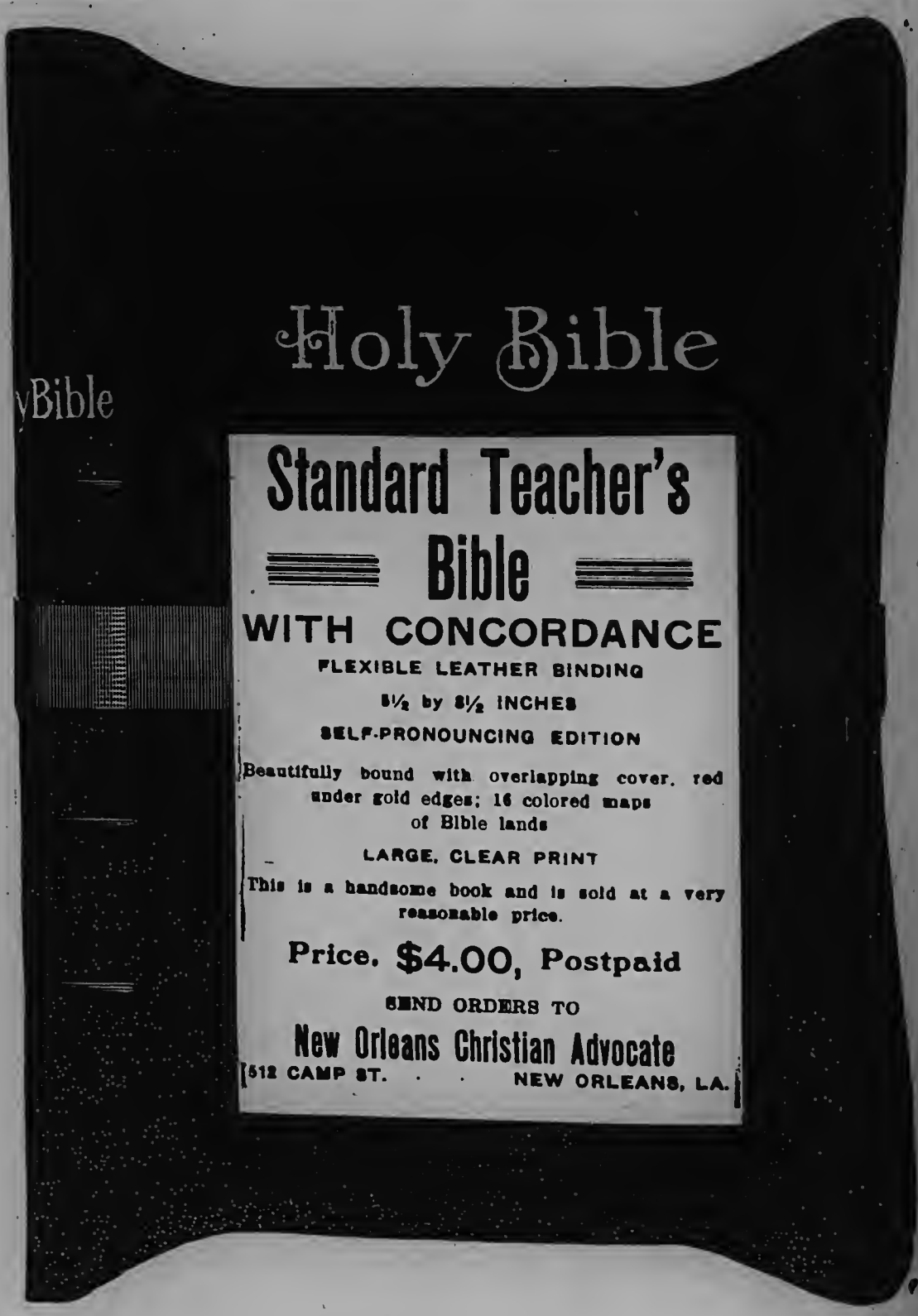
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3700.

HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, MAY 10, 1928. | CHAS. O. CHALMERS, Manager.

Editorial

THE MILLSAPS COLLEGE CAMPAIGN.

The Millsaps College campaign to raise $650,000 for buildings, equipment, and improvements will begin next Sunday, May 13, in all the Methodist churches in the Mississippi and the North Mississippi Conferences. Of the total, the churches are expected to raise $375,000; Jackson and Hinds County are conducting their campaign this week to raise their portion, $150,000; and the alumni and former students of the College are expected to raise $125,000. The opening of the campaign will be featured by the observance of Millsaps College Sunday in the churches of the two Conferences, which is the Christian Education Sunday designated by the Board of Education. The campaign will continue from May 13 to May 21. During this period the Methodists of Mississippi have the opportunity to furnish and equip their great college in a way that will make it the equal in every respect of any other institution of its kind in the whole church. We believe they will take advantage of the opportunity.

CLINTON, LA.

The Baton Rouge District Conference was held at Clinton, La., last week. Clinton is one of the oldest towns in Louisiana. It was necessary for us to take an early train from New Orleans in order to get there at the appointed time, and to take a still earlier one in leaving, hence we are still in favor of the constitutional amendment to regulate the time of departure and arrival of trains. But the trouble of getting up early was really worth all it cost with Clinton at the end of the journey—a beautiful old town, the seat of Silliman College for girls, and rich in historic associations and memories. One of the striking features of the town is a three-story brick building more than one hundred years old. Originally it was a Masonic temple, so we were told, and later it was used as a cotton mill; now it is used as a warehouse. There are some beautiful homes of the old style still in use, but they have been kept in a fine state of repair and have had modern conveniences installed. We should think Clinton would be a delightful place in which to live.

The Methodist church is an attractive brick structure, not very large, but ample for all needs, as we were informed. Rev. B. D. Watson is the faithful pastor, to whom we are indebted for fine courtesies. The whole conference was most hospitably entertatined.

Rev. L. W. Cain is the presiding elder of the Baton Rouge District. He took up presiding eldering somewhat late in his ministerial life, but he takes to it "as a duck takes to water," and we heard many fine things about his administration from the brethren. He had his conference program in fine shape, and the business moved along smoothly. He had enough "connectional" visitors to take up a good deal of the time of the conference; but he was generous in allotment of time and patient through the presentation of many special claims. The afternoon we were there, Rev. R. W. Vaughan spoke in behalf of the Orphanage; Dr. N. E. Joyner represented the educational interests of the Louisiana Conference; Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, spoke for the Superannuate Clean-up Campaign, and the editor of the Advocate had a few words to say. Miss Langford, representing the Epworth League, was in attendance, but she was scheduled to speak the day after we left, as perhaps others were. Rev. J. H. Bowdon was the efficient secretary of the body.

The conference was not without exciting incidents. About the middle of the afternoon the cry of "Fire!" was raised just across the street from the church, and a glance showed the roof of a near-by residence in flames. The motion to adjourn was entirely superfluous—the brethren joined the bucket brigade and assisted in quenching the flames. The editor of the Advocate took part in the fight to the extent of toting one bucket of water. Fortunately the fire was put out without much damage. Then later in the afternoon it was reported that the bandits that had robbed the bank at Columbia, Miss., had passed through town, hotly pursued by officers from the neighboring State and near-by towns. We saw one man come from his home with a rifle, climb into a car and speed away but, unfortunately, the robbers escaped.

We heard good things of the sermon preached by Rev. O. L. Tucker at the opening of the conference Thursday morning. We heard the fine devotional address by Rev. J. M. Boykin at the opening of the afternoon session, and the great sermon preached by Rev. C. C. Miller at the evening hour. The accomplished vested choir from Silliman College added to the pleasure and profit of the service by giving some special musical numbers, and Rev. J. P. Bonnecarrere sang a helpful solo.

The editor had the pleasure of taking supper with the presiding elder at the beautiful home of Mrs. Boles, and of being a fellow-guest with Dr. N. E. Joyner at the fine home of Dr. and Mrs. Toler for the night. The only unpleasant thing about our trip to Clinton was the necessity of getting up in time to catch a 5:10 train back to New Orleans; but that is not worthy to be mentioned in connection with the pleasure of the trip. The rather tedious ride from Baton Rouge to Clinton was made pleasant by the company of Mr. J. R. Abels, a faithful and loyal lay delegate from Ponchatoula. It was a special pleasure to meet Mr. W. H. Underwood, of Watson, La., who has been a subscriber to the Advocate from the days when Bishop Galloway was the editor, and who still reads it with pleasure and profit (so he said), and Mr. A. D. Carpenter, Jr., of Hobart, La., another long-time subscriber to the Conference organ. Time would fail to tell of the many other friends met and the many gracious courtesies extended. It was a good conference.

A GO-GETTER.

Rev. Leon I. McCain, our pastor at Minden, La., likes for his church to make a good showing in all the work of the church. In fact, he likes for it to make a fine showing. So when he undertakes anything, he undertakes it with all his might. A week or so ago he brought a club of 184 subscriptions to the Advocate office and inquired if any other church had sent in a larger one. He then modestly added that he would like for his church to have the honor of securing the largest list at least in the Louisiana Conference, and requested that he be informed if a larger club came in. We didn't send him the news—for we didn't have it to send; but a few days ago, evidently to be on the safe side, he sent in another club of sixty-nine subscriptions. He has the palm thus far in the whole territory, and we "take off our hats" to him. He is a go-getter. The club offer is still open till June 1, and somebody else may beat him before the end of the race—but he has a long lead. A hard-working pastor, in co-operation with a fine people, can do wonders. Brother McCain is that kind of preacher, and he serves that kind of people.

A TRAGEDY IF IT HAPPENS.

Recent political events seem to indicate very clearly the probability of the nomination of a wet candidate for the Presidency of the United States by the Democratic Party at its convention in June. In our opinion, a great moral issue is involved in the presidential election this year. The American people have committed themselves by a great majority to the policy of destroying the liquor traffic, adopting a Constitutional amendment to that effect. Yet the policy is being vigorously fought by those in favor of the traffic. It is well known that all the liquor forces are doing all in their power to bring about the nomination of a candidate for the Presidency who is avowedly wet in his personal views and sympathies. If the friends of prohibition want to prevent such nomination, they must definitely and vigorously oppose it. To this end, the Southland Committee of Safety, sponsored by the Tennessee Anti-Saloon League, of which Bishop H. M. DuBose is president, is circulating a petition addressed to delegates-elect to the National Democratic Convention, protesting against the nomination of a wet. This petition appears on page two of this issue of the Advocate. We urge all those interested in maintaining the integrity of the Eighteenth Amendment to sign this petition, secure as many other signatures as possible, and forward it promptly to the address given. The nomination of a wet candidate by the Democratic Party would, in our opinion, be a political blunder and a moral tragedy.

THE GOLDEN CROSS ENROLLMENT.

The week of May 13-20 is the time set for the Golden Cross enrollment. The Golden Cross, as all Methodists know, is the agency through which the hospital work of the church is carried forward. It costs a dollar to enroll, all the money being used for the support of our hospital activities. It is a good investment.

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TO CONTRIBUTORS:

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THE SOUTHLAND COMMITTEE OF SAFETY.

The Southland Committee of Safety is an organization of the moral forces of the South to protest against the nomination by the Democratic party of a wet candidate for the Presidency of the United States. This Protest, which explains itself, is printed below. The purpose is to secure 500,000 signatures. When all these signatures have been gathered in, they will be presented to the Democratic Convention to meet at Houston, Tex., June 26.

If you are a friend of temperance and public righteousness, clip this Protest, paste it upon a sheet of paper, add other sheets as needed, and secure the signatures of as many of your Democratic friends as possible. If no more, sign your own family and a few neighbors. When your list is complete, send it to the Southland Committee of Safety, 827 Stahlman Building, Nashville, Tenn.

H. M. DuBOSE, President,
Tennessee Anti-Saloon League.

A PROTEST.

To the Delegates-Elect to the National Democratic Convention to Assemble in the City of Houston, Tex., June 26, 1928.

Honorable Delegate:

We, the undersigned, legal Democratic voters of the County of ....., State of ....., do hereby record, and respectfully transmit to you, this our solemn protest against the nomination by the Democratic party for the Presidency, or Vice Presidency, of the United States of any candidate who has declared himself in favor of the repeal of the Eighteenth Amendment or the Volstead law, enacted thereunder; as also any candidate who is not fully committed to the principle of the complete prohibition of the liquor traffic, and the enforcement of all laws enacted to that end, which is now the established policy of the American people and nation.

Name of Voter. Name of Voter.

LIQUIDATING OUR INDEBTEDNESS.

By Rev. W. R. Harvell.

I am thinking this morning of the ministry and I think I have a perfect right to think of them and to say some things that are in my heart to say.

In the first place, to be a minister of the gospel of Jesus Christ and to bear witness to the saving power of the Son of God, he must know God through Jesus Christ as his personal Savior. He must have a definite Christian experience. But not only must he know that he is God-saved; he must also know that he is God-called, God-ordained, and God-sent, conscious of the realization of this in his own heart. Of course, he will make all the preparation from an educational standpoint that he possibly can, "studying to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth." But this is not all—there must be a willingness to endure hardness as a good soldier of Jesus Christ. This brings me to the consideration of the subject I wish to write about.

I want to say, first, that I am glad that I can express myself through the columns of the press, for by so doing no one can say I am personal; but I hope that every one who reads these lines will consider this a personal message.

If I owed any one a debt, I could not have any peace of mind unless I was doing my "dead level best" to liquidate that indebtedness. There are two creditors we can never pay. One is Jesus Christ; the other, the ministers who in the Methodist church have gone before us, living and telling the story of Jesus and his power to save, winning men to Jesus, organizing churches, building houses of worship, building and furnishing parsonages, educating the people in their responsibility to the ministry, and by so doing have made it easier for us who are coming after them to do the Lord's work in a bigger way and to do it with so much more ease and comfort. I sometimes think that if we had a few "hard bumps" in this day and generation in which we are living, we would be better and also stronger men and more valiant soldiers of Jesus Christ.

I am a descendant of Methodist stock. My two great-uncles, Tom and Allen Castle, were Methodist preachers of the old-time type. I have been told by those who knew him that Uncle Tom was some camp meeting preacher. That may be one reason why I was converted in a camp meeting. It was at Bluff Creek Camp Ground, East Feliciana Parish, Baton Rouge District, 1891 A. D.

Having been born, reared, and converted in this district, I feel a very great interest in it and am indebted to those men who preached here in other days and are now unable to preach, but are what we call "superannuated," or more appropriate to my way of thinking, "Our Honor Roll Ministers."

This is the last year designated by the General Conference when we are to finish the raising of the ten million dollars endowment to take care, in a small way, of these grand old men and their faithful wives.

Brother L. W. Cain, our presiding elder in the Baton Rouge District, has been appointed Conference director of this great work. He is doing all he can, and I trust that preachers and laymen all over the State of Louisiana will rally and help make this Conference the first in the connection to liquidate this indebtedness, and that the Baton Rouge District will lead the procession, and that Hammond station will be the first to meet this obligation; and I believe we will do it, as this charge is the only charge in the Baton Rouge District that has up to date met this obligation. We only have this last year's quota to raise.

"So Mote It Be."

Hammond, La.

JESUS.

By Rev. J. Tillery Lewis.

Jesus is the one big, outstanding fact of history. Nothing that has come to us out of the past is more firmly established as an historical fact than is the life and death and resurrection of Jesus Christ written upon the pages of history. "What shall I do with Jesus which is called Christ?" was asked by Pilate. From that day to this, every generation has been compelled to face that question. Those individuals and those generations who have pushed that question aside while they went forward in the realization of their selfish thoughts and purposes, have but postponed the answering of the paramount question of history until an hour when God himself will answer the question for them by writing into their eternal destiny the fruit of a life of opportunity that said individuals and generations neglected to their own souls' damnation.

The church is indeed a great fact of history. Her beneficent, uplifting, self-sacrificing service for the good of mankind and the salvation of the lost souls of humanity is a work of love that deserves the praise and loyal support of every son of man. But, whence the church? Whence the inspiration that has caused and is causing devout men and women to make great sacrifices for the work of the church? There is but one answer, Jesus. In the last analysis, every activity of the church has been inspired through the life, grace and power of Jesus Christ. Jesus is not only the center and the biggest fact of history, but Jesus is the life, the joy, the inspiration and the hope of the church. Through him and by him was the church established. Yea, and it is only through and by him that the church lives. That denomination or individual church that has shifted its center of thought to some point other than upon Jesus Christ is but dying with dry rot. There is no irresistible drawing power upon the heart of the sinner. Said denomination and individual church are cold, calculating, and formal. They sing, they pray, they give alms, they support the institutions of the church; but it is all like sounding brass and clanging symbals.

The great Christian doctrines thought out and formulated by devout men of the past, are worthy of our most serious consideration. The doctrines advocated by the Methodist Episcopal Church, South, are safe, sane and according to Bible teaching. But whence Christian doctrine? Whence the inspiration that led to the drafting of these great Christian doctrines that some of us worship more than we worship God? The only answer is, Jesus Christ. It matters not how true a man may be in his doctrinal beliefs and pronouncements, his wisdom avails him nothing except Jesus, who is the inspiration of all Christian doctrine, be the center and inspiration of his life. "If any man have not the sprit of Christ, he is none of his."

The Bible is another great fact of history. To read the history of the writing of this great book and to read the story of the persecutions directed against this wonderful book is one of the real thrilling experiences of serious minded people. The Bible is without doubt God's book of revelation to man. Its inspirational contents, its illuminating teachings, and its wholesome, uplifting influence upon men are one of the great facts of history. No other book has even approached the Bible in its wholesome, uplifting influence upon mankind. But whence the Bible? There can be but one answer, Jesus. The Old Testament points to the coming of Jesus the Messiah. The New Testament tells of his having come to earth and the wonderful things done by Jesus. That man who worships the Bible, boasting of believing everything therein from "kiver to kiver," yet who fails to live in the demonstration of the spirit of Jesus Christ in his every relationship of life, is as big a hypocrite and enemy of Jesus Christ as were the Pharisees who crucified him. Those men who are loud in their pronounced allegiance to the Bible as the Word of God, yet who hate and damn others who cannot pronounce their shibboleths, would have joined with the rabble to crucify Jesus had they been in Jerusalem at the time Jesus was put to death. All such are but fetish worshipers, who do not know Jesus Christ as their personal Savior and companion, though they prate much about the Bible and Christian doctrine.

There is no gospel save Jesus Christ. He who preaches anything save Jesus Christ and him crucified for the redemption of the world, yea, resurrected and ascended to glory to lift man back to God, is declaring but empty words. Jesus is the power, strength, and life of every Christian. Read the great hymns of the church, if you will, and you will find that the thought of every one of them begins, centers, and ends in Jesus Christ. Read the lives of the great Christians of the centuries, if you will, and you will find that every one of them talked and wrote only about Jesus. The great preachers of Christendom have all put Jesus at the forefront and center of every message that they preached.

"Jesus is all the world to me,
My life, my joy, my all;
He is my strength from day to day,
Without him I would fail."

NEWTON DISTRICT CONFERENCE, APRIL 24-25.

First Church, Laurel, entertained the conference in royal style, which is their usual custom on like occasions.

By appointment of the presiding elder, the writer preached Monday evening, using as a text Job 14:14. At the close of the preaching service, the Sacrament of the Lord's Supper was administered by the presiding elder, assisted by several of the brethren.

The conference was convened Tuesday at 8:30 a. m., after religious services, conducted by Brother Gatlin, in which he brought a most inspiring and helpful message.

One would never suspect that this is the first district conference that Brother Gatlin had ever presided over. He had prepared himself for this important task and performed it splendidly. Kindness, firmness and accuracy were very pronounced.

All the pastors were present, and their reports and plans for future activity bespoke a high tone of optimism. W. H. Jones was elected secretary.

A goodly number of revivals were reported, showing that the main object of our holy ministry is not being lost sight of in this hurry age.

Connectional matters were given prominence in the conference, such as missions—regular and special—Superannuate Endowment, Orphans' Home, etc. Rev. T. M. Brownlee presented the Orphans' Home needs for Brother Lewis, who could not be present. Rev. J. M. Morse and Rev. J. Loyd Decell gave stirring addresses on the Superannuate Endowment, and we feel sure that this most worthy cause will not be neglected as it has been in the past. Brother Decell, who was designated as the main speaker on this subject, did more than make an address. It was a sermon of unusual clearness and power. The conference, by a unanimous vote, requested him to furnish a copy of this sermon for publication in the New Orleans Christian Advocate.

Rev. M. L. McCormick preached a very helpful sermon on Tuesday at 11 o'clock, as did Rev. R. H. Clegg on Wednesday at the same hour.

Drs. D. M. Key and J. M. Sullivan ably presented the importance of Christian Education, and the great vital needs of Millsaps College. This program should appeal to every Methodist in Mississippi.

Three splendid young men were licensed to preach: Clinton Leon Stewart, Sam Jones Mayo, and Derwood Leland Blackwell.

I am quite sure that it would be hard to find a more representative lay delegation to the Annual Conference than will represent the Newton District, composed of the following: G. W. Mars, P. L. Blackwell, M. H. Turner, W. H. Jones, Mrs. M. M. Black, W. C. Mabry, Mrs. O. S. Hopkins, T. T. Winstead, R. L. Abney, J. B. Bridges, W. A. Ellis, J. H. Currie, O. C. Hull, C. M. Davis, W. E. Prisock, and O. M. Abney. Alternates: Mrs. G. E. Allen, M. M. Cassity, John C. Darnell, Rev. R. M. Gibson, and W. L. Burton.

A more obliging conference host cannot be found than Rev. B. L. Sutherland.

Carthage was chosen for the meeting place of the district conference next year.

It is very gratifying to note the activity throughout the district in increasing the circulation of the New Orleans Christian Advocate.

Along all vital lines the outlook throughout the district is unusually hopeful.

J. EARLY GRAY.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference met in Crenshaw, Miss., April 24, 25, 26, 1928. Rev. T. M. Bradley, presiding elder, called the house to order, and Rev. J. T. Lewis, pastor at Water Valley, conducted the devotionals.

Rev. C. T. Floyd, Dr. H. T. Carley, Dr. C. M. Chapman, and Rev. H. R. McKee, did the preaching for the occasion—it is superfluous to add, we had excellent sermons.

Mrs. A. G. Riley represented the Orphans' Home. She told of their work and the new home on the farm. The slogan of her message was: Strees the monthly offering for the Home until each church in the district has fallen in line.

Judge J. M. Foreman, Hon. H. G. Johnson, and Mr. J. H. Williams made telling speeches in behalf of Millsaps College. When they had finished we realized to a greater extent the magnitude of this great college, and the need of its expansion; and last but by no means least, Rev. L. P. Wasson, presiding elder of Greenwood District, stated his faith in Christian education, in the church colleges of our State, and led us to believe that he believed that we should believe in this great cause.

Dr. J. R. Countiss, President of Grenada College, brought before the conference the business matters of the college. He called attention to the plan proposed by the Board of Trustees of Grenada College that bonds be issued on the North Mississippi Conference for the endowment of the college. This resolution followed: "Resolved, That we, the Sardis District Conference, endorse the proposed plan of the Board of Grenada College in issuing bonds for the endowment of Grenada College, as is accepted by the Board of Education of the North Mississippi Annual Conference." The resolution carried by unanimous vote.

Miss Myrtle Pollard, missionary to Mexico, made an excellent talk on "Evangelism."

Mr. R. M. Weaver, of Corinth, Miss., spoke in behalf of the Superannuate Endowment. His address will be given to the press, and also put in pamphlet form.

Dr. H. T. Carley represented the New Orleans Christian Advocate. One of his outstanding remarks: "Staud for the Conference organ and the program of the church, the agencies through which the purpose of the church is accomplished." The presiding elder believes this to the extent that he keeps it before his district. Subscriptions are increasing.

Dr. L. L. Minor presided over the meeting of the laymen.

J. G. Houston, of New Albany, gave a great address. His major term was: "The tithe will take care of all the financial problems of the church."

Judge J. M. Foreman, former Conference Lay Leader, preached a great lay sermon. Theme, "Fruit Bearing."

Each pastor made a good report, also the various committees. Each member of the district conference is worthy of honorable mention, but lack of space prevents.

Rev. A. Y. Brown, of Minter City, presented the Golden Cross in a worthy and unique way. Rev. E. G. Mohler, Sunday School Extension Secretary, spoke in behalf of Sunday school work and the observance of Sunday School Day.

Rev. W. W. Jones, pastor-host, is a past master in the art of entertainment. With a good committee to work a systematized plan, and the open homes and hearts of the good people of Crenshaw, the entire district conference felt as though they had entered a haven of rest.

"Boston is the hub of the universe." You do not believe it? Well, I agree with you. But I will tell you a fact: Rev. T. M. Bradley is the "hub" of the Sardis District—black locust, well seasoned. Dignity? He said, "I can't feel natural with that," so the pastors turned it all into the hands of Mrs. Bradley, and everything is all right: The Hub keeps turning and every time it turns, the wheel goes round. We are moving into bigger and better things.

W. W. HARTSFIELD,
Secretray.

SUNDAY SCHOOL INSTITUTE IN THE GREENVILLE DISTRICT.

We broke the Greenville District Sunday School Institute up into three units for the convenience of the workers. The first unit was held at Leland, April 25. Over thirty workers were present, representing five schools. The second unit was held at Duncan, April 26. Seven schoools were represented by about forty workers. The third unit was held at Lula, April 27, and was the largest group, eight schools being represented by about sixty workers. Several schools which were not represented sent written reports.

We used largely the workers of our own district as leaders for the programs. Rev. R. H. B. Gladney was present and rendered his usual efficient service. Mrs. W. H. Ratliff, of Sherard, District Elementary Superintendent, was present at Duncan and Lula, and was most helpful in many ways. Others taking part and rendering faithful service were: Rev. H. D. Suydam, of Swiftown; Rev. L. M. Lipscomb, the presiding elder; Rev. J. E. Cunningham; Rev. J. J. Garner; Prof. C. W. Brooks; Mrs. E. L. Rawls; C. P. Shelby; Rev. N. J. Golding; Rev. W. B. Baker, and Rev. E. G. Mohler. All discussion was free and open, and many took part.

The many different phases of the work were emphasized. Rev. J. L. Nelli, who was at Shelby in a revival, closed the day at Duncan with a most inspiring address. Some definite things were accomplished. Almost every school represented agreed to put on a reading course for the parents, using the American Home Series pamphlets. This work within itself was worth the effort of the institutes. It will give religious training to all the members of the Sunday school and church. We set as our district goals the following: The observance of Sunday School Day in thirty schools; the observance of Missionary Day monthly in 30 schools; two Standard Training Schools in the district; a District Institute (which we were holding; Wall Charts placed in ten schools that do not have them; ten volunteer taechers who will teach one or more classes.

We are in a fair way to realize these goals. Many schools are already planning to hold Sunday School Day, some having held it already. Most of the schools in the district are taking part on the Dual Special Missionary work. We held the institutes. Instead of getting ten volunteer teachers, we got fifteen. They are as follows: Mrs. M. E. Dakin, Shaw; Rev. O. E. Clark, Arcola; Mrs. J. G. Chastain, Leland; Miss Ruth Kellogg, Boyle; Rev. R. G. Lord, Duncan; Mrs. W. H. Ratliff, Sherard; Mrs. John W. Burton, Alligator; Mrs. C. H. McCrain, Alligator; Mrs. M. H. Alford, Duncan; Rev. J. J. Garner, Gunnison; Rev. N. J. Golding, Jonestown; Rev. H. F. Brooks, Clarksdale; Mr. Alcorn Russell, Jonestown; Rev. W. B. Baker, Lula; and Mrs. J. H. Williams, Dundee.

In every place the ladies acted as most hospitable hostesses, and served very delectable luncheons.

R. G. LORD,
District Sunday School Superintendent.

THE NEW PRESIDENT OF WHITWORTH COLLEGE.

In Dr. George F. Winfield, one of the leading educators of Texas, the Methodist educational system of Mississippi has secured to fill the presidency of Whitworth College, which Dr. H. G. Hawkins recently resigned, a valuable addition.

Dr. Winfield has for a number of years been one of the leading educational figures of Texas. As a member of the commission on classification and accrediting of the schools of Texas since 1917, a member of the executive committee of the Texas State Teachers' Association, and the president of three junior colleges, he has been prominent in the educational affairs of the Lone Star State.

Before his entrance into the field of the college executive, the new head of Whitworth served for twelve years as a pastor in Texas. During this period of time he was instrumental in the building of six Methodist churches and two Methodist parsonages.

That Dr. Winfield is eminently qualified to serve as the head of a junior college is attested not only by the fact that he has been successful as the president of three colleges, but by his having been the author of the first dissertation on the junior college in America, and the president of the American Association of Junior Colleges, and by his being the present president of the Methodist Educational Association.

As the president of Meridian College from 1911 to 1919, of Wesley College from 1919 to 1923, and of Lon Morris College since 1923, he has had extended experience as the head of junior colleges. Lon Morris College was, under his leadership, re-

cently admitted to the Southern Association of Colleges and Secondary Schools.

The new Whitworth executive will take over the presidency of the college next session. As a result of the recent co-ordination of Whitworth with Millsaps College, it is probable that the curriculum at the Brookhaven school will be remodeled so as to conform with the work of the freshman and sophomore classes of Millsaps, where the Whitworth graduates will be accepted as full-fledged members of the junior class. The new arrangement is expected to result in increased efficiency in the educational system of the Mississippi Methodists.

A. V. BEACHAM.

REV. JOHN J. GOLDEN.

Rev. John J. Golden was born in Wayne County, Miss., not far from Waynesboro, May 15, 1870, and died in Dallas, Tex., March 12, 1928. His parents were John and Nancy Hays Golden. He was the third of a group of eleven children. He was educated in the public schools and at Millsaps College. He joined the church under the ministry of Rev. J. A. Godfrey when 12 years of age. He was admitted on trial into the Mississippi Conference, Methodist Episcopal Church, South, in 1897, and ordained a deacon by Bishop Wilson. He was ordained elder by Bishop Key in 1903. During the years 1898 to 1913 he served the following charges in the Mississippi Conference: Vaughn's, Topisaw, Camden, Beauregard, Morton and Pelahatchie, Taylorsville, Rosehill, Lucedale, Kingston (Laurel), Philadelphia, Brooklyn and Bond. In October, 1913, on account of his health, he transferred to the New Mexico Conference, where he served Gallup, San Marcial, Almagordo, and other charges, as his health permitted.

Among his strong characteristics were cheerfulness, patience, and constant and enthusiastic devotion to the church and to his family. His zeal for his church was evidenced in his early career, because through his influence both his parents, who had been indifferent members of other denominations, became active Christians and united with the Methodist church, the father serving for a number of years as Methodist steward and Sunday school superintendent. All of his brothers and sisters became members of the Methodist church.

A broad circle of acquaintances in Mississippi, Texas, and New Mexico remember well the cheerfulness of his presence, and his audiences can recall the cheerful wit that oftentimes characterized his pulpit utterances. The patience and cheerfulness were also marked throughout the years of bodily weakness, because for some months after going to Texas he was confined to his bed in a tent, but through patience and perseverance he came out of that condition, and during much of the remaining fifteen years of his life engaged in active service, though never robust, and at one time about five years before his death subjected to a serious operation.

At the last session of the New Mexico Conference he was assigned to Loving and Lake Arthur, and in the early fall entered upon the work of his charge with zest; his children were all in college, either as teachers or students; and his wife, writing of the beginnings of his work in the new charge, stated that it was somewhat like a honeymoon. After a few weeks he was rushed to a hospital in Dallas with a cancerous condition of the stomach. It was decided that he was too weak for an operation. A little later the family secured a home at 3644 Haynie Avenue, Dallas, and he spent his last days in comparative comfort, ministered to by his children and loved companion. The second Sunday of the new year he had a very confidential talk with Dr. Selecman, President of the Southern Methodist University, asking that he conduct his funeral service. Physicians did not anticipate that his end would come so soon, but a very few days before he died he began to fail rapidly, his wife being beside him when he breathed his last. Dr. Whaling, a son-in-law of Bishop Ward, and Bishop Moore assisted Dr. Selecman with the funeral service, which was conducted at Highland Park Methodist Church, Dallas. The body was laid to rest in Restland Memorial cemetery. There was a wealth of floral offerings from far and near.

Brother Golden was married June 31, 1899, to Mary Hawkins. Six children were born of this union, two of whom died in infancy. Of those living, Eloise, the eldest, is teaching in a junior college in Stephenville, Tex. The eldest son, Hawkins, after taking a master's degree at Harvard University in June, 1927, is studying law in Southern Methodist University, and the other two sons, George and Ira, are also students in the same university. The devotion to his family is evidenced in many ways. He was always doing the little things that make life pleasant; and, notwithstanding the difficulties, the educational work of the children of the home proceeded constantly.

The following quotation is from a letter recently written by his widow: "As you know, there were some limitations, owing to a lack of educational advantages, but oftentimes I was amazed at his command of words and power. The best of all is, God was with him, and I feel that my life was enriched through the relation. I might have married a wealthier or more educated man, but I couldn't have married a better one, one whose heart was pure gold." The letter added: "The main thing in writing the record of his life is to impress the importance of living faithful Christian lives so that the circle will be unbroken in that beautiful land that is fairer than day." Brother Golden was indeed a power with an audience. There are preachers at work to-day who were converted under his ministry.

Brookhaven, Miss. HENRY G. HAWKINS.

MONROE DISTRICT CONFERENCE.

The annual session of the Monroe District Conference was opened on Tuesday, April 24, 1928, in the First Methodist Church at Bastrop, La., with the presiding elder, Rev. E. C. Gunn, presiding. Rev. D. C. Barr led in prayer.

The opening sermon was preached by Rev. L. W. Smart, of Waterproof. After singing hymn No. 416, Mr. S. M. Collins was elected secretary, and F. J. McCoy assistant. All the preachers of the district answered to their names but Rev. A. S. J. Neil, who was at the bedside of a brother who was seriously ill, and the Rev. J. A. Alford.

The evening hour was occupied by an address on Christian Education, delivered by Rev. N. E. Joyner, followed by a stirring sermon by Rev. R. E. Goodrich, of First Church, Shreveport.

Rev. C. D. Atkinson, our Sunday school secretary, was on hand and gave us a splendid talk on the Sunday school and its work. Brother R. W. Vaughan represented the needs of the Orphanage, and told us of its splendid work.

Miss Elizabeth Langford, of our State Epworth League, was with us and gave a good account of the work done by our young people of the Leagues.

The Committee on License to Preach reported the name of A. T. Ezelle, and recommended him to the conference for license to preach. The Committee on Orders recommended him to the Annual Conference for local elder's orders, he coming to us from the Methodist Protestant Church.

The following were named by the presiding elder as Ad Interim Committee of the district conference: M. S. Monk, Ellis Smith, F. J. McCoy, and J. A. Alford.

At the morning session, Wednesday, April 25, the devotional was led by Rev. David Tarver. The morning was taken up by the pastors in their reports, telling of the advance of the work. Several new preaching places were reported, and all showed good growth in membership.

There was a fine attendance of lay delegates, who took an active part in the proceedings of the conference.

Several of the brethren reported the full amount of their Missionary Special paid in full.

The largest gains in membership were reported by Rev. M. S. Monk, of Monroe, with about 140; Rev. Ellis Smith, of Bastrop, with near 60; Rev. F. J. McCoy, of West Monroe, with 58.

The election of delegates to the Annual Conference resulted as follows: S. M. McRenolds, S. M. Collins, Mrs. A. J. Alford, Mrs. E. C. Gunn, Mrs. S. M. Collins, Mrs. J. L. Cummins, Dr. Leavelle, and Dr. Dollarhide. Alternates: Mrs. J. B. Pollard, Dr. J. R. Henry, E. E. Stidhill, Mrs. Marion Monk.

Rev. J. G. Snelling addressed the conference on the Missionary Special, and also on the Memorial Home.

Mrs. J. B. Pollard addressed the conference on the work being done by the women of the district and State.

Three places were placed in nomination for the next session of the conference—West Monroe, Lake Providence, and Columbia. Lake Providence was chosen.

Dr. M. S. Monk made a pleasing address in behalf of the New Orleans Christian Advocate, representing the editor in his absence.

President D. B. Raulins was with us and represented the work of Mansfield, which is indeed splendid.

S. M. McReynolds was elected District Lay Leader; T. W. Stidhill and J. L. Anding, Associate Lay Leaders.

The newly-elected leader took the chair, and called upon Brother S. M. Collins, who made a fine talk on the work of our men in the church, stressing Stewardship, and showing how, with work and cultivation, the assessments of the district had been raised from 39 per cent to 73 per cent, and that the aim this year is 100 per cent. Here Brother McReynolds pledged help to all the brethren who may need it in raising all assessments in full.

We were delightfully entertained by the good people of Bastrop, a place that about six years ago was a small country town; but now, due to the location there of two big paper mills, there are over 7,000 people, with the promise of a splendid growth in the near future.

Our presiding elder, Rev. E. C. Gunn, has, by his kindness and interest in the work, endeared himself to all, lay and clergy alike, and has entered upon his work as a good soldier and laborer with Him. He presided with ease and grace, and at all times commanded the conference, without any difficulty at all. We predict for him a useful term in his appointed field of labor.

S. M. COLLINS, Secretary.
F. J. McCOY, Assistant.

GREENVILLE DISTRICT CONFERENCE.

This body will meet in Greenville for a two-day session, beginning at 9 o'clock on May 17, and adjourning on the afternoon of the 18th. Two days are enough, but to compass the items embraced in a good lively district conference in that time requires promptness in arriving, thorough preparation on the part of all speakers, the boiling down of all addresses, lectures, exhortations, etc., to the central and vital points the speaker wishes to get home.

Let pastors see that delegates are promptly elected and their names forwarded to Rev. J. E. Cunningham, the pastor-host, and to the "Elder" for record. If you will mark opposite each name with a "P" or "A" whether you are sure they will be present or absent, you will help the pastor-host very much and save a lot of trouble and confusion.

Committees.

License to Preach: W. D. Bennett, C. L. Oakes, J. H. Johnson.

Recommendations: H. F. Brooks, W. M. Campbell, A. R. Beasley.

Quarterly Conference Records: C. L. Oakes, T. B. Thrower, C. L. Hasie.

Spiritual State of the Church: W. B. Baker, A. C. McCorkle, E. B. Sharp.

Temperance and Social Service: Mrs. Nellie Somerville, J. W. Robertson.

District Goals: W. W. Woollard, J. W. Ward, W. C. Galceran.

Hospitals and Orphanage: J. H. Sherard, S. V. Wall, B. J. Farr.

Education: Judge Percy Bell, J. W. Ward, Gerald Fitzgerald.

L. M. LIPSCOMB, Presiding Elder.

If YOUR Charge is to get on in raising its quota balance, it will have to do something besides look on while other charges are raising theirs.

For twelve weeks on this page various groups of the church's superannuated preachers have been brought to your attention. It seems unthinkable that you could during this time study their faces, know their service record, realize their deprivations, and still be unwilling to aid in providing for them a reasonable support.

We are now faced with the question whether these grand old men of the Gospel shall be comfortably provided for or left the prey of want. Many Charges have met the issue in a manner to their credit, and they can always find comfort in the thought that they did not fail the old preachers in their emergency.

Some Superannuates of the South Georgia Conference—1927

But what about your Charge? Have you done, or really tried to do, your part? Can you, in good conscience, say that you have given this cause the same chance that you gave other specials? If all the church's superannuates were before you, now, in one group, could you look them straight in the face and say: "We did our best for you?"

If you have not done all that you could, will you do so before it is too late? There is time yet to make amends, if you hurry. Your church is calling to you for loyal co-operation now. She needs her "man power" to the last man in this emergency. With you she can win. Without you, her colors may go down in defeat.

A prominent man when asked why he had such consideration for aged people in distress, said: "I'm trying to reduce the number of my death-bed regrets."

WHAT ROME DOES WHERE SHE HAS THE POWER.

Striking Illustration of the Aim and Animus of the Roman Catholic Hierarchy—Pastoral Letter of the Cardinal Archbishop of Turin Against Protestantism—A Remarkable Document Proving an Unchanging Intolerance.

There was published in Il Momento, a leading daily paper of Turin, Italy, on Jan. 28, 1928, a Pastoral Letter of the Cardinal Archbishop of Turin against Protestant propaganda. Part of the Letter was also published in the Observatore Romano of Rome, a semi-official organ of the Vatican, and other Catholic papers in Italy. It was read in all the churches of Turin and vicinity on Jan. 29, and commented upon by the priests who read it. It was also published in pamphlet form and distributed in all the schools. Further, the Catholic boy members of the Y. M. C. A. were visited by a priest who threatened the parents and all the family with excommunication if the boys did not leave the Association.

The Pastoral Letter puts the recent Papal encyclical into active effect in an effort to suppress all Protestant work in Italy. It is a very perfect illustration of how Italy, ruled by a despotism in the State, is ruled equally by a despotism in the church. It expresses the spirit of high Roman ecclesiastics toward Protestantism. This special attack is not merely upon the Y. M. C. A. alone, but upon all Protestant effort. This Letter, our readers will mark, is not medieval but of this very year 1928. The Cardinal Archbishop of Turin, moreover, is one of the sixty-six cardinals who will elect the successor to the present Pope, and is himself eligible for the succession.

The Pastoral Letter being too long for publication in full, from the translation we give the following abstract and extracts which reveal the spirit and temper of the document.

The Letter opens with reference to the special perils of youth at this decadent period, and then solicits earnest co-operation "against another and extremely serious peril now facing the faith of our youth . . . the recurrence of more intensive Protestant propaganda in our midst." "From the start of the present century, various Protestant sects fell with peculiar fury upon Italy as upon a land of conquest, aiming at **evangelizing** her, or at **protestantizing** her. Thanks to the complicity, or at least tolerance, of those then in power, the Protestants were able to take a footing in various parts of the country, gaining ground, at the most, among the poorer folk and among those whose mode of life little resembles that of the Christians. The Holy Apostolic See has with vigilant care many times given warning against them. . . . If the propaganda carried on by those sects did not achieve such apostasy, it has nevertheless succeeded, and is now succeeding further yet, in spreading that religious **indifferentism** which is so serious and ruinous an evil for souls. . . ."

The Letter then calls special attention to one of these "sects," "assisted by a strong organization, . . . and the too indulgent Italian hospitality." After charging the Y. M. C. A. with taking advantage of the war time to spread wide its activities, and with camouflaging its real ends, the Letter says: "The war over, the Association threw down its mask and showed what it really was—'an instrument for insidious anti-patriotism and anti-Catholicism, organized at great breadth by the Protestants of various sects, more particularly American Baptists and Methodists. . . . As such, it seeks to lay ambush for the Catholic Church. Strong because of its powerful financial resources—but poor in its spiritual resources—the Y. M. C. A. would be the scout of that **Evangelical Propaganda** that is to **civilize** and **Christianize** Italy.'"

To gain its end, the Letter says, the Association has a thousand means—everything to build up an irresistible attraction for the young. It says a well informed review, the Civilta Cattolica, has revealed "the excessively underhand work of disintegration of the Catholic conscience that the Y. M. C. A. carried on among the young, acting as the most cunning tool, not only of the Methodist heresy, but also of the sect which is the church's sworn enemy, Masonry."

The Letter then quotes from the Apostolic See its 1920 warnings "over the insidious maneuvers of anti-Catholic sects in general and the Y. M. C. A. in particular," and its reminder to bishops that "it is their important and most special duty to watch vigilantly that the young **'be kept immune from all contact** with such society.'" The quotation which follows (from the Acta Ap. Sedis, No. 14, Dec. 17, 1920) is especially significant: "Moreover, by dint of being in constant touch with pastors and comrades of another faith; of talking intimately with them, of helping them in their lectures, which are not free from error, of reading their books and even the Bible and the Gospel, falsified according to Protestant usage . . . the young people lose almost unconsciously that **suspicion and repugnance** they might have had toward Protestantism and towards its promulgators, so that every barrier is thrown down and the step of adhesion to the sect is made much easier."

Accusing the Association of carrying on the Protestant propaganda with "diabolical cleverness," the Archbishop turns to his pastors, as well as to all parents, educators, and Catholic teachers, to guard everywhere the young people against "Protestant insidiousness" in general and the Association in particular. Then follows a warning, the meaning of which no Catholic would misunderstand: "Persuade those who have imprudently given in their names, to withdraw them immediately; and those who attend the premises, never to set foot there again; remind them also of the **heavy penalties that the church has established against heretics, apostates, and all who knowingly in whatsoever manner collaborate in the spread of heresy.**"

In closing the Archbishop says:

"I feel sure that you will appreciate the full importance of my letter and will be tireless in preventing the inroads of a propaganda like this Protestant one, which is extremely destructive not only of souls but even of the social fabric of civil society. . . .

"Particularly do I urge all very dear pastors fervently to warn the faithful regarding the gravity of the duties incumbent upon all Catholics: (a) to avoid any contact whatever with Protestants from fear of the risk of adhering to their doctrines, and more especially are they obliged to abstain from taking any part in their lectures, meetings, etc.; (b) they are, moreover, strictly forbidden to read, diffuse, or **in any way whatsoever** lend their collaboration to periodicals issued by Protestant societies, or to books dealing with religious subjects that they publish for their following; (c) it is, moreover, a **great sin** to put down one's name in a Proestant society or sect, whatever its name may be, and in particular it is forbidden to belong to the society of the Y. M. C. A.

"In order to protect members of our Catholic Associations from the grave peril, I hold all ecclesiastical auxiliaries and their presidents bound to strike out from the rolls of their own Associations those members who, **even if they are not registered at the Y. M. C. A.,** frequent its quarters and those of other Protestant societies."

"Fully confident that the Lord will bless this work (that of the Pontifical Society for the Preservation of the Faith) and will give us grace to block the fatal and pernicious propaganda of the Protestants, thus freeing our beloved archdiocese from the most baneful of perils, I invoke upon all the choicest blessings of heaven."

JUNALUSKA SCHOOL OF RELIGION.

By Rev. J. Q. Schisler.

Few of those persons in places of responsibility in the field of religious education in our church had an opportunity to secure special training for this task before they were called into this service. This is due to the fact that the whole program of religious education was only recently inaugurated, and our colleges and universities have only recently established chairs of religious education. It has been necessary, therefore, for those who are engaged in this work in order to keep up with the rapid developments in this field to go away to universities offering graduate courses in religious education. For the most part these universities are located in the North and East.

The announcement, therefore, that provision has been made for graduate courses in religious education at Lake Junaluska next summer is one of peculiar significance to our church. The need for a graduate school at Lake Junaluska has been recognized by the General Sunday School Board for the past several years. At the same time there is need for a close articulation of this graduate work with one of our universities. Dr. John W. Shackford, General Secretary of the Sunday School Board, has called attention to this need repeatedly since he became Superintendent of Training Work in 1915. The opportunity for the establishment of such a school at Lake Junaluska has come with the enlargement of the plans and purposes of Duke University. Dr. W. P. Few, the president of the university, is also a member of the General Sunday School Board.

At the last meeting of the Board, a committee was appointed to confer with a like committee from Duke University to work out plans for such a school. This joint committee completed these plans in a meeting held in the president's office at Duke University on Nov. 8, 1927. The committee is composed of Dr. W. P. Few, chairman; Dr. John W. Shackford, Dr. Edmund D. Soper, Dr. E. B. Chappell, Prof. Holland Holton, Prof. Harvie Branscomb, and Rev. J. Q. Schisler, secretary.

The school is to be known as the Junaluska School of Religion. It will be conducted in the Sunday school building at Lake Junaluska under agreements arrived at in the joint committee representing Duke University and the General Sunday School Board. It is hoped that other General Boards of the church will co-operate in the school.

The first session of the Junaluska School of Religion will be held at Lake Junaluska, North Carolina, July 24 to September 4, 1928, under the joint management of the General Sunday School Board and Duke University, with the co-operation of other Boards. The Junaluska School of Religion will be open to men and women. Certain courses will be offered which will be accredited by Duke University on the Bachelor of Arts degree and certain other courses on the Bachelor of Divinity degree.

Courses will be offered in the New Testament, Old Testament, History of Religion and Comparative Religion, Religious Education and Christian Missions. A student may register for three courses, each meeting five times a week. Each of these courses, satisfactorily completed, will earn a credit of two semester hours toward the Bachelor of Divinity degree.

Three professors in the School of Religion of Duke University will offer two courses each. The courses in the New Testament will be offered by Professor Harvie Branscomb, those in the Old Testament by Professor Elbert Russell, and those in the History of Religion and Comparative Religion by Professor Edmund D. Soper, who will also act as dean of the school.

The General Sunday School Board has secured the services of Dr. B. S. Winchester for two courses in Religious Education. Dr. Winchester is Secretary of the Commission on Christian Education of the Federal Council of the Churches of Christ in America.

The school is designed for pastors, church workers, and students who desire to fit themselves the better for their work or to add certain credits looking to the securing of the Bachelor of Arts or the Bachelor of Divinity degree.

A small matriculation fee of $15 will be charged. Those desiring further information concerning courses and conditions of work should address John Q. Schisler, General Sunday School Board, 810 Broadway, Nashville, Tenn., or Edmund D. Soper, Duke University, Durham, N. C.

The Home Circle.

A LITTLE BIT.

A little bit of sugar makes the bitterest coffee seem
Like an aromatic flavor in a cup of bonny cream.
A little bit of sunshine makes the cloudiest spell appear
No longer than a minute, no damper than a tear.
A little bit of loving makes a century of strife
Like an amaranthine morning on the honeyed hills of life.
A little bit of courage makes an age of quaking glow
With the spirit of the heroes when the world began to grow.
A little bit of laughter makes the saddest day a thing
In whose gates of apple blossoms everybody wants to sing.

—Folger McKenzie.

LITTLE GOOD-FOR-NOTHING.

A little Good-for-Nothing sat on the top of a wooden fence, her stubby toes caught under the rail below. Her sharp little elbows were on her knees and her chin was resting on her upturned palms. She was very pretty to look at; almost as pretty as the great goldeu sunflower that peeped over her shoulder with head so heavy that it seemed to long for a pair of arms of its own to lean on.

Little Good-for-Nothing was very happy. She had just eaten a huge bowl of bread and milk, and there was nothing to do. Of course, the dishes were still unwashed in her mother's kitchen, and there was a hole in the toe of her best stocking, and her hair needed a good washing; but there was nothing she had to do, so she sat in the sun and watched a brilliant green fly skate ovals and circles of gleaming light on the violet rink of the distant sky.

A big bee droned like an aeroplane onto the landing field of the sunflower behind her head.

"M'mm," droned the bee, "a pretty good old world, even if I do have to work so hard for a living."

"You're a noisy old fool!" cried Good-for-Nothing. "Only fools work as hard as you do."

"M-m-," droned the bee, "who says such a silly thing!"

"I do," answered Good-for-Nothing, "and I mean it, too. If you were as smart as I am, you would get some one else to slave for you."

"M-m," droned the bee. "Who slaves for you?"

"Why, every one, you silly bee. My mother and father and little sister, the butcher, the baker and candlestick-maker, the moo cow and the growing corn, and even yourself, you silly bee, for when you have worked yourself nearly to death, I shall come with a big pail and rob your hive."

"Mm! Mm!" droned the bee. "Can that be so?"

Now little Good-for-Nothing did not know it, but right under her, sitting on a daisy throne, was the Queen of the Spirit Things. She heard every word that was said and her violet eyes grew sad and drops of dew, which may have been tears, glistened in them.

"You foolish Good-for-Nothing, I must save you against yourself. It will be hard on you, I know, but you will be happier when you have learned your lesson."

So saying, the Queen of the Spirit Things blew a golden dust in the little girl's eyes, and then flew away on the wings of a blue butterfly.

"I must go home now," said little Good-for-Nothing. "It is time for my bowl of porridge and cream."

As she approached the cottage she found the door hanging open on the hinge. The glass in the windows had been broken with stones. There was no sign of her mother and father and the old stove was cold and rusted.

"Oh, what has happened!" cried Little Good-for-Nothing. "Where is my porridge? What shall I eat?"

As no one answered her she went outside and took the path to the cold fern-covered spring. Alas! it was full of dead leaves and a frog sat on the edge and puffed out his yellow throat at her. Because she was thirsty little Good-for-Nothing cleaned out the spring and sat near by until it had cleared enough to drink from. It was evening now and the wind was chill, so little Good-for-Nothing went back to the cottage, pushed the broken door into place and built a fire in the old stove. In the pantry she found a tin can full of meal. With a heavy heart and slow fingers she mixed some in a rusted pan and, after cooking it, ate it without cream or sugar.

All that night little Good-for-Nothing shivered and shook because she had no bedclothes to cover her. When morning came she went down to the village. No one seemed to know her. She went into the butcher shop and ordered a chop. "Have you the money to pay for it?" asked the butcher.

"Money!" exclaimed little Good-for-Nothing. "You never asked me for any money before!"

"You're crazy!" said the butcher. "Do you think I run an almshouse?"

"I shall try the baker," said little Good-for-Nothing, so she went into the store. It smelled so sweet of ginger cookies that her mouth watered.

"I shall take a dozen ginger cookies," said little Good-for-Nothing.

"Twent cents is the price," said the baker.

"Twenty cents!" cried the girl. "You used to give them to me for nothing."

"You're crazy," said the baker. "Dou you think I run an almshouse?"

"Well," said little Good-for-Nothing, "at least I shall not sit in darkness to-night. I shall see the candlestick-maker and get some candles," but when she asked for a dozeu the candlestick-maker asked for fifty cents.

"Fifty cents!" cried little Good-for-Nothing. "You used to give me all I wanted without paying a cent."

"You're crazy," said the candlestick-maker. "Do you think I run an almshouse?"

"I know what I shall do," cried little Good-for-Nothing. "I shall open a hive and get some honey. The bees know nothing of money, so will not ask for any."

So saying the little girl went into a field of clover and lifted the lid from a hive that stood in the corner. Instantly the air was black with bees that buzzed and hummed and grew angrier and angrier until finally they all lit on little Good-for-Nothing and stung her so badly that she ran screaming from the clover patch. One of the biggest and most savage of all the bees was the one that droned into the landing field of the big sunflower.

"I've been waiting for you, little Good-for-Nothing, to come with your pail, as you said you would, to take my honey. Instead of giving you honey I shall sting you well."

Just then little Good-for-Nothing tripped on a stone and fell heavily. When she came to her senses she was sitting on the ground under the rails of the old fence. The big friendly sunflower was leaning over anxiously to see whether she was badly hurt. Little Good-for-Nothing rose slowly to her feet.

"What a terrible dream!" she cried. "I wonder if the world is such a hard place. Dear me, I shall run right home and wash the dishes and darn my stocking, and comb my hair, and scrub my face."

She was off in a second and the Queen of the Spirit Things on the wings of the blue butterfly floated once more gently down on her daisy throne.

—J. B. Eagan, in Journal of Education.

THE LESSON THE TREES TAUGHT.

By Z. I. Davis.

How many have heard of that kind father who had two dear sons, of whom he was very fond, but who on a certain day, began a quarrel? This made the father feel very bad, so he called to them:

"Come here, my boys, for I have something to tell you."

The two sons went to their father and he took them out to an orchard of young trees.

The story tells us that he began thus:

"I have a sermon," he said, "which I wish to preach to you. I do not profess to be a minister and yet the tree taught me this sermon many, many years ago. I wish each one of you would pick out the tree that you think is the best one in the orchard. Then I shall cut that down after you have had a good look at it so that you may know what a beautiful tree it was."

The two sons were astonished to hear their father's declaration. They knew that it had taken quite a few years of toil and cultivation to bring the trees to their present state of perfection, and they were puzzled at what he said, and replied:

"Why do you do such a thing. Why do you cut down the best trees in the orchard just because we think they are the best?"

The calmness of their father's countenance amazed them, as he answered them with a smile:

"So that you may see how you look when you allow anger to cut down the tree of kindness which at other times is deep-rooted in your heart. We all like to see you as you look when that tree of kindness is blossoming forth in good deeds, and not like the jagged stump of a tree that the scythe has hacked down."

The two sons looked at each other and as they thought of their father's words and the sermon of the tree, they forgot their quarrel and shook hands.

Then their father said: "Then I am led to believe that you do not want to see the beautiful trees cut down, so I will not do it, unless I see you in another quarrel. This orchard is for you when you grow up, and if every tree remains standing, it will remind you that it pays to be temperate in language.

"But much instruction is often needed in order to help a person to learn a hard lesson, so do not be surprised at what happens to you during the coming weeks, until you are established in this discipline."

Henry and Amos did not understand what their father meant by these words until the next day at dinner. When they came from school for their usual hot meal, Henry, who was very fond of rhubarb pie, found a piece of juicy strawberry shortcake by his plate; while a large cut of rich rhubarb pie was set for his brother, who was exceedingly fond of strawberry shortcake.

The two boys exchanged glances that hinted of covetous anger, but they softened into smiles of understanding as they thought of the lovely trees all blooming in the orchard, and all still rooted safely in the ground.

"Mother, may we exchange our desserts that you have so nicely prepared for us?" It was Henry speaking.

"Certainly," was the smiling response, for was not mother in the secret, too? This was done, and both boys were happy.

It was not so easy the next time, for he got a handsome tennis racket that he cared nothing about, as a birthday gift, knowing that Amos had wanted one like that for two years. He had quite a struggle to give it up to his brother, for he knew if he did not take it, he would not get any present. But the victory was finally won, and Amos realized his long-cherished dream.

Maybe it was not hard for Amos, when on his birthday he received a fine suit of clothes, that he know Henry needed and wanted. Not wishing to be outdone by his brother, he fairly begged him to wear them in his stead, which he did. So there was no more chance to quarrel.—The Presbyterian Advance.

If we had lost our chief good, other people's good would yet remain, and it is worth trying for. —George Eliot.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conferenee—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conferenee—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conferenee—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. ROBERT SELBY.

A press dispatch to one of the New Orleans newspapers on Monday of this week announced the death of Rev. Robert Selby, presiding elder of the Meridian District, while sitting in his automobile in front of Salem church in Clarke County, where he had gone to preach, last Sunday. No further details were given, and none have been received by the Advocate at the time of going to press.

This news will bring great sorrow to many, as it did to the editor of the Advocate. We have known Brother Selby intimately for many years, and had an affection for him that makes his death a keen personal sorrow. We think we knew him—and we have never known a truer, better man. He was sometimes misunderstood—as all men are; but he had a great heart, a clear mind, and a devotion to his friends and to the church that was rarely beautiful. We shall miss him as a friend and as a fellow-laborer in the kingdom of God. The tenderest sympathy of many friends will go out to his devoted wife and children. We hope to have a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

Rev. G. B. Love, pastor at Mooreville, Miss., has our thanks for two subscriptions recently sent in.

Mrs. T. J. Lee, Louisville, Miss., has our thanks for a nice list of subscriptions recently sent in.

Rev. E. C. Driskell serves a fine people at Calhoun City, Miss. All the work of the church is moving along well.

Rev. W. C. Coggins, Verona, Miss., has our thanks for a nice list of subscriptions recently sent in to the Advocate.

Rev. B. D. Benson, Sarah, Miss., has our thanks for a list of seven subscriptions recently sent in from his charge.

Rev. W. R. Goudelock writes from Shaw, Miss.: "We raised over $1,400 on our church debt here last week. We are having a good year." Fine!

We thank Mrs. S. D. Adams, Locust Ridge, La., for securing another renewal subscription to the Advocate to send along with her own.

Rev. R. H. Clegg has been pastor at Union for four years—and this is one of the best years of the four. All the work of the church is moving along well.

"I enjoy reading the Advocate," writes Mrs. A. E. Krentel, of St. Tammany, La., in renewing her subscription to the paper. We thank her for her kind words.

Mr. A. A. Stewart, of Shreveport, La., in renewing his subscription to the Advocate, states that he has been a subscriber for nearly forty years. He is another of the "Old Guard."

The Tucker evangelistic campaign closed at McComb Miss., last Sunday night. It was a great meeting, according to all accounts. We hope to have a report of it for publication.

A fine meeting recently closed at the Gibson Memorial Church, Vicksburg, Miss., of which Rev. H. A. Wood is pastor. A fine class of new members joined the church. This church has received about 150 members since Conference.

The Howard Williams meeting in Kosciusko, Miss., which closed recently, resulted in many conversions and reclamations. From Kosciusko, Mr. Williams and his party went to Vaiden, Miss. where he began a meeting last Sunday.

Rev. Tinsley B. Thrower is in the fourth year of his pastorate on the Evansville and Dubbs charge, North Mississippi Confereuce, and the work continues to go forward. Plans are being made for a complete renovation of the parsonage.

Mrs. P. W. Shell, Houston, Miss., although somewhat advanced in years, is an active and loyal member of the church whose interest in the Advocate we greatly appreciate. She has been a reader of the paper since early life—and she still reads it. Blessings upon her!

The Methodist congregation at Kilmichael, Miss., is planning for a "Home-Coming Day" on the third Sunday in May—May 20. A cordial invitation is extended to all former pastors and members, as well as present ones, to attend the services of the day. A cordial welcome is assured.

Dr. Mark Terrell, of Dallas, Tex., general evangelist, has an open date beginning on May 27 that he would be glad to give some pastor in Louisiana or Mississippi. He has recently held one meeting at San Antouio, Tex., resulting in one hundred additions to the membership of the church.

In a supplementary note, Rev. Del Longgrear, who wrote an account of the recent Jackson District Conference, speaks especially of the sermon preached by Dr. Rolfe Hunt. After the sermon, an old-time camp meeting scene was witnessed around the altar.

Students of Belhaven and Blue Mountaiu Colleges have contributed a total of $452 to the Millsaps College building and improvement campaign, according to a recent announcement by President Key, of Millsaps. This represents a contribution of $1 from each student of these schools.

Bishop H. M. DuBose will preach the commencement sermon at Athens College, Athens, Ala., on May 20; Dr. R. L. Owenby, of Nashville, will preach that night, and Dr. F. N. Parker, of Emory University, will deliver the commencement address on the following Tuesday morning.

Mr. J. S. Otis, one of the oldest and most active members of our church at Logtown, Miss., died on Monday of this week at Touro Infirmary, this city, as the result of an automobile accident last week. The church suffers a great loss in his passing. The Advocate extends sincere sympathy to his family and friends.

Rev. J. W. Faulk, our pastor at Mangham, La., paid the Advocate office an appreciated call on Tuesday of last week. He was in the city to arrange for a corner stone for the new brick church at Mangham, construction of which will begin about June 1. The cost of the building will be about $10,500.

A good revival meeting has just been brought to a close at McLain, Miss., where the pastor, Rev. A. J. Boyles, was assisted by Rev. W. T. Griffin, Mississippi Conference evangelist. There were eight additions to the church. The old church at McLain has been sold, and a new one will soon be built.

Rev. L. P. Wasson, presiding elder of the Greenwood District, reports an unusually good quarterly conference at Longview, on the Carrollton circuit, recently. The reports were all fine, and a great congregation was present. The pastor, Rev. S. E. Ashmore, was sick, but he got up out of bed to attend the conference. The Carrollton circuit will probably lead the district on the mission special.

We acknowledge the honor of an invitation to attend the graduating exercises of the high school at Sibley, La., on Friday evening, May 18, from Miss Clauda May Sheppard, a member of the class and daughter of our pastor at Sibley, Rev. C. F. Sheppard. To her we extend congratulations and best wishes.

Rev. W. W. Graves, of Columbia, Miss., who underwent a delicate and difficult surgical operation at Touro Infirmary, this city, about a month ago and who was able to return to his home, has returned to New Orleans for further treatment. He will probably make other trips back and forth during the process of his recovery.

Rev. C. B. Powell, Florien, La., writes that his little daughter, whose illness was reported in these columns recently, is still in a very critical condition, and he asks the prayers of the brethren in her behalf. The child had been in bed sixteen days at the time Brother Powell wrote. We are sure his request for prayer will be heeded by his many friends.

Mrs. R P. Neblett, Corresponding Secretary of the Woman's Missionary Society, North Mississippi Conference, and wife of the pastor at Kosciusko, has been sick for ten days with a severe throat infection, but has sufficiently improved to be up. It was necessary for her to cancel several engagements, in various parts of the Conference, to speak in the interest of the Council, which was recently held at Nashville.

Rev. Robert A. Clark, pastor of the First Methodist Church at Mayfield, Ky., who was called to Kosciusko, Miss., by the death of his brother-in-law, Sam H. Atkinson, occupied the pulpit at the First Methodist Church on Sunday morning, April 29, and preached a splendid sermon to a great congregation. Brother Clark was among his boyhood friends, as he was reared in Kosciusko, going into the ministry from that section.

The episcopal assignments for this year are the same as last year, with the exception of adjustments made necessary by the death of Bishop Dickey. Bishop Candler, who is greatly loved throughout the church and throughout this territory especially, remains, of course, in charge of the Louisiana, the Mississippi, and the North Mississippi Conferences. The dates are as follows: North Mississippi, at Pontotoc, Oct. 31; Mississippi, at Philadelphia, Nov. 7; Louisiana, at Lake Charles, Nov. 21.

The Second Methodist Church was organized at Gulfport, Miss., on Thursday night of last week, with about fifty members. Rev. J. L. Sells, presiding elder of the Seashore District, effected the organization, baptizing three infants at the same time. A building committee was appointed, and a church will soon be built. Rev. George H. Jones

pastor at Long Beach, and Rev. M. L. Burton will give pastoral oversight to the church for the present.

Rev. J. W. Thompson, pastor of the Broad Street Methodist Church, Hattlesburg, Miss., writes: "We closed a meeting at Broad Street last Sunday night with great results. Brother Luther A. Horn, Conference evangelist of the Alabama Conference, who lives at Mobile, did the preaching. He is one of the best preachers, singers, and workers that I know of. We received thirty-one into the church. Our new church is moving along nicely and we hope to be in it in early summer. It will be one of the best churches in the Mississippi Conference.

The editor of the Advocate had the privilege of preaching the commencement sermon for the high school at Franklinton, La., last Sunday. There was an unusually fine graduating class of thirty-nine—twenty boys and nineteen girls. The service was held in the Centenary Methodist Church, of which Rev. C. C. Miller is pastor. A great congregation gave helpful attention to the message. The editor is indebted to Prof. T. H. McAfee, principal of the high school, and to Brother Miller for many gracious courtesies. With Brother Miller, he also enjoyed the hospitality of Mr. and Mrs. C. C. Simmons at dinner. Franklinton is a fine town, and the churches and schools are among the best in the State.

ADDITIONAL CLUBS.

The following clubs have been received since the previous report:

North Mississippi Conference.

Rev. G. C. Schwartz, Iuka, 40.
Rev. E. M. Shaw, Nettleton, 50.
Rev. W. R. Liming, Mashulaville, 25.
Rev. G. W. Robertson, Courtland, 20.
Rev. B. F. Bullard, Corinth, 20.
Rev. T. B. Thrower, Maud, 22.
Rev. A. T. McIlwain, Corinth, 66.
Rev. W. M. Wright, Sturgis (Incomplete).
F. A. Howell, Durant, 24.
Rev. Charles M. Klnard, Sardis, 20.

Mississippi Conference.

Rev. H. G. Roberts, Flora, 25.
Rev. J. B. Caln, Fayette, 20.
Rev. O. B. Matheny, Waynesboro, 23.
Rev. A. J. Boyles, New Augusta, 55.
J. L. Bell, Newton, 40.
Rev. B. F. Jones, Brookhaven, 103.
Rev. T. E. Nickolson, Bucatunna, 20.

Louisiana Conference.

Rev. J. L. Lay, Bernice, 33.
Rev. L. I. McCain, Minden (additional), 69.
John T. Calhoun, Glenmora, 20.
Rev. C. C. Wier, Winnfield, 21.
Rev. J. A. Alford, Rayville, 56.
Rev. W. R. Harvell, Hammond, 25.
A. M. Mayo, Lake Charles, 30.
Rev. R. S. Walton, Sulphur, 37.

We are grateful to these brethren for securing these clubs. We call attention to the fact that the club offer has been extended to June 1. We trust there are still many others who will take advantage of this opportunity to put the church paper into the homes of our people and at the same time render a valuable service to the paper itself. There is still time for the subscription list to be largely increased under these favorable terms.

THE MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference met in the Methodist church at DeKalb, Thursday morning, April 19, and adjourned at noon the next day.

All the pastors of the district, several local preachers, and a goodly number of lay members of the conference were present.

Under the guiding hand of Rev. Robert Selby, presiding elder, every detail of the conference work was carefully looked after.

Special emphasis was given the two campaigns now on, viz., the Millsaps building program and the Superannuate Endowment. Representatives of these interests were present and spoke in their behalf.

The following were elected delegates to the Annual Conference: D. W. Heidelberg, S. J. Creekmore, Miss Lillybeck Phillips, S. M. Graham, L. P. Brown, C. W. Cochran, T. H. Naylor, W. D. Hawkins, Miss Madge Stuart, C. L. Daniel, C. G. Stokes, Mrs. T. B. Cottrell, and Mrs. Roulston Huggins.

The preaching of the occasion was well done by Brothers J. A. Moore, W. W. Moore, and J. L. Smith.

The generous hospitality of the people of DeKalb was highly appreciated by all, as was the thoughtful attention of Brother H. E. Raley, the pastor, who proved himself an excellent host.

Lauderdale was chosen as place of next meeting.

W. A. HAYS, Secretary.

IMPORTANT NOTICE CONCERNING PASTORS' SCHOOL, SEASHORE CAMP GROUND.

The Seashore Divinity School is scheduled to open its twentieth session at the Seashore Camp Ground, Biloxi, Miss., on June 18, 1928. The Board of Directors of the school, at an official meeting held in June, 1927, agreed to add to its program of work for 1928 a Pastors' School, to be conducted for the benefit of all the pastors of the patronizing Conferences who have finished the courses of study provided by the church for undergraduates, and for laymen who may desire to take such work.

The program for the Pastors' School as worked out by the committee appointed by the Board of Directors, in co-operation with Dr. Stonewall Anderson, representing the General Board of Education, is printed in this week's issue of the Advocate. Please look over this program and decide which course you desire to take, and then write me as early as possible at Vicksburg, Miss., so that an order may be placed for the books in advance of the opening of the school.

J. T. LEGGETT, President.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

PASTORS' SCHOOL, BILOXI, MISS.

Platform Speakers.

1. Rev. C. T. Tally, D.D., Chattanooga, Tenn., June 19-26.

2. Rev. J. A. Faulkner, D.D., Drew Theological Seminary, Madison, N. J.

Courses of Study.

1. General Course. Teacher, Rev. W. G. Henry, D.D., Emory University.

(A). "The Spirit and Genius of Methodism." Text, "Meaning of Methodism," Rowe.

(B). "Meaning and Mission of the Christian Religion." Text, "The Program of the Christian Religion," Shackford.

2. Bible Course. Teacher, Rev. R. E. Smith, D.D., Centenary College, Shreveport, La.

(A). "The Christ of the New Testament." Text, "St. Mark's Life of Christ," Sledd.

(B). "Life of St. Paul." Text, "The Life and Letters of Paul," Carter.

3. Course in Missions. Teacher, Rev. J. L. Gerdine, D.D., El Dorado, Ark.

(A). "Survey of Modern Missionary Development." Text, "Missions in a Changing World," W. W. Pinson.

(B). "History of Methodist Missions." Text, "The History of Southern Methodist Missions," James Cannon III.

4. Department of the Sunday School. Teacher, Rev. Clem Baker, Little Rock, Ark.

(A). "The Administration of the Sunday School." Text, "The Organization and Administration of the Sunday School," Cuningim and North.

(B). "Principles of Teaching Religion." Text, "Teaching in the Sunday School," White.

MILLSAPS COLLEGE COMMENCEMENT PROGRAM.

Friday, May 18.

8 O'Clock P. M.—Commencement Debate.

Saturday, May 19.

11 O'Clock A. M.—Contest for Buie Medal in Declamation.

7 O'Clock P. M.—Pageant by Millsaps Players. Music by Millsaps Band.

8 O'Clock P. M.—Concert by the Glee Clubs.

Sunday, May 20.

11 O'Clock A. M.—Commencement Sermon, Charles L. Goodell, D.D., New York City.

8 O'Clock P. M.—Sermon before the Christian Associations.

Monday, May 21.

9 O'Clock A. M.—Annual meeting of the Board of Trustees.

11 O'Clock A. M.—Senior Oratorical Contest for Carter Medal.

8 O'Clock P. M.—Alumni meeting and banquet.

Tuesday, May 22.

11 O'Clock A. M.—Literary address, W. P. Few, Ph.D., LL.D., President Duke University, Durham, N. C.

Announcement of honors and prizes, conferrring degrees, and awarding diplomas.

COTTAGES WANTED.

Any one having one or more cottages for rent on or near the Seashore Camp Ground, Biloxi, Miss., for part of July or August may rent same by applying to Rev. C. A. Parks, Amory, Miss. Please state particulars in first letter.

IN THE HEART OF LOUISIANA.

The Methodist Churches in the Alexandria District cordially invite you to worship with them. When in our midst make yourself known to the preacher-in-charge.

ALBERT S. LUTZ,
Presiding Elder.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course. salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D.,
President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY GLENN was born Oct. 12, 1864, and died April 25, 1928. Sister Glenn gave her heart to God and joined the Methodist church. She was married to John E. Glenn, Feb. 19, 1885. To this union God gave eleven children; three of them preceded her to the beyond. She leaves these and one sister, together with a host of friends, to mourn her going; but yet they mourn not as those that have no hope—children, husband and sister expect to meet her on the other side. We laid her to rest in the midst of a host of friends and relatives to await the resurrection morning.

Her pastor,

ALGIE S. OLIVER.

MRS. BERTHA (BERT) EBLING, of Courtland, Miss., died on April 3, 1928, which was her birthday. She was born in Winston County, near Louisville, on April 3, 1885. She was laid to rest in the Louisville, Miss., cemetery on Thursday of the same week, funeral service being conducted by her pastor, G. W. Robertson, assisted by Brother H. M. Eilis, Brother J. N. McMellian, of the Baptist church, and Rev. J. C. Watson, of the Presbyterian church, the last three mentioned pastors of local churches of Louisville. Mrs. Ebling leaves behind her, husband, Mr. Bert Ebling, of Courtland, Illinois Central agent of Courtland, and three brothers, W. J., C. E., and G. W. Atkinson, of Louisville, Miss.; also a sister, Mrs. J. R. Homer, of Louisville, to mourn her going. Mrs. Ebling was a member of the Methodist church in Courtland, and had been a member of the Methodist church since she was seven years of age. She was also a loyal member of the Eastern Star. She was a consecrated Christian woman of the highest type. She took an interest in everything pertaining to the moral and spiritual welfare of the church and community in which she lived. Her worth to her home and church cannot be estimated. We all shall miss her. To know her best was to love her most. She has gone to her reward, to awaken in the resurrection morning with the coming of the Christ whom she honored and loved. Mrs. Ebling suffered much. She was in failing health for several years, and for the last three and a half years was confined to her bed; but in it all she displayed a great deal of patience, and bore her suffering without complaining. Her place at home is vacant now; yet in it all we have faith to believe that all of God's people who knew her and loved her will meet her again. May God's blessings rest upon her husband, brothers, and sister, who are left behind.

Her pastor,

G. W. ROBERTSON.

The subject of this sketch, BROTHER JOSEPH R. CAMP, was born in Marion County, Ala., Aug. 19, 1866, and died at his home in Amory, Miss., March 17, 1928. Brother Camp moved to Amory in 1896, and at once identified himself with the best interests of the community. He was a contractor and builder by trade, and made good in his chosen field of labor. Many beautiful homes and other buildings, including the spacious and commodious Sunday school annex of the First Methodist Church of Amory, stand as a testimonial of his ability as a builder. Brother Camp became a Christian early in life and united with the Methodist church. He loved his church because he loved his Lord. His love for his Lord enabled him more perfectly to love his fellow-man. He was agreeably and kindly disposed toward all with whom he came in contact. In his later years he was made a steward of the church he had loved and served, and remained a steward until his death. He bore his burden and pain of a long illness with a patience and submission that gave testimony of a strong heart and a great faith. Frequently he would say to his friends: "It is all in the hands of the Lord." Just a few months before he died he dreamed, and on waking he told his wife about it, and said: "I dreamed last night that I was talking to Jesus, and it seemed that he was going to take me home with him; but he said if he did, he would send some one to take care of you and the children." He held no horrors of the impending issue, and his going away was as a child falls asleep. A devoted wife and six children, four boys and two girls, and three brothers and two sisters are left to mourn his going away. Funeral services were conducted in the First Methodist Church at Amory by the writer, assisted by Rev. W. R. Lott, a former pastor, and Rev. C. F. Hinds, of the Baptist church, and Rev. L. N. Edmunds, of the Presbyterian church. His remains were laid to rest in the Masonic cemetery beneath an embankment of beautiful flowers, to await the final resurrection.

His pastor,

C. A. PARKS.

RESOLUTIONS.

Whereas, it has pleased our Heavenly Father, in his infinite wisdom, to call home from our midst the wife of our pastor, MRS. D. E. VICKERS, whose perfect faith and consecrated life has wielded a great influence for good, and has been a great inspiration to our Missionary Society and community.

Therefore, be it resolved:

1. That our church and Missionary Society have lost a most valued and consecrated member.

2. While we mourn in sorrow her absence, we bow in submission to him who doeth all things well.

3. That her life will be a living memorial to her loved ones, her church and her friends.

4. That we extend our deepest sympathy to her devoted husband and children, in this their deepest hour of sorrow.

5. That a copy of these resolutions be entered on the minutes of our Missionry Society, a copy sent to the New Orleans Christian Advocate, and one sent to the bereaved family.

Signed by: Mrs. L. D. McLaurin, Mrs. W. J. Ward, Mrs. J. N. Gammage, Committee.

WHITWORTH COLLEGE CATALOG OF 1860.

An interesting document has just been hung in the parlor of Cooper Hall of Whitworth College. This is a framed copy of one of the first catalogs or bulletins ever issued by Whitworth College. At the annual meeting of the Whitworth Alumnae Association in 1927 Miss Josephine Lewis, who was at that time the president of the Association, made the presentation of this bulletin to the college.

It consists of a single sheet about seven inches wide and eleven inches long. The document is not dated, but it makes announcements of the exercises of the college that are to begin Jan. 4, 1860, and end June 20, 1860. We quote as follows from this document: "Whitworth College for young ladies, Brookhaven, Lawrence County, Miss. Faculty: Rev. J. P. Lee, President, assisted by competent and successful teachers. Mrs. Nancy A. Hoskins, Matron. Rev. Milton J. Whitworth, Proprietor."

The rates of board, tuition, etc., are given with special mention of extra charges for the twenty weeks, such as: French and Latin, each $12; lessons on piano or guitar, $25; use of instrument, $5; painting in oils, $25; lessons in embroidery, $12; drawing, $10; painting and water colors, $15. The motto given is: "Pray, Work." "Labor on Earth, rest in Heaven." It states that a report concerning attendance, recitation, conduct will be sent to parents or guardians each four weeks. "Buildings new and commodious, having more than 600 feet of gallery. Playground ample and retired. Rooms capacious and well furnished."

The board of visitors are listed as follows: "Dr. Robert Montgomrey, J. Warren, Sen., J. S. Carson, Esq., Rev. W. B. Johnson, John Storm, Esq., J. E. McNair, Rev. B. B. Whittington, Rev. J. H. Lany, Rev. P. E. Green, E. L. Bowen, Hon. J. H. Thompson, G. I. Mortimer, James M. Turner." The following names are mentioned as references: "Rev. J. G. Thornton, D.D., Rev. J. G. Jones, Hon. A. G. Brown, Rev. G. M. Talley, Hon. W. P. Harris, Hon. Judge Watts, Hon. P. S. Catchings, Rev. A. B. Nickelson, Rev. C. K. Marshall, Hon. J. J. McRea, Rev. G. D. Wade."

Included is a list of six things required and six things forbiddden in the conduct of the institution. Most of these requirements have been in force during all the history of Whitworth up to the present time.

H. G. HAWKINS.

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903

Insurance at cost to Methodists from 1 to 60. Ordinary Life. 20 Pay. Endowment. Disability-Annuity. Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you coöperate?
If interested, write for literature and application blanks giving exact age.

REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TINNON, Field Secretary.

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Dept. 8. 808 Broadway, Nashville, Tenn.
Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
Name.....
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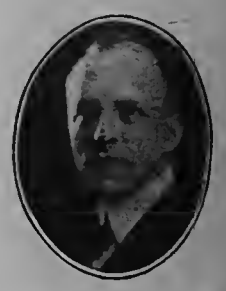

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"In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing."
—Lowell.

* * *

"Earth changes, but thy soul and ... stand sure."—Browning.

MESSAGE FROM OUR NEW MISSISSIPPI CONFERENCE SUPERINTENDENT OF YOUNG PEOPLE.

Dear Fellow-Workers: Council, with ... usual inspiration in this Jubilee ..., has stirred within our hearts a ... to press forward in the days to ... This same vision has been ... in the great spiritual session ... our Annual Conference just closed. ... one of our Jubilee objectives we ... asked to deepen the spiritual lives ... our young people by means of or... them into systematic service. ... young people of to-day are our greatest assets and the adults of tomorrow. Would that you each had been privileged to hear our Council Superintendent of Young People, Miss Julia Lake Stevens. Will our young people have a great vision of Christian service? Will they he trained to carry on? This is for you to answer. The responsibility of our young life is upon our hands. Using the phrase of our beloved Miss Belle Bennett, "What will you do about it?" Have you already organized your young people? If not, please may I beg of you to do so. Why?

Our church needs a great vision if we have world redemption. This vision can best be grasped by our Young People. These young people need a sense of world comradeship. Only through united study can the common interests and desires of the young life of the world be realized, thereby deepening the sense of brotherhood. The responsibility for financing certain fields is put upon the Young People of the church, and it is only through an organized effort that this obligation can be met. The ranks of the missionary forces at the home base must soon be filled by young people, and they should he trained for service. The command, "Go ye into all the world," is to the young people of our day especially.

Is it worth while? I believe it is. Are you willing to help? Will you organize your work? Select a superintendent for your young people if you do not have one. Encourage her and help her to perfect her organization at once. Please send me her name and address. If you want information for organizing order "Young People's Organization" from Mrs. B. W. Lipscomb, 706 Church Street, Nashville, Tenn. Get in touch with your district secretary if you need her, she will he glad to help you.

Mrs. Saunders has been compelled to give up the office as Conference Superintendent of Young People, because of sickness in her home. We regret that she had to take this step. After careful and prayerful consideration, I have agreed to take this office. I realize my limitations, my inexperience, hut my heart is in the work, and in his strength will do my best. I covet our young people for Christ. I cannot do anything without your prayerful cooperation and help. I helieve you, too, are interested in this great work. It is your privilege to know, to understand, to plan in leading the young people in your community and church to Christ. I know of no hetter way to begin than through organizing them. Oh! women, pray for this work. Can I depend on you? If at any time I can be of service or give you information, call on me; I will do my hest to serve you. Pray for me.

May God bless you in his work.

Sincerely,

MRS. C. W. COCHRAN.

Meridian, Miss.

GREENWOOD DISTRICT MEETING.

Methodists to Hold Next Meet at Indianola.

Fifty-seven delegates from the northern part of the Grenwood District of the Methodist Episcopal Church, South, met with the Missionary Society of the Ruleville church Friday for their annual district meeting.

The district secretary, Mrs. W. V. Bailey, of Tchula, presided, and Mrs. J. M. Wells, of Lambert, was elected secretary. Mrs. Marcie Stancill, of Drew, conducted an impressive devotional service. Mrs. Juanita Brown, of Sallis, Conference Superintendent of Young People's Work, and Mrs. R. P. Neblett, of Tupelo, Conference Superintendent of Children's Work, each brought inspiring messages on the work in their respective departments.

Reports given by representatives of young people and the children indicated progress in both these departments. In the afternoon Mrs. J. E. Coleman hrought the conference an inspirational message on "The Transforming Power of Jesus." Among the other interesting speakers were Mrs. Townsend, of Webh; Mrs. Bailey, who spoke of the recent meeting in Nashville, Tenn. After reading resolutions thanking the Methodists of Ruleville for the splendid hospitality, the conference adjourned to meet in 1929 with the church at Indianola.

THE WOMAN'S BUILDING ON MOUNT SEQUOYAH, ARKANSAS.

At a recent meeting of the Board of Control of the proposed Woman's Building on Mount Sequoyah, plans and means were carefully discussed. The need for the huilding seemed paramount.

Announcement was made of the gift from the late Colonel H. L. Remmel of $5,000 in memory of his wife, the late Elizabeth C. Remmel, and of the fact that this money would be availiable at intervals during the next six months.

The treasurer reported on hand $9,675, with the steel framing and one car load of cut stone paid for. Several of the Conferences reported money coming in and the prospect of substantial payments heing made to the building fund this quarter.

A new contract for the erection of the bufiding at a flat rate, in piace of the old cost plus plan, has heen worked out by the Executive Committee, and when all facts were in hand the Board voted to proceed at once with the building and complete the exterior hefore next summer's assemhly, and if possible with the money in hand, arrange to have the hulidlng usahle for temporary quarters for the next assemhly.

The outlook is good. The need is great and the call is ringing to every Conference in the Southwest to do its best to collect and send promptly to the treasurer, Mrs. E. F. Ellis, 104 College Avenue, Fayetteville, Ark., all money possible.

Let every woman interested in leadership training on Mount Sequoyah do her best to collect unpaid quotas from the auxiliaries or special gifts or memorial funds, and send forward the same promptly that the bnilding may he ready for this summer. To complete this worthy enterprise during the Jubilee year will register loyalty to the cause of missions and increase the usefulness of our leaders. Shall we not put forth our best efforts?

MRS. E. R. STEEL,
Pres. Board of Control.
MRS. F. H. NAYLOR.
Ch. Publicity.

SPOTS BEFORE EYES

Had Dark Spots Before Eyes. Felt Dull, Tired, Achy. Doesn't Get Down Any More.

...mont, Ky.—Telling how he had ... of the merit of Thedford's ...-Draught since he was a boy, ... Albert Garland, of this city, ... said:

"I used to work in the mines, ... lost quite a bit of time on ac... of the sick spells I had. I ... get to having a bad taste ... my mouth, and a very dull, tired ... and ache. I would have dark ... in front of my eyes, and I ... be so dizzy I would stagger ... I was drunk.

"I took medicine, but didn't seem ... get any better.

"My mother told me to try Black-..., which I did, and after a ... does I felt much better. Now ... take it as soon as I feel the least ..., and I don't get down. I cer... can say that it has done ... for me than any other medi... I have ever taken.

"I never get without Black-... If I go on a visit, I take ... package along in my suit-case. ... health is better now than it ... been in years, and I believe it ... the use of Black-Draught that ... it."

Black-Draught is prepared from ... roots and herbs, of high... quality. Try it. NC-195

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ALL IS FROM THEE.

Lord, it is not life to live,
If thy presence thou deny;
Lord, if thou thy presence give,
'Tis no longer death to die.
Source and giver of repose,
Singly from thy smile it flows;
Peace and happiness are thine;
Mine they are, if thou art mine.
—A. M. Toplady.

The reading room at the Institutional Church, Huchow, China, is used daily by a large number of people. In addition, the workers at this church have a regular schedule for visitation at the jails and hospitals, where they do personal evangelistic work.

How Much Water Should Baby Get?

A Famous Authority's Rule

By Ruth Brittain

Baby specialists agree nowadays, that during the first six months, babies must have three ounces of fluid per pound of body weight daily. An eight pound baby, for instance, needs twenty-four ounces of fluid. Later on the rule is two ounces of fluid per pound of body weight. The amount of fluid absorbed by a breast fed baby is best determined by weighing him before and after feeding for the whole day; and it is easily calculated for the bottle fed one. Then make up any deficiency with water.

Giving baby sufficient water often relieves his feverish, crying, upset and restless spells. If it doesn't, give him a few drops of Fletcher's Castoria. For these and other ills of babies and children such as colic, cholera, diarrhea, gas on stomach and bowels, constipation, sour stomach, loss of sleep, underweight, etc., leading physicians say there's nothing so effective. It is purely vegetable—the recipe is on the wrapper—and millions of mothers have depended on it in over thirty years of ever increasing use. It regulates baby's bowels, makes him sleep and eat right, enables him to get full nourishment from his food, so he increases in weight as he should. With each package you get a book on Motherhood worth its weight in gold.

Just a word of caution. Look for the signature of Chas. H. Fletcher on the package so you'll be sure to get the genuine. The forty cent bottles contain thirty-five doses.

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The following have reported on the observance of Sunday School Day: Grenada, $50; Sardis, $10.60; Amory, $15.60; Coldwater, $14.75; Drew, $16; Black Hawk, $5.26; Birdie, $0.85; Coahoma, $15; Kosclusko, $12; Red Banks, $4.45; Sidon, $4.74. One hundred and fifty-two schools have ordered programs. Let us have an additional hundred and we will be happy. Sardis District is still in the lead in ordering programs. It will pay to advertise the Day on the bulletin board and in the town paper. Do this for the sake of the children over the Conference. Put on your bulletin board the announcement of the Conference Training School.

One result of the three Institutes held in the Greenville District, fourteen promised to teach training classes in the local churches. It is out of the question for the church to employ and pay a sufficient number of instructors to teach the thousands of parents and teachers who need to know more about dealing with childhood and youth. If we only taught those who attend training schools, the expense would be too great; but if a large number who attend training schools will teach classes in the local churches, then we are justified in holding these schools. Teach a Bible course or have one of the Bible courses taught in the school for credit or teach the course, "What Every Methodist Should Know." There is a joy in teaching that thrills, like that of preaching, provided one is prepared to teach. If you think the world is going to the bow-wows, head it off by teaching teachers how to teach and thereby multiply yourself by the number you teach. One aim in "teaching them to observe all things whatsoever I have commanded you" (the aim of religious education), is to prevent children from going into sin. Is it better to cure the sick than to prevent sickness? It is merciful to heal, but it is more merciful to keep in health. "An ounce of prevention is worth a pound of cure." Let us put the adage into practice.

The most important course to be offered in the Teacher Training School to be held in Grenada, June 4-9, is, "The Home in Society." The source of our trouble is not on the streets or in the divorce courts, but it is in the place called home. If we fail to Christianize the home, every angel in heaven might come to earth as evangelists and they could not change the currents to any appreciable extent. The atoning sacrifice of Christ is magnified in the prevention of sin as much so as in the cure of sin.

Miss Helen Swisher, Professor of Religious Education in Grenada College, has given 25 young women definite instruction in conducting the Daily Vacation Church School. Miss Miss Rhinehart, music teacher, gave these young women an appreciation of the Methodist Hymnal and gave them an appropriate selection of hymns that should be taught to children. Personally, I have a high regard for what these teachers have done for our girls at Grenada College. Both these teachers are scholarly and brilliant. No other institution in the State equals Grenada College in giving our young women the instruction needed in home making and of becoming the teachers in our schools. If our people could know the full value of the work done at Grenada, they would not have waited so long to endow it and thus fit it for larger usefulness and make it permanent. The young women mentioned above are eager to render service in the home church, and in other churches that may need them. If you are interested in a D. V. C. S., write me.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

We have received contributions from sixteen Sunday schools for Sunday School Day up to May 5. Fourteen of these schools are on the Honor Roll. The amount of money sent in by districts is as follows:

Vicksburg District, $76.81; Seashore District, $58.42; Jackson District, $55.77; Brookhaven District, $28.12; Meridian District, $20.40; Hattiesburg District, $8. Total, $247.52.

This is a good start, and if this lead is maintained we will have the largest amount of Sunday School Day offering ever in the history of the Conference. Let us hope thta it will be so. The joy to me is that so many are reporting real fine programs, and several have said that the pageant is the very best they have ever seen. This is what will get the entire message of religious education over to the hearts of the people.

The Standard Training School at Biloxi was as fine a small school as we have had. The spirit of the school is all that we could desire. They are now planning for the school for another year and all seemed to be very happy over this outcome of this school. While there were several things that interfered and hampered, there was all through a definite spirit of helpfulness and hopefulness. This was greatly appreciated by all. We had 41 enrolled and 35 credits. This was a good per cent of the enrollment. If we had heen anxious for just a larger enrollment, we might have been able to make it, but we were anxious for serious good work.

The program of the Conference Board is moving forward on schedule. We have been able to meet each appointment so far and we are about even with the schedule for the Conference year. This is very gratifying indeed. We trust that it will continue. This little note does not mean that there have not been broken dates, but it does mean that the entire program has moved forward on schedule time. Mr. Hull, the Dual-Extension Secretary, has had a wonderful month of usefulness and helpfulness. Remember him and his difficult tasks in your prayers. He needs your aid in this way that he may be used of God and be a larger blessing to the folks than he would be otherwise.

Let us all be closer to God than ever. Pray for the work and workers.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By C. D. Atkinson, Conference Superintendent.

On Thursday night I left Alexandria for the New Orleans District Conference, which was held in Covington. In New Orl... Brother Vaughan, Superintendent ... the Orphans' Home, joined ... We reached the beautiful city ... Covington about 10 a. m., and ... an enthusiastic district conference ... session, with Dr. Harper in the ... and Rev. S. A. Seegers acting as ... tary. The morning session was ...

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Session of 1928-29 Opens September 14th

For Catalogue ond full information, address either of the above officers.

...ANA CONFERENCE SUNDAY SCHOOL NOTES.

(Continued from Page 12)

...to reports of the various committ... Mr. J. H. Carter, District Secre... and other leaders had put over ... interesting program on Sunday ... work Thursday night preceding ... arrival. The presiding elder in... ...me to address the conference. ... E. Joyner arrived in time to get ...sage before the conference about ...ducational situation.

...W. W. Drake, chairman of the ... Sunday School Board, ...ented the Board at the Ruston ...rict Conference at Bienville.

...rs. H. W. Rickey, wife of our pas... at Tallulah, writes: "We enjoyed ... State-wide Conference so much. ...have an average attendance of ... in our Sunday school. We want to ... on the Sunday School Day pro... ...noon and get a good offering for ... State work."

...We note there is to be a sub-district ...ting held in the Sulphur church ...May 27, at 3:30 p. m. Brother O. B. ..., superintendent of the Sulphur ...day school and president of that ...district, is to be congratulated on ...fine work he is doing in that sec... ...of the Lake Charles District.

...Alpha Puckett, secretary of ... Church, Baton Rouge, writes: ...you have any material or sugges... ...appropriate for our Sunday ... Day program please send them ..., as we are very anxious to have ...ful and instructive program."

...J. A. Bays, wife of the pastor ...Beaumont, took Mrs. R. E. Smith's ... in the Crowley Training School ...the course, "Religious Education of ... People." The other members ...the faculty were Prof. Raulins, Rev. ...L. Doss, Jr., and the Conference ...superintendent.

...route to Crowley I got to see the ... church in progress at Lake ... Walls are up and roof is on, ...they may move into this building ...August. I am sure the whole mem... ...of the next Annual Conference ...be surprised and pleased at this ... church in Louisiana Meth... Congratulations to Dr. Wynn ...Lake Charles Methodism!

...W. H. Jordan, of Crowley, is so ...pleased with his first Training ..., he wishes to make it an an... ...institution. This school followed ...revival, and no doubt helped ...conserve the results of the great ... Brother Jordan made a good ...educational director, and much of the ... of the school is due him.

...omen, Here Are Facts!

...cadine, Ala.—"I am glad to ... a statement for publication ...mending Dr. Pierce's Favorite ...ription, for it certainly is a ...erful remedy. I was all run... ...in health—was simply in a ter... ...state when I began taking the ...ription' and it soon made me ...and stout. I have heard a great ...women say it did the same for ..."—Miss Bessie Caffey, Route 2. ...up in liquid and tablets and sold ...dealers. Send 10c to Dr. Pierce's ...Hotel in Buffalo, N. Y., if ...desire a trial pkg. of tablets and ...for free advice.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Richton, at Blodgett, June 3, 11 a.m., 2 p.m.
Ellisville, at Mount Zion, June 6, 11 am., 2 p.m.
Petal, June 8, 7:30 p.m.
Eucutta, at Baylis Chapel, June 9, 11 a.m., 2 p.m.
Avera, at Bothwell, June 10, 11 a.m., 2 p.m.
Collins, at Eminence, June 15, 11 a.m., 2 p.m.
Bonhomie, at Denco, June 17, 11 a.m., 2 p.m.
Broad Street, June 20, 7:30 p.m.
Leakesville, at Winborn Chapel, June 23, 11 a.m., 2 p.m.
Lucedale, June 24, 11 a.m., 2 p.m.
Taylorsville, at Fair Mount, July 6, 11 a.m., 2 p.m.
New Augusta, at Leaf, July 1, 11 a.m., 2 p.m.
Magee, at Rials, July 8, 11 a.m., 2 p.m.
Hatttiesburg ct., at presiding elder's office, July 11, 3 p.m.
Court Street, July 13, 7:30 p.m.
Williamsburg, at Oakvale, July 14, 11 a.m., 2 p.m.
Silver Creek, at New Hebron, July 20, 11 a.m., 2 p.m.
Main Street, July 20, 7:30 p.m.
Heidelberg, at ———, July 21, 11 a.m., 2 p.m.
Mount Olive, at ———, July 22, 11 a.m., 2 p.m.
Sumrall, at Sumrall, July 25, 11 a.m., 2 p.m.
Purvis, at ———, July 26, 11 a.m., 2 p.m.
Prentiss, at ———, July 29, 11 a.m., 2 p.m.

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It kills the germs.

APRIL tops the Greatest 4 Months in Willys-Overland history

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$695 COACH

Whippet Six Prices

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Roadster	685
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Coupe	695

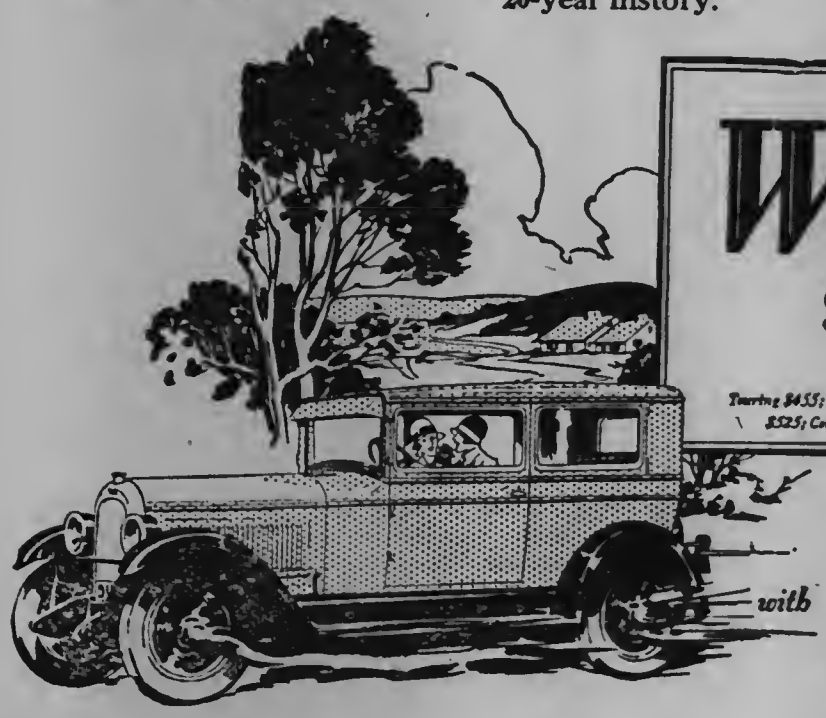
All prices f. o. b. factory and specifications subject to change without notice

April set a new high mark in Willys-Overland history for production and sales. It was more than 14.4% ahead of March—which showed a gain of 17% over the previous highest month for all time.

The first 4 months of 1928 were 36.7% greater than the corresponding months in 1927. And they were the greatest 4 months since the company has been in business.

Sales of the Whippet were 91% higher in February than in January. They were 44% greater in March than in February, and April was 17% ahead of March, and plant facilities are still being expanded to meet the increasing demand for this most popular car.

The Whippet price reductions, the recently announced low price of the Willys-Knight Standard Six, and the introduction of the new Whippet Six—the world's lowest priced six-cylinder automobile—have resulted in the greatest buying demand in the company's 20-year history.



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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LETTER FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: With our anniversary gifts still coming in, I am glad to report that the following amounts have been received up to April 30:

Bastrop, $8.89; Campti, $2; De Ridder, $6.30; Franklinton, $7.75; Hammond, $13; Homer, $11; Lake Charles, $8.45; Mangum Memorial, Shreveport, $11.01; Selma, $5; Winnsboro, $10.

With a number of League chapters still to report, I am sure that we will have a gift that our Leaguers might well be proud of. Please send in your gift at once, as we are anxious to know our final total.

Since writing you, I have had the pleasure of making a trip to Lake Arthur in the interest of the Girls' Camp to be held there this summer. I have attended the Monroe and Ruston District Conferences at Bastrop. At these conferences I met with the District Secretaries to assist them in their plans for promoting the Assembly in their districts. With such a fine spirit among the secretaries I feel sure that we may look forward to a great assembly for 1928.

On last Sunday, April 22, the Leaguers of the lower part of Minden District met at Rochelle to organize a union for that part of the district. I am sorry that I was unable to meet with them, as I am told that the rally was most successful. Rev. and Mrs. James T. Harris were most cordial in offering their church and loyal support for the day. Our State president, Charles White, and district secretary, Mary Searles, were among those present.

During the month of May there will be district meetings and union meetings all over the Conference in the interest of the oratorical contest district elimination. The winners will be sent by the district to Mansfield assembly.

We are very sorry to state that we have lost the splendid services of Mr. W. R. Younger, Alexandria District Secretary. His work in Alexandria District has been most successful, and we appreciate his untiring efforts. Miss Blanche Steadman, of Alexandria, will act as secretary for the remainder of the year.

As there are only two months left in our League year, let's be very much in earnest in all that we do.

Very sincerely,
ELIZABETH LANGFORD,
Field Secretary.

THERE is *nothing* quite like Bayer Aspirin for all sorts of aches and pains, but be sure it *is* genuine Bayer; that name must be on the package, and on every tablet. Bayer is genuine, and the word genuine—in red—is on every box. You can't go wrong if you will just look at the box when you buy it:

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MINDEN DISTRICT NEWS.

The Epworth Junior Society of Rochelle, La., was organized on Jan. 30, 1928, with eighteen members. It has grown to fifty-one members, in three divisions, all of whom are very interested and anxious to work. The Juniors pay 5 cents a member per month, and the Baby and Primary Divisions pay 25 cents a year each.

Miss Marjorie Gilmer is the fine superintendent of this group of Juniors, with Mrs. F. P. Hilburn as associate superintendent. Minden District is proud of the growth of this Epworth Junior Society, and the work it is doing.

Ever-Ready Union Meeting.

On Sunday, April 15, the Ever-Ready Union met in monthly session at Haughton, La., with five chapters represented, as follows: Haughton, Benton, Bethel, Springhill, Minden, each with a good number of Leaguers present. An interesting devotional program was given, with Miss Carolyn Worley leading, consisting of special music by Haughton and Springhill; a chorus by the Haughton Juniors; and a mock and model Epworth League devotional program prepared by the Minden League.

After the devotional, the meeting was turned over to President Paul Casseis. It was planned to have a union contest at Doyline, Sunday, May 13. Other business was taken up, after which light refreshments were served and a short period of fellowship was enjoyed. The meeting adjourned with the League benediction.

We were especially proud of this meeting because of the fact that we had four of our pastors with us, whose encouragement and support are a great help to us in this work: Rev. L. I. McCain, of Minden; Rev. J. E. Selfe, of Springhill; Rev. H. E. Pfost, of Plain Dealing, and Rev. E. W. Day, of Haughton. We sincerely hope that they will be with us at our future meetings, as well as other of our pastors.

We are indeed proud of our three sub-district unions in Minden District. Next week I hope to give some news from the union at Campti and that section of the district.

MARY SEARLES,
District Secretary.

FROM THE SULPHUR CHARGE.

The new parsonage at Sulphur, La., is about completed, and the pastor plans to move into same this week. The building is a six-room modern bungalow building, equipped with electric lights and water works. The old parsonage will be used for the present for Sunday school purposes.

The contract was let for a new parsonage at Vinton a few days ago, and the contractors are erecting the building. The building without the site will cost about $3,500.

Vinton is looking forward to a resident pastor. The town is growing, and needs a preacher on the ground. Plans are also made for making some repairs and additions to the church building.

On April 1 a men's Bible class was organized at Vinton. Their meetings are held in the Masonic hall. Prof. H. A. Norton is the teacher of the class, and J. N. Wethereil the president.

Rev. W. L. Doss, Jr., will assist in revival services at Sulphur, June 7-17.

Rev. R. S. Walton will preach the baccalaureate sermon for the Sulphur High School, May 20.

R. S. WALTON.

"ALL THE DAYS."

Who does not know how day differs from day, even in a life of fairly even tenor? Who does not feel the differences of the day's surfaces, and the varieties of these colors? From the golden sunlight of a day of joy to the blackness of a day of woe, through all gradations, the scale runs as we journey on. From the grass of the meadow to the miry clay of the marsh, to the hot dust of the level road, to the flints of the steep ascent, to the waters of the cold river, varies the surface. And the great Companion knows it all. And he breaks up the great promise of the Presence to suit just it to every detail of our need: "I with you am, all the days, and all the long, even unto the end."—H. C. Moule.

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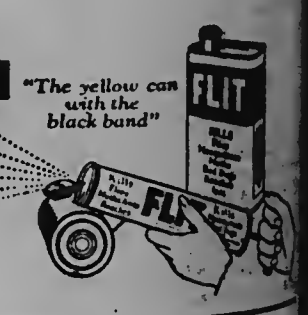

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JACKSON DISTRICT CONFERENCE.

(Secretry's Report.)

According to several of the veneable brethren present, the 1928 session of the Jackson District Conference was the best that Mississippi Methodism has seen in many years. The opening sermon was delivered on Wednesday evening, April 18, by Brother Thomas O. Prewitt. The other sermons of the session were delivered by Rev. L. L. Roberts and Dr. Roife Hunt. °All three of these brethren, fired with a zealous evangelical passion, brought messages that were inspiring and edifying to all present.

Thursday morning, after devotions conducted by our presiding elder, Rev. J. L. Decell, the conference was formally called to order, with Brother Decell in the chair. The orgauization was perfected by the election of the writer as secretary, and Rev. Del Longgrear as assistant secretry, the call of the roll, and the confirmation of the committees nominated by the chair.

It was a delightful priviiege to have had with us three of our honored superannuates, Revs. H. Walter Featherston, J. H. Foreman, and C. H. Eilis, who conducted our devotions from time to time.

Thursday afternoon Dr. J. Reese Lit, professor of history in Millsaps College, delivered an eloquent address on "Our Lord and His Miracles." He gave the modern, scientific explanation of miracles in a manner that could be understood by the average layman. The Thursday evening service was devoted to the Clean-up Campaign of the Superannuate Endowment Fund. Rev. J. M. Morse presided, and addresses were made by Brothers R. A. Talbert and James Simrall.

The spiritual interest of the conference came to its climax in the "Layman's Hour" Friday morning. Brother W. C. Wood, District Lay Leader, presided. Two stirring addresses were delivered by Judge J. M. Foreman and Mr. J. M. Sullivan. At this point in the proceedings, Rev. T. M. Browniee was appointed by the acting chairman, and made a most pleasing and effective man-

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ner he presented our beloved presiding elder and his family a handsome silver water set in token of the love, esteem, and appreciation of the pastors and laymen of the district toward them.

The conference licensed one young man, Brother G. K. Adair, student in Millsaps College, to preach, and Brother C. E. Downer, the pastor-host of the conference, was recommended for readmission into the Annual Conference.

All of the pastors of the district were present and made reports that indicate a steady progress in all branches of the work. There seems to be a great revival of religious interest and activity springing up in our midst.

The beautiful new Glendale church of Jackson was the seat of the conference. Lunch was served in the basement by the ladies at the noon hour each day. The good people of this church gave us a most hearty welcome, and entertainment was provided for all who would remain at night. Florence was selected as the 1929 meeting place.

The conference adjourned sine die Friday afternoon at 5:30 o'clock.

MARLIN H. McCORMACK, JR.
Secretary.

LAKE CHARLES DISTRICT CONFERENCE.

(Secretary's Report.)

The Lake Charles District Conference convened at the Methodist church at Lake Arthur on Wednesday, April 18, with the presiding elder, Rev. W. L. Doss, Jr., in the chair. The devotional exercises were conducted by Brother Doss, after which the conference got down to the regular order of business. After the election of a secretary and the calling of the roll, the committes that were to function during the conference were announced by the presiding elder.

The reports from the different pastoral charges showed that up to the present there was a net gain of 119 members in the district. All the pastors gave evidence of a revival spirit, and spoke of meetings held, or prospective evangelistic efforts. Brothers Vaughan, Atkinson, McLellan, Joyner and Snelling were on hand in the interest of their work. The opening sermon was preached by R. F. Harrell, of Many, at 7:30 p. m., Wednesday. The devitional service of the second session was conducted by Rev. J. M. Spires, who has recently come from Mississippi to take charge of the Cameron work. At the 11 o'clock hour on the second day Dr. Wells, of First Church, Baton Rouge, brought a very inspiring message in connection with the Superannuate cause.

The second day was the banner day of the conference, as far as interest and attendance go. A large number of lay delegates were noted, and only two of the preachers from the district were absent, and this was caused by sickness.

The devotional exercises of the third session were conducted by Rev. C. B. Powell, of Florine.

Mrs. R. S. Walton, the newly appointed District Secretry of the Woman's Missionary Society, addressed the conference at the evening session; also Dr. Wynn, who brought a strong message on pastoral evangelism.

The presence of Brother A. S. Lutz, presiding elder of the Alexandria District, was a pleasure to his friends. Brothers Hanes and Scott, evangelists, who were engaged in a meeting with Brother Jordan at Crowley, were introduced to the conference. Brother Scott sang a very impressive solo.

After a resolution of thanks for the hospitality of the pastor and people of Lake Arthur, the conference adjourned with prayer by Brother Roy.

Brother Doss showed his ability as an executive in the expeditious handling of the business of the conference. All the interests of the church were looked after and fully discussed. At night Brother Doss preached a very helpful and inspiring sermon.

R. F. HARRELL, Secretary.

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By J. F. Jacobs.

There is hardly an industry in which such rapid progress has been made in the matter of quality of material, quantity production, excellency of workmanship, and abundance of comfort at such a comparatively low cost.

Automobile manufacturers generally have made remarkable progress along this line. Particularly is this true of the Willys-Overland, Inc., Toledo, Ohio, whose remarkable light car, the Whippet, is being advertised steadily through the columns of this publication. Astounding reductions have been made in price on the Whippet, and at the same time the quality has not only been kept up, but has been steadily improved. The Whippet of to-day at a price of less than $600 offers comfort, elegance, stability, strength and speed that would not have been available in a $3,000 car of ten years ago, and yet they say the buying power of the American dollar is waning.

If other manufacturers of America were to progress as Willys-Overland, Inc., have done, and could produce a product of such improved quality at such exceptionally great reductions in cost and price, many of the economic problems of America will have been solved.

We take pleasure in extending our congratulations to the manufacturer of this exceptional car, the Whippet. We predict for them a rapidly growing popularity for their car, and bespeak for them the support of all of the readers of this publication, who are attracted by quality at a low price.

Congregations who have in mind the purchase of an automobile as a present for their pastor, could find no better value, or no more serviceable and appreciated gift than the Whippet car.

On March 4, a new Methodist hall was opened in Canha in the Sao Paulo district, Brazil. At the opening exercises there was not a vacant seat, and many people stood all during the services, even more people standing outside to listen than were able to get inside the building.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

New Orleans Dist.—Second Round.

Lafourche, at Griffin, May 7, p.m.
Morgan City, May 9, p.m.
Patterson, at Berwick, May 10, p.m.
St. Martinville, at Arnaudville, May 11, p.m.
Covington, at Fitzgerald, May 13, a.m.
Slidell, May 13, p.m.
Carrollton Avenue, May 16, p.m.
Epworth, May 18, p.m.
Second Church, May 22, p.m.
Algiers, May 23, p.m.
Houma, May 24, p.m.
Rayne Memorial, May 29, p.m.
First Church, May 30, p.m.
Louisiana Avenue, May 31, p.m.
Bayou Blue, at Bayou Blue, June 1, p.m.
Terrebonne, at Point au Chien, June 2, p.m.
Delta ct., at Point-a-la-Hache, June 3, p.m.

R. H. HARPER, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.
(In Part.)

Shubuta, at Audrew's Chapel, June 3.
Matherville, at Salem, June 4.
Enterprise, at Concord, June 5.
Scooba, at Scooba, June 10.
DeKalb, at Springhill, June 11.
Chunky, at Suquaiena, June 17, a.m.
Lauderdale and E. Milis, at Lauderdale, June 17, p.m.
Waynesboro ct., at Hebron, June 30, July 1, a.m.
Waynesboro, July 1, p.m.
Buckatunna, at Lewis' Chapel, July 2.
Vimville, at Toomsuba, July 7, 8 a.m.

ROBT. SELBY, P. E.

NORTH MISS. CONFERENCE.

Corinth Dist.—Third Round.

Corinth, First Church, preaching, May 6, evening; Q. C., May 10, evening.
Corinth Circuit, at Box Chapel, preaching, May 6, morning; Q. C., May 23.
Corinth, South Side, preaching, May 13, night; Q. C., May 14.
Tishomingo, at Gogg's Chapel, May 17.
Iuka station, May 20, evening; Q. C., May 21, morning.
Iuka ct., at Harmony, May 20, 21.
District Sunday School Institute, May 24.
Chaiybeate, at Mt. Pleasant, May 25.
Booneville station, preaching, May 27, morning; Q. C., June 20.
Belmont, at Old Bethel, May 31.
New Albany, First Church, June 3.
Conference Training School at Grenada, June 4-9.
Corinth District Standard Training School at Corinth, June 10-15.
Guntown, at Pleasant Valley, June 17.
Kossuth, at Hightown, June 19.
Rienzi, at Bethel, June 20.
Dumas, at New Hope, June 21.
Blue Mountain, at Shady Grove, June 22.
Ripley, June 24.
Baldwyn, at Liberty, June 26.
Sherman, at Bethel, June 27.
Wheeler, at Mount Hebron, June 29.
New Albany ct., at Weil's Chapel, July 1, 2.
Myrtle, at Bethlehem, July 3.
Booneville ct., at Blackland, July 6.
Burnsville, at Chapel Hill, July 10.
Mooreville, at Andrew's Chapel, July 11.
Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15.
Potts Camp, at Macedonia, July 15, evening; 16, morning.
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.

Superannuate Endowment—Remember the "forgotten man." Send in quota. Let us labor and pray for every interest of our great church and make this uqarter a compietely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Sardist Dist.—Third Round.
(In part)

Tyro, at Tyro, May 19, 20.
Courtland, at Chapel Hill, May 27, 11 a.m.
Cockrum, at Hebron, June 2, 3.
Sardis sta., preaching, June 3, 8 p.m.; Q. C., July 26, 8 p.m.
Crenshaw and Sledge, at Crenshaw, June 10, 11 a.m.; Q. C., 3 p.m.
Como, preaching, June 10, 8 p.m.; Q. C., June 26, 4 p.m.
Pleasant Hill, at Lewisburg, June 14, 11 a.m.
Oakland, at Oakgrove, June 17, 11 a.m.
Batesville, June 17, 8 p.m.
Longtown, at McGhee's Chapel, June 21, 11 a.m.
Shuford, at Pisgah, June 22, 11 a.m.
Arkabutla, at Strayhorn, June 24, 11 a.m.
Senatobia, June 24, 8 p.m.

T. M. BRADLEY, P. E.

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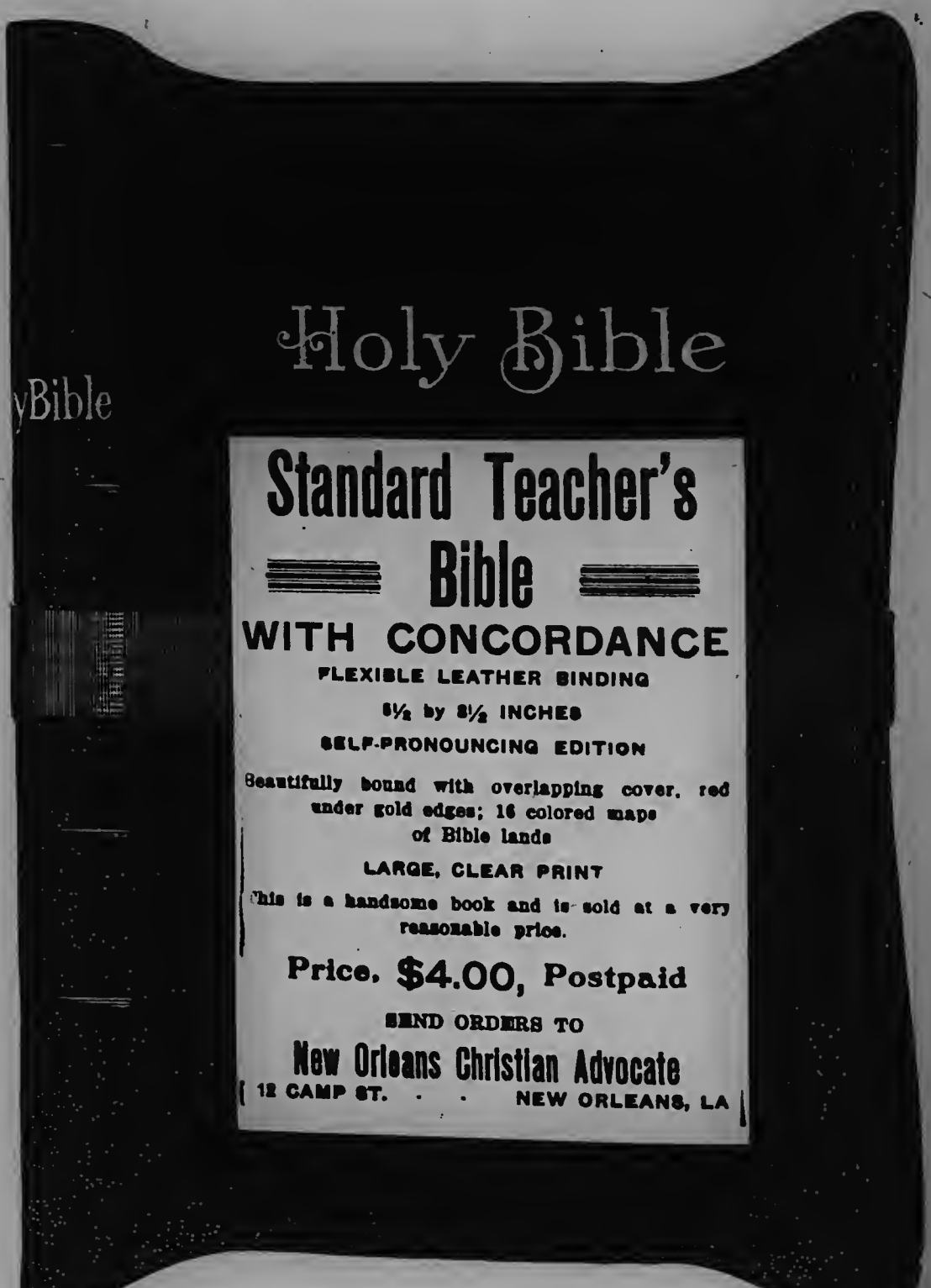
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Vol. 75—No. 20. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3701.

HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, MAY 17, 1928. | CHAS. O. CHALMERS, Manager.

THE MEETING OF THE BISHOPS.

By Bishop John M. Moore, Secretary.

The annual meeting of the College of Bishops met in Nashville, Tenn., May 4-8, 1928. All the Bishops were present. The official announcement of the death of Bishop James E. Dickey, on April 17, 1928, brought renewed sadness. Bishop Candler was appointed to prepare the memoir of Bishop Dickey. It was agreed to hold the memorial service for Bishop Dickey and Bishop Hendrix at the fall meeting, which will be held in Dallas, Tex., beginning Dec. 13, at 3 p. m.

At the opening session, Bishop DuBose exhibited the table and gavel used by Bishop Ashury at the Annual Conference at Green Hill, N. C., in 1808. The gavel has become the personal property of Bishop DuBose. He presented it to the College of Bishops. Bishop Moore contributed the amount necessary to purchase the table from its owner, and presented it also to the College of Bishops. Thus the bishops became the owners of these highly prized Asburyan articles.

Bishop Beauchamp made report of the organization of the Central Conference among the Conferences and Missions among Mexican peoples. He made clear the desire of the Mexicans for larger liberty in handling their own church affairs. Bishop Ainsworth made report of his official visit to the Orient, and Bishop Candler of his visit to Cuba.

Only one question of law was reported. Bishop Cannon was asked at the session of the Congo Mission, "Who compose a Mission?" and he answered, "The regularly appointed missionaries and the regularly appointed native preachers." The action upon the decision was postponed to the fall meeting.

Bishop McMurry announced that Mr. Paul Brown, of St. Louis, who died during the winter, left in his will $100,000 to Central College at Fayette, Mo., $100,000 for the endowment of Barnes Hospital in St. Louis, and $100,000 to the Board of Finance for the Superannuate Fund. He announced that Mr. Frank C. Rand and Mr. Jackson Johnson, of St. Louis, had given to Barnes Hospital $350,000 for new buildings, and that the Rockefeller Foundation has given $450,000 to Barnes Hospital for endowment.

Mr. R. E. Nollner, the Superintendent of the Southern Assembly at Lake Junaluska, spoke to the bishops on the financial conditions of the Assembly. The plans of the management to sell lots to individuals and churches to liquidate the indebtedness on the property were approved by the bishops.

The following paper was adopted: "The bishops of the church have heard with great gratification of the approaching completion of the new plant for the Wesleyan College at Macon, Ga., at a cost of $2,000,000 or more. The whole church, and particularly Georgia Methodists, is to be congratulated on the enlarged usefulness that this will bring to our oldest college for women. May we express the hope that all our people in that territory will see to it that this really notable enterprise is fully accomplished without delay."

Mr. B. A. Whitmore, the treasurer, reported that $1,710.90 had been paid in on the Wesley Memorial Fund which is to be used in paneling the room in Lincoln College, Oxford, England, which John Wesley occupied as a Fellow.

Bishop U. V. W. Darlington was chosen as Fraternal Messenger to the Wesleyan Methodist Church of England.

Dr. Gilbert T. Rowe, the editor of the Methodist Quarterly Review, was chosen as the Fraternal Messenger to the General Conferences of the Methodist Protestant Church, which meeets May 16, 1928, in Baltimore.

Dr. Ivan Lee Holt, pastor of St. John's Church in St. Louis, was chosen Fraternal Messenger to the General Conference of the African Methodist Episcopal Zion Church, which is in session in St. Louis.

Dr. J. W. Johnson, pastor of Fourth Avenue Church in Louisville, was chosen Fraternal Messenger to the African Methodist Episcopal Church, which is now in session in Chicago.

The Commission on Constitution which was provided for by the last General Conference was elected as follows: Bishop W. A. Candler, Bishop H. M. DuBose, Bishop U. V. W. Darlington; Rev. A. F. Watkins, D.D., Meridian, Miss.; Rev. T. D. Ellis, D.D., Louisville, Ky.; Rev. J. S. French, D.D., Bristol, Tenn.; Rev. D. M. McLeod, D.D., Charleston, S. C.; Rev. A. Frank Smith, D.D., Houston, Tex.; Rev. A. J. Lamar, D.D., Nashville, Tenn.; Hon. Daniel C. Roper, Washington, D. C.; Judge C. S. Nunn, Madisonville, Ky.; Judge M. E. Lawson, Liberty, Mo.; Judge H. E. Jackson, San Angelo, Tex.; Judge J. T. Ellison, Evergreen, Ala.; Judge George F. Maynard, Clarksdale, Miss.

Alternates: Bishop Sam R. Hay; Rev. F. N. Parker, D.D., Emory University, Georgia; Rev. C. W. Tadlock, D.D., St. Louis, Mo.; Judge Ed. S. Vaught, Oklahoma City, Okla.; Judge Frank Christian, Lynchburg, Va.

Upon the recommendation of Bishop Cannon the book, "Crescimento Mental" (Mental Growth) was substituted for Janet's Psychology in the Portugusee Course of Study.

Provision was made for voting at the Annual Conferences this church year on the Constitutional question coming down from the General Conference, which, if adopted, would require that the clerical representatives elected to the General Conference be members of the Annual Conference which elects when elected and at the time of the General Conference and that the lay representatives must be members of churches within the boundaries of the Annual Conferences which elect them, when elected and at the time of the General Conference.

The Board of Education at its session on May 2, 1928, had granted the petition of the Conferences in Oklahoma for concurrence in the proposed joint ownership and control of the Oklahoma City University with the Oklahoma Conference of the Methodist Episcopal Church upon the basis which the Conferences in Oklahoma have approved, but asked the College of Bishops to give "their decision at an early date on the legal questions involved." The Bishops decided that they could not give the questions involved consideration because of their lack of jurisdiction under the law of the church.

Bishop Mouzon became the President of the College of Bishops under the rules at the close of the meeting, and will serve until the close of the fall meeting.

JOINT REPORT OF THE COMMITTEES ON SCHOOLS AND COLLEGES AND ON PROMOTION AND FINANCE.

(Adopted at the meeting of the General Board of Education, May 1-2.)

The report of the General Secretary of the Board of Education was before the committee. Your committee was impressed with the careful and exhaustive study submitted by the General Secretary in which he discusses the present financial status of our schools, colleges and universities, and presents in forcible language the needs of these institutions.

The total value of the property of the seventy-four institutions belonging to the Methodist Episcopal Church, South, is $68,532,264. The indebtedness of these institutions is approximately $4,400,000. At present, our three universities, twelve senior colleges and three junior colleges are members of the regional standardizing agencies in their section; seven academies are on the accredited list. Thus it will be seen that fourteen of our senior colleges and twelve of our junior colleges are without membership in the Asssociation and fifteen of our academies are not accredited. To secure membership in the Association of the fourteen colleges $5,299,970 will be required. For the nineteen junior colleges to secure membership, $3,209,632 of endowment and $500,000 additional for equipment are required. Thus it will he seen that the colleges of our church need $8,009,602 to enable them to secure membership in the standardizing agencies. When this goal has been reached the needs will have enlarged and the institutions will be under the necessity of still further increasing the endowment and improving the equipment.

Should we evaluate our colleges and junior colleges by the recent standards arrived at by the Association of American Colleges, we would need the sum of $29,320,980 for our 26 senior colleges, or a total of $32,030,368. To this sum must be added a sufficient amount to meet the needs of the three universities and the twenty-two academies. It is evident, therefore, that Methodism is confronted with a stupendous task.

At the very heart of our entire organization stands Christian Education. It is our duty and our privilege to unite solid piety and high scholarship in the educational standards of our church. The call rings loud and clear for the people who belong to our denomination to strengthen the foundations of these institutions and thus train and equip the coming generations to take the places of leadership in church and State. Our people are becoming more and more wealthy, the resources of the South are being developed, and for the first time we are financially able to take care of our own. The needs of these institutions are urgent almost beyond expression. There is no time for delay.

The question continually arises in connection with our educational institutions as to whether or not all of them should be continued. On all hands the thoughtful minds agree that it is better that we have a few strong institutions than many weak, anaemic ones. We, therefore, recommend that each Annual Conference, or group of Conferences, within a State, appoint a committee whose duty it shall be to investigate the present status of our institutions of learning in their area, and that this committee report to the Annual Conferences its

(Continued on Ninth Page.)

New Orleans Christian Advocate

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TEN RIGHTEOUS MEN.

By Rev. Frank B. Hill.

Ibsen has said that "minorities govern the world." If I had a Men's Brotherhoood in my church, I would like for that to be debated.

The Old Testament story tells us that when the cities of the plain were hovering upon the brink of their doom, there was a promise from the side of God that had there been even as many as ten good men left in their midst, those cities would have been spared. It was the way of those Old Testament writers saying to the men of their own time that although dark clouds were gathering over their heads, and the worst seemed imminent, God's ancient promise stands, and that ten good men may save the State.

We are always tempted to suppose that face to face with forces which seem inevitable and implacable, what we can do is so small that it is good for nothing. And so we are tempted, and the more finely organized we are the more are we tempted face to face with such a time to become mere spectators of events. We say the floods have broken loose—things must now go their own way—the ingredients have been mixed, and now there is nothing left for us but to seek a place of shelter, and put our fingers into our ears, and await the explosion.

We have a kind of hope that things may turn out to be less grave than we fear, or that after the deluge, some things may survive which will make it still worth while to live.

Well, it is in order to confront that mood in which we really give up the good fight of faith, that the story stands. This is what we are to believe, that the worst is not inevitable, given the University, at the Moody Bible Institute. There is the point. The mere existence of a few good men in the midst of a corrupt mass might not save the mass, but, so the story alleges, the presence of a few good men in a corrupt mass will save that mass. If a few good men will throw their goodness into the scale, will speak, or will be silent, will acquit themselves before God in private—as good men—rallying their own souls by a daily baptism of themselves into seriousness and faith, in that case, says this old story, they will save the situation.

When any situation or prospect seems dark or heavy, we are to ask ourselves if we belong to the saving society of the ten.

Now, suppose there had been ten good men in Sodom; suppose, instead of going his way, Abraham had taken God at his word, and to prove God's promise (that if there were ten good men in the city, the city would have been spared) had replied: "I thank thee, O Lord, for I can lay my hands on ten good men in Sodom"—well, they would have been in a very responsible position. How, in all likelihood, would they have proceeded? One thing I am sure they would do. It is the first thing they would do until the danger was past, and would keep doing, with a different note indeed, but with the same intensity long after the danger was past. These ten good men would often meet together, and they would feel stronger in the others' presence than separate and alone. We are so made that we catch the fire from contact with one another—kneel together face to face when danger threatens.

In meeting together they would speak of the difficulties, and confess their own poor strength. When one man was weak, another would be strong; when one saw difficulty, another would have a solving word; when one lost hope, another would have an inspiration; and if the darkness became very dark, and all seemed to be a little lower than their wont, the ten men would soh out their secret in the ears of God, and I am sure they would be refreshed and see clearly. Out from their meeting place they would go to confront the sin and folly of their time and be brave.

One thinks of the words in which Marshal Foch made his report before he won the first battle of the Marne: "My center is giving; my left wing is retreating; the situation is excellent. I am attacking." Colonel Buchan, an English writer and an authority on the great war, says, "This is not bravado, but genius."

According to the Bible, a situation is deperate, not when things are apparently hopelessly bad, but when there is not a saving minority. Things, according to the Bible, are bad—it may even be they are hopeless—if we cannot muster ten good men, or if the ten do not play a unanimous part. There are fine and sensitive minds who are depressed to-day because it seems to them to be so; just there we have failed.

It may be that the ten religious men are abundantly in our midst, but not coming together in the presence of God, binding themselves more deeply, making their faith a more invincible thing, bathing their faces from time to time in the morning dew of God's presence.

It may be there that we are failing.

Great disasters are averted; great ideals achieved, not by men, but by God; great things happen, not so much by us as through us. There is the danger that each of the ten may be eating his heart out in secret, overborne and depressed, because of not coming together.

I have recalled this old story in which we have an ancient promise of God—that things are not yet beyond recall so long as there is a faithful minority who will appeal by their own goodness to those who are round about them, and make a steadfast intercession to the slumbering resources of God.

We are left to assume from the story that on the day when Sodom hung on the edge of an engulfing sea, there were not so many as ten good men left in their midst. We are apt to assume that had there been ten good men left in Sodom, the city would have been spared. If there had been ten who understood how much depended upon them, they would have drawn very close to one another, and close to God. And if a day had come when these ten men felt they themselves had become careless towards God, suddenly they would have wrestled with their mood until the breaking of the day.

There are good and tender hearts everywhere, but they may be failing to do their part, it may be in matters of outward and public behaviour; or they may be failing to do their part towards that deeper and only solution of all problems, the outpouring of the will of God upon mankind through their interceding hearts.

We are to ask ourselves again if we belong to the saving society of the ten.

(Dr. Hutton, editor of the British Weekly, has helped me in putting these thoughts together.)

Merryville, La.

EQUIPPING MILLSAPS COLLEGE.

By President D. M. Key.

At a meeting of the Board of Trustees of Millsaps College on Oct. 14, 1927, it was determined by the Board to undertake the raising of $650,000 for the enlargement and improvement of the physical plant of the college, this money to be raised and expended over a three-year period and the appeal to be made in a State-wide campaign in Jackson and in the two Conferences during the month of May, 1928. It is expected that $150,000 to $200,000 will be raised in the city of Jackson, and each of the Conferences is asked to accept a quota of $250,000.

If you will consider the matter briefly with me, I believe you will realize that Millsaps College's needs have not been overestimated by its Board of Trustees. Although Millsaps has had a position of leadership in endowment, and has now, I believe, an endowment as great as any other Methodist college, there are only four of our twenty classified institutions that have so meager an equipment of physical plant—Lagrange, Morris Harvey, Emory and Henry, and Hendrix. If the value of our hundred acre campus is taken out of the consideration, not a single college in our church does not have a greater investment in building and equipment than has Millsaps.

In 1917, largely from subscriptions in the city of Jackson, a dormitory housing eighty-seven students was erected. With that exception, not an increase in the physical plant has been made in twenty years.

Millsaps College was first to set up a requirement of extra quality work for graduation and promotion. It was one of the first to set up a minimum of achievement in order to stay in school. It is the only college in the State that maintains supervised evening study for deficient students. Its entrance reuqirements are the highest in the State.

Both a result and an evidence of the reality of this tradition and ideal of thoroughness of scholarship have been the achievements of our graduates in graduate and professional schools. In the past few years Millsaps graduates have led their classes at the University of Virginia Law Schools, the University of Florida Law School, at Stanford University at the Moody Bible Institute. There is to-day or has recently been a young Millsaps graduate on the faculty of nearly every one of our Methodist A grade colleges: F. K. Mitchell, on the Duke University; C. C. Norton, on the Wofford faculty; M. B. Swearington, on the Emory faculty; D. S. Dearmon, on the Kentucky Wesleyan faculty; M. M. Black and M. C. Huntley, on the Birmingham-Southern faculty; Beverly Hebert, on the Centenary faculty.

Because of the generosity of its founder, Major Millsaps, and because of the confidence that other moneyed men have had in the advantageous location of the college and in the effectiveness of its academic ideals and organization, the college has been able to build up a large endowment with a minimum of general appeals to the church. We have to-day nearly a million dollars of permanent endowment, a solid financial structure that makes the institution as firm as the rock of Gibraltar, serving Mississippi Methodism from its income as long as law and society shall stand. Because of this endowment Millsaps is able to double the value of every dollar that Methodism spends there for Christian education.

To these conditions as concerns Millsaps College, which I have set before you—that it occupies to-day as geographically strategic a position for wide service as it had when established by its far-seeing founders; that it has built up a solid and adequate foundation of academic traditions of scholarship and efficiency; and that it has built up a solid foundation of endowment, I will add one more. Mississippi is facing a great growth of population and commercial industrial development. Flood control in the Mississippi Valley, the dairying industry, the coming of super-power and manufacturing industries, the development of the cut-lands—these things will soon change our very social fabric. Our State school system must grow enormously. That State school system will ever be secular. It will be more and more vocational and practical, as you know is the tendency to-day. It will discount the things of the mind and the things of the spirit in favor of that which will promote the material well being of the State. That is the record of the development of public education in the wealthy States of the midwest from which are coming the population and the financial influence that are changing Mississippi to-day. To preserve the culture and the character, the

spiritual and intellectual interest of the Mississippi that we and our ancestors knew, there must be great privately endowed colleges, which will influence and supplement the State institutions. This is a service that we of our day can render to our day and generation and the generations to come.

Millsaps College was conceived, organized and developed by men whose character, genius aud vision we can scarcely hope to emulate. It was placed on its commanding eminence overlooking the city and seen from far by travelers on the great trunk line railroad. It was given its character for faithful scholarship and consecrated service to church and State. And it was set upon the road to financial prominence and dignity. Will we carry out the dreams and intentions so nobly conceived and wrought by Galloway, Murrah, and Millsaps? Will we serve our day as they did theirs? Shall we not upon this eminence create a body for the institution worthy of the intellectual spirit and financial life blood that have spring from their labors? Shall we not provide a physical home for the college as fine as the spirit life that has grown there that the vision that they had may be fulfilled? What, do we conceive, would have been the attitude of our predecessors in the positions of responsibility to the church that we hold? What would those who conceived and founded Millsaps College do to-day if they faced our educational situation with its five cardinal facts?

1. That the college occupies a central position in a great and prosperous territory;

2. That it has by faithful performance of its task achieved a notable favor among the people;

3. That it has by the favor of Providence achieved a financial basis without great demands upon the church;

4. That upon it, because of its leadership, falls the responsibility to place the emphasis in Mississippi education on cultural, moral and spiritual values, and that by so doing it can largely influence Mississippi life;

5. That its physical equipment is so meager and antiquated as to endanger its efficiency.

In my opinion they would now as then gird their loins for a great and worthy task.

REPORT OF COMMITTEE ON SUPERANNUATE ENDOWMENT FOR THE NEWTON DISTRICT CONFERENCE, HELD AT LAUREL, MISS., APRIL 23-25, 1928.

Dear Brethren: Your Committee on Superannuate Endowment submits the following report:

We call the attention of the ministers and laymen to the small amount that has been paid on our quota for the Superannuate Endowment from the Newton District. The amount assumed by the charges of this district for the five-year period was $33,702. The amount paid is $7,760, leaving a deficit of $25,949. While we deplore the small showing made, yet we rejoice in the renewed interest that is being manifested in this worthy cause, and believe that this year we will make a larger showing. We urge the ministers and laymen to put increased emphasis on this work for the next few months, realizing that if this special effort for the Superannuate Endowment is to succeed, we must have the co-operation of the membership of the churches as well as the ministers.

We greatly appreciate the inspiration that was brought by Rev. J. Loyd Decell, presiding elder of the Jackson District, in his great address on this cause last evening, April 24. We believe that the inspiration and results that will come from his message will greatly aid the people of the Newton District in finishing their quota. The committee feels that it is greatly in debt to him and wishes to express its gratitude.

We also wish to express our appreciation for the presence of the Commimssioner of the Board of Finance, Rev. J. M. Morse. We feel that to him, more than to any other one person, is due the credit for the great work being done by the Mississippi Conference for our superannuate preachers. We urge our people to give him their co-operation in making the clean-up effort for this cause a success.

Signed by: Mrs. W. S. Taylor, R. H. Clegg, L. C. Long, S. M. Jones, W. D. Lane, J. E. Holder, B. M. Sharp, L. B. Boykin, H. A. Kennedy, and B. L. Sutherland, Committee.

PLAN OF EPISCOPAL VISITATION.

District No. 1.—Bishop Warren A. Candler. North Mississippi, Oct. 31, Pontotoc; Mississippi, Nov. 7, Philadelphia; Louisiana, Nov. 21, Lake Charles; Cuba, March 28 and 29, Matanzas.

District No. 2.—Bishop Collins Denny. Western Virginia, Sept. 12, Charleston; Baltimore, Sept. 26, ———; Virginia, Oct. 17, Lynchburg.

District No. 3.—Bishop Edwin D. Mouzon. Western North Carolina, Oct. 17, Charlotte; North Carolina, Oct. 31, Wilson; South Carolina, Nov. 14, Orangeburg; Upper South Carolina, Nov. 21, Anderson.

District No. 4.—Bishop John M. Moore. New Mexico, Oct. 3, Gallup, N. Mex.; West Texas, Oct. 17, San Antonio, Tex.; Northwest Texas, Oct. 31, Lubbock, Tex.; Central Texas, Nov. 14, Ranger, Tex.

District No. 5.—Bishop W. F. McMurry. Denver, Aug. 16, Beulah; Missouri, Sept. 12, Shelbina; Southwest Missouri, Sept. 26, Springfield; St. Louis, Oct. 10, Malden.

District No. 6.—Bishop U. V. W. Darlington. Belgian Mission, June 20, Brussels; Czechoslovakia, Juue 27, Prague; Polish-Danzing Mission, July 18, Lwow; Illinois, Aug. 29, Nashville; Kentucky, Sept. 5, Richmond.

District No. 7.—Bishop H. M. DuBose. Louisville, Sept. 26, Madisonville, Ky.; Holston, Oct. 3, Princeton, W. Va.; Tennessee, Oct. 17, Murfreesboro, Tenn.; Memphis, Nov. 14, Paducah, Ky.

District No. 8.—Bishop W. N. Ainsworth. Korea Mission, Aug. 29, Wonsan; Korea, Sept. 4, Wonsan; Siberia-Korea Mission, Aug. 24, Rong Jung; China, Oct. 10, Chaugchow; Japan Mission, Nov. 21, Kobe.

District No. 9.—Bishop James Cannon, Jr. Congo Mission, July 4, Wembo-Nyama; Central Brazil, ———, Piracicaba; Brazil, ———, Bello Horizonte; South Brazil, ———, Alegrete.

District No. 10.—Bishop W. B. Beauchamp. Western Mexican Mission, Sept. 26, Nogales; Texas, Oct. 3, ———; Mexico, Oct. 10, Saltillo; South Georgia, Nov. 7, Columbus; North Georgia, Nov. 14, Atlanta.

District No. 11.—Bishop Sam R. Hay. Northwest, August 23, Milton, Oregon; California-Oriental Mission, Sept. 17, Oakland, Calif.; Pacific, Sept. 19, Santa Anna, Calif.; Arizona, Sept. 27, Phoenix, Ariz.; North Texas, Oct. 24, Denton, Tex.; Texas, Nov. 7, Lufkin, Tex.

District No. 12.—Bishop Hoyt M. Dobbs. North Alabama, Nov. 7, Birmingham, Ala.; Alabama, Nov. 21, Phoenix City, Ala.; Florida, June 13, 1929, Tampa, Fla.

District No. 13.—Bishop H. A. Boaz. West Oklahoma, Oct. 24, Lawton; East Oklahoma, Oct. 31, Muskogee; Little Rock, Nov. 14, Little Rock; North Arkansas, Nov. 21, Jonesboro.

Fall meeting of Bishops, Dec. 13, 3 p. m., Dallas, Tex.

FROM THE MONROE DISTRICT.

Rickey and Tallulah.

Over at Tallulah Brother Rickey is taking enough time away from his interesting study of the "paleozoic ant" to do splendid work at the task of building up things Methodistic among his people. He is preaching to good congregations, looking after every interest of his church, reorganizing his board of stewards into a body of men who look after the finances of the church in a business-like manner, and moving forward generally in the great work of the kingdom of our Lord.

Tallulah was hard hit by the floods of last spring and summer. Little crops were made, and all business was disorganized. In spite of that fact, the Mission Special Fund has been paid in full and the salaries are kept up with most splendidly.

Best of all, Brother Rickey is moving slowly but surely toward the consummation of the dreams of some years at Tallulah. That is, toward the building of a new and modern church. It is his way to build churches; he takes his time, but he does the work. Before the meeting of the next Annual Conference he hopes and expects to be well on in the actual construction of a beautiful building. The people of Tallulah are behind him wholeheartedly in this great work, and when finally it is finished Methodism will come into its own in that great section. So mote it be!

ELMER C. GUNN, Presiding Elder.

BEQUEST INSURANCE FOR MISSIONS.

One of the outstanding problems in the administration of benevolent enterprises is that of a stable and assured financial income. It is apparent that the work of any such enterprise is imperiled when it depends entirely upon annual gifts, since its program is constantly affected by economic and social conditions. Colleges and universities have endeavored to solve the problem by building up large endowment funds, and it is well known that institutions of learning without such funds are threatened with extinction.

Our Board of Missions has never attempted to develop such endowments, preferring to depend upon the missionary spirit and the spontaneous offerings of Christian people. Other Boards have, however, raised endowments in large sums and have found their work greatly stabilized thereby. Recently, our own Board has adopted a plan which it is hoped will eventually give us an assured income covering at least a part of our expenses.

The Board of Missions has no thought of trying thus to cover its entire annual budget. It prefers the love, loyalty and sacrifice of the people above any endowment that could possibly be raised. It does feel, however, that if it could secure sufficient permanent funds to cover all of its administrative expenses, so that every dollar given annually by the people could be applied directly to the work of world redemption, a great gain would be made.

No "campaign" has been launched or contemplated to secure such a fund, and none will be made. A plan has been devised, however, in cooperation with the Equitable Life Assurance Society, by which any person who desires to make a permanent gift and perpetuate his missionary giving may do so.

The plan is known as Bequest Insurance. It simply means that interested persons may, if they desire, take out insurance policies in any sum, naming the Board of Missions as beneficiary. At the death of the insured, the amount of the policy is paid to the Board and becomes a permanent fund which forever brings an income for missionary work.

All possible contingencies are provided for in this plan. The policies have the regular surrender value and if, on account of old age or misfortune, the insured is unable to meet further premiums, the value of the policy immediately reverts to the Board of Missions.

As above stated, the Board of Missions contemplates no general campaign throughout the church for this cause. It is felt, however, that large numbers of Methodists would welcome such an opportunity as is here provided to perpetuate their giving to the cause of missions. Any person desiring further information should write to Mr. J. F. Rawls, treasurer of the Board of Missions, Box 510, Nashville, Tenn.

During a recent revival held in Seoul, Korea, the members of the church met together at 4:30 each morning to pray for the salvation of their fellow-Koreans. Another prayer service was held at 1.30, after which these earnest Christians made a round of visits from house to house in the neghborhood, seeking to interest others in the religion which had done so much for them.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference was held in the Centenary Church, McComb, Miss., April 17-18. Rev. W. H. Lewis, presiding elder of the district, presided.

The weather was ideal and the attendance was unusual. Every pastor was present and seventy delegates; all the local preachers sent in a written report; a large number of visitors were present; every interest of the church was well represented by some of our connectional men, and everything was carried out in a way that was interesting and enjoyed by all.

The reports of the pastors show that there were some advancements made in the district. Three new churches are being built, one parsonage and other contemplated. Quite a number have been added to the church. Epworth Leagues, Sunday schools, Woman's Missionary Societies, and laymen activities are making progress, and all the pastors are optimistic and in good humor. The laymen seemed to be extravagant in their praise of the pastors, and the presiding elder was at his best. The people of Centenary Church entertained royally, and the pastor-host looked after the details in a princely way.

Rev. C. W. Crisler announced that the presiding elder was serving his last year on the district, and the brethren paid him off with a personal check for $35. Those desiring the presiding eldership of this district for another year better apply early.

Fourteen lay delegates were elected to the Annual Conference, and seven alternate delegates:

Principal Delegates—Curtess Youngblood, M. L. Everett, J. S. Decell, H. H. Goza, R. J. Fairchilds, Mrs. W. H. Towns, Dr. H. Flowers, W. W. Godboid, W. D. Davis, S. E. Denman, P. J. Abright, Mrs. L. W. Alford, Mrs. W. H. Lewis, D. N. Terrell.

Alternate Delegates—M. G. Felder, Mrs. J. F. Campbell, W. T. Denman, Mrs. L. M. Sharp, Mrs. V. R. Landrum, Mrs. J. B. Catching, R. E. Bennett.

The conference adjourned to meet next year in the beautiful new church that is just being completed in Summit.

J. F. CAMPBELL, Secretary.

THE NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference convened in our church at Covington, La., April 26, 1928, at 9 o'clock. Rev. R. H. Harper, D.D., presiding elder, called the conference to order, and announced that all the sessions of the conference would be appropriately opened with religious services.

The following brethren conducted the devotional services and brought the messages at the opening of the three sessions held the first day: P. M. Caraway, W. H. Giles, B. H. Andrews. Brother R. L. Armstrong, substituting for Brother J. A. McCormick, who was unable to attend the conference, preached at 11 o'clock. The session Friday morning was opened by Dr. Harper administering the Sacrament of the Lord's Supper.

The reports of the pastors, for the most part, were interesting, and indicated progress and development. In this day of increasing supervision of the work of the churches, most of the reports showed that the pastors are following the program of the church. About two hundred souls have been added to the "congregations of the saints" since Annual Conference. One new church was organized and other preaching places opened. A Woman's Missionary Society was reported in every charge in the district except one.

Quite a few lay delegates were in attendance upon the sessions of the conference. These elected the following delegates to the Annual Conference: J. H. Carter, Miss B. Ellison, E. H. Prescott, A. D. Carpenter, Rev. R. L. Clayton, C. O. Chalmers, Mrs. W. H. Favourite, Miss E. Hooper. The following alternates were elected: C. H. Snelling, Mrs. Martin Hebert, Dr. F. M. Wilson, A. E. Smith.

Dr. R. S. Crichlow, New Orleans, La., was elected District Lay Leader, and Dr. F. R. Singleton, Slideli, La., and W. F. Collier, Morgan City, La., were elected associate lay leaders.

The lay members presented a program, setting forth the place of the laymen in the church. Both Dr. R. S. Crichlow and Mr. C. O. Chalmers gave forceful and pointed addresses.

Rev. John L. Williams was recommended by the conference for re-admission into the Annual Conference.

A resolution was passed opposing the nomination of any man for President of the United States who is not in favor of prohibiting the liquor traffic in our country.

The conference memorialized the Committee on Location of the General Conference to select New Orleans as the next meeting place for the next General Conference.

Dr. J. B. Mitchell was asked by resolution to prepare a paper setting forth the strategic place which New Orleans occupies in the South, especially with reference to religion, and to place the same in the hands of all the bishops of our church and such other officers as may be thought needful.

A very interesting program on the work of the Sunday school was conducted by Mr. J. H. Carter, in which several phases of the work were ably presented.

Covington was most cordial and bountiful in the entertainment of the conference, their first opportunity to "show off" in their hundred years of Methodist history.

Algiers was selected for the meeting place of the next conference.

A fine spirit prevailed throughout the conference, and Dr. Harper was given a standing vote of appreciation for the affable way in which he conducted the conference.

Brothers C. D. Atkinson, N. E. Joyner, D.D., and R. W. Vaughan were visitors at the conference, and each spoke to the conference urging the causes which they represent.

The conference adjourned at 1 o'clock Friday, and after sumptuously partaking of fried chicken, lemon pie, etc., departed for home.

SIDNEY A. SEEGERS, Secretary.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference convened at Clinton, La., on May 3, 1928, at 10 a. m., with Rev. L. W. Cain presiding. Following the opening devotion by the presiding elder, Judge Charles Kilbourne made an address of welcome, to which Dr. F. L. Wells responded in behalf of the visiting members of the conference.

The conference opened for business by electing Rev. J. Henry Bowdon secretary. After the roll was called and the alternate delegates were seated, the Rev. O. L. Tucker, pastor of our church at Amite, preached a most helpful sermon. At the close of the sermon the presiding elder administered the Sacrament of the Lord's Supper, assisted by Revs. C. C. Miller, H. W. May, and F. N. Sweeney. The conference adjourned for dinner.

The afternoon session of the first day was given over mostly to reports from the pastors. In the main, the reports were optimistic. The pastors were all planning for revivals in their churches. The Baton Rouge District will turn in a splendid report to the Annual Conference this fall.

The conference appreciated very much the message of Rev. W. O. Kleinschmidt, presiding elder of the Ruston Dist. on the Superannuate Endowment Clean-up Campaign. The message reminded us of our solemn obligation to these old men who have served our church so well.

The conference was particularly blessed by the presence of so many of our connectional leaders, who brought us fine messages in behalf of their respective works. Rev. R. W. Vaughan stirred the conference with his fine plea for his children and our children at Ruston. Dr. H. T. Carley, editor of the New Orleans Christian Advocate, addressed the conference in behalf of Christian literature. Dr. N. E. Joyner, Conference Secretary of Education, brought to the conference a message on the crisis we are facing in our educational work in the work in the Louisiana Conference. I cannot think of anything more important than the cause Dr. Joyner represented. Our honor, our name, our future are at stake. The Methodists of Louisiana cannot and must not fail to respond to the need of the hour. Rev. C. C. Miller preached a splendid sermon at the evening hour.

The second day of the conference was just as full and just as fine as the first, but space forbids that I should go into details. Numbers of people said to the writer: "I never attended a more delightful conference where there was finer preaching, a better spirit, a more helpful program, and less friction, than at this session of the Baton Rouge District Conference." The presiding elder is to be commended for his fine spirit, wise counsel and efficient handling of the conference.

Rev. B. D. Watson, the pastor-host of the conference, and the good people of Clinton cared for every need of the delegates, and made the conference all the more pleasant.

The following resolutions were adopted:

"Whereas, our country has been flooded by prohibition propaganda from the Great Lakes on the north to the Gulf of Mexico on the south, and our shores are constantly bombarded by foreign illicit liquor, and the commercialized liquor interest within the United States, in defiance of the Eighteenth Amendment which was duly enacted by the sovereign States of our Republic; and,

"Whereas, it is the intention of the liquor interests, either by nullification of the Eighteenth Amendment or modification of the Volstead act so as to make it ineffective and render it negligible, therefore, be it

"Resolved, That we, the Baton Rouge District Conference, in session at Clinton, La., this 4th day of May, 1928, hereby place ourselves on record as unalterably opposed to the election of any man to the Presidency of the United States who will league with or favors the liquor interests. And we express ourselves as entirely in line with the twenty-third article of Religion.

"Be it further resolved, That a copy of this resolution be furnished the New Orleans Christian Advocate, with request for publication."

The following were elected as lay delegates to the Annual Conference: Mrs. L. W. Cain, Mrs. J. Bean, W. S. Holmes, Colonel I. D. Wall, Mrs. S. Stewart, J. R. Abels, Walter Green, J. Rhodes, L. H. Mayer, W. L. Hovey, and L. Upton.

J. HENRY BOWDON, Secretary

SOUTHERN GROUP MEETING—JACKSON DISTRICT.

The Southern Group of Jackson District and official laymen met in the auditorium of Methodist Orphanage on Friday, May 11. The occasion was another of those inspiring spiritual feasts for which the Jackson District is famous. The theme of discussion was, "The Millsaps College Enlargement Campaign and Christian Education."

The morning devotional exercises were conducted by Rev. G. G. Yerger, after which the chair spoke briefly on "The Meaning of Christian Education." Rev. T. M. Brownlee, who was present, enforced what had been said with a few strong statements relative to the cause and purpose of Christian education.

Dr. Roife Hunt brought a stirring address on "The Need and Value of Christian Education." Dr. Hunt's great gospel preaching makes him popular as a preacher on all such occasions. Since he is a new pastor in the district, we have learned to love and appreciate him very much indeed.

As usual, we enjoyed a splendid dinner by Brother Lewis and his children. We are all proud of our great Orphanage and the unusually good manner in which it is being kept. The children all seem happy, healthy, and well kept.

We were delighted to have our presiding elder, Brother J. L. Decell, with us, and to have him

(Continued on Ninth Page.)

The heart of the Gospel of Jesus breathes the deep concern of his soul for the aged, sick, distressed, and weary---- and whoever shows a similar passion enters thereby into an abiding fellowship with Him.

A FINAL APPEAL

For thirteen weeks this page has pleaded for co-operation in the Clean-up Campaign for Superannuate Endowment quota balances. If what has been published has not aroused you to support this movement to the utmost of your ability, probably nothing else that might be published would avail. These facts stand out in emphasis:

1. The Church has 2600 needy claimants whom she solemnly promised a reasonable support in old age retirement for active service rendered. No individual or other organization will provide this support. If the Church does not do it, her claimants will have to drag on in deprivations to the end.

2. The minimum amount that any Charge is requested to pay for this purpose is small enough for any Charge to pay with comparative ease if the people really have a heart for doing it. And the paying of this sum for such a purpose will react forever in benedictions upon the Charge that does it.

The issue is now squarely before you. There will be no further page advertisements in the Conference Organs for the present. Of course the campaign will go on just as far as you carry on. It is earnestly hoped that your Charge will continue until you can pause in good conscience—and that should be when a glorious success crowns your efforts.

Anything that should be done can be done in some way; provided, however, there is somebody who cares enough about it to plan the "some way" for doing it.

CHRISTIAN EDUCATION.

By Rev. J. Tillery Lewis, President, North Mississippi Conference Board of Education.

Next to converting a soul to faith in Jesus Christ as his personal Saviour and Redeemer, Christian Education is perhaps the most important work of the church. Of course the business of evangelizing the world is the paramount business of the church; but almost with the same breath that Jesus gave the paramount command to preach the gospel to all the world, he said, "Teaching them," etc.

All education has a basic foundation upon which to rest. That foundation is either rooted and grounded in God as revealed to us in the Bible, or it practically excludes God from its thought. No college or university other than one established and maintained by some Christian church, will bother to give a distinctly Christian basis upon which to build its foundation of education.

It does not take a Solomon to discern between the result in moral character that is revealed in the lives of men taught in secular educational institutions over against those taught in Christian colleges and universities. Only those who are either purposely opposed to admitting the truth, or are ignorant of the facts, will deny the worth to the moral standing of our State of our Christian colleges. Without meaning in any wise to reflect upon the grade of work done by the other Christian colleges of our State, I do not hesitate to say that the people of Mississippi have much for which to feel justly proud both in Millsaps College and in Grenada College.

Judged from the viewpoint of the educational efficiency of the students, or rather graduates, going out from Millsaps College and Grenada College, there are none from any colleges in the land who stand higher than do these graduates. In addition to the educational efficiency of these graduates, they are worth far more to the moral and spiritual uplift and influence of our great Methodist church than are those who are graduated from other colleges.

The presidents and faculties of both Millsaps and Grenada Colleges are men and women of the highest type of Christian character. The students who are graduated from either of these great institutions carry with them through life something of the stamina and worth of the Christian characters of the men and women who compose the faculties of Millsaps and Grenada Colleges. Personally, I count it an honor to number among my friends and acquaintances most of the faculties of both these great educational institutions. I honor them not only for the character of work they are doing in the intellectual field, but also for their worth as Christian men and women.

Right now both these great institutions are before the Methodists of Mississippi with a request that we Methodists help them as they seek to become more efficient in the important work they are doing. No appeal has ever come before the Methodists of Mississippi that is freighted with larger results of good to our church and State than are the appeals that are being made in behalf of Millsaps and Grenada Colleges.

As Dr. Countiss has gone before the district conferences of the North Mississippi Conference with the appeal to our brethren for the $300,000 bond issue, and for the assessment of $30,000 to pay the interest on the bonds, our laymen and preachers have listened to them with absorption of the facts presented to them by Dr. Countiss, and have unanimously voted to issue the bonds that Grenada College may be maintained as an "A" grade college. The four district conferences to which this matter has been presented did not raise a single voice in opposition. The Columbus, the Aberdeen, the Sardis, and the Grenada Districts have each put their loyal support behind the great proposition of an "A" grade college for women in Mississippi. Every heart interested in the great work of Christian education is heartened and enthusiastically encouraged by this fact. This scribe feels like singing, "Praise God, from Whom all Blessings Flow" as the result of the vote in these four district conferences. (Only four district conferences had been held when this was written.—Editor.)

Those who know what the additional equipment for Millasps College will mean in adding to the efficieucy of that iustitution are hoping and praying that the Methodists in Mississippi, who are able, will see the vision of a larger Millsaps and will contribute liberally to this urgent appeal for funds with which to erect needed buildings. This scribe can but believe that the appeal to the loyal Methodists of Mississippi in behalf of Millsaps College will meet with the same generous response that the appeal for a greater Grenada College is meeting with in North Mississippi.

Surrounded with humanly speaking insurmountable conditions and obstacles, God said to Moses, "Say to the children of Israel, go forward." With faith in God they went forward as God opened the way for them. By God's grace and with faith in him we will do the same for Millsaps and Grenada Colleges, and thus do our part as Methodists of Mississippi in the great program of Christian Education.

PROHIBITION AND THE PRESIDENCY.

By Carlton M. Sherwood, Executive Secretary, Citizens' Committee of One Thousand.

Representatives of thirty-one national organizations meeting recently (Feb. 28) at the Mayflower Hotel, Washington, D. C., have brought law enforcement, and in particular the enforcement of prohibition, into the national campaign of 1928. The following requests, by vote of this conference, will be directed in an appropriate manner to the national conventions of the political parties of the United States:

First, to include in the platform adopted by the political party conventions a positive, clear-cut declaration pledging the support of the party and nominees to a program of vigorous and efficient enforcement of the Eighteenth Amendment and necessary supporting legislation.

Second, to nominate candidates who are positively and openly committed to this policy of effective prohibition law enforcement by their utterances, acts and records. The strongest prohibition law enforcement plank would be neutralized and would be practically worthless if its adoption by any convention should be followed by the nomination by that same convention of candidates whose utterances, acts and records have branded them as personally hostile to prohibition, or as unwilling to co-operate actively to secure effective enforcement, or as unappreciative of the great comparative importance of this effort to "promote the general welfare."

We believe that the nomination or election of any such candidates would be a practical repudiation of any platform declaration to secure prohibition law enforcment, no matter how strong. We believe that the election of such candidates with such record would be followed inevitably by persistent efforts to increase the alcoholic content of intoxicating liquor and to weaken the enforcement provisions of the probibition law; by the appointment of susympathetic, if not hostile, officials; and by great actual laxity in enforcement. We therefore record our fixed determination to oppose actively the nomination or the election of any such candidate, no matter on what party platform they may stand.

The dry forces of the United States are militantly united in this policy.

The Organizations Participating.

Thirty-one organizations, by their official representatives, in brief and pointed speeches, committed themselves to the united policy. They are as follows:

Alcohol Information Committee, Mr. Robert Corradini.

Anti-Saloon League of America, Bishop Thomas Nicholson.

Association of Catholics Favoring Prohibition, Judge William DeLacy.

Association in Support of National Prohibition, Mr. Ben. D. Wright.

Board of Temperance, Prohibition and Public Morals, Methodist Episcopal Church, Dr. Clarence True Wilson.

Board of Temperance and Social Service, Disciples of Christ, Rev. Norma C. Brown.

Board of Temperance and Social Service, Methodist Episcopal Church, South, Dr. Eugene L. Crawford.

Committee on Law Enforcement of Congregational Church, Dr. Jason Noble Pierce.

Committee on Temperance and Social Service, Southern Baptist Convention, Dr. A. J. Barton.

Department of Moral Welfare, Presbyterian Church in U. S. A., Dr. J. W. Claudy.

Department of Social Service, Universalist Church, Rev. Harry Adams Hersey.

Department of Good Citizenship, International Society of Christian Endeavor, Mr. Carlton M. Sherwood.

Flying Squadron Foundation, Dr. Oliver W. Stewart.

Friends Prohibition Board, Dr. S. E. Nicholson.

Intercollegiate Prohibition Association, Mr. George A. Douglas.

International Order of Good Templars, Dr. Edwin C. Dinwiddie.

International Reform Federation, Canon William Sheafe Chase.

National Civic League, Rev. O. R. Sliier.

National Division, Sons of Temperance of North America, Mr. Emil L. G. Hohenthal.

National Reform Association, Rev. R. H. Martin.

National Woman's Christian Temperance Union, Dr. Ella A. Boole.

Prohibition National Committee, Dr. D. Leigh Colvin.

Scientific Temperance Federation, Miss Cora Frances Stoddard.

Social Service Commission, Northern Baptist Convention, Dr. J. Foster Wilcox.

Unitarian Temperance Society, Mrs. Elizabeth Tilton.

FOR MOTHER.

He was only a mite of a boy, dirty and ragged, and he had stopped for a while in one of the city's free play grounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were plainly in evidence on every side; but the little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled, but the glowing eyes were his only thanks as he looked back to see from whence the gift had come, and then he turned his face away, too shy or too much astonished to speak.

But from that time his attention was divided between the game and his new treasure. He patted the pear; he looked at it and at last as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit out a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever Tony lacked—and it seemed to be nearly everything—he had learned a beautiful lesson. He had another dearer than self, and knew the joy of sacrifice.—Wesleyan Christian Advocate.

A great step forward in Epworth League work in Brazil was taken by the Central Conference in Brazil, organized in 1927, when it provided for a National Epworth League Board to direct League work and to put on a unified program in all Brazil. A general secretary and an editor will take charge of the work, assisted by a Conference secretary in each of the three Conferences in Brazil.

The Home Circle.

WITHOUT MOTHER!

"It's awful lonesome at our house
'Thout mother;
"It's awful hard to get along
'Thout mother;
It seems that everything goes wrong
'Thout mother;
'Course father does the best he can;
But then, you know, he's just a man,
An' don't know how to fix and plan
Like mother.

"Seems like I don't enjoy my play
'Thout mother;
Things just get worse every day
'Thout mother;
There's no one now to mend my doll,
Nobody's sorry when I fall—
O, home just ain't no place at all
'Thout mother;

"But father says we must be brave;
'Thout mother;
'Cause him an' me, we only have
One 'nother.
An' if we're brave an' strong an' true,
An' good just like she told us to,
We'll go up home when life is through,
To mother!"

—Marie Galbraith, in Exchange.

BE PROUD OF YOUR MOTHER.

"Look! That's Grace Hunter's mother!" Phoebe looked, and her face changed strangely. Mrs. Hunter stood on the sidewalk, giving some directions to a servant, while at the curb the chauffeur waited. She was a handsome woman, dressed richly and in good taste. She was nearing forty, but she looked ten years younger.

"Isn't she the prettiest thing you ever saw in your life?" murmured Mamie Waring, in Phoebe's ear. "I guess Grace must be awfully proud of her."

Phoebe made a brief assent. She was trying to fancy what it would be like to have a mother one could be proud of, a mother of such graceful erectness, with hair elaborately dressed and rose-pink cheeks. Phoebe had always thought of mothers as a little round-shouldered, with tired wrinkles about their eyes, and faded complexions. In Phoebe's world the mothers did not have much time to spend on their hair. At 6 o'clock in the morning it was screwed into a tight "pug" that was expected to keep in order till bedtime.

The two girls came abreast of the automobile as Mrs. Hunter took her seat and her careless glance met their eager eyes indifferently. Mrs. Hunter was used to being stared at. Unconsciously, she settled herself as if she were posing for a picture, gave the word of command, and the car whirled away. "That's a stylish hat she has on," Mamie said. "Wouldn't you be proud, though, if you had a mother who looked like that?"

The question haunted Phoebe. Somehow, she could not get away from the thought that she had been almost defrauded. How would it seem to have a mother like Mrs. Hunter, a beautiful mother, on whom one's eyes could rest with the same pleasure one felt in looking at a picture or a rose-bud in bloom? Phoebe loved beautiful things with a passion which was all the more intense because it never was put in words. The mere sight of Grace Hunter's beautiful mother had made her heart beat hard and fast. Oh, if only she, too, had a mother of whom she could be proud!

The house was very still when Phoebe entered. In a minute she remembered the reason. There was sickness in a neighbor's family. Her mother had spent most of the night there, coming home in the early morning to get breakfast for the family, and hurrying through her housework for the day. It was a plain, poor little home, but scrupulously neat, very different in its look of daintiness and order from most of the houses in the row.

The deaconess walked in as Phoebe was hanging up her coat, and Phoebe welcomed her with effusion, for the deaconess, in spite of her plain uniform, was a beautiful woman, though her beauty was not in the least like that of Grace Hunter's mother. She was fond of fun, too, this deaconess, and when she smiled a dear little dimple was in evidence now as she greeted Phoebe.

"Good afternoon, my dear! Is your mother home?"

"She's at Mrs. Gray's, I guess. They're all sick again. Mother stayed there last night and Sunday night."

The deaconess drew a long breath. "Phoebe," she exclaimed, "you must be very proud of your mother!"

The remark chimed in so strangely with Phoebe's thoughts, and yet contradicted them so absolutely, that Phoebe had no answer but a stare. But the deaconess was not waiting for an answer.

"I wonder if you realize, Phoebe, what your mother's life means to her neighbors here? No, you cannot realize it; none of us can. If ever I feel discouraged, I think of her, of her beautiful, helpful life, of the sacrifices she is all the time making, as a matter of course, and then I'm ashamed of being disheartened. You are a fortunate girl, my dear, to have such a mother. I only hope you are as proud of her as she deserves."

The deaconess did not stay long. "I'll go over to Mrs. Gray's and send your mother home for a rest," she said in her decided way, and as the trim figure went out of the door Phoebe was thinking hard. It was all true, what the deaconess had said. When any of the neighbors were sick or in trouble they turned to Phoebe's mother. It was due to her that Jim Leary had signed the pledge. It was she who had interceded with the judge when Johnny Stone was arrested for stealing. From this little, plain, shabby house a constant stream of helpfulness flowed out into the needy neighborhoood.

The door opened and a woman entered. She was not young, and she looked many years older than her actual age. She moved a little stiffly. Her lined face was very weary. But the eyes had a shining brightness that was like clear sunshine.

"Little Willie is better," said Phoebe's mother. "I thought last night we were going to lose him, but now it looks to me as if he would pull through." She went to the stove to see if it needed more coal, but on the way she was intercepted by a girl whose face was glowing.

"Mother! O Mother!" Phoebe cried, slipping her arm about the dear bowed shoulders, "why didn't I ever know before how beautiful you are!"

—Selected.

BLIND TOM, THE MUSICAL WONDER OF THE WORLD.

By Rev. C. M. Verdel.

Years have elapsed since I heard Blind Tom play, but the recollection of that wonderful being will never fade from my memory. All during my childhood I had heard of him and of his marvelous musical gifts. I had heard, too, that this man, whose fame had spread over the whole civilized world, was an idiot and blind and was born a slave. It was passing strange, and I could hardly believe it, though I knew now that it was all true.

Tom was born of Negro slave parents near Columbus, Ga., May 25, 1849. He himself was a slave until he was sixteen, when the Emancipation Proclamation at the close of the Civil War gave him his freedom.

He was born blind, and the only sign of intelligence he gave during infancy was an interest in music.

When he was four years old he found his way to the piano one night while the family were at supper, played the pieces that the young ladies in his master's family had been playing during the day, and reproduced them with such skill as to astonish all who heard him.

Tom never "took lessons." He did not have intelligence enough to be taught anything. He played just as the mocking bird sings, because it is its nature to do so.

There is no other instance in the history of music where any one as young as Blind Tom has shown such wonderful power of musical reproduction.

Tom made his first appearance in New York, Jan. 15, 1861, and afterward traveled extensively in the United States and Europe, performing astonishing feats on the piano.

I had heard much about him and was very desirous to see and hear him. The opportunity came at last. Tom gave a concert at Montgomery, Ala., while I was there. The opera house, where the entertainment was given, was filled to overflowing with the most cultured people of the city. I had a seat in the lower gallery, just above the stage, where I could see and hear to the best advantage.

At length Tom appeared, led by General Bethune, his manager and former owner. Tom was a typical "cornfield Negro," with black skin, thick lips, flat nose and short, kinky hair. He wore a neat, black broadcloth suit; but no dress could make Tom anything but an idiot. As I looked at the vacant, idiotic face and the slouching figure, rolling its head from side to side, and humming snatches of songs, I found it hard to believe that I was looking at perhaps the finest pianist in the world, who had played before most of the crowned heads of Europe and whose fame had filled the whole civilized world.

General Bethune brought Tom forward to the rostrum and had him play a piece that Tom had never heard, saying that no matter how long or how difficult it might be, Tom would play it exactly as he heard it.

A gentleman, evidently a finished musician, came and played a long difficult piece in a masterly manner. Tom was then led to the piano and played the piece from beginning to end exactly as the other had done, only with more sweetness and expression.

The gentleman, at General Bethune's request, then struck several complicated chords on the piano with both hands. Tom immediately called the name of every key that had been struck. He then played two pieces at the same time, one with high right hand, the other with his left. Turning his back to the piano, he played with his hands behind him. He also played several pieces composed by himself, but they had little or no merit. Tom was not a composer.

When the concert was over, I went to the stage and looked at Tom at close range. He had relapsed into his idiotic state and was swaying about, rolling his head from side to side, humming snatches of tunes and had to be held by the sleeve to keep him from straying off.

He was evidently born with the usual amount of intelligence, but it all went to music, leaving his other mental faculties blank and furnishing the most remarkable instance on record of the one-sided mental developments.

Viewed from one standpoint, he was a complete idiot. Viewed from the other, he was a genius of the highest order and had no superior.

Liszt and Ruhenstein were composers and poured out their soul in compositions that have made their names immortal. This work, of course, was impossible for Blind Tom. His work was to interpret and play the compositions of others, and in that field he stands without a rival. He was probably the greatest pianist the world has ever known.

I do not know the date of Tom's death, nor do I know where he is buried. A suitable monument should be erected in memory of this man who, while he lived, was the musical wonder of the world.—Wesleyan Christian Advocate.

All we do which is good or permanent is done in us or through us, consciously or unconsciously, by a divine Spirit, with whom if we work cheerfully and obediently the work thrives; if proudly and resistantly it is marred.—F. D. Maurice.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The Winona Lake Bible Conference will he held this year from Aug. 17 to Aug. 26.

"Everything is moving along well with the various departments of the church work," writes Rev. W. H. Lane, of Sumrall, Miss.

Mr. and Mrs. R. T. Pickett, Jr., announce the birth of a son, Robert T., Third, at Jackson, Miss., on April 23. Blessings upon the young man!

Rev. H. Mellard, our faithful pastor at Centreville, Miss., has our thanks for two renewal subscriptions recently sent in.

Rev. D. C. Barr, veteran member of the Louisiana Conference, now a superannuate, will preach the commencement sermon for the high school at Rayville, La., next Sunday.

Mrs. M. A. Harris, a native Mississippian, but now living in San Antonio, Tex., enjoys reading the Advocate in her seventy-ninth year, keeping in touch with the church in Mississippi.

Rev. A. L. Davenport, of Arkabutla, Miss., in sending a subscription to the Advocate, for which we thank him, says that the work goes well on his charge and that he serves as fine a people as can be found anywhere.

A sudden and virulent attack of the "flu" early last week put the editor wholly out of commission, interfering with his work and preventing his attendance upon the Corinth District Conference, greatly to his disappointment.

The report of the pastor, Rev. Leon I. McCain, of the First Methodist Church of Minden, La., to the recent district conference, a copy of which has come into our hands, is a remarkable record of achievement and progress.

The entire estate of the late Mr. R. Harper Kirby remaining at the death of Mrs. Kirby will go to Southern Methodist University, according to the terms of Mr. Kirby's will, written in 1923. The estate at present is valued at $200,000.

Rev. J. S. Maxey, in sending the renewal subscription of Mrs. G. W. Sledge, of Duck Hill, Miss., states that she has been a subscriber to the Advocate for sixty-one years. Blessings upon her!

Our church at West Point, Miss., Rev. W. R. Lott, pastor, suffered a great loss recently in the death of Mrs. T. S. Greene, who was fatally stricken by paralysis on May 9. She was a faithful Christian woman.

Rev. E. M. Shaw, of the Nettleton circuit, North Mississippi Conference, in sending a greatly appreciated club of subscriptions to the Advocate, says: "This is a fine country circuit, and we are expecting a great year."

The death of Mr. E. L. Joyner, of Pelican, La., on April 25, removed a loyal and faithful member of the Methodist church. He had been a reader of the Advocate for many years. We extend sincere sympathy to his sorrowing family and friends.

In sending in a club of fifty-four subscriptions to the Advocate, Rev. T. B. Winstead writes: "We are in our fourth year on the Harperville and Lena charge, and we think it is the best of the four. Every interest of the chuch is moving nicely."

Bishop W. B. Beauchamp will preach the commencement sermon for Emory University on Sunday, June 3, and Hon. Thomas G. McLeod, former Governor of South Carolina, will deliver the baccalaureate address on the following Tuesday. The graduating class numbers 216.

In sending in his announcements for the third round of quarterly conferences, Rev. H. A. Gatlin, presiding elder of the Newton District, says: "Things are moving along fine on the district. The preachers are busy trying to look after every interest of the church. We are planning and praying for gracious revivals throughout the district."

The vested choir of the First Methodist Church, this city, gave a sacred concert at the Second Methodist Church on Wednesday evening of this week. An address was delivered, also, by Rev. Charles L. Monroe, rector of St. Paul's Episcopal Church. The choir of the First Methodist Church is one of the best in the city.

Rev. G. A. Morgan, our pastor at Arcadia, La., requests the Advocate to state that he will be available for one or two meetings during the summer. Brother Morgan is one of our efficient and successful pastors. The work at Arcadia moves forward under his leadership. The debt on the church has been considerably reduced, and all departments of the work are in fine shape.

Rev. J. A. Alford, our pastor at Rayville, La., has been voted a two weeks' vacation by his appreciative people, who graciously made provision for the expenses. Brother Alford will preach the commencement sermon for the high school at Epps, La., next Sunday.

In spite of being hard hit by the overflow last spring, Columbia, La., under the pastorate of Rev. S. D. Howard, is making a fine record this year. The mission special of $200 was paid in full; congregations are large, and the prayer meeting attendance has increased fourfold, and the Woman's Missionary Society is very active.

We learned the other day that Rev. J. W. Sells, our pastor at Pascagoula, Miss., will he able to help a few brethren in meetings this year. Without his even remotely suggesting that we do so, we are glad to commend him to the brethren. He is diligent, original in his methods, forceful in his thinking, and resourceful. He has done a fine work at Pascagouia.

The sympathy of many friends will go out to Dr. R. E. Smith, of Centenary College, in the death of his daughter, which occurred in a sanitarium in New Orleans last week. She was injured in a fall from the porch of her home in Shreveport several months ago, and never recovered. She was a beautiful and brilliant girl.

Mrs. R. S. Walton, of Sulphur, La., district secretary, requests us to announce that the two district conferences for the Woman's Missionary Society will be held at De Ridder on May 18, and at Crowley on June 5. Each auxiliary is expected to send delegates to whichever is the more convenient.

We greatly regretted being out of the office on Wednesday of last week, when Rev. A. Inman Townsley, of San Bernardino, Calif., called. Brother Townsley was passing through New Orleans en route home, after having assisted Rev. J. A. Alford in a fine meeting at Rayville, La. He preached at the Second Methodist Church, this city, where he was formerly pastor, on Wednesday night, following which he was tendered a reception by his former parishioners.

We call the special attention of the preachers who expect to attend the Pastors' School at the Seashore Camp Ground this year to the request in last week's Advocate by Rev. J. T. Leggett, President, that they notify him as soon as possible as to what courses they desire to take, in order that the books may be on hand at the opening of the school. This is important. Brother Leggett's address is Vickshurg, Miss.

Our church at Gloster, Miss., has raised in cash and remitted the balance due on the five-year quota for the Superannuate Endowment Fund. Mr. M. A. Randall was the director of the campaign and is due much of the credit of its successful termination. Mrs. Wallace Conerly was the treasurer. Rev. B. M. Hunt is the pastor. This is indeed fine for Gloster.

Our Sunday school editors and publishing agents are to he congratulated upon the Home Quarterly for July, August and September. The cover picture is a reproduction of the last sheet of the original Constitution of the United States, with signatures of the delegates. The contents are rich in fireside articles by Bishop Candler, Bishop DuBose, Dr. L. T. Guild, J. A. B. Fry, C. J. Harrell, C. L. Brooks, A. W. Cline, J. R. Pepper, and others. Send for a sample copy.

Rev. W. R. Liming, of Mashulaville, Miss., in a business communication to the Advocate, adds: "The work on this charge is moving along nicely and the preacher and his family are happy, and we believe the people are rejoicing along the way. We have as fine people to serve as can be found on earth. Two months ago a storm visited us and left two babies—a boy and a girl—and the people were so good to us that we can never thank and serve them enough."

Mr. L. F. Sensabaugh, Superintendent of the Department of School Administration, of the General Sunday School Board, will attend the New Orleans District Sunday school meeting next Sunday, to be held at Rayne Memorial at 3 o'clock in the afternoon. Mr. Sensabaugh will speak at Rayne Memorial at 11 o'clock Sunday morning, and at Carrollton Avenue at 7:30 in the evening. Mr. J. H. Carter is the efficient district Sunday school secretary.

Rev. E. H. Cunningham, presiding elder of the Corinth District, North Mississippi Conference, sends out a printed postal card announcement of his quarterly conferences to all the members of the conference far enough in advance to give them ample notice of the meeting. The card contains some special message, suggestion, or exhortation. These cards have proved to be very helpful in the work of the district. The recent district conference showed its appreciation of its efficient elder by presenting him with a fine gold watch.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, reports that he will start his third round of quarterly conferences as follows: Leesville, May 20, a.m.; Lafayette, May

27, a.m.; New Iberia, May 27, p.m. The full list of appointments will appear in next week's issue of the Advocate. Brother Doss indicates that the work is going along very well on the Lake Charles District. Finances are doing very well. The mission special did not come up well and the brethren do not seem to be putting forth much effort in behalf of the superannuate endowment."

Rev. J. O. Hanes, general evangelist, began a meeting for the Tatum Lumber Company at its timber camp at Denco, Miss., on May 7, and at the close of the meeting there on May 15, he will begin an eight day meeting at Tatum's Mill, Hattiesburg. This is the eighth consecutive year that Brother Hanes has held these meetings upon invitation of Brother W. S. F. Tatum, who defrays all the expenses of the campaign. Brother Hanes will begin a meeting at Rayne, La., with Rev. A. A. Bernard, on May 27.

The editor of the Advocate had the privilege of preaching the commencement sermon for the high school at Kentwood, La., last Sunday morning. A fine congregation filled the auditorium of the splendid brick school building, and the attentive hearing was very helpful to the preacher. Prof. H. O. Schwartz is the principal of the school. He had this year a fine class of twenty-one—six boys and fifteen girls. The school had an enrollment this year of more than five hundred. The visit was doubly delightful because of the fellowship and gracious courtesies of Rev. William Schuhle, pastor of the Methodist church, who was in charge of the service.

The church at Macon, Miss., will at once build a Sunday school annex and remodel the present church, both inside and out, so that it will be uniform and have the appearance of an entirely new building. This enlarged plan, estimated to cost $30,000, was made possible by the princely gift of $10,000 graciously tendered by Judge C. B. Ames, of Oklahoma City. Judge Ames attended the Sunday school as a boy and young man living in Macon. Providentially he spent a few days with his brother, Mr. Fisher Ames, in Macon as he was en route to address the Mississippi State Bar Association at Gulfport, and, after inspection of the present plant and the proposed plans, announced his contribution as above stated. The new Sunday school annex will be called the Sarah Ames Memorial, in honor of Judge Ames' mother of sainted memory.

TELEGRAPHIC REPORT OF MILLSAPS COLLEGE CAMPAIGN.

Millsaps College building and endowment fund reaches mark of more than $190,000 as campaign begins in Methodist churches of Mississippi and among alumni. Jackson and Hinds County subscribed $160,000 last week, $10,000 more than goal. Students have subscribed more than $25,000, and faculty $7,500 to date. Church goal is $375,000; alumni, $125,000. Big gifts to date include: B. B. Jones, $50,000; Stewart Gammill, Jackson, $10,000; W. M. Buie, Jackson, $15,000; I. C. Enochs family, Jackson, $15,000; Captain and Mrs. G. T. Pitthugh, Memphis, $10,000; Enochs and Wortman, Jackson, $5,000.

May 14. (Signed): S. M. BARD.

JOINT REPORT OF THE COMMITTEES ON SCHOOLS AND COLLEGES AND ON PROMOTION AND FINANCE.

(Continued From Page One.)

findings, recommending what institutions shall be continued, what consolidated, or what discontinued. Other churches are grappling with the same problem. We cannot too strongly urge that all of our institutions should fully meet the requirements of the regional standardizing agencies of their particular section.

In order that this Board may assist Conference Boards of Education, or Conference committees or boards of trustees in the study of Conference educational problems referred to above, the General Secretary of this Board is hereby directed to notify all heads of schools, Conference educational authorities, presiding elders, and bishops, that this Board stands ready, upon invitation of Boards of Trustees, Conference Boards of Education, or Conference Commissions, to conduct, at the expense of this Board, comprehensive surveys of our institutions in their territory, their effectiveness, service and needs, using non-local, impartial, competent person or persons, and to place their survey at the disposal of said trustees, Conference Boards of Education and Conference Educational Commissions. In addition, the General Secretary is directed to place at the disposal of said local educational authorities the advice and help of the executive officers of this Board.

We further recommend that the Christian Education Movement be transformed into a Department of Promotion and Finance, that the head of the department strive to channel effective messages concerning Christian Education down to the local churches through Sunday school, Epworth League and pulpit, to educate the adult members through wise publicity methods and to aid our institutions in raising funds where possible. We recommend that H. H. Sherman be elected secretary of this department.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

Your committee deems it of importance that a constructive program be carefully worked out and presented to our next General Conference. This program should be the result of a careful survey of our present educational situation, and with this in view we recommend that a committee consisting of the chairman and the General Secretary of this Board and others to be appointed by them, and that they submit their findings and recommendations to the next meeting of this Board.

This Board is impressed that this cause is so vital in furnishing trained leaders for all activities of the church that bishops, pastors, and presiding elders, should join whole-heartedly in getting the message of our church colleges before our people.

Moreover, we feel that as a part of whatever methods may be used to provide funds for our schools, an efficient financial secretary for each college is essential.

We strongly commend the work of our Teachers' and Christian Workers' Bureau, and recommend that this work be continued along the lines now being followed by the Board of Education.

We have heard with pleasure a statement by Dr. Crawford, of the Laymen's Movement, in regard to the proposed plan to make 1929 "Stewardship Year." We recommend that special consideration be given to the subject of Christian Stewardship by the Departments of Religous Education in our institutions of learning, and that opportunity be offered all students, particularly those who are candidates for the ministry and other Christian workers, to study this important subject.

This committee has heard with great appreciation of the effort that is being made at the present time to give every child an equality of educational opportunity irrespective of geographic, ecomonic or social conditions. We urge upon our people that all possible effort be made to stamp out adult illiteracy, and to provide adequate opportunities for the education of our boys and girls. Particularly do we urge that the rural schools be strengthened and that better educational facilities be provided for the youth of our section.

SOUTHERN GROUP MEETING—JACKSON

(Continued From Fourth Page.)

us in our afternoon devotions. He paid a loving tribute to his fallen comrade, Brother Robert Selby, the late presiding elder of the Meridian District. Brothers T. M. Brownlee, G. C. Yeager, and J. O. Ware were appointed to draft suitable resolutions expressing our sympathy to Mrs. Selby and the bereaved family.

Dr. J. M. Sullivan addressed the group in his characteristic manner on "Millsaps and Mississippi." He brought out many facts of interest, and urged the co-operation of the brethren in the present campaign for the enlargement of our great college.

Our next meeting will be held at Harrisville on Thursday, Sept. 13.

MARLIN H. McCORMACK, JR., Secretary.

On a recent trip into the country districts of Cuba made in his "Epworth Ford," so called because it was the gift of Epworth Leaguers of the Florida Conference, the Rev. Garfield Evans passed scores of villages and hundreds of homes where no missionary worker has ever been. The roads in the rural districts are so bad that for the most part there is no travel except on horseback. This trip of 250 miles in a car was considered nothing short of marvelous. Mr. Evans hopes that the success of his trip will lead others to attempt similar trips into the country sections of Cuba, and thus lead to a demand for good roads by which improvement will come to these isolated sections of the island.

Methodists in Belgium, having been recently asked to contribute 25,000 francs to equip a home for young men in Brussels, responded by giving 47,000 francs, approximately $1,500. This is the first time since the establishment of the Methodist Mission in Belgium that the people of that country have been asked to contribute to the support of any of its institutions, and the response to the appeal is considered remarkable, especially in view of the hard economic conditions in Belgium. This home for young men will take care for a few years of those boys who must leave the Methodist orphanage when they reach 16, but who have not yet finished their preparation for their life work.

COTTAGES WANTED.

Any one having one or more cottages for rent on or near the Seashore Camp Ground, Biloxi, Miss., for part of July or August may rent same by applying to Rev. C. A. Parks, Amory, Miss. Please state particulars in first letter.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D.,

President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

The Woman's Missionary Society of Vimville, Miss., passed the following resolutions of sorrow and respect over the death of MRS. J. T. COKER:

God, in his infinite wisdom, has called our beloved and consecrated member, Mrs. J. T. Coker. She defied the terrors of death with a sure trust in Christ and a bright and full anticipation of heaven.

One of our most loyal and devoted members has been called to the eternal home of peace and rest. She was faithful to her duty in her home, church, and community. Her many friends loved her for her gentle, gracious ways, and felt the influence of her calm and unswerving Christian faith.

Not only the Woman's Missionary Society, but Cokers' Chapel Methodist church has lost a true and consistent member.

Therefore, be it resolved, That the members of this Society bow in submission to him who does all things well.

That we tender our deepest sympathy to the bereaved sister, brother children, and grandchildren, commending them to the loving care of the Heavenly Father.

That a copy of these resolutions be placed upon the minutes of the Society, a copy be embodied in the president's report, a copy be sent to the Christian Advocate, and a copy be sent to each of the children of the deceased.

Respectfully submitted: Mrs. Fred Brewster, Mrs. Harry Shuff, Mrs. Harmon Coker, resolutions committee.

On April 24, DR. J. R. VINSON was taken suddenly sick, was carried to the hospital in Sumrall, operated on at once, and suffered intensely for two weeks. Not being able to overcome the disease, he died on Sunday evening, May 6, at 6:30 o'clock. At this time our town was shrouded in gloom; hearts were filled with sadness, because of having to give up such a noble neighbor, friend and brother. While his departure is a great loss to us, we feel that it is heaven's gain, as his final assurance to his pastor was that he was perfectly willing to leave it in God's hands, and he felt that everything was well with him. Dr. Vinson was born in Rankin County, near Brandon, Miss. There he spent his boyhood days, attending school, and preparing himself for the work of dentistry; and after this preparation, he practiced his profession in Hattiesburg, Laurel and Sumrall. While engaged in this work, he made a host of friends. Dr. Vinson joined the church in early life. He married Miss Ida Alice Hull on the 21st of October, 1888. To this union was born nine boys and three girls. Besides his immediate family, he leaves a mother, five sisters and three brothers to mourn his loss. For the last few years, Dr. Vinson has practiced his profession in Sumrall, and made a host of friends, not only in the town, but throughout the surrounding community. The town, the church, and the school feel a great loss in his departure, losing a wise counselor, a faithful friend, and brother, and the bereaved family, a kind, affectionate husband and father. Dr. Vinson was a member of Bowie Lodge No. 439, F. and A. M., joining by demit from Emulation Lodge No. 503, of Laurel, Miss., in 1926. After the funeral services conducted at the church by Rev. W. H. Lane, being assisted by Rev. N. J. Lee, of the Baptist church, and Rev. Mr. Youngblood, of Hattiesburg, Miss., in the presence of a host of friends, the body was carried to the cemetery and buried with Masonic honors. The bereaved family have the sympathy of the town, the church, the school, and the entire community.

W. H. LANE, P. C.

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

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Southern Church Department
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808 Broadway, Nashville, Tenn.

FROM SOUTH SIDE, CORINTH, MISS.

Dear Brother Carley: I just want to let the readers of the Advocate know what we are doing here at South Side. We are serving some fine people here. They have made the parsonage new inside and out, top and bottom; built a nice bathroom with fixtures; bought new furniture; then have given us two poundings, the first on the night after we arrived here in November, and another one at the beginning of our meeting.

And, by the way, let me tell you about our revival. The meeting began the fourth Sunday in March and closed Easter Sunday. The preaching was done by the pastor. Brother Sharp, our District Sunday School Secretary, led the singing, and we had a real revival, with eighty some-odd conversions; and seventy-five joined the Methodist church. I tell you, it was good to see that class lined up and being received into the church. That was a great day at South Side. That isn't all, people are still being converted—one fine little girl joined the church last Sunday on profession of faith. We organized twenty-five family prayers, more than two hundred reconsecrated themselves to God, over $400 was raised for all purposes during the two weeks of the meeting. The Sunday school enrollment has been doubled, two new classes organized. We are having a full house to preach to. The people and pastor are happy together.

We are busy getting ready for district conference, and we are expecting a great time. Hoping to see you then and giving you a hearty welcome to the parsonage.

Yours in the work,
B. F. BULLARD.

THE PERFECT LIFE.

Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me it brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian appeared like such a little white flower, as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun.—Jonathan Edwards.

AT HOME WITH HIM.

While I am here, I will be a child at home with my God. The whole world shall be his house to me; and, when I ascend into the upper chamber, I shall not change my company, nor even change the house. I shall only be in the upper story forever.—C. H. Spurgeon.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

(In the Heart of Louisiana)

Marksville, May 20, a.m.
Evangeline, at White's Chapel, May 20, p.m.
Lottie, at Rosedale, May 27, a.m.
Melville, at Palmetto, May 27, p.m.
Eunice, at Basile, June 3, a.m.
Oakdale Standard Training School, June 3-8,
Alexandria, June 10.

Evangelism is our key-note. Plan for your revival. Organize, evangelize, and emphasize the whole program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Greensburg, preaching, May 26, 11 a.m.; Q. C., 2:30 p.m.; preaching, May 27, 11 a.m.
Pine Grove, Q. C., May 27, 2:30 p.m.; preaching, 7:30 p.m.
District conference at Clinton, May 3-4. Opening session, May 3, 10 a. m.

L. W. CAIN, P. E.

Minden Dist.—Second Round.

Hall Summit, at East Point, May 20, 3 p.m.
Castor, at Castor, May 23.
Coushatta, May 27, 11 a.m.
Zenoria, at Ashland, May 29.
Monterey, May 30.
Plain Dealing, at Alden Bridge, June 3, 11 a.m.
District Conference at Jena, May 2-4.

K. W. DODSON, P. E.

TO HANG UP THINGS
Without Injuring the Walls
MOORE PUSH-PINS
Glass Heads—Steel Points
For heavy framed pictures, mirrors, etc., use
Moore Push-less Hangers
Scientifically secure Safety
10c pkts. Everywhere
Send for Sample, New Enameled Cup Hook
Moore Push-Pin Co., Phila., Pa.

Monroe Dist.—Second Round.

Oak Grove, May 20, 11 a.m.
First Church, Monroe, May 20, 7:30 p.m.; Q. C., April 23.
West Monroe, May 27, 11 a.m.
Crew Lake, at Sterlington, May 27, 7:30 p.m.
Mangham, June 3, 11 a.m.

ELMER C. GUNN, P. E.

New Orleans Dist.—Second Round.

Epworth, May 18, p.m.
Second Church, May 22, p.m.
Algiers, May 23, p.m.
Houma, May 24, p.m.
Rayne Memorial, May 29, p.m.
First Church, May 30, p.m.
Louisiana Avenue, May 31, p.m.
Bayou Blue, at Bayou Blue, June 1, p.m.
Terrebonne, at Point au Chien, June 2, p.m.
Delta ct., at Point-a-la-Hache, June 3, p.m.

R. H. HARPER, P. E.

Ruston Dist.—Second Round.

Eros, at Dodson, May 20.
District conference will be held at Bienville, April 26, 27. Opening session, 10 a. m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Junaluska, N. C., May 15-18 (General Epworth League Board).
Gilliam, Sunday, May 20, 11 a.m. and 3:30 p.m.
Mitchell, Sunday, May 27, 11 a.m., 8 p.m. and 7:30 p.m.

W. W. HOLMES, P. E.

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Cotton Flannels, Crinkled Cloth for Bedspreads, Pillow Tubings, Sheetings, Pajama Checks, Ginghams, Tinted Dimities, Chambrays, Broad Cloth, Art Silk Striped Madras, Towels, Diaper Cloth, Velvets and Draperies.

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Woman's Missionary Society

Communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give,
With thee, O Master, let me live.

—Washington Gladden.

HISTORY OF THE GREENVILLE WOMAN'S MISSIONARY SOCIETY.

When the Woman's Board of Missions was created in May, 1878, the women of the Greenville church were ripe for the work and eager to organize at once. They only waited for direction from headquarters as to details of organization. News traveled slowly then—even telegrams being sent by boat from Vicksburg to Memphis. So while these consecrated, eager women were waiting there was time for the great terror that often failed our southern summer to come upon us.

In August every heart trembled when it was known that yellow fever was in our midst. Many left the town—some by boat and some to take refuge back in the country, off the highways. Of less than a thousand left in the town three hundred and thirty-eight were buried before the winter's cold stamped out the disease. Of this number heavy toll had been taken from our membership; the beloved pastor, Rev. Tiliman Page, and many of those women who had so happily dreamed of the new work—among these last was Miss Helen Maria Finlay. Now this name might not be especially noted, although she was a devout worker and a wonderful teacher, but for one fact: after her death it was found that she had left $100 to the new organization, and this was the very first legacy ever bequeathed to the Woman's Missionary Society of the Southern Methodist Episcopal Church. This fact is recognized and has been officially mentioned many times.

When the scattered people came together the little town was a place of mourning, for there was no home in which the death angel had not tarried. So nothing was done immediately, but on Feb. 29, 1879, the following met in the Methodist church and formally organized the work: Mrs. H. B. Theobold, Mrs. J. L. Futrell, Mrs. S. Myra Smith, Mrs. W. R. Trigg, Mrs. B. M. Dunn, Mrs. George Manifold, Mrs. Hoover, Mrs. Julius Lengsfield, Mrs. Bettie Sheiby, Miss Bettie Finlay, and Miss Catherine McCauley. At this meeting the names of Mrs. A. B. Finlay and Mrs. W. P. Kretschmar were given for membership, although they could not be present that day.

An election of officers resulted as follows: Mrs. H. B. Theobold, president; Mrs. J. L. Futress, vice president; Mrs. S. Myra Smith, corresponding secretary; Mrs. B. M. Dunn, treasurer; Mrs. W. R. Trigg, recording secretary.

Of those whose names were that day enrolled, Miss Priscilla Finlay (Mrs. John Archer) is the only one now living. After two years time Mrs. Dunn resigned, and Miss Catherine McCauley was elected treasurer, and she faithfully served for twenty-four years; through summer sun and winter cold she went into every Methodist home spreading zeal for missions and "collecting dues." At her death she left $200 to the Society, this being our second legacy. Mrs. Theobold resigned about the same time, and Mrs. A. B. Finlay was made president. She served as long as her strength allowed—and longer—a beloved woman and a blessing to the work. Mrs. Myra Smith, a woman of great piety and strength of intellect, filled her office most acceptably until her death in 1887. She was the first delegate ever sent from our church to a conference. She went by boat to Memphis, and thence by rail to Corinth, whence she returned, on fire with renewed enthusiasm and news fresh from the "field." Mrs. W. R. Trigg was recording secretary for a long period of years, and resigned, only to return to this office a year or two later. She held it then until her health broke down, but she always retained her membership and interest in the Society.

Mrs. Smith and Mrs. Trigg organized the children, and never has there been a Juvenile Society where more interest was shown or one that was more ably directed—our chosen name was selected by Mrs. Smith, "Swamp Lilies." A few years later Mrs. D. C. Montgomery organized a Young People's Society, called "Lilies of the Delta." She was a charming leader, and had a wonderful group of wide-awake workers for some years. One time she gave a brilliant missionary pageant, at which $150 was collected in the baskets passed for a free-will offering.

Our congregation was small then and never wealthy, but our people were liberal, and we held the conference banner for several years. We had good times in our meetings in all three societies, and everywhere there was interest and knowledge of the work. There is not space to mention all the women who have done valiant service for our Master, but one name stands out brightly whenever our workers are thought of, Mrs. John N. Dunn has for more than a quarter of a century had charge of the work for our orphan children. She is one of God's saints, and we love to do her honor. Her service has been one of deeds and actual hard work, but never a complaint, never a suggestion that some one else should relieve her—and so quietly for years she has done work that few women have the consecration, energy, and courage to continue in.

A Man of Rare Professional Attainment

The originator of Dr. Pierce's Golden Medical Discovery was the late Ray V. Pierce, M.D. At first he practised medicine in Western Pennsylvania and his unusual ability and success were soon recognized there, then he moved to Buffalo, N. Y., and established the World's Dispensary where his famous home remedies have ever since been made.

Each succeeding year the sale of Dr. Pierce's Golden Medical Discovery has been greatly increased. Evidently people appreciate the fact that it increases the appetite, stimulates the digestion, helps to enrich the blood, clears the skin of eruptions and blemishes, and makes both men and women feel as they did when they were young. It contains no harmful ingredient.

Ask your nearest druggist for Doctor Pierce's Golden Medical Discovery, in tablet or liquid form, or send 10 cents for a trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y.

FIFTY DELGATES OF THE GREENVILLE DISTRICT ASSEMBLED AT FIRST METHODIST CHURCH.

The first zone meeting of the year, Greenville District, was held in the First Methodist Church, Greenville, on Friday afternoon, with zone leader, Mrs. W. L. Stewart, presiding. There were fifty delegates present, including the Greenville ladies. Brother Galceran, from Leland, conducted the devotional, reading Romans 15:1-7. Mrs. W. P. Kretschmar, president of the local auxiliary, welcomed the visiting societies, and Mrs. Ernest Moore, of Clarksdale, our Conference vice president; also Mrs. Brown, of Hollandale, the recently elected district secretary. The response was given by Mrs. Iliff, of Leland We were happy to have Mrs. Moore talk to us. She stressed the main points of the work before us for this the Jubilee year of the Woman's Missionary Society. Mrs. Ernest Keilner, Jr., and Mrs. W. L. Boone very sweetly sang "Beautiful Isle of Somewhere."

The Leland auxiliaries gave the program. Mrs. Gray read a paper on "Stewardship," calling our attention to new ideas on this important subject. A solo was beautifully given by Mrs. J. G. Chastain. Mrs. Tate discussed the Jubilee, telling us what it is and why we celebrate it.

Reports from the various societies were given as follows: Mrs. Brown, representing Hollandale; Mrs. Shelton, representing Leland; Mrs. T. B. Lewis, representing Greenville. A round table discussion followed. Mrs. Born expressed her appreciation of the honor accorded her by being elected to office of district secretary, and asked the co-operation of the district. The next meeting will be held in Leland. Brother Cunningham dismissed the meeting. Later a very pleasant get-together was enjoyed, while dainty refreshments were served by the Greenville ladies.

REPORTER.

Grove's Tasteless Chill Tonic

Is an Excellent Tonic for Women and Children. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

ZONE MEETING, BATON ROUGE DISTRICT.

The Denham Springs zone of the Baton Rouge District held its third meeting at the Denham Springs church on April 13. Although it is a young organization, it is striving to make the Jubilee year a profitable one.

The visitors were most heartily welcomed by Mrs. Scivique, to which Mrs. Kinchen responded. The devotional period was led by Rev. G. H. Corry. The general theme of European Missions was ably discussed as follows: "Mission Work in Europe," Mrs. Scivique; "Polish Customs," Mrs. Jackson; "Untouched Centers," Mrs. Hunstock; "The Beginning of the Missionary Movement," Mrs. Ranney.

Miss Ora Hooper gave an interesting report on the Conference recently held in New Orleans. The president of each Society gave a report of the work for the past three months. A suggestion was made that each Society take a forward step, either by increasing membership or by taking up some mission study.

Eight members were present from Denham Springs, four from Live Oak, and two from Palmetto. The next meeting will be held at Gonzales, date to be announced later. A delightful social hour proved a happy ending to a splendid program.

MRS. J. D. GRAUT, Secretary.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mr. Chesley Price, superintendent of the Logansport Sunday school, says: "We would be mighty glad to have arrangements made for Brother Kim to visit us on Saturday evening, June 16, as he will be in this vicinity at that time and this is an open date with him."

Mr. T. W. Holloman, Alexandria, says: "His tour of the Conference ought to do a lot to help the missionary work in the Sunday school. We will be glad to have him."

Mr. W. A. McKennon, First Church, Shreveport, is planning a union service for Brother Kim for Sunday night, June 17,

Mr. J. W. Wynn, superintendent at Crowley, says relative to Brother Kim's visit: "The date mentioned will be fine. We have a sub-district meeting prior to that date and it will give us splendid opportunity to get it before the other schools."

We are delighted to know of the great interest in Brother Kim's visit in our Conference during June.

We were at the opening of the Baton Rouge Standard Training School on Monday night of this week. The school promises to be the largest we have held this year. The morale of the school was the best yet. Prof. C. A. Bowen, of Nashville, is representing the General Board; the other members of the faculty are: Dr. Frank L. Wells, pastor; Rev. H. L. Johns, and Rev. J. H. Bowdon.

While in Baton Rouge we had an interesting conference about Sunday school work in the Baton Rouge District with Rev. L. W. Cain, the presiding elder. He has called a meeting of the Sunday school leaders in and around Hammond for Sunday afternoon, May 13, at 3 o'clock.

Rev. Ellis Smith, pastor at Bastrop, expressed a desire for a Standard Training School for his church this fall. We hope this historic center, which entertained Annual Conferences in the early days of Methodism, will set a new record for interest in Standard Training work in Louisiana when they hold their school this fall. Their new building will be an ideal home for a Standard Training School.

Rev. W. S. Henry, pastor at Winnsboro, and Educational Director of the Standard Training School, dated June 3-8, is ordering his text books, and hopes to have a great school. The last one held at Winnsboro had an enrollment of sixty-three, and issued fifty-seven credits.

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The next thing after observing Sunday School Day is to send the offering. Remember that we have three men depending upon the Sunday School Board for means to carry on the work. Do not forget that we have projected six Standard Training Schools to be held from May 27 to July 5. The Board pays a part of the expenses of these schools. We are depending upon the offering made on Sunday School Day to meet these calls.

Mr. E. M. Sharp has the promise of not less than 80 per cent of the schools of the Corinth District to observe the day. The Sunday School Board is depending upon this great section of our Conference to show its appreciation of his work by keeping him in the field.

The Corinth District Conference was a notable success in many respects. The layman, Mr. J. G. Houston, Judge Pegram, Mayor Lowe, Mr. Worsham, Mr. Finger, and others made unusually strong addresses on different phases of the work of the church. The people of the Corinth District sincerely wish that they might have the services of Rev. E. H. Cunningham for another four years. He has proven a leader who leads in all the enterprises of the church. There is no sign of decay in the Methodism of the Corinth District. The plan for the endowment of Grenada College was carried almost unanimously.

The sixth session of the Sardis District Standard Training School begins at Sardis, May 27, Sunday, at 2:30 p. m. The following courses are offered: "The Sunday School," R. H. B. Gladney; "The Christian Religion," Rev. J. E. Stephens; "Bible" (Old Testament), Miss Helen Swisher; "A Study of Middle Childhood," Miss Lynda Ramey; "Adolescent Worship," Miss Jane McDonald. Rev. T. M. Bradley, Educational Director.

Requests are coming in for reservations in our Conference Standard Training School to be held at Grenada, June 4-9. Be on time Monday, at 3 p. m., for the first lessons and arrange to remain until Saturday at noon. There is no place in the church that is better adapted to study, sane recreation, and the best fellowship. It is as near ideal as any place on earth for our workers in North Mississippi.

A Sunday School Institute has been announced by Rev. E. H. Cunningham, presiding elder, to be held at Gaines' Chapel, Thursday, May 24. Rev. A. T. McIlwain, of Corinth, is District Superintendent, and Mr. E. M. Sharp, of Booneville, is assistant extension secretary. It will be a great day at Gaines' Chapel.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Laurel Standard Training School is over. It was a good school. Fifty-three were enrolled and we had 47 credits. It looked as if we would have 50 credits at one time, but this is a remarkable showing for the first school. Laurel First Church did a very fine piece of work in promoting this school and putting it over. They had over 30 credits from First Church, which is a very unusual in the first effort. The earnestness of these workers was very fine indeed. We trust that their next school will be at least double this one and so the work will grow.

When this s read, we will be in the midst of the Yazoo City School. It is our hope and prayer that this school will measure up in every way to our expectations and that we will have more students than any of us expect or plan for. It is a fine territory for a school and one is surely needed there. The workers can come from several charges and make this the rallying point for that entire section of country. If the surrounding circuits will aid in furnishing money, I am sure that the work will go over in great shape.

Sunday School Day money is coming in slowly. We trust that we will have a larger observance and that the message of the day given by the programs will go over in great shape.

If the average Sunday school can get a hearing for this message, it will lift the work of the Sunday school very materially. This end is more desirable than that our financial goal shall be reached; but we are anxious about that also.

The enrollment of the Sunday school pupils of the Southern Methodist Church is 2,023,162, but we had only 11,000 gain for this year, which is disappointing. Our own Conference, in proportion to other conferences came out with flying colors; but we ought to reach more of our people and our enrollment in Sunday school ought to be larger than our church enrollment. I wish to urge again the Sunday school workers to make a definite effort to reach the last person for whom they are responsible.

Do you want a Vacation Church School?

Do you want a Cokesbury School?

Please drop everything else and let us know about this right away as we would like to help you if you wish us to.

Pray for the work and the workers.

JOHN C. CHAMBERS.

A GOOD REVIVAL AT COLUMBIA, LA.

Dear Brother Carley: Our revival meeting at Columbia opened on the fifth Sunday in April, at 11 a. m., with a sermon on "Prevailing Prayer," by the pastor.

The meeting continued until the next Sunday, with sermons each day, except Saturday, when we had only one.

Our beloved and efficient presiding elder, Rev. Elmer C. Gunn, did the preaching, and did it well. The congregations were large and appreciative. Everybody was delighted with Brother Gunn's earnest gospel sermons, and the church was revived, and much good was accomplished. We had two to join on profession of faith.

S. D. HOWARD, Pastor.

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SUNDAY SCHOOL INSTITUTE AT COTTON VALLEY, LA.

Dear Dr. Carley: I would like to say through the Advocate that on the last 4th Sunday we held a Sunday School Institute for the charge, and all three Sunday schools were represented. The Institute was held at Pleasant Valley church, where dinner was served. Rev. A. K. McLellan was with us and rendered efficient service. He addressed the Sunday school at Cotton Valley; then on to Pleasant Valley, and preached at 11 o'clock; held the institute in the afternoon. Upon the whole, we feel like the day was well spent, and hope to get some better results from the Sunday schools.

We are endeavoring to help our people get better organized for the work of the ongoing of our Lord's kingdom, and we are making progress. If all of our people will fall in line with the program of the church, each doing his part, we will get real results.

Yours in his service,

E. L. CARGILL.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Sardist Dist.—Third Round.

Tyro, at Tyro, May 19, 20.
Courtland, at Chapel Hill, May 27, 11 a.m.
Cockrum, at Hebron, June 2, 3.
Sardis sta., preaching, June 3, 8 p.m.; Q. C., July 26, 8 p.m.
Crenshaw and Sledge, at Crenshaw, June 10, 11 a.m.; Q. C., 3 p.m.
Como, preaching, June 10, 8 p.m.; Q. C., June 26, 4 p.m.
Pleasant Hill, at Lewisburg, June 14, 11 a.m.
Oakland, at Oakgrove, June 17, 11 a.m.
Batesville, June 17, 8 p.m.
Longtown, at McGhee's Chapel, June 21, 11 a.m.
Shuford, at Pisgah, June 22, 11 a.m.
Arkabutla, at Strayhorn, June 24, 11 a.m.
Senatobia, June 24, 8 p.m.
Red Banks, at Mahou, June 30, July 1.
Byhalia, at Emory, July 8, 11 a.m.
Hernando, July 8, 8 p.m.
Coldwater, at Brooks Chapel, July 12, 11 a.m.
Sardis ct., at Bethel, July 15, 11 a.m.
Charleston, July 15, 8 p.m.
Mt. Pleasant, at New Salem, July 20, 11 a.m.
Olive Branch, at Oakgrove, July 22, 11 a.m.
Horn Lake, at Eudora, July 29, 11 a.m.
Sardist District Training School, Sardis, May 27 to June 2.
Training School, Grenada College, June 4-9.

Let every pastor get behind the Golden Cross Enrollment campaign during the month of May. One thousand members of the church should enroll in the Golden Cross this year in the Sardis District.

We call upon all the people of the district to pray and work for a real revival in every church. We can have it if we will pay the price in prayer and work.

T. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Bay Springs, at Sylvareua, June 3, 11 a.m., 2 p.m.
Philadelphia circuit, at Coy, June 9, 11 a.m., 2 p.m.
Cleveland, at Linville, Juue 17, 11 a.m., 2 p.m.
Raleigh, at Burns, Juue 29, 11 a.m., 2 p.m.
Homewood, at Carr, June 30, July 1.
Burnside, at Philadelphia, July 6, 10 a.m.
Philadelphia, July 6, 10 a.m.
Carthage circuit, at Singleton, July 7, 8.
Carthage station, July 8, 7:30 p.m.; Q. C. July 9, 8 a.m.
Union, July 11, 7:30 p.m.
Walnut Grove, at Sabastapol, July 12, 11 a.m., 2 p.m.
Harperville and Lena, at Contrel, July 13, 11 a.m., 2 p.m.
Montrose, at Garlandsville, July 15, 11 a.m., 3 p.m.
Lake, at Conehatta, July 20, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, July 22, 11 a.m., 3 p.m.
Newton, July 22, 8 p.m.
Rose Hill, July 28, 29.
Laurel, Kingston, Aug. 4, 7:30 p.m.
Laurel, First Church, Aug. 5, 11 a.m.
West Laurel, Aug. 5, 8 p.m.
Trenton, at Independence, Aug. 11, 12.
Forest and Mirton, at Mortou, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johus, Aug. 18, 19.

H. A. GATLIN, P. E.

Hattiesburg Dist.—Third Round.

Richton, at Blodgett, June 3, 11 a.m., 2 p.m.

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Session of 1928-29 Opens September 14th

For Catalogue and full information, address either of the above officers.

Ellisville, at Mount Zion, June 6, 11 am., 2 p.m.
Petal, June 8, 7:30 p.m.
Eucutta, at Baylis Chapel, June 9, 11 a.m., 2 p.m.
Avera, at Bothwell, June 10, 11 a.m., 2 p.m.
Collins, at Eminence, June 15, 11 a.m., 2 p.m.
Bonhomie, at Denco, June 17, 11 a.m., 2 p.m.
Broad Street, June 20, 7:30 p.m.
Leakesville, at Winborn Chapel, June 23, 11 a.m., 2 p.m.
Lucedale, June 24, 11 a.m., 2 p.m.
Taylorsville, at Fair Mount, July 6, 11 a.m., 2 p.m.
New Augusta, at Leaf, July 1, 11 a.m., 2 p.m.
Magee, at Rials, July 8, 11 a.m., 2 p.m.
Hatttiesburg ct., at presiding elder's office, July 11, 3 p.m.
Court Street, July 13, 7:30 p.m.
Williamsburg, at Oakvale, July 14, 11 a.m., 2 p.m.
Silver Creek, at New Hebron, July 20, 11 a.m., 2 p.m.
Main Street, July 20, 7:30 p.m.
Heidelberg, at ———, July 21, 11 a.m., 2 p.m.
Mount Olive, at ———, July 22, 11 a.m., 2 p.m.
Sumrall, at Sumrall, July 25, 11 a.m., 2 p.m.
Purvis, at ———, July 26, 11 a.m., 2 p.m.
Prentiss, at ———, July 29, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Seashore Dist.—Third Round. (In Part.)

Moss Point, May 27, 11 a.m.
Pascagoula, May 27, 8 p.m.
Logtown, June 3, 11 a.m.
Bay St. Louis, June 3, 8 p.m.
Gulfport, June 10, 11 a.m.
Long Beach, June 10, 8 p.m.
Kreole, June 17, 11 a.m.
Americus, at Hurley, June 17, 8 p.m.
Pass Christian and Lyman, at Nugent, June 24, 11 a.m.
Coalville, at Bethel, June 24, 3:30 p.m.

JAMES L. SELLS, P. E.

Brookhaven Dist.—Third Round.

Hazlehurst, May 27, 11 a.m.; Q. C., Aug. 8.
Brookhaven, June 3, 11 a.m.; Q. C., Aug. 13.
Adams, at Bethel, June 3, 2 p.m.
Summit and Topisaw, at Topisaw, June 5.
Beauregard, at Hawkins' Chapel, June 10, 11 a.m., 2 p.m.
McComb, LaBranch Street, June 10, 7:30 p.m.
Crystal Springs, June 17, 11 a.m.
Gallman, at Old Crystal Springs, June 17, 3 and 7:30 p.m.

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It kills the germs.

Osyka, at Holmesville, July 5.
Barlow, at Lebanon, July 8.
Bayou Pierre, at Sweetwater, July 15, 11 a.m., 2 p.m.
Wesson, July 15, 16, 7:30 p.m.
Tylertown, at China Grove, July 22.
Georgetown, at Oma, July 29.
Meadville and Bude, at Meadville, Aug. 1.
Foxworth, at Kokomo, Aug. 5, 11 a.m, 2 p.m.
Magnolia, Aug. 5, 7:30 p.m.
Monticello and Pleasant Grove, at ———, Aug. 12.
Scotland, at ———, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

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You will probably feel like a lot of other people that about all you can do is dust some powder in your shoes or give your feet a special foot bath and let it go at that, but don't be foolish. Make up your mind to-day that you are going to give your feet a real chance to get well.

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A LETTER FROM "MISTER" SHIPMAN.

My Dear Doctor: Will you please let "Mister" Shipman say a little piece? Thank you.

We have just closed a fine meeting here at Tutwiler. Brother J. W. Ward, our pastor at Cleveland, did the preaching and did it well, too. We all like Brother Ward's way of telling the old, old story.

Some of my people said they were going to help make the town better; I hope they will stick to that saying.

Brother A. Roy Beasley, our pastor at Lake Cormorant, led the song. And do you know, Doctor, old Beasley sings like he knew his job, and I think he does. I also think he has some "open dates."

My presiding elder seems to be much in demand for protracted meetings; wish you would help me to head him off—he does not have to be an evangellst, he is a sure enough preacher.

Amen, looks mighty good for Grenada College! He is walking high up in "A" on long tomwalkers. Rah for Dr. Countiss, too. That young man has often had to make brick without straw, but the brick was forthcoming. Great opportunity and need for at least one well endowed college for young women in this part of the country, and it now looks like Grenada is to be that institution.

Doctor, I was glad to get a squint at you the other day as you passed through my town; if you had stayed long enough, you might have collected my dues for the Advocate. I have been reading that paper quite a while—no use saying how long. But I used to get it on rainy days and climb up in the gin loft, and read the death notices and just cry. Well, there is more than that in it now. That last of Bishop Candler's, "A Beast on a Clod of Mud," is worth one year's price of the paper. Man, I would hate for that gentleman to get after me with his pen, and he may this fall.

Say, Doctor, can't you wake up Dr. Steel? Is he pouting about something? Try to get him to write a piece for your paper. I like his hash—is about my size.

Well, it looks mighty like "Al," but if he gets there it will be without Mister Shipman's vote. I am not going to vote for any wet man. I am not going to do it, I just won't. Now, if his eye falls on this line, well, I hardly think he will call off. But I won't vote for him, I won't do it, I just won't.

Now, Doctor, keep in mind that the Greenwood District Conference meets in Belzoni 16th and 17th of this month. Hope that you can be with us, for we like you—at least I know Mister Shipman does—and that will help some whether he pays for his Advocate or not.

May the good Lord continue to be good to you.

MISTER SHIPMAN.

Tutwiler, Miss.

REPORT OF REV. CHAS. ASSAF.

Meridian District.

Feb. 29 to March 5: With Rev. A. M. Broadfoot, visiting the Syrians, Americans and all the other people in the city. Sunday, 11 a. m., I precahed for Rev. W. W. Moore, and 7:30 p. m. with Rev. A. M. Broadfoot.

Jackson District.

March 11: While in the city I went to see a man with whom I have been working for about three years; at last they gave up and joined the church, and baptized two of his children; the oldest girl joined the church with them. I gave their membership to Rev. C. E. Downer, Jackson, Miss.

March 20 and 21: I was called to the Mississippi Legislature for the services. I preached two times for them.

Brookhaven District.

March 26: With Rev. P. D. Hardin, Brookhaven, Miss., visiting the Italians and doing the work of the Lord; two men asked for Bibles.

March 27: I went to McComb City, Miss., visiting and doing the work of the Lord. Brother C. C. Evans and I received my nephew's wife, Mrs. F. Assaf, by baptism, to the church with her husband, and baptized their baby also.

April 1: I was called to the jail for the service. We had a good service.

Seashore District.

April 3 to 5: I attended the district conference in Gulfport. Rev. H. L. Daniels asked me to preach for him; also I spoke to the conference about our work.

Jackson District.

April 6: After I got home Mrs. Assaf gave me a letter from a man at the jail in Jackson. He and another man wanted to join the church. I called Rev. H. S. Spragins; he baptized them and received them into the church.

Seashore District.

April 7 to 13: With Rev. R. Saucier, Biloxi, Miss. We had a good meeting in North Biloxi church. During the meeting seven people joined the church by baptism and profession of faith; two infants were baptized, and several people at the altar for prayer and reconsecration, and Missionary Society also organized for the church.

April 14: While waiting for the train, I talked with the flagman. He gave me his and his wife's membership for Capitol Street Church; also his two children to be baptized and received into the church. I gave their membership to Rev. T. M. Brownlee.

Seashore District.

April 15: With Rev. W. C. M. Baggett. We had a good service in Hub, Miss., at 3 p. m. Several people at the altar for prayer, and four joined the church. At the 7:30 p. m. service with Rev. C. M. Crossley. We had a good service; several people at the altar for prayer. After the service, four people joined the church on profession of faith.

April 18 and 19: I spoke to the two district conferences, Brookhaven and Jackson, about our work for our Lord.

April 20 to 29: With Rev. J. L. Sells, presiding elder. The Lord was with us in the tent. We had a good revival. A church is to be organized in North Gulfport. Forty-six people joined the new church by letter and profession of faith and baptism.

Services, 34; joined a church, 69; infants baptized, 5; Missionary Society organized, 1.

I will ask your prayers for me and my family and my work. If I be a help to you in your work, I like for you to call me and I will come to you and do the work with you for our Lord and our church, call me. I will be away in the months of September and October. Let us do the work for you, brethren. Pray for me. May the Lord bless you in his work.

In order to enlarge their little church so that at least 100 people might have an opportunity to hear the gospel story at every service, the little congregation of a new church in Seoul, Korea, set themselves the task of raising 100 yen ($50). This would have been a small undertaking to a congregation in America, but it was a gigantic task for that handful of members in Korea, where the economic conditions are very hard. Many of these faithful Koreans gave their all to the cause, one woman giving her gold watch and another her wedding ring. Now the little church seats 100 comfortably, and the congregation has increased from thirty-five to sixty.

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Don't Make a Toy Out of Baby

~Babies Have Nerves~

By RUTH BRITTAIN

Much of the nervousness in older children can be traced to the overstimulation during infancy, caused by regarding baby as a sort of animated toy for the amusement of parents, relatives and friends. Baby may be played with, but not for more than a quarter of an hour to an hour daily. Beyond that, being handled, tickled, caused to laugh or even scream, will sometimes result in vomiting, and invariably causes irritability, crying or sleeplessness.

Fretfulness, crying and sleeplessness from this cause can easily be avoided by treating baby with more consideration, but when you just can't see what is making baby restless or upset, better give him a few drops of pure, harmless Castoria. It's amazing to see how quickly it calms baby's nerves and soothes him to sleep; yet it contains no drugs or opiates. It is purely vegetable—the recipe is on the wrapper. Leading physicians prescribe it for colic, cholera, diarrhea, constipation, gas on stomach and bowels, feverishness, loss of sleep and all other "upsets" of babyhood. Over 25 million bottles used a year shows its overwhelming popularity.

With each bottle of Castoria, you get a book on Motherhood, worth its weight in gold. Look for Chas. H. Fletcher's signature on the package so you'll get genuine Castoria. There are many imitations.

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Flit is not an ordinary insecticide. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and Flit sprayer today.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Corinth Dist.—Third Round.

Iuka station, May 20, evening; Q. C., May 21, morning.
Iuka ct., at Harmony, May 20, 21.
District Sunday School Institute, Mny 24.
Chalybeate, at Mt. Pleasant, May 25.
Booneville station, preaching, May 27, morning; Q. C., June 20.
Belmont, at Old Bethel, May 31.
New Albany, First Church, June 3.
Conference Training School at Grenada, June 4-9.
Corinth District Standard Training School at Corinth, June 10-15.
Guntown, at Pleasant Valley, June 17.
Kossuth, at Hightown, June 19.
Rienzi, at Bethel, June 20.
Dumas, at New Hope, June 21.
Blue Mountain, at Shady Grove, June 22.
Ripley, June 24.
Baldwyn, at Liberty, June 26.
Sherman, at Bethel, June 27.
Wheeler, at Mount Hebron, June 29.
New Albany ct., at Well's Chapel, July 1, 2.
Myrtle, at Bethlehem, July 3.
Booneville ct., at Blackland, July 6.
Burnsville, at Chapel Hill, July 10.
Mooreville, at Andrew's Chapel, July 11.
Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15.
Potts Camp, at Macedonia, July 15, evening; 16, morning.
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.
Superannuate Endowment—Remember the "forgotten man." Send in quota. Let us labor and pray for every interest of our great church and make this quarter a completely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

District Conference of Woman's Missionary Society, at Louisville, May 17-18.
Kosciusko ct., at Salem, May 19, 11 a.m.; Q. C., 1:30 p.m.
Kosciusko sta., preaching and Q. C., May 20, 7:30 p.m.
Cedar Bluff, at Salem, May 26, 11 a.m.; Q. C., 1:30 p.m.
West Point, preaching nnd Q. C., May 27, 8 p.m.
McCool, at Chapel Hill, June 2, 11 a.m.; Q. C., 1:30 p.m.
Conference Standard Training School at Grenada, June 4-9.
Shuqualak, at Cooksville, June 9, 11 a.m.; Q. C., 1:30 p.m.
Ackerman, preaching, June 10, 8 p.m.; Q. C., at Camp Ground, July 23.
Sturgis, at Bethel, June 16, 11 a.m.; Q. C., 1:30 p.m.
Macon sta., preaching, June 24, 11 a.m.; Q. C., July 11, 8 p.m.
Brooksville, preaching and Q. C., June 24, 8 p.m.
High Point, at Center Ridge, June 30, 11 a.m.; Q. C., 1:30 p.m.
District Standard Training School at Kosciusko, July 1-7.
Noxapater, at Rock Hill, July 7, 11 a.m.; Q. C., 1:30 p.m.
Louisville, preaching aud Q. C., July 8, 8 p.m.
Macon ct., at Soule's Chapel, July 13, 11 a.m.; Q. C., 1:30 p.m.
Mashulaville, at Vernon, July 14, 11 a.m.; Q. C., 1:30 p. m.
Crawford, at Curtis' Chapel, July 15, 11 a.m.; Q. C., 1:30 p.m.
Artesia, preaching, July 15, 8 p.m.; Q. C., July 16, 2:30 p.m.
Ethel, at Liberty Chapel, July 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Greenville Dist.—Third Round.

Shaw and Litton, April 29, p.m.; Q. C., July 2.
Friars Point and Lyon, at Lyon, May 6, a.m.; Q. C., June 7.
Clarksdale, May 6, p.m.; Q. C., June 7.
Gunnison and Sherard, at Bobo, May 13, a.m.; Q. C., June 12.
Coahoma and Jonestown, at Jonestown, May 13, p.m.; Q. C., June 26.
Rosedale, at Winterville, May 20, a.m.; Q. C., June 14.
Duncan and Alligator, at Duncan, May 20, p.m.; Q. C., July 9.
Merigold and Deeson, at Deeson, June 10, a.m.
Lula and Dundee, at Lula, June 10, p.m.
Evansville and Dubbs, at Two Mile, June 17, a.m.
Shelby, June 17, p.m.
Lake Cormorant, at Walls, June 24, a.m.
Tunica, June 24, p.m.
Boyle and Pnce, at Salem, July 1, a.m.
Cleveland, July 1, p.m.

District confereuce at Greenville, May 17 and 18. Pastors will see that delegates are duly elected, one for every one hundred members in the charge; but every church is entitled to representation, however small its membership. Send their names to Rev. J. E. Cunningham, the Conference host, and to me for record. The conference will meet at 9 a. m. on the 17th and adjourn at will on the afternoon of the 18th. Part of the morning of the second day will be given to laymen's work, led by Brother S. V. Wall, district lay leader.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Third Round.

Marks and Belen, at Belen, May 20, 11 a.m. and 2:30 p.m.
Lambert, at Lambert, May 20, night.
Greenwood, First Church, preaching, Mny 27, 11 a.m.
Ruleville, at Ruleville, June 3.
Drew sta., June 10, 11 a.m. and 1:30 p.m.
Drew ct., at Ridgeway, June 9, and 3:30 p.m., June 10.
Webb and Sumner, at Webb, June 24, 11 a.m. and 2:30 p.m.
Carrollton, Acona, Black Hawk, and Price Memorial will meet together at Carrollton, July 6, 10 a.m.
Belzoni, Tchula, Cruger and Sidon, Swiftown and Isola will meet together at Swiftown, June 28.
Minter City, at Minter City, July 1, 11 a.m. and 2:30 p.m.
Schlater, at Philip, July 1, night.
Itta Bena, July 8, 11 a.m. and 2:30 p.m.
Sunflower, at Fairview, July 14, 15, 11 a.m.
Indianola, July 15, night.
Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, July 22, night.

We are looking for a great time at the two group conferences above. There will be a good program nt these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary questions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Water Valley, Main St., at Taylor, May 20.
Oxford, May 20, evening.
Holly Springs, May 23, evening.
Ashland, at Liberty, May 26, 27.
Abbeville, at Union Hill, June 2, 3.
Training School, Grenada College, June 4 to 9.
Kilmichael, at Stewart, June 10.
Lamar, at Early Grove, June 15.
Waterford, at Harris Chapel, June 16, 17.
Tie Plant, at Tie Plant, June 21, evening.
Duck Hill, at Chapel Hill, June 23, 24.
Vaiden and West, at Hebron, June 30, July 1.
Durant, July 1, evening.
Winona circuit, at ———, July 5.
Poplar Creek, at Shiloh. July 7, 8.
Sallis, at McAdams, July 14, 15.
Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ———, July 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

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W. B. Caldwell M.D.
AT AGE 83

yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Always have a bottle in the house, and observe these three rules of health: Keep the head cool, the feet warm, the bowels open.

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A FINE REPORT FROM UNION, MISS.

Dear Dr. Carley: Just a word from the Union charge. We are in our fourth year on this charge, and the work moves as well as any. At the last session of the Annual Conference, Connehatta church was put with Lake charge, leaving Union full time, and one afternoon appointment which we go to twice per month. Union church assumed all the assessments of Connehatta and is moving steadily along with it.

The Union church has spent $8,500 on the building; paid a small debt on the parsonage (and both are free from debt to-day); paid its benevolences each year of the past three; paid salaries in full each year, and increased its assessment for salaries for pastor and presiding elder from $1,350 the year before we came to the work to $2,000 this year. The little church, Mount Zion, served in the afternoon, has increased its support to the ministry and paid its benevolences each year also. The mission special has been cared for each year.

We have added to the roll of the church in this time ninety-three on profession of faith, and elghty-one by certificate. A very large number of our people will lead in prayer, lead prayer meeting, and give bright testimonies.

We have sixty people at the two churches taking our New Orleans Christian Advocate.

We are planning to look after the Superannuate Endowment fund and Millsaps Campaign. Our people have been nice to us, and surely our lines have fallen in pleasant places. We are hoping for and expecting a good report this year at Conference.

R. H. CLEGG, P. C.

CHANGES IN AMERICAN BIBLE SOCIETY PERSONNEL.

The American Bible Society announces important changes in its secretarial leadership. Rev. William I. Haven, D.D., LL.D., who has been one of its General Secretaries for more than twenty-nine years, will become, on May 1, General Secretary in charge of Versions, enabling the Society to place increased emphasis on this important and scholarly part of its work. Translations of the Scriptures into many of the Indian languages of the Americas are yet to be made, and fresh translations and revisions are always in process in languages of many other countries which the Society serves. Dr. Haven will continue supervision of some of the foreign agencies of the Society.

Rev. Eric M. North, Ph.D., Associate Secretary, will, by recent action of the Board of Managers, become a General Secretary on May 1. He will be concerned largely with the Society's work in the distribution of the Scriptures at home and abroad.

The Society also announces the election of the Rev. George William Brown, pastor for several years of the Presbyterian Church of Ben Avon, Pa., as a General Secretary. Mr. Brown succeeds the late Dr. Arthur C. Ryan. He will be related, as is Doctor North, to all the general work of the Society, but will care in particular for the relations of the Society to the many denominations which recognize the Society as their official agency in translating and distributing the Scriptures and for matters affecting the support of the Society's work.

Mr. Brown is a graduate of Washington and Jefferson College and of McCormick Theological Seminary in Chicago. For three years he served pastorates in Illinois and Iowa. During the war he was a chaplain in the American Expeditionary Forces. On returning from France he became minister of the Presbyterian church in Carnegie, Pa. For the last five years he has been minister of the Presbyterian church in Ben Avon, Pa. He has contributed often to the church press. Mrs. Brown is a daughter of Professor Cleland B. McAfee, of McCormick Theological Seminary. They have three children.—Bulletin.

The best time of the day in the Methodist kindergarten at Molenbeck, which is connected with the work of the Institutional Church in this suburb of Brussels, Belgium, is when the little ones gather around the big illustrated Bible to listen to the Bible stories told by their teachers. "Never would I have thought," says this teacher, "that the Bible would be so attractive to such little ones. Their ears and hearts are wide open to the Bible stories."

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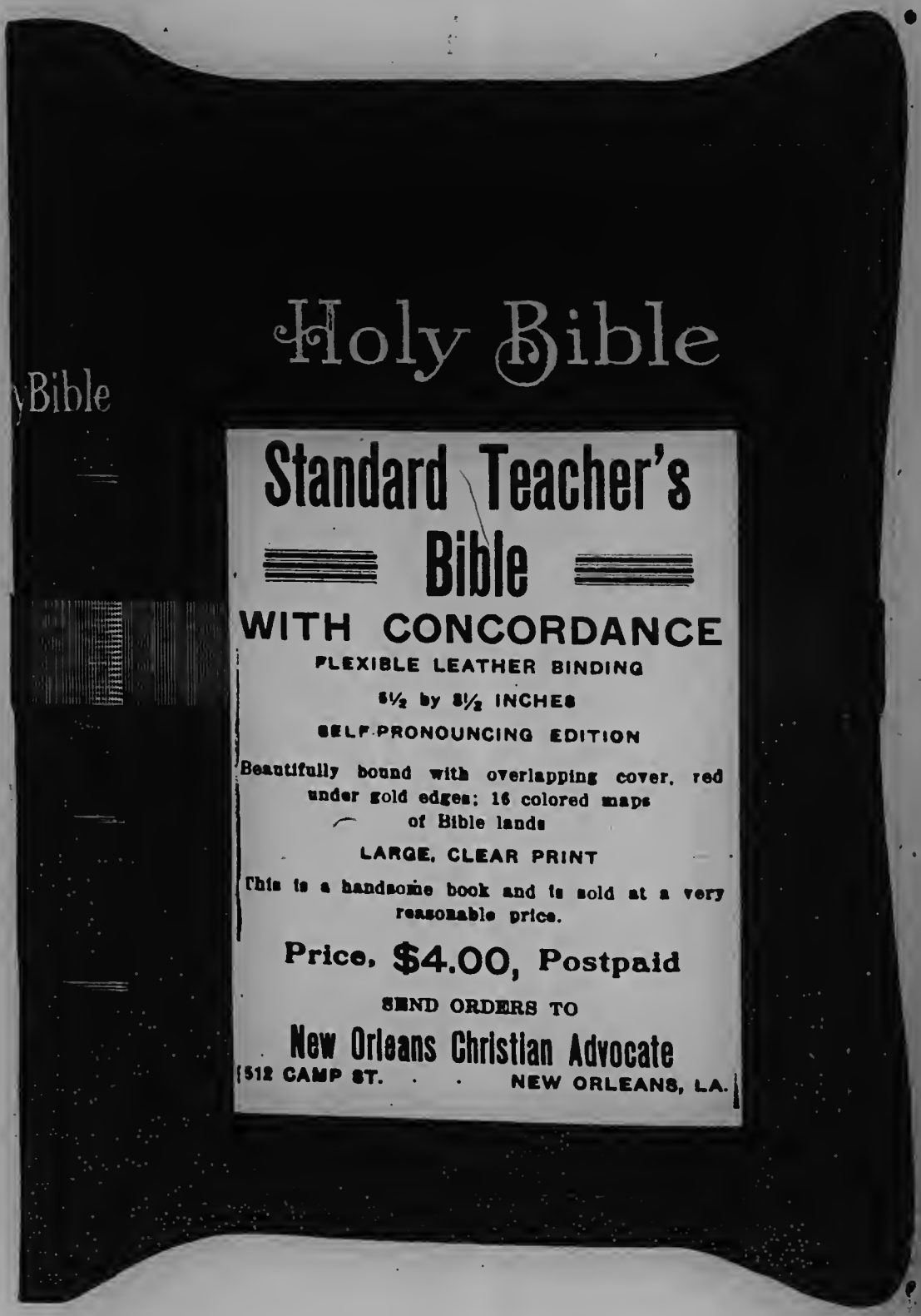
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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, MAY 24, 1928. CHAS. O. CHALMERS, Manager.

Editorial

BELZONI AND GREENVILLE.

Last week we had the privilege and pleasure of attending two district conferences—the Greenwood, at Belzoni, and the Greenville, at Greenville. Apart form the personal discomfort caused by the remnants of an attack of "flu" the week before, the visits were in every way delightful.

The company of Rev. B. F. Lewis and Rev. A. Y. Brown made the trip to Belzoni very pleasant. Belzoni is a fine little town, with paved streets and a type of business and residential buildings that gives it quite the appearance of a city. The new Methodist church is especially notable, being such a building as would do credit to a town with a much larger population.

The pastor at Belzoni, Rev. J. V. Bennett, with his fine committees, had made ample preparations for the entertainment of the conference. While we could not remain over night, we had been assigned to a lovely home; and we partook heartily of the sumptuous repast at the noon hour that was modestly called "lunch." We went to the table hungry, and we left it satisfied—and that is the supreme test of a good meal. The lunch was served in the spacious basement of the church.

Our train did not arrive at Belzoni in time for us to be at the beginning of the opening exercise, but we got there in time for the communion service, which was administered by the presiding elder, Rev. L. P. Wasson, assisted by Rev. W. S. Shipman and Rev. W. W. Mitchell. The organization was effected by the election of Rev. J. D. Wroten as secretary, and the appointment of the necessary committees by the presiding elder. The attendance for the opening was fine, and we understand it grew better until the close.

Brother Wasson is a good presiding elder and a good presiding officer. We know he is a good presiding elder by the way the work of the district, as indicated by the reports, is progressing, and we know he is a good presiding officer because the work moved smoothly and expeditiously. There was no rush—but there was no lost motion.

The morning session was brought to a close with the sermon at 11 o'clock, preached by Rev. J. H. Felts, pastor at Greenwood. It was a good sermon—the result of some sound thinking and calculated to produce the same kind of activity in the minds of the hearers. It had both the devotional and the inspirational qualities that ought to characterize all sermons.

The afternoon session was opened by a brief but helpful devotional service, conducted by Rev. J. O. Dowdle, and the rest of the afternoon was devoted largely to reports from pastors, though the Conference Sunday School Superintendent, Rev. R. H. B. Gladney, and the editor of the Advocate were given opportunity to say their pieces. We were especially gratified to note that most of the preachers of the district are diligently trying to put before their people all the causes of the church that are calling for attention—and collections—at this time. Not one of these causes but that is worthy, and not a dollar asked for that is not urgently needed; but we are very definitely of the opinion that one of the greatest needs of the church at the present time is a readjustment of its financial system that will relieve a state of mind that has developed among both preachers and people that makes it exceedingly difficult to put on successfully the various campaigns as fast as they are called for. We think we know the remedy—which we shall propose one of these days.

A specially interesting feature of the morning session was the address of welcome delivered by Mr. V. B. Montgomery, and the presentation by him of a gavel to the presiding officer. The gavel was made from the wood of a tree that grew at the home of the late J. W. Duggan, a pioneer Methodist of the Belzoni section. The welcome was appropriately responded to and the gavel graciously accepted by the presiding elder.

We were dreading a hard trip by train the next day to Greenville, the seat of the Greenville District Conference. We were made happy, therefore, by the cordial invitation of Rev. J. H. Felts to accompany him and Mrs. Felts and Mrs. S. I. Osborne in his car to Greenwood and spend the night with him, affording thus the opportunity of taking a train from Greenwood to Greenville at a convenient hour Thursday morning. We shall not soon forget that drive from Belzoni to Greenwood. The road is fine, running through that rich delta section that is always a delight to the eye. A good deal of backwater is scattered over that portion of the earth's surface at the present time, but it is not doing any special damage—and the fishing will be mighty good later on! We spotted a lot of good fishing holes along the way, and we are living in the hope of trying them out some of these days. Brother Felts is a good driver, the company was delightful, and the whole trip was a joy. We almost forgot: About half a mile from Greenwood, we picked up a nail in the left hind tire, and had to take it off and put on the spare; then after we got into the city, we picked up another nail in the left front tire. The spares had given out; so Mrs. Felts and the editor were picked up by a good neighbor and taken on to the parsonage, while Brother Felts called the "trouble man" and stayed by the stuff till he came. When it comes to changing tires, though, Brother Felts and the editor make a good team.

Those who have enjoyed the hospitality of the Felts parsonage know how perfectly we were taken care of. Upon invitation of the pastor, we made a little talk at prayer meeting, and after prayer meeting—punctures, etc., having made us a little too late for supper—we had a good meal together downtown. Then home, pleasant converse for awhile, and to bed.

A train from Greenwood put us in Greenville Thursday morning about 10 o'clock. As pleasant fellow-travelers we had Mrs. S. F. Riley, of the Orphanage; Rev. R. H. B. Gladney, of the Sunday school work, and Rev. T. B. Thrower, pastor of the Evansville and Dubbs charge. It was a goodly company.

We got to the church in time to hear the closing part of the devotional address of the presiding elder, Rev. L. M. Lipscomb, which gave the district conference a good start. It was a good conference all that day, and the next, too, we are sure, for with a presiding elder like L. M. Lipscomb and a pastor like J. E. Cunningham to look after the business and the entertainment, nothing could be lacking. Anyhow, that is the way we found it. Greenville likes its presiding elder and its preacher.

It was reported to the conference that Rev. W. C. Galceran, Jr., lay desperately ill in a local hospital, and a tender prayer was offered in his behalf.

Rev. R. G. Lord, experienced and efficient, was elected secretary of the conference, the presiding elder announced the committees, and the conference got down to work. At 11 o'clock, Rev. L. A. McKeown, pastor at Hollandale, preached. We had never heard Brother McKeown before—we wish we could hear him often. He has pulpit gifts of a very high order. While we are speaking of preaching, we will also mention the sermon preached Thursday night by Rev. J. W. Ward, pastor at Cleveland. We had never heard him, either, and we wish we could hear him often. Judging by the samples we heard at this district conference, the Greenville District is well manned.

Taking into consideration the fact that this is the overflowed section, the reports of the pastors at the afternoon session showed great diligence and a marvelous "come-back." Greenville itself is as spick and span as if it had never been under water, and the people are optimistic. It is a great section and a great people.

Visitors were given right of way at the afternoon session, and the following, in addition to the editor of the Advocate, spoke: Gladney, McIlwain, Weaver, Mrs. Riley, President Key, and Rev. T. H. Mills, representing the Memorial Home. The presiding elder was very gracious in giving time to the visitors, and the hearers were patient; so the day passed pleasantly.

Dr. J. R. Countiss presented the Grenada College endowment plan at the morning session, stayed long enough to see it unanimously adopted, and then hastened away to present the plan to the Greenwood District Conference at Belzoni. According to the report we heard, the plan had been approved by six district conferences with but one dissenting vote. We have not heard the result of the vote at Belzoni, —but we can guess what it was. Grenada College is to become a great institution.

We had lunch at the Big Brothers' Hall and supper at the parsonage, with Rev. and Mrs. J. J. Garner as fellow-guests at the parsonage. Being a good judge of good eating, we award a blue ribbon to both meals. Brother Cunningham and Mrs. Cunningham are real hosts.

We left Greenville at 9:50 p. m. and got to New Orleans in time for breakfast the next morning—"tired, but happy," as the schoolday compositions have it when telling about the picnic. Thus endeth the chapter.

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THE TRANSFORMING POWER OF THE GOSPEL.

By Rev. Hilary S. Westbrook.

"I am uot ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek" (Romans 1:16). These words were spoken by one who felt their reality to their fullest extent. For we hear him saying in I Timothy 1:15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." The annals of history do not record a greater manifestation of divine power than the conversion of Saul of Tarsus. That man whose zeal was at its zenith in persecuting the "churches of God;" who walked in arrogance of the authority which he possessed; whose soul despised the religion of Jesus Christ, was changed from a vile sinner to a humble child of God. I thank God for that day's journey to Damascus; but for that day's journey we would not have had the great Apostle to the Gentile world. That day was the beginning of a new epoch in the life of the man Saul. He was brought in close contact with God's Son who died to bring this universal salvation to all lost souls. The next thing we hear him saying is, "O Lord God, what wilt thou have me to do?" And we hear him saying in II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The gospel is the power of God unto salvation unto all who believe.

The experience of Paul is surely a proof positive fact of the wonderful transformation that takes place in the soul of one who is genuinely couverted. But when we consider the source whence this power springs, we are made to realize the reasonableness of its supernatural results. It is the same power that trausformed this earth from a state of chaos to the beautiful world we have today. Mankind by this power also was made from dust into a fleshly being, and God "breathed into nis nostrils the breath of life; and man became a living soul" (Gen. 2:7). By this power the Red Sea was divided, and the Jordan also, allowing the hosts of Israel to march through on dry land. Also the wall of Jericho fell down after it was compassed about seven days. These and many other remarkable instances of God's divine power go to prove his ability to redeem the guilty soul from the power of sin aud hell.

Paul expresses the conversiou of a soul as being "a new creature" in Christ Jesus. This is a grand expression of the new experience that takes place iu the soul when one is truly saved. "The man is not mended, but he is newly made; he is a new creature, a new creation, a little world in himself: formerly all was in chaos; now, there is a new creation which God himself owns as his workmanship." Praise God for the wouderful reality of salvation which is full and free. Whosoever will, may come to this fountaiu and drink. No matter how deep the soul may be degraded in sin, the power of the gospel will elevate it, and bring it back to its Adamic privileges again. In Isa. 1:18, the prophet says: "Though your sins be as scarlet, they shall be as white as snow; though they be as red like crimson, they shall be as wool." All together, let us praise God for the precious rich red blood of Christ Jesus that penetrates every nook and corner of the soul of man, and cleanses it "Whiter than any fuller can whiten it." Bless his precious name forever!

If you are a sinner lost, let me entreat you to come this "fountain of David" and receive a cleansing from all sin. Jesus gave up glory for Galilee to redeem a soul crippled by sin. Though you may have gone in the depth of sin, yet God is looking for you and interceding for your sins. The blood of our Christ has been applied to murderers, thieves, adulterers, and to the most degraded of sinuers, and it has lifted them from the mire and clay of sin and planted their feet upon the eternal Rock of Ages, in the "highway of holiness."

It is said that an artist was asked by a king to make him a man. A human figure was carved in marble, but was denounced as cold; painted on canvas, but condemned as lifeless; molded of wax, but derided as motionless. "Make me a man," cried the capricious monarch. Then the artist found a beggar, cleansed him, clothed him, and brought him to the king, saying: "O king, I could not make a man myself, but here is one whom God made, and I found." Man as an ambassador for Jesus cannot change life itself, or make the siuner whole, but he can go out after the sinner lost and induce him to come to Jesus for soul cleansing. "There is a fountain opened to the house of David for sin and for uncleanness" (Zech. 13:1).

When we come to think of it, God works in material more enduring than marble, more delicate than gold, more beautiful than ivory, more plastic than clay. He works in that which is more precious than all—"character," and makes of it a product bearing the divine image and superscription. Paul the apostle says: "We are his workmanship, created in Christ Jesus unto good works." God purposes to work a heavenly change in the life of all who will submit to his shaping. He is waiting graciously to pour out his majestic Spirit upon all who will accede to his princely ruling. Whatever the Bible teaches is to be accepted. To follow any other plan is to flirt with your soul's ruin.

All those who believe in the gospel may be saved from sin in this life, and when their work is finished here, they can join the redeemed host of God who have come up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. And as they are privileged to meet each other again under the trees on the banks of the River of Life, may be able to recount with rejoicing the days that are past.

The following lines by the poet are fitting here:

"Lord Jesus, make thyself to me
A living, bright reallty,
More present to faith's vision keen
Than any outward object seen,
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

"Nearer and nearer still to me
Thou living, loving Saviour be.
Brighter the vlsion of thy face,
More glorious still thy words of grace;
Till life shall be transformed to love,
A heaven below, a heaven above."

Let us as sojourners here make these words the standard of our living and the standard of our serving! And Christ will be pleased, and angels will rejoice around the shining throne of God.

ANNUAL MEETING OF THE BOARD OF EDUCATION, MAY 1 AND 2, 1928.

The thirty-fourth annual meeting of the Board of Education was held in Nashville, Tenn., May 1 and 2. All the members were present except a layman from Texas and Bishop Cannon, who was absent on account of Mrs. Cannon's illness. The personnel of this Board is composed of bishops, educators, preachers and pastors, of wisdom and experience in the affairs of the church.

Dr. Stonewall Anderson, the General Secretary, in his report, pointed out that during the last ten years the number of our institutions had decreased from eighty-four to seventy-four, and that the present indebtedness of these seventy-four, in round numbers, is $4,400,000; that $8,000,000 is needed to enable them to measure up to the minimum requirements of the standardizing associations, while $32,000,000 will be needed to meet the standards suggested by the Association of American Colleges; that additional amounts would be needed by our universities and academies in order to enable them to do their work. These figures are large and rather startling, and the Annual Conferences and the General Conference must face them squarely.

The Board provided for thorough, impartial surveys of both the schools and the fields in the several Annual Conferences and States. These surveys will contitute the basis of a permanent educational policy which the church can support with confidence. The results will perhaps be the elimination of some institutions, the consolidation of others and the enlargement and strengthening of all.

The report dealt also with the very important question of ministerial education as it is carried on in our schools, colleges, correspondence schools and pastors' schools. The request for an increase in assessment of $35,000 per year for esch of the Schools of Religion at Emory Unlversity and Southern Methodist Unlversity was endorsed.

Last year fourteen standard pastors' schools were held throughout the church and also five institutes. In the standard schools, 1,269 were enrolled in the graduate departments and 2,279 credits were issued. The cost of tbese fourteen schools was $23,824.20, which was met by the local boards of managers and the connectional board co-operating. For next year five new schools have been organized, and it is expected that a much larger attendance will be reported.

In the uudergrdauate courses attention was called to the fact that the schools were allowing too many courses to be taken by the students, and the General Secretary recommended limiting the number of credits to two courses. This recommendation was adopted. Efficient work just cannot be done in these schools if more than two courses are taken during the ten-day period.

The Associate Secretary made a final report on the Christian Education Movement, which showed that about 50 per cent of the pledges had been paid, amounting to a total of $8,000,000, in round numbers. The tragedy of the unpaid 50 per cent not only involves seriously the work and equipment of the schools who expected to receive this money and will not, but more seriously still, it involves the moral integrity and consecration of those Methodists who made pledges, signed their own name and never redeemed them. The shadows, however, of this part of the picture, are relieved by the fact that since the Christian Education Movement has been operating, large contributions have come to our institutions as "new money," over and above the receipts from the movement, but largely due to it. The records show that the total assets of our schools at the beginning of the movement in 1921 were, in round numbers, $30,000,000, and that they are to-day $65,000,000, an increase of $5,000,000 per year. This increase is not due to increased valuation of property, nor does it include the James B. Duke gift of $19,000,000 for building fund at Duke University, the $6,000,000 for the medical school, nor the university's share in the $40,000,000 Duke Foundation.

In accordance with previous recommendations and resolutions, the Board established a new Department of Promotion and Finance. As the name implies, there are two elements with which this department will deal—the cultural and the financial. The church must be made more educationally minded, and this will mean a larger support for our institutions.

The report of Dr. J. M. Culbreth, Secretary of Religious Education, dealt mainly with the work that is being done at the State schools in behalf of our Methodist students. Student pastors and Bible teachers are employed and a varied program of social and recreational work is being conducted. There are thirty of these workers under the care of the Board at this time, and from all sources more than $60,000 per year is being invested in maintenance of the work. Provision was made for more college visitation than the Secretary of this department and a representative of the Board of Missions have been able to do.

The report of W. E. Hogan, treasurer, showed that the finances of the Board were in excellent condition. In fact, the Board of Education always lives within its budget and does not go in debt. The sum of $18,885 was loaned to 160 different students in thirty-nine different institutions during the year. Probably no work in the church is more helpful and far-reaching than these loans, which are made to students who show great promise of usefulness to the church and are in every way worthy of assistance. The sum of $8,200 was collected on loans previously made and which had fallen due. The General Conference was requested to make an assessment of $50,000 a year for this work.

The Board heartily approves the plans of the Board of Lay Activities to make 1929 Stewardship Year and pledged its co-operation and assistance. The Correspondence Schools at Emory and Southern Methodist Universities are doing their usual excellent work, though the enrollment in the latter has fallen off considerably within the last few years. The General Conference would do well to require all of the undergraduates to take their work in the correspondence schools.

The Board expressed its cordial approval of every effort that is being made to stamp out illiteracy and provide adequate educational opportunities for our youth, irrespective of geographic, economic and social conditions. It particularly urged that the rural schools be strengthened and that better educational facilities be provided for those who are at present without educational opportunities.

H. H. SHERMAN, Secretary.

FROM THE DEN IN THE PELICAN PINES.

By Rev. S. A. Steel.

Just back from the Confederate Reunion at Little Rock, and you should have seen me wearing enough decorations to please the Kaiser—a Reunion badge, a "Distinguished Guest" badge, a Forrest's Cavalry Corps badge, a Reunion floral badge, and several little flags! All except one were pinned on by beautiful women and I shall preserve them as souvenirs of a most delightful occasion. What was I decorated for? Gallantry in non-action, I suppose. And yet, come to think of it, didn't I "annoy the enemy," making him run his horses nearly to death trying to catch me, which he never did! Didn't I shake a stick at one of his gun-boats on the Mississippi river, and thinking I was the advance guard of an army, he kept the boat shelling the woods all the afternoon and up to midnight, when I was the only hostile creature within a hundred miles of him! Didn't I run a hundred Yankees with a switch—never mind who was in the lead or on what the switch was used! Didn't I smuggle medicines through the Yankee lines at Memphis for Forrest's men, running the risk of going to prison "up North" for the war, and bring out of Memphis news of the "enemy's" movements, and contribute my "bit" to the heroic effort to drive the "enemy" out of the country! All of these patriotic activities entitle me to recognition, and though long delayed it has come at last; and when General W. A. Collier, commander of "Forrest's Cavalry Corps," put me on his staff as "Assistant Chaplain," as "Flapper Fanny" would say, I was "tickled to death."

There were about 4,000 old vets on hand, many of them physically infirm and feeble, but game as ever. Every mother's son of them is glad the Union did not go to pieces when the cyclone of revolution struck it, yet they have nothing to apologize for, nothing to take back, and everything to be proud of. They fought men as brave as they were, one to five, never struck below the belt, and held the world at bay for four long years, leaving a record which the South will never blush to tell. Confederate flags flew side by side with the National colors everywhere, the one representing a glorious past, the other a glorious present and future; and these grizzled old veterans who fought against the one and for the other are now quick to resent any disrespect to either; loyal to both and patriots all. The Confederate Reunion is an annual Southern interstate picnic, jubilee, and celebration all in one. It is absolutely detached from politics and is purely social. There was enough noise to celebrate the arrival of the millennium—band after band, bugles, horns, fiddles, all going full tilt, and all drowned by the rebel "yell" when they heard Dixie!

Four thousand old soldiers and 25,000 visitors, and the chief of police told me the order was "splendid" and only two drunks had been reported to him! So much for prohibition. And yet they propose to run for President a man who seeks to have prohibition nullified and repealed; and I am told that Arkansas will vote for Al Smith at Houston. So much for the political machine in the hands of shrewd manipulators.

The Confederate Reunion is a unique event. There is nothing in history to parallel it. When we study it seriously, it affords ground for great confidence in the future of our country. Such an event, perhaps, could not happen in any other country in the world, or with any other people than the people of the South. The hospitality of Little Rock was unbounded, and I overheard many say it was the best Reunion ever held. They go to Charlotte, N. C., next year, those that are left; but many will not be there. The line does not waver, but silently melts away, as one by one these venerable heroes "cross over the river to rest under the shade of the trees."

Mansfield, La.

HE DIED AT HIS POST.

By Rev. J. A. Moore.

(On May 6th, 1928, Rev. Robert Selby, Presiding Elder of the Meridian District of the Mississippi Conference of the Methodist Episcopal Church, South, passed to his eternal reward between the hours of eleven and twelve o'clock a.m., in front of Salem Church, some four miles west of DeSoto, Miss.)

A spring-time Sabbath called to praise:
  The servant of God was ready;
He turned his feet that day of days,
  With vigorous tread and steady,
To a grove in the midst of rural beauty—
  For him that day the place of duty.

What time he gave himself to seek
  What word his Lord would have him speak,
His Master's voice he heard to say:
  "My friend, the word I need to-day
Is one to make my people see
  How mine their lives can give for Me!

"The measure of thy cup brims large;
  Thy labor on this earth's complete;
Lay down, well-kept, unstained, thy charge
  And come to heavenly service sweet!
'Well done,' thy meed of praise is given,
  For thou hast won thy praise in heaven!"

* * * * * *

The sermon preached by him that hour
  Was eloquent and fraught with power;
And many were they whose hearts were stirred—
  Who paused to ponder what they had heard—
Who bowed their heads and turned away
  To find some secret place to pray!

Good friend, thou hast not died in vain;
  Earth's loss is heaven's eternal gain.
To live in those who're left behind
  And these with hands like steel to bind
To what is lovely, true and pure,
  Is life indeed that shall endure.

* * * * * *

Weep not, sad hearts, nor say farewell!
  But think of him as gone to dwell
Among the blood-washed, sainted throng
  Who sing redemption's triumph song.
Ere long, by grace, again we'll meet
  And greet him at the Savior's feet!

ANNOUNCING THE MOUNT SEQUOYAH LEADERSHIP SCHOOL.

Type of School.

The term "Leadership School," has been applied to the schools conducted annually for the past ten years by the General Sunday School Board at Mount Sequoyah, Fayetteville, Ark., and Lake Junaluska, N. C. These schools seek to render a service to the leaders in Sunday school work in Annual Conferences, presiding elders' districts, and local churches.

Date.

The date of the Leadership School to be conducted at Mount Sequoyah next summer is July 5-19. The Sunday School Board will co-operate in the Summer School of Missions to be conducted by the Board of Missions July 31-Aug. 14, offering a number of courses in this school.

Courses.

A total of twenty-two courses covering a broad range of subjects in Bible, Religious Education, and Missions will be offered in the school July 5-19. Courses will be offered for workers in every department of the Sunday school. Two courses in Missions and Social Service, two courses in the Methodist Young People's Training Course, and two Advanced courses will be offered. One of these will be a great seminar on "The Program of Work" for the Sunday school. This seminar will be divided into five sections and will make a fundamental re-study of the Programs of Work now in use. Conference employed workers, district workers, and leaders in local churches will engage in this study. The second advanced course is on "Christian Teachings" and will be led by Dr. H. B. Trimble, of McKendree Church, one of the outstanding philosophical preachers in Methodism.

Faculty.

We have secured a strong faculty for the school at Mount Sequoyah this year. In addition to the service of several members of the General Sunday School Board staff, others of outstanding ability have been engaged. Among those from outside our own church are: Mrs. Eva B. McCallum, Cradle Roll Specialist for the Disciples Church; Dr. Charles Darsie, Adult Specialist for the same church; Dr. Norman E. Richardson, Professor of Religious Education in Northwestern University; Dr. James V. Thompson, Director of Religious Education, First Methodist Church, Evanston, Ill. Other outstanding teachers in our own church will serve in the school.

Young People's Conference.

The Young People's Conference will be conducted simultaneously with the Leadership School. A special building is being reserved for the young people. Special courses and programs and recreational features are being arranged for them. Mr. Sherwood Gates, Doctors Richardson and Thompson, and Prof. W. M. Alexander, of Central College, Fayette, Md., will lead in the conference.

Speakers.

Members of the faculty will bring vital messages on the current problems in morals and religion. The Sunday preachers are Bishop John M. Moore and Dr. Stonewall Anderson.

Catalogue.

For catalogue giving full information about faculty, class hours, etc., address Rev. J. Q. Schisler, Dean, 810 Broadway, Nashville, Tenn.

THE ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference met in its fifty-eighth session, May 16 and 17, 1928, in Pleasant Hill, La., with Dr. A. S. Lutz, presiding elder, in the chair. The conference opened the morning of the 16th at 11 o'clock with a sermon by Rev. H. N. Brown, of Natchitoches, after which the Sacrament of the Lord's Supper was administered.

Lunch was served on the church lawn each day by the ladies, which was enjoyed by all. The spirit of the conference was good throughout—everybody seemed to enjoy it and receive a blessing.

The presiding elder and pastor-host are to be congratulated upon laying emphasis on preaching, as the 11 o'clock hour and 8 o'clock hour were set aside for preaching. Revs. H. N. Brown, J. B. Peters, L. N. Hoffpauir, and D. B. Boddie did the preaching. Rev. J. W. Suddith was recommended to the Annual Conference for admission on trial. Rev. T. D. Lipscomb was recommended for readmission. Prof. Floyd Andrus, of Eunice, was licensed to preach.

Revival fires are burning over the district and souls are being saved and members are being received into the church.

The conference divided the district into four zones, to be known as follows: Alexandria zone, Opelousas zone, Oakdale zone, and Natchitoches zone. Each one of these zones is to have a leader for each department of the church.

W. D. Haas, Jr., of Bunkie, was re-elected District Lay Leader, and upon his nomination F. D. Richardson, of Alexandria, was elected his assistant. J. F. Schell, of Opelousas; R. W. Winstead, of Natchitoches; J. T. Calhoun, of Glenmora; W. G. Bowden, of Alexandria, were elected associate District Lay Leaders.

The following were elected lay delegates to Annual Conference: W. D. Haas, Jr., Bunkie; H. H. White, Alexandria; Mrs. A. S. Lutz, Alexandria; T. W. Holloman, Alexandria; T. W. Hardee, Pleasant Hill; Miss Ora Hooper, Rosedale; Mrs. O. E. Grant, Boyce; Mrs. H. N. Brown, Natchitoches.

Alternate Lay Delegates: Rev. T. D. Lipscomb, Alexandria; J. L. Ballard, Opelousas.

The laymen's work was represented by W. D. Haas, Jr., District Lay Leader, of Bunkie.

C. D. Atkinson represented the Sunday School Work.

Dr. A. W. Turner represented the National Prohibition cause.

Rev. J. B. Peters, First Church, New Orleans, represented the Superannuate Endowment cause.

Dr. N. E. Joyner represented the Conference Board of Education.

R. W. Vaughan, of Ruston, represented our Orphanage.

Pastors' reports showed that the outlook for the district is good.

The conference regretted very much to learn of the serious illness of two of our beloved pastors, H. W. Bowman and H. B. Thomason, and of the slight illness of C. K. Smith, each of these brethren being absent. The conference went to prayer for these brethren, and the secretary was instructed to send a word of regret to each of them and express the sympathy of the conference to them.

Everybody enjoyed the fine hospitality of the Pleasant Hill people, for there never was a conference more pleasantly entertained than this one. Rev. D. F. Anders deserves a great deal of praise for the way in which he handled affairs. We will all be glad when we have another opportunity to go back to Pleasant Hill.

The conference adopted unanimously a resolution opposing any candidate for President of the United States who favors the amendment of the Eighteenth Amendment to the Federal Constitution and who opposes enforcing the Eighteenth Amendment.

The conference goes to Boyce next year.

D. B. BODDIE, Secretary.

Resolution Adopted by Alexandria District Conference.

Whereas, there is a united effort on the part of organizations opposed to National Prohibition to elect as President of the United States a man who is opposed to the Eighteenth Amendment of the Federal Constitution;

Be it resolved, We, the Alexandria District of the Louisiana Annual Conference, in session at Pleasant Hill, La., refuse to support or vote for any man for President of the United States who is opposed to the Eighteenth Amendment of the Federal Constitution.

Be it further resolved, We will support and vote for a man who observes and pledges himself to enforce the Eighteenth Amendment and the Volstead Law.

S. S. BOGAN,
Chairman, Committee on Resolutions.

The above resolutions were unanimously adopted by the Alexandria District Conference, Methodist Episcopal Church, South, in session at Pleasant Hill, La., May 17, 1928.

D. B. BODDIE, Secretary.

SIGNS OF PROGRESS.

So many building propositions are before the people of the Grenada District that of late the elder has been put to it to keep from getting things mixed. Our interest in the endowment of Grenada College has grown more acute as the proposition has run the gauntlet of the district conferences; two of these conferences are now in session and they are the last to meet. By practically a unanimous vote the proposition has gone over, and we are very happy at the thought of a fully endowed A-grade college here in Genada for all the years ahead.

Millsaps College is looming large in the horizon of the future, and hundreds of thousands of dollars are being raised to enlarge its present plant.

But these items of material improvement are not the only matters of great interest before our people. Here at Grenada we "broke dirt" two days ago for a great $100,000 church. Work is being pushed every day now, and the Sunday school unit will soon be taking shape.

They are wrestling with a $40,000 proposition at Lexington, and have something over $26,000 in cash and subscriptions already, and the end is not yet.

Mellville Johnson is going forward with the construction of a $20,000 Sunday school annex at Winona, and the money has practically all been raised.

At Durant a competent committee is at work on plans for a brand-new parsonage. One other thing that the pastor has seen grow from day to day there at Durant is the prayer meeting. On a recent Wednesday night there were 103 people present at the prayer service.

The tide is running high at Coffeeville for a new church. More than a third of the money necessary to build this house has already been raised, and they are moving ahead. At a recent quarterly conference Coffeeville reported the salary paid in full for three quarters.

Rev. Shed Hill Caffey is toiling and sweating over a big new church proposition at Oxford. There are more Methodist young people in the University of Mississippi at this time than there are members of our church there at Oxford. They will have to have help from the outside. That help is so urgent that it would be nothing short of a tragedy to deny their call.

At Holly Springs nearly $30,000 has been raised for an educational building and to renovate the auditorium. They had already spent more than $1,000 on the parsonage since the beginning of this Conference year. Bradley is in high oats at Holly Springs.

Pine Flat is one of the progressive communities within the bounds of the Paris circuit, though at present served by Brother Caffey. They have just erected a beautiful little chapel there, which will be a credit and joy to that whole section. Brother Caffey reports a great congregation there last Sunday.

The First Church people, Water Valley, have remodeled and renovated the parsonage there, and this will give the pastor's family a delightful home.

Our people at Vaiden have greatly improved the parsonage there, and the pastor and family are enjoying the added comfort and improved appearance.

A number of Sunday school rooms will be provided right away for our growing school at West, and the church will be painted and otherwise improved.

Brother Murff has placed some very needed improvements on the parsonage at Kilmichael. He expects also to build a new church at Stewart at no distant day.

And thus the story runs. I do not believe any of our districts so largely rural as the Grenada District can equal the showing made by our people in the matter of new church enterprises. We are praying that God may give us a great revival of religion while this material program is being put over.

E. S. LEWIS.

Grenada, Miss.

"GET THEE BEHIND ME, SATAN." Matt. 16:23.

By Rev. H. M. Ellis.

"Get thee behind me, Satan."

Here one person calls another "Satan." How discourteous! How unfeeling! How unkind! What an uncivil fellow the speaker must be! Is that the way you feel about it?

But it was Jesus who so spake—he who knows, he who loves, he who is always considerate of the best interest and highest happiness of his fellows. And Jesus was always right. He is our pattern in all things.

Peter approached Jesus from Satan's position. He represented Satan, and spoke for him. His were the words of the tempter urging Jesus, because of the suffering to him if he did not, to turn from God's appointed way.

But self-will and self-care are so human and so quickly chosen that it is doubtful if Peter was conscious of the real source of his suggestion, or aware that he had aligned himself with the chief opposer of God and right. He must therefore be awakened to the true nature of his allies and the real direction of his effort. That awakening must be sharp and decisive. It must shut off debate. It must leave no room for doubt. And it was.

Peter did not tempt Jesus to crime or any overt act of wrong. Peter's thought seems to have been that Jesus was passively to allow his friends to save him from the agony and death he foresaw and had just foretold. But to do this Jesus would have to shirk sacrifice and suffering that was essential to his redemptive mission. But nothing of the tremendous cost of man's redemption would he dodge, nor would he daily with a foolish, tempting friend.

It was just like the cunning seducer to try to defeat the glorious purpose of God and business of Christ by short-cutting the process and economizing the sacrificial cost, thus making the payment inadequate to secure clear title and full possession. This, through Peter, he sought to have Jesus do, and this solicitation the blessed Son of God promptly and decisively spurned.

But how often has this same subtle strategy won for Satan victory over followers of the Christ he could not seduce! How often has he defeated good men and women of the finest and best by which God had appointed them, leaving in their hands only that which was not worth retaining! God is calling always, not to ease or comfort or pleasure, but to the noblest and most Christly devotement of life to the succoring and saving of the less fortunate ones of our day. His call is to blessed partnership in his sacrificial redemptive effort, which means also partnership in its glorious triumphs and joys.

And it is Satan, Satan always, who, in harmony with our weak and selfish human nature, suggests

(how often through the voice our dearest friend): "Sidestep the sacrifice, dodge the suffering, shun the agony of the cross!"

Alas, if we fail then to realize that, no matter through whose voice and influence this seductive proposal comes, it is Satan, the arch-deceiver and destroyer, who speaks thus to our souls!

And, alas, if we act falteringly and weakly with the subtle suggestion to cut God's price, or lower his standard; for, dealing in absolute and spiritual values, we only obtain title and come into possession when we have paid the full cost. For just in so far as one seeks to dodge the agony of the cross will he cheat himself out of the glory and joy of the crown.

The only safe way to meet such temptation is the way Jesus took—and therefore indicates for us, with promptness, decision and utmost finality—knowing and spurning the offer as from the arch-enemy of God and our souls.

Louisville, Miss.

A REQUEST.

Dear Dr. Carley: I am trying to secure photographs of former pastors in the Lake Charles church; some who served in the early years, and have since gone to their reward. I do not know relatives to whom to write, and will ask you please to give space for this request for the addresses of relatives or friends of Robert R. Gill; Robert T. Parish; J. B. Denton; Robert Parvin; Joel Saunders; J. M. Monroe; Enos B. Faust; James J. Billingsly; J. F. Scurlock; Silas H. Cooper; Marcus C. Manly; John A. Miller; James A. Parker; James M. Beard; J. E. Denson; J. E. Cobb; J. M. Johnston; Lewis A. Reed, to whom I may write for a picture.

Any information will be appreciated, and the same might lead to securing very helpful information.

Yours most truly,

A. M. MAYO.

Lake Charles, La.

THE BOARD OF MISSIONS IN EIGHTY-SECOND ANNUAL MEETING LAUNCHES FAR-REACHING MOVEMENTS.

Movements destined to have far-reaching effects upon the missionary policy of the Church were launched at the eighty-second annual session of the Board of Missions of the Methodist Episcopal Church, South, held at Nashville, Tenn., May 8 and 9.

When the meeting was called to order on Tuesday morning, May 8, by Bishop W. B. Beauchamp, president of the Board, there were present bishops of the Church, outstanding men and women leaders in missionary work of the denomination, and missionaries representing practically every foreign field. Probably there has never been a finer and more enthusiastic gathering of missionary workers of the Church, and a spirit of harmony and encouragement prevailed and a determination to push the missionary battle to the very gates of the enemy.

The report of Dr. W. G. Cram, General Secretary, showing an increase in missionary offerings in 1927 of $254,230.97, said to be the largest increase in offerings for missionary work of any board in North America, and the report of Mr. J. F. Rawls, treasurer, showing all bank indebtedness of the board was paid in full by December 31, 1927, were hailed with enthusiasm. The Board increased its appropriations over the previous year $185,000. The total amount appropriated was $2,640,065, of which $1,570,436 was for the Department of General Work and $1,069,629 for woman's work.

New Missionaries.

A high point in the annual meeting was the acceptance and assignment of 39 new missionaries, 29 of whom were assigned in foreign fields and 10 in home fields. Of these, 20 are sent out by the Department of General Work and 19 under the Woman's Department. On Tuesday evening, May 8th, for the first time in history, the new missionaries appeared before the board in regular session and were consecrated by the Bishops in charge of the foreign fields in a great public service. Assembled before the altar were all new missionaries, home and foreign, all volunteers in training at Scarritt College, and approximately 150 deaconesses who were reappointed to their respective fields for the ensuing year—a noble army of workers for the Lord. Few more inspiring sights have ever been witnessed in the history of the Church. The appointment of these new workers is evidence that the period of crisis through which the Board of Missions has recently passed is now over and that a real advance has begun.

A Southern Biblical Institute.

The action of the Board looking toward the establishment of a great Southern Biblical Institute at Lake Junaluska, N. C., for the training of preachers and Christian workers who have not had the advantage of a finished scholastic training has been acclaimed by bishops, presiding elders, educators, and other leaders as one of the most important movements launched by the Board in many years. This school will offer training especially to pastors in rural and industrial work.

A School of Missionary Education.

Carrying out the plan for widespread missionary education among the people of the Church, the Board adopted a plan providing for a far-reaching School of Missionary Education, to function through mission study classes in local congregations, undergraduate schools of missions in cities and districts, graduate seminars, and a correspondence school. The school will have local, undergraduate and graduate departments and will confer credits, certificates, and diplomas. Other details of the plan will be announced in August.

Further Actions of the Board.

The Board increased its appropriation for Negro work from $60,000 to $100,000 with the understanding that the additional $40,000 should be set aside for the development of Paine College, Augusta, Ga., Southern Methodism's school for the training and uplifting of the Negro race. Paine College has had a large growth and demands additional equipment and endowment if it is to maintain the high standard set by the Church in its work for colored people. It is believed that if the Church manifests its determination to do its part toward making Paine College a really great college for colored people, the great foundations in the North will help in the work.

Other important actions of the Board included the adoption of resolutions opposing any candidate for high office not pledged to support national prohibition, and the calling of a great missionary convention, upon the suggestion of Dr. W. G. Cram, to meet late in 1928 for the purpose of considering missionary problems and quickening missionary interest throughout the Church.

INCREASING WORK OF THE AMERICAN BIBLE SOCETY.

More than ten million copies of the entire Bible or parts of the Bible is the new record circulation figure for 1927 reported by the American Bible Society in the one hundred and twelfth annual report of the Board of Managers of the Society just made public. The total number of issues is 10,034,797 copies published in 166 different languages and dialects.

Nine of the Society's ten agencies in the United States report a distribution of Scriptures greater in number than the preceding year. In this distribution more than a hundred languages are represented, including several North American Indian and immigrant dialects. It includes tens of thousands of Gospels given to flood sufferers in the Mississippi Valley, hundreds of thousands of issues called for by the nation-wide Gospel reading program in January and February, thousands of Scriptures placed by sale or gift in homes reached by a house to house canvass made by colporteurs, missionaries and volunteer workers, gifts to Indian school children, to penitentiaries, to Federal and local hospitals, to struggling churches and Sunday schools, and to many other needy fields.

The statistics of the Society also state that in the West Indies, Mexico, Brazil, and Japan, an increased distribution in the number of copies of complete Bibles occurred. In Japan, this increase was more than ten per cent over the previous year, which had also shown a gratifying growth. In Egypt, the sales increased over fifty per cent.

In China, for the third year in succession, over three million copies of the Scriptures have been circulated by the American Bible Society. The Society is constructing a new Bible house on one of the leading streets of Peking. From the present outlook the building will be completed by Sept. 1, and a formal opening is planned for October. The Brazil agency, located in Rio de Janeiro, has completed fifty years of Bible work. The population during this time has increased two and one-half times, while the circulation of the Scriptures has increased twelve and one-half times. Nearly 50,000 more copies were circulated in 1927 than during the preceding year.

The first complete Bible in the Luba Lulua language, spoken by some 2,500,000 natives of the Bantu race in the Belgian Congo, was published last year by the Bible Society. It is the one hundred an sixty-ninth language in the world into which the whole Bible has been translated through the efforts of the Bible Societies. A second edition of 10,000 Bulu New Testaments was also printed for the West African Missions. Transiation work, in co-operation with certain American missions, was done in Central America, South, East, and Central Africa and in some of the American Indian dialects.

In the Philippine Islands, the task of replacing 14,000 lynotype pages of Scriptures in dialect, destroyed by the Japanese earthquake, and the equally important task of reducing these pages to permanent plates for storage were completed. In all there are seven dialect Bibles in plates. In addition to the moulds kept by the agency in Manila, a duplicate set is now in the New York vaults to guard against another disastrous earthquake.

The Society has never received so many appeals for grants of Scriptures to individuals, institutions, missions, and for campaigns as in the year just closed. The response is limited by lack of funds to cover this phase of the Society's work. The budget of the Society for 1928 amounts to $1,345,426, including estimated local receipts in foreign countries. Approximately one-half of the total of this appropriation must come from the contributions of churches and individuals.

TEN WEEKS OF TITHE EDUCATION.

Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for thirty cents; this includes two playlets, a tithe account book, "Winning Financial Freedom," and "Adventures in Tithing."

Please give your denomination; also mention the New Orleans Christian Advocate.

THE LAYMAN COMPANY,
730 Rush Street,
Chicago, Ill.

The Methodist church at Pilsen, Czechoslovakia, Rev. J. Paul Bartak, pastor, has now 1,000 members on its roll. This church was dedicated in July, 1927, by Bishop U. V. W. Darlington, assisted by Dr. W. G. Cram, General Secretary of the Board of Missions.

"SEEING THE WEST WITH THE SUNDAY SCHOOL DELEGATES."

By Van Carter, General Secretary, Louisiana Council of Religious Education.

Colorado: The Royal Gorge—the Sky Line Drive.

When we think of a western tour we think of the Rocky Mountains, and when the Rockies are spoken of one naturally thinks of Colorado, for in that State the mountain peaks and ranges are most numerous and most notable. Colorado has 300 mountain peaks more than 13,000 feet in altitude—more than all Europe possesses, and forty-five of these peaks are over 14,000 feet in height. Thus Colorado is the cool summer playground of America, and when hot weather comes the snowy peaks of the Colorado Rockies are a lure almost impossible to resist. During June, July and August her white-hooded ranges become the summer home of tens of thousands of vacationists who auto up and down the mountain highways, pitch their tents besides mountain streams, and breathe such pure air as rarely comes in the lowlands.

A traveler may have the choice of three ways of viewing the wonderful works of nature in this great State, for one road runs round the mountain, another over the mountain, while the Denver and Rio Grande Western, on which we travel, runs through the mountain. This road offers much in scenic splendor, for one may look up the dazzling snow peaks, or out on parched plains, or pass the Gold Camps and see new mining camps which give evidence to the fact that the mineral riches of the Rockies are far from being played out. He may see intensive agriculture profitably practiced in the agricultural communities of the Arkansas Valley or of the fruitful Grand Junction Region. Trout streams invite you on every hand, and deer look out of the Great National Forests—of which there are seventeen—and you begin to realize that you are in a land that is indeed a veritable paradise.

Of course, the Royal Gorge is the most outstanding and most popular known place in Colorado, and must always be counted one of nature's wondrous masterpieces. The scenery in the Grand Canyon of the Arkansas is of the weird, massive type, but beyond Canyon City the valley narrows until it seems as if the granite walls must stop further progress of the train. In fact, so narrow does the gorge become that only by a marvel of engineering enterprise did the railway company accomplish the seeminly impossible, for at one point the chasm closes until it is but thirty feet from wall to wall. There is not even room here for the railroad tracks along either wall, but the engineers built a hanging bridge, suspending it above the foaming Arkansas, not transversely but longitudinally. Thus almost touching the walls of the canyon, the trains pass, with the noise of their coming and going all but drowned in the roar of the torrent beneath the bridge. On either side at this point the cliffs tower 2,600 feet, and even at mid-day the stars may be seen shining down into the canyon.

It is easy to say that the Royal Gorge is a titanic cleft in the mountains made by the Arkansas River in gaining the plans; but what forces wrought it no one knows; what centuries it has stood in all its grim impenetrable silence no one knows; and while its length and its breadth and its height can be measured in feet and inches, yet these measurements leave a strange weird chain of thought in their wake. Words cannot describe it, and thousands of tourists each year make the trip and come back spellbound with wonder and appreciation.

Arriving at Canon City about 1:30 p. m., we will leave our train and by special autos take the famuos Sky Line Drive, over one of the most remarkable highways in the world. Back of Canon City runs a sharp rocky ridge of limestone. In former years it was so sharp a man could not walk on it. Convicts, working on honor, have widened this to a twenty-foot roadway. Both sides are almost perpendicular, and as you ride along, on one side you gaze down upon a beautiful orchard town, while on the other you look down into a deep red mountain valley and across the hills of Royal Gorge Park. This drive takes us through the fruit district of Canon City, to the top of the famous Royal Gorge. There we view one of the wonders of nature, looking down 3,000 feet into the gorge below to behold the wonders of nature. Then we are off over the Sky Line Drive and up to the famous Phantom Cauon, into aud through the famous Cripple Creek Gold Mining Camps, which have produced $500,000,000 in gold. We will return down the famous Ute Pass Canon, through Green Mountain Falls, Cascade, and Manitou, to Colorado Springs.

This auto ride will be one of our most delightful trips. Sometimes we will be far up the mountain side, sometimes by a little clear brook at its base, sometimes in the forest, and sometimes on the edge of a brink, but always seeing the mountains in their changing moods and wonderful play of colors; always hearing the music of the trees and streams; always feeling the great mysteries of nature that cast their spell upon you as you travel through the majestic Rockies.

Truly, the Colorado Mountains are one of the world's wonder trips, where scenic panorama after each panorama, each seemingly surpassing the last, unfurls itself. As we look upon the towering peaks, awe-inspiring and gorgeous, and occasionally catch a glimpse of the restful valleys, again and again from out of our hearts will come the words of the Psalmist: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting, thou art God."

In including Colorado in our sightseeing for the special train of delegates to the World Sunday School Convention, Los Angeles, July 11-18, we have sought to make our people of Louisiana and Mississippi acquainted with that wonderful region of America that is without a peer in this country or abroad.

(To Be Continued.)

THE CORINTH DISTRICT CONFERENCE.

The fifty-eighth session of the Corinth District Conference convened at South Side, Corinth, May 8. About 110 members were registered as attendants, sixty-five of whom were lay delegates.

The pastors of the city, Revs. B. F. Bullard and A. T. McIlwain, with their people and committees, provided delightful entertainment for all attendants on the conference. The good ladies of South Side served a bountiful dinner in picnic style each day the conference was in session, thus adding to the social fellowship of the occasiou and serving as a time-saver in expediting business.

Our presiding elder, E. H. Cunningham, piloted the business of the conference in such a way as to command the respect and esteem of all. He has so endeared himself to the pastors and membership of the district by his wise and considerate supervision that the enclosed resolutions, offered by Brother Hardy Rees, of Booneville, were unanimously passed. Then, to express their appreciation more fully, the members of the conference presented him with a handsome gold watch, the speech of presentation being made by that faithful and yet "young" old-timer, S. S. Finger, of Ripley.

Three gospel messages were brought to the attendants on the conference by Revs. J. T. Gullett, of Booneville; T. H. Dorsey, of New Albany, and H. P. Lewis, of Ripley.

Rev. A. T. McIlwain, assisted by Mayor J. A. Loew, presented well the Superannuate Endowment cause, and the sentiment of the conference is to pay in full the quota still due from the district.

Dr. J. R. Countiss laid before the conference the cause of the endowment of Grenada College, and the Annual Confrence plan for endowment was endorsed by a vote of 46 to 1. Some did not vote.

J. G. Houston presented well the needs of Millsaps College in its physical plant.

Every interest of the church was well looked after by various committees. The pastors' reports indicated progress, hopefulness, and harmony throughout the district.

Roy Arnold Grisham, a graduate of Millsaps College, was recommended for admission to the Annual Conference.

W. L. Swett was chosen District Lay Leader, with Judge T. E. Pegram and W. T. Rogers as associate lay leaders.

The delegates elected to Annual Conference are: S. S. Finger, D. H. Hall, W. L. Swett, S. H. Allen, J. C. Jourdan, J. B. Reynolds, J. G. Houston, T. E. Pegram, F. B. Smith, W. R. McCormack, F. B. Roper, J. B. Thompson, Rev. J. T. Gullett, Mmes. E. H. Cunningham, M. H. Weed, N. N. Maxey, and Miss Tryphena Rogers.

Alternates are: Walter Rogers, Mr. and Mrs. J. W. Rankin, Mrs. H. P. Lewis, L. W. Worsham, R. F. Worsham, W. H. Fairless, and Mrs. A. T. McIlwain.

The 1929 session of the district conference will be held at New Albany.

We regretted very much to know through a telegram that the editor of the Advocate was not able to be with us.

The following resolution was finally passed, after much discussion, with a unanimous vote:

"Resolved, That this conference go on record as opposed to the nomination of any man for presidency of the United States by the Democratic Convention who is opposed to the strict enforcement of the Eighteenth Amendment to the Constitution of the United States and all prohibition laws made by Congress carrying out the provisions of the same."

The idea was expressed over and over by those attending the conference that this was one of the most delightful sessions in spirit and fellowship ever held.

H. P. LEWIS, Secretary.

Resolutions Passed by the Corinth District Conference in re E. H. Cunningham, Presiding Elder.

Whereas, this is the fourth year of service of Rev. E. H. Cunningham, our presiding elder, in this the Corinth District; and,

Whereas, his preaching and fellowship as well as his administration of the affairs of the district have been of the most gratifying character, and by these means he has endeared himself very closely to the membership of the entire district and caused the district to progress along all lines; be it resolved:

1. That we tender him our heartfelt thanks and appreciation for his self-sacrificing labors among us, and that we shall ever cherish the most pleasant memories of our Christian fellowship together.

2. That we pray the blessings of God to attend him wherever his lot may fall in the future, and that he may be long permitted to serve in the Master's employ.

3. That we include in these resolutions our high esteem of the good wife, who has been a most effectual helper to him in accomplishing what he has, and who has kept watch over the home in his absence, and we pray God's blessings on her.

4. That a copy of these resolutions be spread on the minutes of this conference, and a copy be sent to the New Orleans Christian Advocate for publication.

Prepared and offered by H. W. Rees.

The Central Church of Sao Paulo, Brazil, the Rev. Michael Dickie, pastor, is supporting this year as part of its missionary effort two native Brazilian pastors for smaller churches. This Central church has 600 members and is the largest Methodist church in this big city of 900,000 people.

Althought work at Soochow Hospital, China, was not entirely normal during the year 1927, the records show 12,506 treatments given in the clinic, 628 patients admitted to the hospital, 188 operations performed, 76,914 meals served from the kitchen, and 114,317 pieces washed in the laundry.

The Home Circle.

THE SMILE BOX.

If I knew the box where the smiles are kept
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.
Then, over the land and the sea, broadcast
I'd scatter the smiles to play,
So that careworn people might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet
I would like to gather them, every one,
From nursery, school and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Exchange.

AUNT JENNY'S TAFFY PULL.

"Aunt Jenny will have a taffy pull! A taffy pull! A taffy pull!" sang little Elizabeth Murray, dancing up and down until all her curls bobbed.

"Elizabeth! Elizabeth!" said her mother gently, "remember you are a little lady."

Elizabeth smoothed out her skirts and walked demurely out to her cousin's next door, to spread the glad tidings about Aunt Jennie's taffy pull.

"The barrel of molasses is empty at last," she told Cousin Joshua. "There are three buckets of molasses sugar in the bottom of Aunt Jennie's molasses barrel. She's going to have a taffy pull."

Joshua Miller, Elizabeth's cousin, was just her own age, but he was a boy and could shout when he was happy; so he shouted at the top of his lungs and tossed up his cap, and his little brother, James, who was five and still in pettlcoats, shouted, too. Then Elizabeth picked up her skirts, so her pantelettes showed where the ruffle was buttoned on, and she did a little dance of her invention.

"I've got a three-cent piece," said Joshua. "Let's go over to Mrs. Jones' store and buy a putty pan of taffy now!"

"No," said Elizabeth, "let's wait for Aunt Jennie's taffy."

Aunt Jennie lived in a neat frame house on Hamilton Street, and her house was full of attractions. There was a spinet to play on and Aunt Jennie was always quilting. Under the quilting frame the children liked to crawl and play house or Indian.

Of course, Indians were not as common as they had been when Aunt Jennie was a girl, but now and then a redskin appeared. The days of the Indian raids were not so far distant in the past that the children and older people stopped and listened at every strange sound after dark.

Still it was really quite safe, every one thought, for had there been any doubt, Aunt Jennie would not have gone to help Mrs. Tabitha Forey with her quilting on the very night of the taffy pull.

Elizabeth and Joshua had invited several neighbors' children, and they had all gathered in the old-fashioned kitchen. Aunt Jennie boiled down the molasses sugar for them and spread it on plates to cool. Then with many words of advice and requests not to muss up the place, she put on her shawl and went over to the Foreys'.

My! that taffy was a long time getting cool enough to pull! Lottie Almes, who was seven and taking lessons on the spinet, slipped away to the parlor and began to practice a little. She was just learning a new piece and she softly played what she remembered of it. The parlor was dark, but there was a patch of moonlight on the carpet. At first she wasn't a bit afraid, then she began to have creeps up and down her spine. She felt that somebody was behind her, looking at her.

You know what a scary feeling that is! She wanted to look around, and yet she didn't like to. She went on playing. Then suddenly she wheeled around and faced the window through which the moonlight was pouring.

Well, you should have seen her face then! For just as she wheeled about something ducked down from the window. It was something black and round. Lottie had only a glimpse of it, but you know how quick the eye is. In just that half of a second she saw that the thing had been somebody's head. Somebody had been looking at her!

She could not scream, she was too scared, but with quick, silent steps, she slid out of the room and rushed to the kitchen. The other children were all there, Elizabeth poking a pan of taffy with her finger to see if it were cool enough to pull.

"Sh-sh!" cautioned Lottie. "There's somebody outside! I saw him."

Her voice and expression, more than her words, frightened the others stiff. The little ones ran and got under the quilting frame by the window, the rest gathered in a knot about Lottie.

"What did he look like?" asked John, who was the oldest.

"A—a Indian!" whispered Lottie in a fearful tone.

John looked around at Joshua and Dan and James, the other boys. He asked if Aunt Jennie had a gun. Joshua pointed to an old-fashioned shotgun standing in the corner by the door. It wasn't loaded, though, and they didn't know where to look for the powder and shot. The boys began to look, and presently Joshua found a powder horn and a bag of lead shot. They then loaded the gun.

"But you musn't shoot until you are sure who it is," said Elizabeth. "S'pose it wasn't an Indian. S'pose it was somebody like Uncle Ben."

Uncle Ben was an old black slave belonging to the Foreys, and while he was getting old and queer in the head, he was kind to the children and told them stories.

John hesitated a moment. Then he said bravely: "Who will go out with me and scout?"

Joshua and Dan said they both would, but John only took Dan, because he was older than Joshua and was in the same class at school.

The boys crept cautiously into the darkened parlor, and keeping in the shadow, they went to the window. Nothing was in sight, so they slipped out of the window and stood a while outside in the dark shadow of the house listening.

Suddenly they saw a form cross the moonlight space around the side of the house. John pointed the gun in that direction and shouted, "Halt, or I'll fire!"

The figure seemed to melt away into the shadow. John whispered to Dan, "Jump back under the porch—when I fire." Because he knew that when he fired the lurking person would know where they were.

Then he raised the old gun and fired. He had meant to dodge back, too, but the gun attended to that for him. It kicked so hard that the boy was thrown down.

In an instant a voice called, "No shoot!" and out into the moonlight came a tall figure with hands raised.

John quickly scrambled to his feet. "Open the door!" he called, and Joshua, waiting tensely at the front door, threw it open. John then said: "March along in, you! and don't dare to put down your hands."

Luckily his prisoner did not know that there was only one gun and that one empty. He marched in and John marched him into the lighted kitchen. Then you should have seen the children stare! He was an Indian all right, with long black hair and buckskin clothes. He looked around at the children, and at John standing sternly with the gun. Then he began to sniff the air.

"Yum! Yum!" he grunted. He crossed over to the pans of taffy and sniffed. Elizabeth didn't think he looked dangerous.

"Let's let him stay and pull!" she cried.

The taffy was ready; the Indian smiled. They showed him how to pull the stuff, and soon they were all at it, except John, who sat in a corner loading the old gun.

It was thus Aunt Jennie and Mrs. Forey found them. The Indian proved to be friendly, just traveling through to visit relatives in a reservation twelve miles away. He ate the taffy with great relish and made friends with every one, in his odd way, all except John, who held his gun in readiness and scowled, and was heard to remark that the only good Indian was a dead Indian.—Selected.

"I THOUGHT I MIGHT BE AS LUCKY."

"You asked to speak with me," said Janet McKay, a Near East Relief worker, to a man who waited at the door of the orphanage in Russian-Armenia.

"Yes," replied the man, "won't you be good enough to help me?"

"What would you like to have me do?" inquired the relief worker.

"I want you to help me find a wife from the graduates of your orphanage," continued the man a little bashfully.

"Where are you from?" inquired Miss McKay.

The visitor gave the name of the district from which he came.

"Why, that is many days' journey from here?" remarked Miss McKay in surprise. "Why did you come so far? Are there no young women in your district?"

"Yes, there are young women there," replied the man, "but they are not like the girls you have trained. You see, a year and a half ago, a young man from my neighborhood came here to see a cousin who helps take care of the girls in the orphanage. He became acquainted with one of your girls and took her back as his wife. She is the best housekeeper in all the country roundabout. Her home is attractive, the food well cooked, and now there is a baby in the home and she knows all about how to take care of that baby and keep it well and happy. She is just a wonder, and I thought if I came and asked you to help me find a wife, I might be as lucky."—Near East Relief Bulletin.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and merry eyes,
"Knows what to do if a fellow gets hurt
By a thump or a bruise or a fall in the dirt.

"A fellow's mother has rags and strings,
Bags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much I mean—
if a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch you'd never see.

"A fellow's mother is never mad,
And only sorry if you are bad;
And I'll tell you this, if you're only true,
She'll always forgive you, whatever you do.

"A fellow's mean who would never try
To keep the tears from her loving eye;
And the fellow's worse who sees it not
That his mother's the truest friend he's got."

—Margaret Sangster, in Exchange.

The kindergarten building, put up as part of the church work at Toyonaka, Japan, was paid for entirely by the people of Toyonaka, not one cent of missionary money having gone into it. From the first the kindergarten has been self-supporting. The teachers accept as salary whatever income may come in from tuitions. The kindergarten was first carried on in the church itself, but moved recently into the new building, which was built at a cost of $3,000.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE STANDARD TRAINING SCHOOL AT GRENADA.

While we were in North Mississippi last week, Rev. R. H. B. Gladney, Conference Sunday School Superintendent, handed us a folder describing the Standard Training School to be held at Grenada College, June 4-9. The bill of fare is most appealing, and the cost is insignificant—seven dollars covers, we believe, all the necessary expenses at Grenada. Those who attend are expected to provide their own towels and bed linen. It means some real work to take credit at a Standard Training School; but work ought not to be so hard under such pleasant surroundings as are found at Grenada, and the result of the work makes it worth more than it costs. We hope this will be a great school, both in attendance and in results obtained.

PERSONAL AND OTHER NOTES.

We thank Rev. W. O. Hunt, Vaiden, Miss., for a list of eleven subscriptions recently sent in.

"I have been reading the Advocate for forty years and appreciate it," says Mrs. R. P. Goar, of Pittsboro, Miss., in renewing her subscription.

Rev. Guy Ray, Caledonia, Miss., recently sent in a list of four subscriptions to the Advocate, for which we thank him.

Rev. J. H. Felts, our pastor at Greenwood, Miss., has our thanks for a list of thirteen subscriptions recently sent in.

Dr. J. B. Mitchell, pastor of Rayne Memorial, this city, preached the commencement sermon at Houma, La., last Sunday.

Bishop Warren A. Candler authorizes the Advocate to announce that he has appointed Rev. H. G. Hawkins as presiding elder of the Meridian District, to succeed the late Rev. Robert Selby.

Rev. A. S. Lutz, presiding elder of the Alexandria District, in a telegram dated May 21, states that Rev. H. W. Bowman is critically ill in a hospital at Mansfield, La. Brother Bowman is pastor of our church at Oakdale.

We learn with sorrow that Rev. Algie S. Oliver and little son have been seriously ill with measles recently. Brother Oliver is our pastor at Decatur, Miss. We join his many friends in prayer for a complete and early recovery.

The work on the Haughton and Doyline charge, Louisiana Conference, is moving along splendidly. The prayer meeting attendance runs around forty, or more, and there are fine Missionary Societies. Rev. E. W. Day is the pastor.

We thank our young friend, Benjamin Harrell, for an invitation to attend the graduating exercises of the Central High School, Jackson, Miss., on June 1, and congratulate him upon the completion of his high school course.

We regret to learn that Mrs. A. L. Jones, of Picayune, Miss., a sister of Rev. W. J. Ferguson, of Hattiesburg, is ill in the Touro Infirmary, this city. We are sure many prayers will be made for her recovery.

Rev. E. Nash Broyles delivered the memorial address at Aberdeen, Miss., on April 22, under the auspices of the R. E. Lee Chapter of the Daughters of the Confederacy. The address is given in full in the Aberdeen Examiner of May 4.

Mr. John A. Farmer, who has recently assisted Rev. Claude P. Jones in his evangelistic meetings and Rev. J. L. Sells, presiding elder of the Seashore District, in a tent meeting in North Gulfport, is open for engagements from now until July 1. His address is Box 113, Forest, Miss.

Dr. Elmer T. Clark, of Nashville, Tenn., spent last Saturday and Sunday in New Orleans. Rev. J. G. Snelling had several of the brethren to meet him at lunch on Saturday, including Dr. R. H. Harper, Rev. J. B. Peters, and the editor of the Advocate.

The book, "Alluring Arizona," by Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, is a most interesting volume. Dr. Nelson has the ability to see things and to tell about them in an interesting way. The book costs $1.50, and it may be ordered of the author, 307 Pacific Building, San Francisco, Calif.

The book, "Francis Asbury," by Dr. W. L. Duren, formerly of the North Mississippi and Louisiana Conferences, but now pastor of St. Mark, Atlanta, Ga., will be published by the Macmillan Company this fall, being put on the market by Oct. 1. This is a book that ought to have—and we believe it will have—a wide reading.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, Louisiana Conference, authorizes the Advocate to annnunce that Rev. D. C. Bennett, pastor of the Pine Grove circuit, has been forced to give up his work on account of failing health, and that Bishop Candler has appointed Rev. Malcolm C. Walden, of Wilmore, Ky., to fill out the unexpired term.

Rev. Jay Coburn, son of Rev. J. A. Coburn of Ponchatoula, La., died following an operation at the Baptist Hospital, this city, on Saturday of last week. Brother Coburn was supplying the Carrier charge, Mississippi Conference. The announcement of his death brought sorrow to his many friends and relatives. The Advocate joins in extending sincere sympathy to his sorrowing loved ones.

Rev. C. J. Thibodeaux writes from Houma, La., under date of May 21: "The work on Bayou Blue charge is moving on slowly but surely. Mrs. Thibadeaux has just undergone a very serious operation at Dr. Parker's Hospital at Houma, La. She is doing fine. We ask the prayers of the Christian friends for her."

Rev. James T. Harris, our pastor at Rochelle, La., writes: "We have just closed a most successful revival here. Rev. P. M. Caraway did the preaching and brought us powerful messages at each service. God graciously blessed our efforts, and twelve people were added to the church on profession of faith. Our work moves along well in every way."

The attendance at the Glendora Sunday school on the Minter City charge, North Mississippi Conference, was the largest in its history on May 12, the attendance lacking only three of equaling the total enrollment. The enrollment is almost twice the church membership. Mrs. W. R. Gay is the superintendent, and Rev. A. Y. Brown is the pastor. A fine revival meeting was recently held at Glendora by Rev. J. V. Bennett.

The New Orleans Epworth League Union will give a program of tableaux and a pageant at Rayne Memorial Educational Building on Friday evening in the interest of the Superannuate Endowment movement. As we understand it, no admission will be charged and no collection will be taken, the purpose being to arouse interest in this great cause. The program will begin at 8 o'clock. A great attendance is expected.

Rev. I. H. Sells, our pastor at Louise, Miss., writes under date of May 18: "We are having our opening service in our new church at Louise next Sunday evening. We have completed this church at a cost of a little less than $12,000. Our building is well adapted to meet the needs of this community for a number of years, and in appearance it would do credit to a much larger place and wealthier people than we have here. We hope to send you a cut of it soon. Our people have recuperated from the effects of the flood of last year in a remarkable manner, and are making every effort to care for the church and the interests of the kingdom of God."

Under date of May 18, Rev. A. Joe Beasley writes: "Here is the record for the attendance at the Pearlington Sunday school, Logtown charge, for last Sunday morning, May 13, 1928: Every teacher, every officer, every pupil, and seventeen visitors present. This really occurred without a special effort being made on the part of any one. Surely the kingdom is coming in. I am happy. I have attended some Sunday school since a child; I have taught school fifteen years, attending Sunday school wherever I taught; and I have been pastor for a number of years, but this is the first time I have experienced a record like this. I challenge the Sunday schools, large or small, of the Mississippi Conference for a record like this. I am serving a choice people."

ADDITIONAL CLUBS.

Since the previous report, the following clubs have been received:

North Mississippi Conference.

Rev. E. L. Jernigan, Abbeville, 21.

Mississippi Conference.

Rev. T. B. Winstead, Harpervile, 54.

Rev. H. G. Roberts, Flora, 25.

Rev. W. C. M. Baggett, Foxworth (partial), 20

We thank these brethren for their interest in circulating the Conference organ. The club offer is open until June 1, after which time the regular rates go into effect. We hope many additional clubs will come in this week.

THE TENTH ANNUAL MEETING OF THE BOARD OF FINANCE.

By Luther E. Todd, Secretary.

The annual meeting of the Board of Finance convened at the Missouri Athletic Club, room 1, St. Louis, Mo., on May 1, 1928. The following members were present:

Bishop W. F. McMurry, Senator X. P. Wilfley, Rev. Luther E. Todd, Mr. John W. Fristoe, Rev. C. W. Tadlock, Bishop U. V. W. Darlington, Bishop

S. R. Hay, Rev. R. A. Clark, Rev. Frank P. Culver, Rev. D. F. Ellisor, Rev. W. A. Cooper, Rev. T. S. Hamilton, Rev. J. T. Leggett, Rev. James Kilgore, Rev. S. P. Cresap, Mr. Addison Maupin, Mr. J. R. Dominick, Mr. J. T. Catlin, Jr., Mr. W. Stackhouse, Mr. W. E. Brock, Mr. W. G. Hardy.

Bishop W. N. Ainsworth was unable to be present on account of the illness to his wife; Rev. H. E. Draper was absent on account of having to preach the funeral of a member of his church, and Mr. R. P. Brewer and Governor G. W. Donaghey could not attend on account of pressing business matters which developed unexpectedly.

The Board was deeply grateful that the year had passed without a death in its ranks, and also without any serious sickness of any of its members.

This annual meeting was the tenth since the organization of the Board. The secretary's report revealed a vast volume of business and a number of other things necessary for the Board to review and decide upon. The twenty-one members present got right down to business without delay, and everything had full consideration of the Board, and all the business was attended to in one day.

I.—CONCERNING MATTERS OF FINANCE.

1—Superannuate Endowment.

It was shown that the total Superannuate Endowment in the hands of the Board as of March 31, 1928, was $4,901,379.11 as compared with $4,153,222.06 a year ago—a gain for the year of $748,157.05. Of this $4,901,379.11 Superannuate Endowment in hand at March 31, 1928, $3,110,583.85 is in the General Fund and $1,790,795.26 is in the Conference Funds handled by the Board. Of the total endowment in the hands of the Board, as stated above, the sum of $386,385.83 is subject to annuity.

2—Endowment Income.

For the fiscal year which ended March 31, 1928, the Board was able to earn 5.78 per cent on the total endowment capital for the time it was in hand. This compares with 5.8 per cent for the previous year.

On July 1, 1928, the Board will be able to distribute direct to the claimants, on the basis of years of service, and from the income of the General Fund, the sum of $155,031.65, as compared with $141,551.38 so distributed a year ago, or July 1, 1927.

The Board will also be able to send to the Annual Conferences at their next meetings, for distribution among their claimants, on the basis of necessity, the sum of $96,015.64, as compared with $76,123.48 sent to the Annual Conferences at their last annual meetings.

Thus the Board is distributing this year for the claimants' support a grand total of $251,047.29, as compared with the grand total distribution a year ago of $217,674.86—an increase for this year of $33,372.43.

3—Annual Conference Endowment.

So far as the Board has been able to obtain information on the subject, the Annual Conferences now have a total endowment of $4,156.620. Of this sum, $546,400 represents the reported value of 144 superannuate homes owned by the Conferences; $1,819,425 is in various securities handled by local trustees of the Conferences, and $1,790,795 in trust with the General Board of Finance.

The earnings of the Publishing House, the net income from which should go to the Annual Conferences yearly for the support of the claimants, is not included in the figures given above. Furthermore, it is doubtless true that the Annual Conferences have some other assets equivalent to endowments which the Board is not able to report for lack of definite information concerning these holdings.

4—The Investment Reserve Fund.

The Board is striving to build up a reserve fund out of concessions of a fractional per cent allowed to institutions such as ours in the purchase of securities. This reserve fund will be used as necessity may arise to protect the endowment capital against any losses which may come from investments that do not work out as expected. This fund was started April 20, 1924, and it has grown steadily. At the close of the fiscal year, which ended March 31, 1928, it amounted to a total of $32,181.49. The Board hopes that this fund will increase from year to year until it is sufficient in amount to guarantee the endowment capital 100 per cent.

5—Superannuate Endowment Bequests.

The secretary's report revealed that the Board has evidence in its files of bequests that have been made to Superannuate Endowment amounting to an estimated total value of more than $500,000. This item is not included in the report given hereinabove of the total endowment actually in hand. It is, however, an item of interest. Furthermore, it should be noted that these bequests are those which the Board has knowledge of. It is undoubtedly true that a great many other bequests have been made to this sacred cause which have not yet been reported to the Board.

In this connection, it should be stated that there was received during the past year from bequests, as follows: From the estate of Mr. J. J. Good, deceased, formerly of Blountsville, Ala., $459; from the estate of Miss Carrie Arrington, deceased, formerly of Springfield, Mo., $3,000; from the estate of Dr. W. W. Greer, deceased, formerly of Cameron, Tex., $2,400; from the estate of Mrs. Eula D. Hall, deceased, formerly of Selma, Ala., $1,500; from the estate of Mrs. T. L. Moody, deceased, formerly of Nashville, Tenn., $100; from the estate of Mr. Paul Brown, deceased, formerly of St. Louis, Mo., $100,000—a grand total of $107,459. This total sum received from bequests is included in the report of endowment assets as given hereinabove.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

6—Contributions on the Annuity Plan.

It is gratifying to report that during the year the Board received $9,010 from contributions on the annuity plan. This sum, added to that formerly received on this plan for the endowment, makes a total now in hand of $386,385.83 subject to annuity. The annuity bond of the Board of Finance appeals strongly to those who wish to contribute to a worthy cause in this way. The entire resources of the Board are back of these bonds, thus making them an absolutely safe investment.

7—Collections on the General Conference Assessment.

The Board has a General Confernece annual assessment of $191,000 on the whole church. Of this amount there was collected during the fiscal year which closed March 31, 1928, a total of $133,554.66.

8—The Total Support of the Claimants.

The secretary reported that there are now 2,573 claimants, 1,090 being superannuates and 1,483 being widows of preachers. The total amount paid these claimants from all sources during the year which closed March 31, 1928, was $857,128. The average per capita amount for the superannuates for the year just closed was $428, as compared with $372 a year ago and $186 when the Board was organized, and the average per capita amount paid to the widows of preachers for the year just closed was $264, as compared with $233 a year ago and $97 when the Board was organized.

9—Expenses of the Board.

The expenses of the Board proper for the year ended March 31, 1928, amounted to $28,520.62.

The expenses for the year of the Special Effort Department of the Board amounted to $59,667.94. A considerable portion of this expense was due to the clean-up campaign to raise the Superannuate Endowment quota balances of the charges.

II. CONCERNING THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT.

The secretary's report brought to light many interesting facts concerning this movement, as follows:

1—Status of the Conferences on Quota Payments.

It was revealed that in four years, or March 31, 1928, all of the Annual Conferences had paid on Special Effort quotas the total sum of $3,335,814.71. The Florida Conference has the distinction of being first in the per cent paid of the total five-year quota, having paid 51.4 per cent; the West Texas Conference is second, having paid 42.5 per cent of its five-year quota, and the Southwest Missouri Conference is third, having paid 40.9 per cent of its five-year quota. The entire table showing the standing of the Conferences on quota payments will be published at an early date in the Christian Advocate.

2—Comparative Study of the Charges on Quota Payments.

It was shown that at the close of the fiscal year, March 31, 1928, seventy charges of the whole church had paid the five-year quota in full (at this writing, May 3, 1928, there are ninety charges which have done this good thing).

The secretary's report also revealed something not so pleasing, namley, that 1,747 charges of the whole church have each paid less than $100 on the five-year quota. Even worse than this, it was shown that 592 charges of the church had each paid nothing on the five-year quota.

3—Future Plans for the Special Effort Movement.

The Board decided to continue the clean-up campaign to raise the charges' quota balances until the next meeting of the General Conference. A committee of three, consisting of Bishop W. F. McMurry, Dr. C. W. Tadlock and Dr. Luther E. Todd, was appointed to consider what action the Board should request the next General Conference to take concerning Superannuate Endowment during the quadrennium of 1930-1934. This committee will report its findings to the annual meeting of the Board in the spring of 1929.

4—Present Outlook of the Clean-Up Campaign.

The secretary reported to the annual meeting of the Board that the movement now current to raise the charges' Superannuate Endowment quota balances is going forward with much promise of success. The Conference directors of Superannuate Endowment are reporting most hopefully concerning the outlook. Whatever happens, it can never be said that the Board of Finance has failed to do everything in its power for the promotion of this sacred cause committed to its care.

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A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course. salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORY OF MARSHALL EDWIN GOODWIN (Acrostic).

By Dr. S. J. Smith.

Much to our regret he is gone,
Aithough he is at the Master's throne.
Real worth was he, daiiy on earth,
Showing great kindness from birth;
Heaven is open to sucb as he,
Alluring him there ever to be.
Loving kindness was his down here,
Looking to God in daily prayer.

Each day, did he duty perform—
Doing this always witbout alarm,
Willing to do earthly things fair,
In every way he dld them with care,
Nearing the end with earnest prayer.

God is good, and dearly ioves his own,
Over and again he this soul condoned.
Over the rugged roads traveled he,
Doing his portion always for thee—
Working for the Master over there,
It was his aim, always to make things clear—
New thoughts came to him in daily prayer.

IN MEMORY OF MRS. ZABLE.

To her loved ones: With deepest sympathy the members of the Women's Bible Ciass of Rayne Memorial Church convey to you their condolence in the ioss of your dear, beloved, esteemed grandmother, Mrs. Zable.

She was a Christian lady, the hlghest tribute paid to cultured womanhood; her lofty ideals, both spiritual and social, were maintained always, and shall be as a becon light to beckon those who knew her best to foilow in her footsteps along the pathway that she traveled all these fruitful years.

"To gild refined gold, to paint the liiy, to throw a perfume on the violet is wasteful and excessive;" so is penning a word picture of dear Mrs. Zable. In her exemplary life, which she lived so close to the Master, whom she ioved so dearly and faithfully in her age, she so dearly and served so devoutly and actively in her youth, so sacredly and faithfully in her age, she leaves you heirs to a heritage more costly tban rubies.

"The purest treasure mortal times afford is spotless reputation," and this was hers in thought and executed as deeds.

As a member of the church, a teacher in the Sunday schooi, and a member of the Missionary Society, sbe was a testimonial of ail tbe attributes which warranted her a banner carrier of the high ideals of true Methodism; and ever thus she said, "Lord, let me not in service lag."

You shall have guidance and comfort in the "Good Book" and in prayer, which have power alone to assuage grief such as yours.

We commend you to tbe Heaveniy Father and his Omnipotence in this, your hour of sadness, and may you find soiace in knowing that "Blessed are they that mourn, for they shall be comforted," and, "Rejoice and be exceeding glad; for great is her reward in Heaven."

With iove and sympathy from the Women's Bible Class, Rayne Memorial Church.

New Orieans, May 1.

ELLEN ARMETIA DEWESE was born Oct. 11, 1866, and dled Jan. 22, 1928. She was married to A. A. Nicholson in 1887. To this union there were born elght children. Three of them died in infancy. She joined the Methodist Church when a child, at Mars Hill church; thus we see she had been a member of the church more than one haif century. As a member of her church she was loyai to ail its institutions. She was a great believer in prayer, had family prayer in her home every day. The last week of her iife she spent one hour each day in secret prayer, according to the statement of her husband. Some people are looking for something they can see and understand by sight, but Sister Nicholson walked by faith. She was at her piace in the church Sunday a.m. and died suddenly that p.m. May her loved ones ever be faitbful. She cannot come to us, but we can go to her.

Her Pastor,
R. H. CLEGG.

RESOLUTIONS.

(Adopted by the Woman's Missionary Society, Aiilgator, Miss.)

Again the sickie of deatb has severed the brittie thread of life and bas taken from us one of our friends and co-workers, Mrs. Lana Dunn Nichols.

Resolved, 1. That we thank our Heavenly Father for the association of this life, and for her character, which will always be a source of inspiration to her loved ones and friends. She bore her sickness with patience, always looking to God for help and strength and was comforted by the thought, "God wiii take care of me."

2. That we, the Church, Sunday school and Missionary Society, humbly bow in submission to Him who doeth ali things well.

3. That we extend our sympathy to the broken-hearted loved ones, pointing them to Him who will comfort in this dark bour. May they say as David of old, "Tbe Lord gaveth, the Lord taketh away. Blessed be the name of the Lord."

4. That a copy of these resolutions be sent to our church paper, one to the family, and same be spread on the minutes of the Woman's Missionary Society.

Signed: Mrs. C. H. McCrain, Mrs. P. W. Smith, Mrs. E. P. Howell, Committee.

ELIZA JANE HESTER was born October 28, 1845; died March 4, 1928. She joined the Methodist Church at the age of eight years. She was married to Frances Marion Hester in 1866. To this union there were born nine children, two of them having preceded her to the grave. We see from the above that she had been a member of the church seventy-five years. She was ever loyal to her Lord and His church. When she lived on the large country circuit, her home was always the home of the Methodist preacher as he traveled his work. She was a faithful and thoughtful companion to her husband. She verily gave her life for the welfare of her children. Truly, they can rise up and call her blessed. To the family, we bid you look to the Christ she served, and we shall meet again on the other shore.

Her Pastor,
R. H. CLEGG.

EACH DAY AND ALL IT HAS.

Let us offer up to him each day, and all its occupations, yes, and all its relaxations—as it begins—and beg him to let us somehow "see" him throughout it. Let us trust him with the hallowing of our ordinary "secular" interests, let us try to shape each day's life so as best to please him. "Would our Lord like me to say this or to read that? Would he sanction this train of thought or of fancy? When I go with that companion, can I imagine his drawing near and walking beside us?" This habitual "looking up to Jesus," this repeated reference to his will and pleasure—does it seem to us likely to be oppressive, restrictive, burdensome? Let us only try it, and judge for ourselves: it will turn out to be a source of peace and comfort indescribable.—William Bright.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

(In the Heart of Louisiana)

Lottie, at Rosedale, May 27, a.m.
Melville, at Palmetto, May 27, p.m.
Eunice, at Basile, June 3, a.m.
Oakdale Standard Training School, June 3-8,
Alexandria, June 10.

Evangelism is our key-note. Plan for your revival. Organize, evangelize, and emphasize the whole program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Third Round.

Washington, at Sunny Hill, May 26, a.m.
Pearl River, at Talisheek, May 27, 2:30 p.m.
Kentwood, at Kentwood, June 3, a.m.
Amite, June 3, p.m.
Clinton, at Clinton, June 10, a.m.
Zachary, at Slaughter, June 10, p.m.
Frankiinton, June 17, a.m.
Bogalusa, June 17, p.m.
St. Francisville, at Tunica, June 24, a.m.
Baton Rouge, istrouma, June 24, p.m.
Baker, at Bethel, July 1, a.m.
Jackson, at Gurley, July 1, 2:30 p.m.
Plaquemine, at Plaquemine, July 8, a.m.
Baton Rouge, First Church, July 8, p.m.
Walker, at Holden, July 15, a.m.
Hammond, July 15, p.m.
Springfield, at Huff's Chapel, July 22, a.m.
Ponchatoula, July 22, p.m.
Denham Springs, at Alford's Chapel, July 29, a.m.
Donaldsonville, at Meadow's Chapel, July 29, 2:30 p.m.
Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 9-12.
Pine Grove, at ———, Aug. 19, a.m.
Greensburg, at ———, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Leesville, May 20, p.m.
Lafayette, May 27, a.m.
New Iberia, May 27, p.m.
Lake Arthur, June 3, a.m.
Abbeville, June 3, p.m.
Florien ct., at Prospect, June 24, a.m.
Barham, June 24, p.m.
De Ridder, June 27, p.m.
Crowley, July 1, a.m.
Gueydan and Kaplan, at Gueydan, July 1, p.m.
Sulphur and Vinton, at Edgerly, July 3, p.m.
Acadia ct., at Church Point, July 8, a.m.
Rayne, July 8, p.m.
Many and Zwolle, at Bayou Scie, July 15.
Converse and Hornbeck, at Henrietta, July 22.
Merryville, July 29.
Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Caicasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

New Orleans Dist.—Second Round.

Houma, May 24, p.m.
Rayne Memorial, May 29, p.m.
First Church, May 30, p.m.
Louisiana Avenue, May 31, p.m.
Bayou Blue, at Bayou Blue, June 1, p.m.
Terrebonne, at Point au Chien, June 2, p.m.
Delta ct., at Point-a-la-Hache, June 3, p.m.

R. H. HARPER, P. E.

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903

Insurance at cost to Methodists from 1 to 60. Ordinary Life, 20 Pay, Endowment, Disability-Annuity, Juvenile.
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REV. R. S. TINNON, Field Secretary.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart."
—Kipling.

SARDIST DISTRICT MEETING.

The Sardis District meeting of the Woman's Missionary Council was held here May 4, in the Methodist Church. The visitors were cordially welcomed by members of the Byhalia Society. The church was beautifully decorated for the occasion, in spring flowers and ferns.

The meeting was called to order at 9:30 o'clock in the morning by the District Secretary, Mrs. R. M. Short, of Como.

Following this the devotional exercises were conducted by Miss Davis, of Horn Lake, after which the roll was called; twenty-three auxiliaries responded, including Young People's and Juniors. One new Epworth Junior, one Young People and one Adult auxiliaries were added to the Jubilee list.

The auxiliaries of Red Banks, Horn Lake and Arkabutia had a splendid representation, as a number of other auxiliaries.

Miss Juanita Brown, Superintendent of the Young People, explained the plan for the correlation of Epworth League and Young People's work.

Miss Gladys Wilson, rural field worker, was next introduced, and made a very inspiring talk. After an abundant and most appetizing lunch, which was served in the new Sunday school annex of the church by the Byhalia auxiliaries, the conference convened at 1 o'clock.

Mrs. C. L. Graham gave an instructive talk on the very vital question of prohibition, appealing to the women to vote for the man who will uphold the law of the country and put down alcohol in all forms.

It was indeed a pleasure to hear from Miss Myrtie Pollard, our missionary from Mexico, who gave a most interesting talk on her work there. Two musical numbers were given by young ladies of the Byhalia Young People. Victoria and Horn Lake extended invitations to the conference for next year, Horn Lake getting the majority of votes.

UNION MEETING AT MOUNT OLIVE, MISS.

A delightful union meeting of the societies of the three churches of Mount Olive was held on Monday afternoon, April 30, with the Methodist Society as hostess. It is a custom in Mount Olive to hold these union meetings on Monday following the fifth Sunday.

The hostess committee, Mrs. Carl Calhoun, Mrs. E. D. Worthy, and Mrs. G. W. Smith, welcomed the visitors by serving delicious punch as they arrived. Mrs. W. L. Kelly, president of the W. M. U. of the Baptist church, was invited to preside and to conduct the devotional exercises. For the Scripture lesson she read Mark 16:8-20, calling on Rev. E. L. Story, pastor of the Presbyterian church, to lead in prayer.

A vocal duet, "Ivory Palaces," was feelingly sung by Mrs. J. E. Byrd and Mrs. E. L. Story. A play, "A Missionary Clinic," was the feature of the afternoon. The lesson taught by it was a benediction to all present. The following ladies took part in it and made it a great success: Mrs. A. S. Calhoun, Mrs. John Horton, Mrs. Thad Dixon, Mrs. Fitzhugh Dickson, Mrs. E. L. Story, Mrs. D. G. Calhoun, Mrs. J. L. Carter, Miss Johnnie Rose Gates, Mrs. A. W. Evans, Mrs. W. D. Lowry. After the play an interesting Bible contest was enjoyed. Our own pastor, Rev. J. L. Carter, pronounced the benediction.

The social hour which followed was thoroughly enjoyed by all. The spirit of good fellowship and tempting refreshments combined to make it a most pleasant and profitable afternoon.

The Presbyterian auxiliary will entertain on the next fifth Monday.

SARAH LOU RAWLS,
Secretary.

ZONE MEETING, HATTIESBURG DISTRICT.

Zone four, of the Hattiesburg District, met with the Prentiss Society Monday, April 30, at 2 o'clock.

After a congregational hymn Mrs. Smith read a part of the fifteenth chapter of St. John. Rev. A. J. Davis led the opening prayer. In keeping with the program, "Building Friendship," quotations on friendship were given in answer to roll call.

Mrs. Livingston, of Prentiss, very cordially welcomed the visiting auxiliaries. After another hymn Mrs. A. F. Carraway, of Bassfield, read a splendid paper on "How to Build Friendship in the Church." To build friendship, first of all be a friend. No strife can lead people to church or to Christ. Love alone can do it—true love for each other and for Christ, our Saviour.

At this time we were favored with a vocal solo by the chairman, Mrs. Clyde Smith, of Prentiss. Mrs. Winstead, of Carson, read the beautiful old poem, "Let Me Live in a House by the Side of the Road."

Mrs. W. R. Rawls, of Silver Creek, talked to us about "The Value of Friendship." Any successful life has its friends. We need friends to whom we may take our joys and our sorrows. They make the sorrows lighter and the joys happier. But best of all friendships is the friendship of Jesus. He wants to always be our friend, and if we will but let him life will be successful.

A free-will offering amounting to $3.35 was taken, which will be sent to the two Wesley Houses.

As this was the time to elect new officers the following were chosen to serve during the coming year: Mrs. A. F. Carraway, of Bassfield, president; Mrs. W. W. Gray, of Carson, vice president; Mrs. G. C. Terrell, of Prentiss, secretary; Miss Winnie Thompson, of New Hebron, treasurer.

The Bassfield members were asked to carry the many flowers used for decoration as messages of love and cheer to Mrs. W. W. Applewhite, who is ill and could not attend the meeting.

The midsummer meeting will b eheld as an outdoor meeting at Carson.

A short social hour was enjoyed with the Prentiss Society as hostess.

MRS. W. C. DALE, Secretary.

WOMAN'S MISSIONARY SOCIETY OF SARDIS DISTRICT HOLDS CONFERENCE.

The Woman's Missionary Conference of the Sardis District was held at Courtland, May 4.

The meeting convened at 9:30 a. m., with about eighty members in attendance. Devotions were conducted by Mrs. B. K. Burt, of Oakland, after which Mrs. C. L. Graham was elected secretary.

After greetings by Mrs. Pou from hostess auxiliaries, Courtland and Pope, response was made by Mrs. Baker. The roll was called by the secretary, and twenty-three delegates answered, after which Mrs. R. M. Short gave her report, which was very inspirational and encouraging. She placed special emphasis on the organization of Young People and Epworth Juniors. During the session of the conference the courtesy committee brought forward visitors for introductions.

Mrs. Redding was presented a framed picture of Belle Bennett Memorial as a token of appreciation from the Sardis District for her untiring efforts in helping to raise funds to erect this beautiful structure.

The twenty-three delegates reported zealous work being done in each auxiliary for the current year.

Miss Juanita Brown, Young People's leader, brought a wonderful message from the Council, giving gleanings from the spiritual talks made by Miss Conde at the Nashville meeting.

Mrs. Cummins, of Charleston, conducted the quiet hour, taking as her subject "Seed-Sowing," and applying it to our own lives.

A little member of the Pope Juniors gave a reading in a charming manner.

Mrs. O'Bryant introduced to the session Miss Myrtie Pollard, a product of Panola County, Batesville, and Mrs. O'Bryant's Sunday school class.

After a song by the choir, the meeting adjourned, to meet at 1 p. m.

The meeting reassembled after a delightful lunch, and continued the business of the day.

Mrs. Baker, representing the Young People, made a strong plea for trained leaders and co-operation of the mothers.

The zone leaders reported current work, and the importance of this phase of activity in the district was emphasized.

Miss Pollard, missionary to Mexico, who is on furlough, brought to us a great message in a talk on "Signs of Promise."

Mrs. Hogg, of Memphis, made a most

(Continued on Page 14.)

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Mrs. R. L. Mundy

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Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

In regard to the Honor Roll for Sunday School Day. This year it is a local Sunday School Honor Roll, that is that the name of each Sunday school meeting the condition of sending 10 cents per pupil enrolled, exclusive of the Home Department and the Cradle Roll, goes on the Honor Roll.

This places all Sunday schools on the same footing and it also prevents a school on a circuit from being kept from the Honor Roll by some other school failing to meet the conditions. The Board at its last meeting felt that this was a good step and so we launch it.

We are trusting that we will have a larger offering from this source this year than we have ever had. We actually need the money and if it comes in as we hope we will be able to have another worker in the field and at the same time meet all bills and do a great deal more work.

Each of you who read this lend a hand that the work may go forward.

A letter from Rev. A. Joe Beasley reports the following from the Pearlington Sunday school: **"Every officer, every teacher, every pupil and seventeen visitors present last Sunday."**

We may have other Sunday schools with records like this, if so let us hear from you. To my mind this is a mark to shoot at. I hope many will shoot and hit it.

What if all Sunday school workers alone would make an effort to meet these conditions. What a change in the atmosphere it would be in the average Sunday school. Our hat is off to Pearlington and its workers. **Go forward.**

I do not now remember if I told you what a fine spirited school the Standard Training School at First Church Laurel was. My, it was a good school and all enjoyed it.

The first Standard Training School in the history of Yazoo City was closed Friday night, the 18th of May. We had an enrollment of 42 and 32 credits. School closings and sickness prevented a larger attendance and larger credits. I also should mention that road conditions interfered also. Six Sunday schools were represented.

The Prsebyterians came in with us and furnished one teacher and also a fine group of students. I think their spirit was as fine as any group of people I have known. It was a real pleasure to work with them. Brother Landis, their Superintendent of Religious Education, makes a co-worker indeed.

The spirit of the group was very definite in its request for a school next year. It is to be hoped that we can work to that end.

Our Missionary Offreing is way off from what it ought to be. Please get the offerings to us as soon as possible after they are taken and stress the needs from time to time.

After writing that I do know and wish to emphasize again it is far more important to the church and the good of the people to get a real Missionary Program over to the folks than it is to take the offering and make it large. The two go together.

Read the material being sent and make a real effort to do the work as the church is requesting it to be done. If the people knew, I know they would answer by a greater devotion and enlarged activities for all causes.

Pray earnestly for all the work and the workers. JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Baton Rouge Standard Training School issued sixty-four credits at its recent session, and voted to have a better and larger one, giving more specialization units in 1929. Each member of the faculty gave great satisfaction.

The Minden Training School opens at 2:30 p.m., Sunday, May 27. The instructors for this school are: Mr. C. M. Dannelly, Conference Superintendent, Alabama Conference; Prof. P. J. Rutledge, Hendrix College, Conway, Ark.; Mrs. R. E. Smith, Shreveport, La.; Mrs. R. H. Harper, New Orleans, La.

We went to Oakdale Thursday, May 10, in company with the presiding elder, Dr. Lutz, in the interest of the Standard Training School which is to open June 3. This town has been recently blessed with a great revival at the Methodist church.

We enjoyed our visit at the parsonage, but sorry to report that we found the pastor, Brother Bowman, on the sick list.

Sunday morning, May 13, found us en route from Baton Rouge to Amite in company with the presiding elder, Rev. L. W. Cain. We reached Hammond at 9 a. m., and had a short conference with the pastor, Rev. W. R. Harvell. We reached Amite in time to visit the Sunday school, and found a warm welcome by the superintendent, Mr. E. W. Forshag, and the pastor, Rev. O. L. Tucker. It was public school commencement day in Amite, and we heard a fine sermon at the High School auditorium by Brother Tucker. There were thirty-one seniors, nine boys and twenty-two girls, one of whom was Miss Olive Lee Tucker, the pastor's daughter.

At the noon hour we enjoyed gracious hospitality at the parsonage. Brother and Mrs. Tucker have three fine boys in addition to the member of the senior class, Miss Olive Lee.

In the afternoon, in company with the superintendent, pastor, and other Sunday school leaders of Amite, we routed out to Natalbany for a "Set-up meeting" in the interest of the annual Standard Training School held in the central part of the Baton Rouge District each year. At this meeting we elected Rev. L. W. Cain, chairman of the Board of Managers; Rev. O. L. Tucker, Educational Director; Mrs. Roy Stewart, chairman of the enrollment committee, and Miss Lula Price, chairman of the committee on entertainment. The finance committee is made up of the presiding elder, pastors and superintendents of the cooperating schools. Good interest was shown by all present.

While at Natalbany we visited the parsonage to see the sick daughter of Brother Royal, who had had a stroke of paralysis. We are glad to report she is improving gradually, and we do hope the prayers of the anxious parents will be answered.

Sunday night we preached for our college mate, Brother W. R. Harvell, at Hammond, and enjoyed spending the evening in the parsonage. The attendance at the night service was good. The pastor reported a great service in the morning. We noted on the bulletin board that the attendance at Sunday school was 164.

Mr. I. A. Hearn, new District Secretary of the Monroe District, writes: "We are going to have our first meeting of the new members of the Monroe District at Winnsboro, La., Tuesday, June 5, at 5:30 p. m. We want to set a few goals for our work in this district for the year, and hope that we can do much to advance Sunday school work during the year. We want you to be with us."

Rev. J. W. Faulk, District Superintendent of Adult Work of the Monroe District, writes: "I have been elected District Superintendent of Adult Work and would appreciate very much some help as to formulation of plans for my department of work."

Sunday School Day is being observed throughout the Conference this year more than ever before, and the district and Conference workers appreciate this general observance, and trust it will enable these workers to render better and larger service to the local schools.

Mr. W. C. Reynolds, of Ida, and Mr. V. R. Thompson, of Tallulah, represent the latest schools sending in Sunday School Day offerings.

Wednesday and Thursday of this week were spent at the Alexandria District Conference at Pleasant Hill. There were many good features in this last district conference for 1926 in Louisiana Methodism. The note of evangelism was sounded from first to last by the presiding elder and leaders. In the flooded sections of the district new hope was sounded by the pastors.

Representatives of the Conference-wide interests were: Brothers J. R. Peters, Superannuate Endowment Fund; R. W. Vaughan, Superintendent of Orphanage; N. E. Joyner, Religious Education; D. B. Raulins, Mansfield College: A. W. Turner, Prohibition League; and C. D. Atkinson, Conference Superintendent of Sunday School Work.

The same District Sunday School officers were re-elected. The Training work in the district for the summer and fall was represented by Drs. Lutz and Brooks and Rev. H. N. Brown.

While in Pleasant Hill I was guest in the home of Mr. and Mrs. Thomas Hardy, which home is known throughout the Conference for its hospitality.

C. D. ATKINSON,
Conference Superintendent.

Many Methodists from the Colonial District in Brazil have moved to new places and are asking that workers be sent to open new work in these towns where they have settled, but alas! the workers are so few that there is no one to send in answer to these urgent calls.

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SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

A Daily Vacation Church School continuing three weeks, twenty hours a week, affords an opportunity for giving children more religious training than the Sunday school can give in one year. No trouble to enlist the interest of the children. What is needed is some one sufficiently interested in childhood and youth who will take the time to lead in the work. Miss Helen R. Swisher, professor of Religious Education at Grenada College, has prepared twenty young women who are willing to help do the work. Ten of these young women have volunteered to go wherever they are wanted; ten will work in the home church. It is necessary to make some careful preparation for the work at least one month before the school work begins. We have prepared the workers. Will the school use them?

There are forty schools of different types in the Greenwood District. We are asking that thirty schools observe Sunday School Day. Up to the present time, twenty-two agreed to do this important work. We are confident that eight others will fall into line and help reach the goal that has been set. One victory helps achieve another; defeat in this undertaking weakens the entire line.

We have about the same number of schools in the Greenville District, and we have the same goal, thirty schools. Up to the present twenty-two leaders in these schools have agreed to see that the day is properly observed. A few of the best organized schools are holding back because of the pressure of other matters. We cannot afford to suffer defeat in attaining our objectives on account of the lack of leadership on the part of a few schools. The instruction that is given to the children and to the entire school is of paramount importance. The offering is needed to finance our training schools, both Standard and Cokesbury, but the offering should come as a result of the instruction. The offering without the instruction cannot accomplish the results in character-building that are desired. The idea is to do a piece of honest work that will stand the test of the day of Judgment. Good work is as easily perpetuated as slipshod work. It is horrible to think of perpetuating neglect.

All the district conferences have been held. The record is that only one man in North Mississippi stood up in opposition to the issuance of bonds to endow Grenada College. A small number over the Conference were honestly opposed to having a first-class college for the Christian education of the young women of our territory, but the vast majority have registered their heart's desire in hearty approval. We are the richer in material wealth as a result of this action. No finite mind can estimate the imperisbable wealth that shall accrue throughout eternity.

We have not gone very far toward the goal of one hundred volunteer teachers who will teach one or more classes for credit. The Bible is the great source of material for religious education. There are teachers who are well equipped for this task. Select a course and have the class study the Bible in the Sunday school, study it for credit. This can be done in three months. A well bound book is respected more than leaflet or quarterly, or magazine that is handed out to the pupil, young or old. The Sunday school is the place, and the Sunday school affords the opportunity for real study of the Bible.

Have you planned to attend one of the six Standard Schools that are to be held in the Conerence? At the last minute decide in favor of making a better Christian of yourself.

FROM PLAQUEMINE, LA.

Dear Brother Carley: The pastor of Plaquemine and White Castle wishes to say a few words in the dear old Advocate. First, I want to congratulate our folk and the editor on the splendid paper you are giving us. And I heartily agree with "Mister" Shipman's statement in this week's issue: "That last of Bishop Candler's 'A Beast on a Clod of Mud,' is worth one year's price of the paper." Also the editor is giving us good articles.

Now, relative to our job. Here in this difficult nad needy field (I will say mission field, though we have no missionary appropriation), for the poplation is largely French, about 90 per cent Roman Catholic; hence our progress is slow along lines of permanent upbuilding of the Methodist church. However, the pastor is on the job, giving his time here and at White Castle, humbly praying and working. We are expecting the advancement of Christ's kingdom and our great Methodist church.

Last Sunday was a happy and, we trust, a profitable day—"Mothers' Day," also "Subscription day" in our "Clean-up" for our beloved superannuates. A fine congregation was in attendance. The attendance at Sunday school was sixty-nine, the largest in several years, according to existing records.

The parsonage has been "pounded" twice since our coming here, the larder being well supplied on both occasions; and by these and other tokens of appreciation and friendship, the pastor and his wife have been kindly remembered by these splendid folk.

A nice piano has recently been purchased for the use of the church and Sunday school.

Doctor, last but not least, it's a pleasure to work for the Lord, even in a hard field, if one has an elder like Cain—his sympathetic attitude and energetic labor for the cause, are a help to the pastor and people. L. W. Cain "fits," and yonr words were aptly spoken when you recently said, "He takes to it (presiding eldering) as a duck takes to water."

Humbly asking yours and the readers' prayers,

Your brother,

A. RUFUS HOFFPAUIR, P. C.

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NERVOUS HEADACHE

Kentuckian Tells How Taking Black-Draught Relieved His Pains and How Well He Feels Now.

Waynesburg, Ky.—How a few doses of Thedford's Black-Draught brought relief to a man who had been suffering from frequent spells of severe headache, is told below in the statement of Mr. Charles F. Todd, of Estesburg, near this place.

"I was suffering with nervous headaches. About once a week I would have these headaches, and have to quit work, and go to bed for about twenty-four hours. I would have pains in my neck, and right behind my right ear.

"A merchant at Estesburg saw me one day when I was suffering, and told me to try taking Black-Draught, which I did.

"I took a package home that night, and took a few doses. It relieved me. From that time on, I would take Black-Draught as soon as I felt like I was going to have one of those headaches—and they wouldn't come on.

"Every few weeks, I take three or four doses of Black-Draught, and I feel so well, and do my work, and don't lose any more time with headache.

"I haven't had a headache in six months."

Costs only one cent a dose. Get a package today. NC-189

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Session of 1928-29 Opens September 14th

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Moone's Emerald Oil Must Give Complete Satisfaction

Or Money Cheerfully Refunded

Your feet may be so swollen and inflamed that you think you can't go another step. Your shoes may feel as if they are cutting right into the flesh. You feel sick all over with the pain and torture; you'd give anything to get relief.

Two or three applications of Moone's Emerald Oil and in fifteen minutes the pain and soreness disappears. A few more applications at regular intervals and the swelling reduces.

And as for Soft Corns and Callouses a few applications each night at bed time and they just seem to shrivel right up and scale off.

No matter how discouraged you have been with powders, foot baths or other applications, if you have not tried Emerald Oil then you have something to learn.

It's a wonderful formula—this combination of essential oils with camphor and other antiseptics so marvelous that thousands of bottles are sold annually for reducing varicose or swollen veins.

Every good druggist guarantees Moone's Emerald Oil to end your foot troubles or money back.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

inspirational talk on "Love, the Motive Power for Service."

The Mission and Bible Study work was presented by Mrs. B. C. Moore, of Oakland, whose auxiliary made second place in the entire North Mississippi Conference, Olive Branch leading by five points.

The Jubilee was given by Mrs. Floyd of Sardis, and she reminded us to keep ever before us the goals set for this Jubilee year.

Those present who were fortunate in having attended Council named various things that interested them most. Among the speakers were Mrs. Short, Mrs. Baker, Mrs. Redding, Mrs. Graham, Misses Wilson, Pollard.

After the reading of the minutes by the secretary and report of the resolutions committee, the meeting adjourned, to meet at a place to be decided upon later.

ACTIVE AUXILIARY AT WEBB, MISS.

The May business and social meeting of the Webb Woman's Missionary Society met at the home of Mrs. L. N. Townsend, with Mrs. D. R. Crow as assistant hostess.

The local treasurer reported over $200 made so far in the year.

This auxiliary won both a blue and gold star in mission and Bible study, and led the Greenwood District in number of points—155.

This society uses all literature and helps put out, and its weekly meetings through the year are planned in accordance with the work mapped out by higher officers.

We observe all weeks and day set apart by Council meetings.

MRS. W. J. STEPHENS.
Superintendent of Publicity.

ZONE MEETING AT MOSS POINT, MISS.

We have just held one of the most interesting and helpful meetings that we have yet had. On April 25, some seventy-five or eighty women and pastors of this zone came together at Moss Point for the spring meeting.

Rev. J. L. Sells, the presiding elder of the Seashore District, gave a most interesting account of the things which impressed him most at the recent meeting of the Council; and his daughter, Miss Helen Sells, gave a very instructive mental picture of Scarritt—its physical equipment and the different types of work done by the students.

We were very glad to have our District Secretary, Mrs. T. T. Ford, of Columbia, present. This was the first time we have had this pleasure, and we received much instruction and useful information regarding the work in our local organizations from her timely address.

After the hostesses had served a most delicious luncheon, reports from the different auxiliaries represented were made. The offering of $9.61 was made and presented to the presiding elder for use in the district in carrying on a more extensive plan of work.

Our next session will be held in July at Mount Pleasant church on the Vancleave charge.

MRS. J. W. SELLS, Secretary.

ZONE MEETING AT DUSHAN, MISS.

On May 3, 1928, the ladies of the Dushan Missionary Society royally entertained the meeting of the zone. The church was beautifully decorated with huge bouquets of gorgeous roses. The leader of the zone, Mrs. John Mustin, and all the ladies of the Society met the visitors with outstretched arms.

The saddest fact of the day was the realization that only two societies were represented—Montrose, fifteen delegates, and Dushan, nine—and three lovely guests from Meridian, namely, Mrs. Cochran, Mrs. Cottrell and Mrs. Wilson.

Opening song, "Year of Jubilee;" devotional, led by Mrs. Jas. W. Abney; subject: "Leadership in the Church;" welcome address, Mrs. Keown, of Dushan; response, Mrs. McClellan, of Montrose. The minutes of last meeting were read and adopted.

A very impressive talk on "What it Would Mean to a Pastor if Each Church Had an Auxiliary," was given by Brother Vickers. Talk on "Children's Work" was given very forcefully by Mrs. Wilson, of Meridian. Prayer by Mrs. Neill, of Montrose.

Noon Hour—Song, "Forward Through the Ages." Prayer by Mrs. Keown, of Dushan. "How a Business Meeting Is Conducted" was presented in pageant form by Montrose auxiliary. A beautiful lecture on the Young People's work was given by Mrs. Cochran, of Meridian. Mrs. Cottrell, of Meridian, gave a very enlightened and informing talk on "Adult Work."

Mississippi has the honor of being on the Pioneer Honor Roll, and Mrs. Cottrell wears the pin presented at Council.

The questionnaire presented at a former meeting was answered. There were no definite plans made as to the next meeting. The meeting was closed with prayer by Brother Vickers.

MRS. E. F. PRUITT,
Zone Secretary.
MRS. JOHN MUSTIN, Leader.

CONTENTMENT.

Art thou poor, yet hast thou golden slumber?
O sweet content!
Art thou rich, yet is thy mind perplexed?
O punishment!
Dost thou laugh to see how fools are vexed
To add to golden numbers, golden numbers?
O sweet content!
Work apace, apace, apace, apace;
Honest labor bears a lovely face.

Canst drink the waters of the crisped spring?
O sweet content!
Swimmest thou in wealth, yet sink'st in thine own tears?
O punishment!
Then he that patiently want's burden bears,
No burden bears, but is a king, a king!
O sweet content!

—Thomas Dekker.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Cute in a Baby—Awful at Three —and it's Dangerous

by Ruth Brittain

Thumb sucking does look sweet in a baby, but it is disgusting in the three-year-old and sometimes it hangs on until fifteen or sixteen! The habit may cause an ill-formed mouth or induce adenoids; and it always interferes with digestion. Pinning the sleeve over the hand; attaching mittens, or putting on cardboard cuffs, which prevent bending the arms at the elbows, are some of the ways to stop the habit.

Another bad habit—irregularity in bowel action—is responsible for weak bowels and constipation in babies. Give the tiny bowels an opportunity to act at regular periods each day. If they don't act at first, a little Fletcher's Castoria will soon regulate them. Every mother should keep a bottle of it handy to use in case of colic, cholera, diarrhea, gas on stomach and bowels, constipation, loss of sleep, or when baby is cross and feverish. Its gentle influence over baby's system enables him to get full nourishment from his food, helps him gain, strengthens his bowels.

Castoria is purely vegetable and harmless—the recipe is on the wrapper. Physicians have prescribed it for over 30 years. With each package, you get a valuable book on Motherhood. Look for Chas. H. Fletcher's signature on the wrapper so you'll get the genuine.

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Hickory, N. C.

No Worms in a Healthy Child

All children troubled with Worms have an unhealthy color which indicates poor blood and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Your Child's Whooping Cough

can be relieved with the time tested old remedy—Roche's Embrocation. Just rub it on chest—it breaks congestion and loosens the phlegm that causes such distress. In use more than 100 years.

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"The yellow can with the black band"

No more hard work chasing, swatting, killing flies—if you use Flit. Flit is the easy way to rid the house in a few moments of disease-bearing flies and mosquitoes. Flit searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

FLIT

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Third Round.

Aberdeen, Q. C., May 21, p.m.; preaching, June 10, a.m. and p.m.
Amory, Q. C., May 22, p.m.; preaching, June 17, p.m.
Tupelo, Q. C., May 23, p.m.; preaching, May 27, a.m.
Pontotoc, Q. C., May 24, p.m.; preaching, May 27, p.m.
Pittsboro, at Pittsboro, preaching and Q. C., May 25.
Calhoun City, Q. C., May 25, p.m.; preaching, July 8, a.m.
Derma, at Cross Roads, preaching and Q. C., May 26.
Houston, Q. C., May 28, p.m.; preaching, June 3, a.m.
Buena Vista, at Ebenezer, preaching and Q. C., May 29.
Prairie and Strongs, at Strongs, preaching and Q. C., May 30.
Verona, at Palmetto, preaching and Q. C., May 31.
Houlka, at Wesley Chapel, preaching and Q. C., June 1.
Vardaman, at Rhodes Chapel, preaching and Q. C., June 2.
Okolona, preaching, June 3, p.m.; Q. C., June 27, p.m.
Conference S. T. S., at Grenada, June 4-9.
Nettleton, at Shiloh, preaching and Q. C., June 12.
Salem and Friendship, at Friendship, preaching and Q. C., June 13.
Tocopola, at Price Memorial, preaching and Q. C., June 14.
Randolph, at Sarepta, preaching and Q. C., June 15.
Algoma, at Palestine, preaching and Q. C., June 16.
Pelton, at Van Buren, preaching and Q. C., June 17.
District S. T. S., at Houston, June 17-22.
Smithville, at Antioch, preaching and Q. C., June 24.
Fremont, at Hardin's Chapel, preaching June 24, p.m.; preaching and Q. C., June 25.
Woodland, at Sparta, preaching and Q. C., June 27.
Shannon, at Pleasant Grove, preaching and Q. C., June 29.
Mathiston and Maben, at Clarkson, preaching and Q. C., July 1.
Eupora, at Long Branch, preaching and Q. C., July 2; preaching at Eupora, July 1, p.m.
Bellefontaine, at Spring Hill, preaching and Q. C., July 3.
Amory Ct., at Grady's Chapel, preaching and Q. C., July 5.
Greenwood Springs, at Quincy, preaching and Q. C., July 6.

We hope the brethren will make every effort to have three-fourths of the finances in full at these conferences. This would afford comforting relief to pastors, stewards, people, and would prove of great service to the work of our Lord.

May God bless you richly and give you success.

E. NASH BROYLES, P. E.

Corinth Dist.—Third Round.

District Sunday School Institute, May 24.
Chalybeate, at Mt. Pleasant, May 25.
Booneville station, preaching, May 27, morning; Q. C., June 20.
Belmont, at Old Bethel, May 31.
New Albany, First Church, June 3.
Conference Training School at Grenada, June 4-9.
Corinth District Standard Training School at Corinth, June 10-15.
Guntown, at Pleasant Valley, June 17.
Kossuth, at Kossuth, June 19.
Rienzi, at Bethel, June 20.
Dumas, at New Hope, June 21.
Blue Mountain, at Shady Grove, June 22.
Ripley, June 24.
Baldwyn, at Liberty, June 26.
Sherman, at Bethel, June 27.
Wheeler, at Mount Hebron, June 29.
New Albany ct., at Wells Chapel, July 1, 2.
Myrtle, at Bethlehem, July 3.
Booneville ct., at Blackland, July 6.
Burnsville, at Chapel Hill, July 10.
Mooreville, at Andrew's Chapel, July 11.
Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15.
Potts Camp, at Macedonia, July 15, evening; 16, morning.
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.

Superannuate Endowment—Remember the "forgotten man." Send in quota. Let us labor and pray for every interest of our great church and make this quarter a completely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Cedar Bluff, at Salem, May 26, 11 a.m.; Q. C., 1:30 p.m.
West Point, preaching and Q. C., May 27, 8 p.m.
McCool, at Chapel Hill, June 2, 11 a.m.; Q. C., 1:30 p.m.
Conference Standard Training School at Grenada, June 4-9.
Shuqualak, at Cooksville, June 9, 11 a.m.; Q. C., 1:30 p.m.
Ackermau, preaching, June 10, 8 p.m.; Q. C., at Camp Ground, July 23.
Sturgis, at Bethel, June 16, 11 a.m.; Q. C., 1:30 p.m.
Macon sta., preaching, June 24, 11 a.m.; Q. C., July 11, 8 p.m.
Brooksville, preaching and Q. C., June 24, 8 p.m.
High Point, at Center Ridge, June 30, 11 a.m.; Q. C., 1:30 p.m.
District Standard Training School at Kosciusko, July 1-7.
Noxapater, at Rock Hill, July 7, 11 a.m.; Q. C., 1:30 p.m.
Louisville, preaching and Q. C., July 8, 8 p.m.
Macon ct., at Soule's Chapel, July 13, 11 a.m.; Q. C., 1:30 p.m.
Mashulaville, at Vernon, July 14, 11 a.m.; Q. C., 1:30 p. m.
Crawford, at Curtis' Chapel, July 15, 11 a.m.; Q. C., 1:30 p.m.
Artesia, preaching, July 15, 8 p.m.; Q. C., July 16, 2:30 p.m.
Ethel, at Liberty Chapel, July 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Greenville Dist.—Third Round.

Shaw and Litton, April 29, p.m.; Q. C., July 2.
Friars Point and Lyon, at Lyon, May 6, a.m.; Q. C., June 7.
Clarksdale, May 6, p.m.; Q. C., June 7.
Gunnison and Sherard, at Bobo, May 13, a.m.; Q. C., June 12.
Coahoma and Jonestown, at Jonestown, May 13, p.m.; Q. C., June 26.
Rosedale, at Winterville, May 20, a.m.; Q. C., June 14.
Duncan and Alligator, at Duncan, May 20, p.m.; Q. C., July 9.
Marigold and Deeson, at Deeson, June 10, a.m.
Lula and Dundee, at Lula, June 10, p.m.
Evansville and Dubbs, at Two Mile, June 17, a.m.
Shelby, June 17, p.m.
Lake Cormorant, at Walls, June 24, a.m.
Tunica, June 24, p.m.
Boyle and Pace, at Salem, July 1, a.m.
Cleveland, July 1, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Third Round.

Greenwood, First Church, preaching, May 27, 11 a.m.
Ruleville, at Ruleville, June 3.
Drew sta., June 10, 11 a.m. and 1:30 p.m.
Drew ct., at Ridgeway, June 9, and 3:30 p.m., June 10.
Webb and Sumner, at Webb, June 24, 11 a.m. and 2:30 p.m.
Carrollton, Acona, Black Hawk, and Price Memorial will meet together at Carrollton, July 6, 10 a.m.
Belzoni, Tchula, Cruger and Sidon, Swiftown and Isola will meet together at Swiftown, June 28.
Minter City, at Minter City, July 1, 11 a.m. and 2:30 p.m.
Schlater, at Philip, July 1, night.
Itta Bena, July 8, 11 a.m. and 2:30 p.m.
Sunflower, at Fairview, July 14, 15, 11 a.m.
Indianola, July 15, night.
Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, July 22, night.

We are looking for a great time at the two group conferences above. There will be a good program at these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary questions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Ashland, at Liberty, May 26, 27.
Abbeville, at Union Hill, June 2, 3.
Training School, Grenada College, June 4 to 9.
Kilmichael, at Stewart, June 10.
Lamar, at Early Grove, June 15.
Waterford, at Harris Chapel, June 16, 17.
Tie Plant, at Tie Plant, June 21, evening.
Duck Hill, at Chapel Hill, June 23, 24.
Vaiden and West, at Hebron, June 30, July 1.
Durant, July 1, evening.
Winona circuit, at ———, July 5.
Poplar Creek, at Shiloh, July 7, 8.
Sallis, at McAdams, July 14, 15.
Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ———, July 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

Sardist Dist.—Third Round.

Courtland, at Chapel Hill, May 27, 11 a.m.
Cockrum, at Hebron, June 2, 3.
Sardis sta., preaching, June 3, 8 p.m.; Q. C., July 26, 8 p.m.
Crenshaw and Sledge, at Crenshaw, June 10, 11 a.m.; Q. C., 3 p.m.
Como, preaching, June 10, 8 p.m.; Q. C., June 26, 4 p.m.
Pleasant Hill, at Lewisburg, June 14, 11 a.m.
Oakland, at Oakgrove, June 17, 11 a.m.
Batesville, June 17, 8 p.m.
Longtown, at McGhee's Chapel, June 21, 11 a.m.
Shuford, at Pisgah, June 22, 11 a.m.
Arkabutla, at Strayhorn, June 24, 11 a.m.
Senatobia, June 24, 8 p.m.
Red Banks, at Mahon, June 30, July 1.
Byhalia, at Emory, July 8, 11 a.m.
Hernando, July 8, 8 p.m.
Coldwater, at Brooks Chapel, July 12, 11 a.m.
Sardis ct., at Bethel, July 15, 11 a.m.
Charleston, July 15, 8 p.m.
Mt. Pleasant, at New Salem, July 20, 11 a.m.
Olive Branch, at Oakgrove, July 22, 11 a.m.
Horn Lake, at Eudora, July 29, 11 a.m.
Sardist District Training School, Sardis, May 27 to June 2.
Training School, Grenada College, June 4-9.

Let every pastor get behind the Golden Cross Enrollment campaign during the month of May. One thousand members of the church should enroll in the Golden Cross this year in the Sardis District.

We call upon all the people of the district to pray and work for a real revival in every church. We can have it if we will pay the price in prayer and work.

T. M. BRADLEY, P. E.

PILES?

Don't suffer in silence!

End misery *now*, this modern non-surgical way. *Unguentine Pile Cones* check itching, bleeding. Same healing powers as Unguentine. At your druggist's, 75c. Send for trial FREE. Address The Norwich Pharmacal Co., Norwich, N. Y.

CAN NOW DO ANY WORK

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Denison, Texas.—"I think there is no tonic equal to Lydia E. Pinkham's Vegetable Compound for nervousness and I have used Lydia E. Pinkham's Sanative Wash and the Pills for Constipation. I can certainly praise your medicines for what they have done for me and I wish you success in the future. I can do any kind of work now and when women ask me what has helped me I recommend your medicines. I will answer any letters I receive asking about them."—Mrs. Emma Gregg, Route 3, Box 39, Denison, Texas.

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CEDAR ODOR

A SUCCESSFUL MEETING AT OAKDALE, LA.

On May 6, the Methodist church at Oakdale, La., closed a very successful three weeks' series of meetings. Oakdale feels most fortunate in having had Dr. W. H. Bromley, of Cynthiana, Ky., in his wonderful addresses during this time, and Mr. Ralph Johnson, of Chattanooga, Tenn., musical director and leader of young people's work.

Dr. Bromley is a distinctive Kentuckian, courteous, with calm demeanor and sagacious piety, re-enforced by his profound knowledge of the Bible. In a quiet way he swept sophistry aside and blazed the trail for sinners to follow.

How well we remember sermons when a few sentences from his lips swept away doubt and helped us settle the important questions of life, leading many to reconsecrate their lives for the Master's service; He was never aggressive nor sensational, but ground out the essentials necessary to the salvation of souls.

Great problems of all sorts arise before us and spectral shapes give menace and admonition; in such a period, more preachers of Dr. Bromley's type, with temperate, devout mind and balance of judgment, are needed. Scores of people were converted during the meeting, and have since joined various churches of the town.

An Epworth League, consisting of fifty-two charter members, was formed.

The influence of this meeting will have its effect on future generations. Dr. Bromley came to Oakdale at the solicitation of Rev. H. W. Bowman, the local pastor, who is an old friend and who has endeared himself to many friends; who regret he is having to take a leave of absence on account of his failing health.

MRS. T. E. BROWN.

Oakdale, La.

THERE is nothing that has ever taken the place of Bayer Aspirin as an antidote for pain. Safe, or physicians wouldn't use it, and endorse its use by others. Sure, or several million users would have turned to something else. But get real Bayer Aspirin (at any drugstore) with Bayer on the box, and the word *genuine* printed in red:

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

APRIL PRODUCTION OF WILLYS-KNIGHTS AND WHIPPETS IS RECORD.

High Earnings Are Reported by Willys-Overland for First Quarter of 1928.

April production of Willys-Knight and Whippet fours and sixes topped the highest month in the history of Willys-Overland with a total production of 38,500 cars. This represents nearly 50 per cent of total production for the three preceding months, officials of the company declared this week in Toledo.

This announcement was made following the company's financial statement for the first quarter ending March 31, which reveales earnings of $2,802,-896.55, after interest but before Federal taxes and special rebate deductions which were charged off in this quarter. This shows an average profit per unit of production on the 76,698 cars built in this period, of $36 per car.

The extraordinary charge-off for the first quarter which covers inventory adjustments and rebates to dealers on cars in stock at the time of the drastic Whippet price cut in January, amounts to $1,155,320.72, reducing the net earnings transferred to surplus to $1,647,-575.83.

Commenting on this statement, John N. Willys, president, said: "The charge-off to cover dealer rebates and inventory adjustments obviously is not a recurring charge and was applicable to cars in possession of dealers and materials and stock on hand at the time of the Whippet price cut. Before this charge the profit per car was $36.

"With a rapidly rising production schedule which is absorbing overhead faster than cost sheet estimates, the per car profit is naturally rising. The company's price policies have justified themselves and are plainly benefiting profits and finances as well as trade position.

"Volume production on the scale contemplated when the Whippet prices were announced were not reached until March, during which production totaled over 50 per cent of the entire production for the first quarter. Production of the new Whippet Six was not started until April, and this same month has seen a marked increase in the production of Willys-Knight models.

"With production volume steadily increasing, there is reason to believe that earnings for the second quarter will be highly satisfactory."

In January Willys-Overland produced 16,289 cars, February figures totaled 25,744, and March reached 34,635.

April production exceeded March by nearly 4,000 units, and with orders for 35,000 cars for May delivery, the situation is considered by company executives as highly satisfactory.

Two new records were established by the company in April, one on April 19, when 1,810 cars were produced, and a shipping record on April 26, when 2,047 cars were shipped.

Production now averages 1,600 cars a day, and it is said that new manufacturing facilities will add appreciably to these figures before the end of the year.

More than 1,000 new dealer contracts have been signed since Jan. 1, out of 4,000 applications, while employment at the Toledo plant, with nearly 22,000 workers on the payroll, is the largest in the history of the organization.—Adv.

Epworth League

EPWORTH LEAGUE NOTES.

At the regular monthly meeting of the New Orleans City Union Epworth League held Tuesday, May 8, at the Rayne Memorial Church, the election of officers was held, with the following results: President, Alfred Hanson, re-elected; vice president, Aima McGowan; secretary, Betty Howard; corresponding secretary, Evelyn Patterson, re-elected; treasurer, Edgar E. Cayard; chorister, Rev. A. M. Serex, re-elected; pianist, Mrs. A. M. Serex.

Following the election the Oratorical Contest for New Orleans District was held. Those taking part were:

Miss Clara Kirkland, Felicity Church, who spoke on "Missions and Non-Christian Practices in America."

Ewoth Sanford, First Church, spoke on "A Missionary Motive for this Generation."

Miss Julia McGowan, Second Church, spoke on "Missions and International Relations."

The contestant which received the unanimous vote of the three judges was Miss Julia McGowan. The judges were Rev. B. M. Taylor, Rev. G. M. Hicks, and Miss Elizabeth Langford. The three orations were very good, and the judges indeed had to thoroughly digest them before making a decision. All of the young people showed through their talks that they spent a good deal of time in the preparation of same, and those hearing same were well rewarded for attending the meeting. The winner will be sent to the Mansfield Assembly, where she will enter against the other districts in Louisiana.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: It is hard to realize that this time next month we will all be at Mansfield Assembly having a wonderful time together. I hope that you are planning and expecting big things at Assembly this year, because we want our tenth year to be the banner year for us all, but it will take you to make it so.

I enjoyed, very much, attending the Minden District Conference at Jena. I was in the lovely home of Rev. and Mrs. H. W. Cudd while there. From Jena I went to Clinton to the Baton Rouge District Conference, and was most cordially entertained in the home of Mrs. L. M. McKnight. I then went to Hammond to meet with our District Secretary, Miss Wilda Addison, to assist her in lining up Baton Rouge District for Assembly. Since Dr. Frank Wells, of First Church, Baton Rouge, and Rev. L. W. Cain, the presiding elder, are both on our Assembly program we feel that we have a special reason for having a large representation from that district.

I spent two days in New Orleans with our District Secretary, Edgar Cayard, and while there I had the pleasure of attending the City Union meeting and hearing the Oratorical Contest for that Union. The three contestants who entered gave three of the most stirring orations I have had the opportunity of hearing anywhere. It was very difficult for the judges to decide the winner, but they finally announced it to be Miss Julia McGowan, of St. Mark's Hall. I feel sure that our district elimination at Assembly will find us with a State winner that we will be proud to send to Mount Sequoyah to compete with other Conferences of the Central Western States.

After stopping a few hours in Alexandria to confer with our State president I went to Jonesboro for a few days. In talking with our treasurer I find that anniversary gifts are still coming in. We have recently received the following: Bastrop, $8.89; Ferriday, $10; Pineville, $17; Morgan City, $4.70; Little Creek, $2.50; Hall Summitt, $2. That brings our total to date to $614.55. Let's finish up this observance as soon as possible.

Trusting that every chapter has already named its delegates to the Assembly and that we are all working and praying for a most wonderful gathering of Epworth Leaguers on June 12-19, I am,

Your worker in his service,

ELIZABETH LANGFORD,
Field Secretary.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

(In part)

Capitol Street, May 27, 11 a.m.; July 27, 8 p.m.
Canton, June 3, 11 a.m.; July 25, 8 p.m.
Galloway Memorial, June 3, 8 p.m.; Aug. 1, 8 p.m.
Fannin, at Lone Pine, June 9, 10, 11 a.m.
Millsaps Memorial, June 10, 8 p.m.; July 18, 8 p.m.
Brandon, at Pelahatchie, June 17, 11 a.m., 3:30 p.m.
Grace, June 17, 8 p.m.; Aug. 2, 8 p.m.

J. L. DECELL, P. E.

Vicksburg Dist.—Third Round.

(In part)

Louise and Holly Bluff, at Holly [illegible] June 3.
Natchez, at Jefferson Street, June [illegible] a.m.
Washington and Mission, at [illegible] Mission, June 10, p.m.
Hermanville, at Pattison, June 17.
Anguilla, at Sunflower Chapel, July [illegible]
Centerville and Stephenson, at [illegible] donia, July 8.
Silver City, at Midnight, July 11.

J. T. LEGGETT, P. E.

Before You Start West This Summer, Read

ALLURING ARIZONA

By W. H. Nelson.

It tells all about the Grand Canyon, [illegible] Desert, Petrified Forests, gives you the [illegible] of Arizona and its resources, with a [illegible] ing description of the early Cliff Dwellers [illegible] Indian life to-day.

You will enjoy your trip twice as much [illegible] you get this book before starting.

Beautifully printed, silk cloth cover, gold [illegible] Indian red, 10 full-page illustrations, 200 [illegible] of text; highly endorsed by Dr. F. S. [illegible] and Dr. R. H. Harper.

Send a check for $1.50 to the author, [illegible] paid book will go forward immediately.

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307 Pacific Bldg., San Francisco, Cal.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3703.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, MAY 31, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

MILLSAPS COLLEGE COMMENCEMENT.

The thirty-sixth session of Millsaps College came to a close on Tuesday of last week with the baccaulaurate address, delivered by President W. P. Few, of Duke University, the graduating of a class of more than sixty, the awarding of degrees and honors, and anouncements for next session.

The address by President Few was singularly appropriate and forceful. Without any oratorical frills, the distinguished head of one of the world's great universities puts into his speeches a clearness of thinking and an intensity of feeling that compel attention and keep the intellectual faculties in constant activity. We have heard many of the baccalaureate address at Millsaps—perhaps most of them—but we do not recall a greater than the one we heard last Tuesday.

In addition to the degrees conferred upon the large number of graduates, the honorary degree of Doctor Divinity was conferred upon Rev. R. A. Tucker, pastor of the First Methodist Church, Columbus, Miss., and Rev. J. L. Decell, presiding elder of the Jackson District. President Key was very felicitous in his remarks in conferring the degrees, calling attention to the service rendered by both the honored preachers to church and State through an active and successful ministry. The honor was as worthily bestowed as it will be becomingly worn.

Dr. A. F. Watkins, president of the board of trustees of the college, gave an encouraging report of the progress of the campaign to raise a fund of $650,000 for needed buildings and equipment for the college. Jackson and Hinds County have raised more than their allotted quota, and the campaign will be pushed throughout the State until the urgent needs of Millsaps are provided for. There can be no question as to the urgency of these needs. They are keenly felt by those who are charged with the responsibility of carrying forward the work of the institution; and they are easily seen by those who, like the writer, have kept in touch with the college for the last twenty-five or thirty years, and have been compelled to take note of the fact that the material progress has not kept pace with the academic and scholastic achievements of the institution. Apparently the college has just about reached the limit of its development until further equipment is provided. We wonder that some man or woman of means does not see and seize the opportunity to render an inestimable service to the church and the commonwealth by providing for one of the greatly needed new buildings, at the same time erecting a monument to a name that would be honored through succeeding generations. What one may not do, certainly the many friends of Christian education in Mississippi will not fail to do.

The only other features of the commencement exercises we had the privilege of attending were the presentation of the three-act comedy, "Nothing but the Truth," by the Millsaps Players, on Monday afternoon, and the banquet and annual meeting the Alumni Association on Monday evening. We heard some fine reports of the sermons preached on Sunday by Dr. Charles L. Goodell.

"Nothing but the Truth" is a real comedy, technically and actually, and the players have reached a high degree of proficiency in their portrayal of the situations arising out of the theme of the play. Those who are familiar with such productions declare that it is equal to many professional presentations.

The alumni banquet and meeting Monday night were well attended, and it seemed that "an enjoyable time was had by all." Some old-timers were there, as well as most of this year's graduating class, and many others scattered along through the years. It was the very definitely expressed determination of the alumni to continue their efforts until the full alumni quota of the $650,000 is raised.

Millsaps College is a great institution.

ANTI-RACING BILL IN THE LOUISIANA LEGISLATURE.

A bill prohibiting race track gambling in Louisiana has been introduced in the Legislature, now in session in Baton Rouge. Without knowing the details of this bill, we are strongly in favor of the enactment of legislation at this session of the Legislature that will do away with the evils that so manifestly attend race track gambling and that will comply with the mandate of the State Constitution to the effect that gambling is an evil and the Legislature shall adopt measures to suppress it. The adoption of such legislation is dependent upon the strength of public sentiment back of it. It is tremendously important, therefore, that those who favor this legislation let their representatives at Baton Rouge know how they feel about it and that they urge them to give it their support and vote. Anybody that knows anything at all about the racing business knows that those supporting it are working day and night at the job of keeping the law away from it. They have very definite opinions on the matter and they do not fail to let the Legislature know what those opinions are. Now is the time for all good men to rally to support of the efforts to put the racing evil out of business. It can be done—but it can't be done by doing nothing.

THE CHURCH PAPER.

The General Conference of the Methodist Episcopal Church, now in session at Kansas City, is giving some attention to the question of church papers. In connection with that subject, Dr. Dan B. Brummitt, editor of the Northwestern Christian Advocate—one of the best of the papers that come to our table—makes some remarks. We quote some of them from his issue of May 17:

"Much is said about costs, deficits, and the like. It is hardly probable that one Methodist in ten realizes the purely uncommercial character of the church papers. It is as vain to expect them to be self-supporting as it would be to look for cash dividends from a college. If the church can get along without official papers, it is manifest folly to spend money on them. But if the church sees that a well-conducted series of papers is valuable to its work, there ough to be no demand that these papers shall both serve the church and pay their own bills. * * *

"The church can have papers if it will pay for them. It cannot have them otherwise; not even if it changes its orders to its editors every four years; not even if it asks of the editors all manner of plain and ornamental bricks without straw; and certainly not if it closes the door of opportunity to those young journalists who, from time to time, and quite unintentionally, it chances to produce.

"These are not pleasant words. They would be inexcusable but for one quality: they happen to be true."

In the Florida Conference Department of the Christian Advocate (Nashville) last week, the Florida editor, Rev. B. F. Rogers, speaks along the same line. We quote from him: "One of the most important questions which will come before the Florida Conference this year is the problem of its Conference organ. This seems to be a perennial problem. It will continue to be such until the right thing is done about it, for there is an old saying that no question is ever settled until it is settled right. * * *

"If the church paper is really valuable—and we have never found a member of the Conference who would say that it is not—then why not *act* like we regard it as valuable instead of merely talking about its value? We do not ask the pupils in our Sunday school if they will subscribe for lesson papers. We order a supply sufficient for the needs of them and then pay for them out of the common fund. The circulation of the Conference organ is not merely a local church problem. It is a Conference problem, and if it is ever solved satisfactorily the Conference must do it."

In all of which there is food for thought.

"WHAT'S THE MATTER IN CHINA?"

Everybody wants to know what is going on in China, for world issues are involved in what takes place there. As a background for a study of that awakening country, we commend the little book, "What's the Matter in China?" by Dr. Elmer T. Clark, issued under the auspices of the Board of Missions. The cost of the book is insignificant—twenty-five cents—but its value is great. The Board of Missions of the Methodist Episcopal Church has ordered fifteen thousand copies for use in developing a missionary spirit. It has been largely used in our own church, but there is room for a wider reading. It ought to have it.

New Orleans Christian Advocate

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THE PREACHER AND EXPERIMENTAL RELIGION.

By Rev. H. H. Smith.

For the first thirteen years of his ministry Wesley preached the gospel with very meager results, as he himself confessed. It was not because of lack of education, consecratiou or zeal. As to education, he was one of the best scholars of his day; as to zeal, he was abundant in labors; as to consecration, let these words answer: "Lo, I come if this soul and body may be useful to anything, to do thy will, O God. If it please thee to use the power thou hast over dust and ashes, here they are to suffer thy good pleasure. If thou pleasest to visit, either with paln or dishonor, I will humble myself underneath it, and through thy grace be obedient unto death, even the death of the eross. Hereafter no man can take away anything from me, no life, no honor, no estate; since I am ready to lay them down as soon as I perceive thou requirest them at my hands."

After such complete consecration to God, what dld he yet lack that caused his ministry to be so barren? He lacked the most essential thing for a Christian minister—a Christian experience of God. As strange as it may seem for one brought up in the church as Wesley was, he was—unconsciously, of course—trying to be his own Saviour. He was putting the "emphasis on himself, on his own motives, acts, self-denials, prayers, aspirations, and not on his Saviour." And, as Fitchett says, "woe to the soul that shifts the center of its faith in this fashion, and finds the center, not in the redeeming offices, the great and radiant figure of the living Christ, but in the imperfect and broken fragments of his own aets and motives."

That Wesley did not have, at this time, a Christian experience of God, his own words testify: "I went to America to convert the Indians, but O! who shall convert me? who, what is he that will deliver me from this evil heart of mischief? I have a fair summer religion. I can talk well; nay, and believe myself while no danger is near; but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain.'"

But it was after a ministry of thirteen years that that discovery was made. Now that he is aware that something essential is lacking in his expereince, note with what intensity of soul he seeks the one thing needful. "Whoever sees me, sees I would be a Christian. Therefore are my ways not like other men's ways. Therefore I have been, I am, I am content to be, a by-word, a proverb of reproach." "All my words," he says, "all my righteousness, my prayers, need an atonement for themselves, so that my mouth is stopped. I have nothing to plead. God is holy; I am unholy. God is a consuming fire; I am altogether a sinner meet to be consumed." He is not far from the kingdom now.

God never allows one of his children to hunger and thirst after righteousness in vain. Peter Bohler, a devout Moravian preacher, is sent to teach Wesley the way of salvation more perfectly, and to lead him unto full assurance of faith. Never had a teacher a more teachable scholar. But it was only when Wesley "trusted in Christ, Christ alone for salvatlon," that he was assured that "God had taken away his slns," and "felt his heart strangely warmed." Not ouly a new peace, but also a new power entered hls llfe. "Before, he could not move a village, now he can shake three kingdoms." Multitudes of from five to twenty thousand hang upon his words, are moved to the depths of their being, and many turn to God. Wherever he goes the people feel that a prophet of God is in their midst. The drunkard becomes a sober man, the profane swearer abandons his oaths, and the irreligious turn to God. Nor was his a fleeting experience, it continued with him for more than fifty years—to the end of his life.

These thoughts have been suggested by the reading of "The Eloquence of Christian Experience," the Lyman Beecher lectures (1926) at Yale, by Dr. Calkins. In one of the lectures, entitled, "The Christian Experience and the Preacher," we are continually reminded of Wesley's experience before and after receiving the witness of the Spirit. Dr. Calkins says though a preacher possess every other qualification, "if he lacks, or in proportion as he lacks, a deep vital and personal experience of God and of the Christian revelation of God, he is sure to fail as a preacher. For preaching is simply the uttering of one's own experience." Again: "If it is our experience of God through Christ which qualified us to be prophets, it is out of such experience that sermons are born. A sermon is the effort to express one's experience of God through Christ."

Speaking of the danger that the pulpit may have intellect without passion, or fervor without intellect," Dr. Calkins says: "Our dauger is not that we shall be over-intellectualized—no man can ever be that—but that we shall lack that deep inward and spiritual experience of Christian truth which will cause all the intellectual framework of our preaching to become the invisible background of it, while the preaching itself is direct, simple, authoritative, and moving with the fervor of an intimate experience of God and a personal knowledge of the unsearchable riches of Christ."

He calls "unreality" the foe that lies in wait for the preacher. "A very competent authority, himself on the inside where he can observe, has said that the two besetting sins of the ministry are laziness and lying. By lying he means the essential thesis of unreality. The moment a preacher begins to declare something which he has read about, which he has been taught about, which some one else has preached about, which he has every good reason to believe people ought to know about, yet something which lies outside and beyond the range of his own personal experience —that moment preaching becomes unmoral if not positively immoral."

When men have intellectual doubts they "need to be confronted with spiritual reality" rather than to be argued with. "The sermons that will do the most to solve men's intellectual doubts," says Dr. Calkins, "are those which, issuing from the depths of spiritual experience, ereate an atmosphere of such spiritnal reality that in it these doubts are dissolved and the soul knows because it sees the truth."

Just after writiug the words above, my eyes felt upon the following paragraph in Stanley Jones' book, "Christ at the Round Table." It shows that Dr. Calkins' lecture is to the point. "A Hindu medical student of very keen observation and deep spiritual sensibilities asked me one day how he could find God. I took my New Testament to point out certain passages to him as guide-posts. I had scarcely begun to read these passages when he leaned over and politely but positively closed the New Testament in my hand, and said, 'Now tell me from your own experience how to find God.' It made me think. All of my work with him had to fall back upon my own experience of God. Was it clear and real enough to be adequate? Of course we cannot close the New Testament, as he suggested. It would be disastrous if we did so, for in the New Testament we are held by the historical Christ from drifting. But he was deeply right in insisting that I had no business preaching Christ as a Saviour and the Bringer of God unless I could share that experience with him."

SOME INSPIRING FACTS CONCERNING OUR SUNDAY SCHOOL FORCES.

By J. R. Pepper.

Think of the 16,000 Sunday schools with about two and a quarter millions enrollment.

Think of the 173,000 officers and teachers—more than are in the standing army of the United States.

Think of the 400 training schools held last year by 1,113 approved instructors teaching therein, and with 69,884 credits.

Think of the twenty-nine Conferences with dual extension secretaries, who are reaching the most remote rural schools of our church, holding Cokesbury Training Schools, etc., for those who have never had such opportunities before.

Think of the 86,421 members received into the church from the Sunday school—nearly three-fourths of all who were received during the year.

Think of the increase of the enrollment, 46,900 over last year, or a net gain of 10,925.

Think of the 917 churches observing Children's Week last year, and the many forward steps taken during that time.

Think of the 1,813 new Wesley Bible classes enrolled last year, with 25,000 classes in all, and with a membership of 500,000.

Think of the missionary offerings for 1927 of $482,691 with an increase of $26,970 over the previous year.

Think of the twenty-four Annual Conferences which now have some home and parent teacher work introduced, and with a library of 949 books for parental education.

Think of the correspondence work of immense value, touching those who are taking correspondence courses and with an increase of 2,500 credits for last year; and it is said that this is one of the largest correspondence schools in the world.

Think of the Junaluska School of Religion beginning this year in conjunction with the great Duke University.

Think of the fourteen Pastors' Schools last year, and the plan for sixteen for the present year.

Think of the fifty-nine colleges, forty-seven of which are denominational colleges and universities, giving college Sunday school courses.

Think of the circulating library that is being built up for the use of Dual Extension secretaries.

Think of the $88,700 spent for Sunday School Extension in the home field last year.

Think of the assistance that is to be given by our Sunday School Board to the Colored Methodist Episcopal Sunday School Board—one of the finest co-operative efforts yet undertaken.

Think of the more than 100 new Sunday schools that were organized by the Dual Extension secretaries, in addition to their other great activities.

Think of the 1,793,838 pieces of literature sent out by our Service Department during the past year.

Think of the support of those fine men, S. A. Neblett in Cuba, and J. O. Kim in Korea.

Think of the expert departmental faculty covering all lines of Sunday school endeavor, and each one laboring as if it were in a research laboratory in order that the "finest of the wheat" may be given to our great army of Sunday school officers and teachers.

And, finally, think of the great editorial staff of our General Sunday School Board, composed of ten persons, every one of whom, from the chief editor, Dr. E. B. Chappell, to the last one on the list, chosen because of special fitness for the task of issuing fourteen periodicals of many sizes and degrees of helpfulness; and last year 542,725,000 pages of this varied literature were sent out to our constituency as the result of their fine, untiring labors.

All of these arms of service are working together in the utmost co-operation for the general onward movement of God's kingdom, and nobody knows what will be the outcome in the next few years, if God's blessing continues to favor our great work.

MINDEN DISTRICT CONFERENCE.

The Minden District Conference met in the Nolley Memorial Church, Jena, La., May 2 to 4. Rev. K. W. Dodson, presiding elder of the district, presided at all sessions, and the great success of the conference was largely due to the efficient and kindly manner in which he presided.

During the conference great mention was made of and honor paid to that noble pioneer Methodist preacher, Richmond Nolley. He died in the fulfillment of his mission and lies buried near Jena. In the church cemetery there stands a memorial shaft to his memory. Honor was also paid another noble soldier of the cross, Rev. B. H. Sheppard, whose grave is near the Nolley Memorial shaft.

There was throughout the entire conference a high tone of spiritual and brotherly love. From time to time, messages were brought in devotional services and sermons by the following brethren: T. J. Holladay, George Fox, W. F. Roberts, P. B. McCullum, S. S. Holladay, Jr., E. V. Duplantis, and J. D. Fomby.

The attendance at the conference was good. The people of Jena royally entertained the conference, both in opening their homes and in serving noonday lunch at the church. At the first night session, Mr. A. D. Flowers, mayor-elect of Jena, welcomed us to the city. Response was made by Judge R. W. Oglesby, District Lay Leader. Rev. H. W. Cudd, the pastor-host, was very successfully careful to make our stay enjoyable.

During the course of the conference, the following connectional causes were presented:

Christian Education, with especial emphasis on the Centenary bond issue, was presented by Dr. N. E. Joyner. The Superannuate Clean-up Campaign, by Rev. J. B. Peters. The Orphanage, by Rev. R. W. Vaughan. Epworth League, by Miss Elizabeth Langford.

All business of the conference was dispatched with smoothness. The pastors' reports were optimistic and encouraging. Two young men, Brothers Montgomery and Tally, of Springhill, were licensed to preach. Delegates were elected to the Annual Conference. Mr. C. M. Roberts was elected District Lay Leader, and B. T. Gallaher and C. E. Ives were elected Associate District Lay Leaders. Ferriday was chosen as the next place of meeting.

JAMES T. HARRIS, Secretray.

THE VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference was royally entertained by the people of the Methodist church and their friends, in the historic city of Port Gibson. The opening sermon was preached by Rev. B. F. Lewis.

We convened in business session Wednesday morning, with our presiding elder, Rev. J. T. Leggett, in the chair. B. M. Hunt was elected secretary, and I. H. Sells, assistant. All the pastors were present but three, who were detained by illness and other good reasons. There was a good representation of laymen from all parts of the district.

The reports of the pastors were gratifying. Revivals are being held, and many have united with the church, while others are planning for their meetings. Churches are being built, and others repaired. The whole work of the church seems to be progressing in this section.

The connectional interests of the church were represented by Rev. B. F. Lewis, Rev. T. H. Mills, Dr. J. M. Sullivan, W. D. Hawkins, Rev. J. M. Morse, and R. A. Maddox. The latter spoke on the Superannuate Endowment Campaign in a very telling way.

The following were elected delegates to the Annual Conference: R. W. Boult, H. H. Chrisler, J. M. Sessions, W. Hemingway, J. E. Briggs, C. C. Greer, F. L. Gordon, Mrs. G. P. McKeown, S. W. Sharbrough, and J. G. Anders, with Mrs. T. H. Fore, M. M. Satterfield, Mrs. J. L. Nelll, Mrs. J. C. Lowrey and L. C. Marsh as alternates.

A very helpful sermon was preached by Rev. B. M. Hunt Wednesday evening.

Luncheon was served by the ladies of the church in the Presbyterian annex. We were royally entertained in every way. Rev. Otto Porter and his good people spared themsives not at all in their entertainment.

Louise was selected as the next meeting place.

I. H. SELLS, Assistant Secretary.

FROM THE MONROE DISTRICT.

Smart and the Tensas Country.

The Waterproof charge covers the entire Parish of Tensas. Our pastor there has a tremendous task, but Rev. L. W. Smart is proving equal to the opportunity. So well is the work progressing under his splendid leadership that all indications point to a need for another preacher resident in that great section south of Tallulah, west of the mighty Mississippi, north of Ferriday, and east of the Tensas. Methodism has been in that section for a hundred years and more. We need more intensive work there than has been undertaken for many years.

At Waterproof Brother Smart has made some needed improvements in the parsonage and its surroundings. We now have a thoroughly modern home for the pastor. Also he has projected much needed improvement in the way of a Sunday school building at the rear of our church which will doubtless be under construction before the end of the Conference year. St. Joseph is going along splendidly under the pastor's direction, as are also Newellton and Wesley Chapel.

Brother Smart being the only resident pastor in Tensas Parish, there is of course within the bounds of his charge much promising mission territory. He has Macedonian calls for preaching from here and there in his parish, many of which he meets, but some of which he finds it impossible to answer. There is plenty of work for two preachers in this wide field, but the funds are lacking. This assurance we have, the capable leadership, the tremendous earnestness, the tireless energy and the consecrated heart of Brother Smart will bring to pass wonderful things on the Waterprooof charge, and out of his efforts will come, we are certain, wonderful results for our great church.

ELMER C. GUNN, P. E.

A CRISIS—A DUTY.

The nation, and especially the Southland, is today face to face with a moral crisis. Our ideals, involving the purity of the American home and the sobriety of the American people, which have required two hundred years to build up, are threatened with overthrow through the nomination and possible election of a whiskey candidate for the Presidency of the United States, and the consequent re-enthronement of rum. But it is still believed that, through the earnest and instant co-operation of half a million Christian voters in the South, the nomination of such a candidate may be prevented. Great national leaders, like Senator Simmons, of North Carolina, and Senator Owens, of Oklahoma, who are co-operating with the Southland Committee of Safety, believe that a sufficiently strong protest presented at Houston will defeat the program of the "wets."

The Southland Committee has sent to every community of the South an S. O. S. call in the shape of a printed protest to be signed by Democratic voters. Reports from our workers indicate that already one hundred thousand of these protests have been signed in the South outside of Texas, which promises a high list, possibly two hundred thousand. Protests at the rate of four thousand daily are coming into the Southland Committee's office, at Nashville. But the time is now short. Thousands on thousands more of protests are needed. Will not the Christian Democrat who reads this call write with typewriter or pen at the top of a sheet of paper these words: "We protest against the nomination at Houston of a 'wet' candidate for the Presidency," and then secure and send to us all the signatures thereto possible? Our workers report that ninety per cent of the voters approached readily sign.

Will not our brethren of the pastorate in all the evangelical churches who have not already done so, send us the number of men and women in their congregations or church circles who are known to be committed against a "wet" candidate? This will require but a few minutes of time. It is numbers we need. Do this to-day. Send to

SOUTHLAND COMMITTEE OF SAFETY,
827 Stahlman Building,
Nashville, Tenn.

THE SARDIS DISTRICT MINISTERIAL ASSOCIATION.

The Sardis District Ministerial Association was held in the beautiful little church in Byhalia, Tuesday, May 15, and was most graciously provided for by the pastor-host, Brother J. D. Simpson, and his good people. A splendid program had been arranged by the program committee, and it was interestingly carried out, each member speaking to the part assigned him as ably as though he were an expert.

We met at 10 o'clock and heard a scholarly sermon from Rev. W. W. Hartsfield, which fed our souls and warmed our hearts. Then Rev. C. T. Floyd took the chair, and Rev. W. W. Jones was elected secretary, and Brother Floyd addressed the conference on the importance of the Golden Cross.

The regular program was called, and the following subjects were discussed: "The Pastor's Relation to Civic Organizations," by Brothers G. W. Boyles and S. B. Potts; "How Shall We Ban Immoral Literature?" by Rev. J. D. Simpson and Brother W. W. Hartsfield; "What Preparation Should Be Made for a Revival?" by Rev. H. R. McKee and Rev. A. J. Henry. A round table discussion led by Rev. G. A. Baker, "Should We Establish a Conference Organ at Jackson, Miss., for Mississippi Methodism?" provoked interesting remarks.

Resolutions of sympathy were sent to our beloved presiding elder, Rev. T. M. Bradley, who was absent because of serious illness in his family, and to Rev. W. C. Galceran, Jr., who has been in a Greenville hospital for several weeks.

Our next regular meeting will be June 12. Rev. and Mrs. G. A. Baker and their good people, of Coldwater, have invited us to come and bring our families. The following program will he observed:

Sermon by Rev. K. S. L. Cooke, of Tyro; "My Judgment as to What Should Compose a Preacher's Library, and the Books a Preacher Should Read," by Rev. W. W. Jones, Rev. K. S. L. Cooke, and Rev. W. M. Jones; "The Value and the Most Helpful Way of Presenting the Doctrines of Our Church," by Rev. W. W. Hartsfield, Rev. G. W. Robertson, and Brother J. D. Simpson; "How Best to Develop the Social Life of the Church," by Brothers H. R. McKee, A. J. Henry, and A. C. Johnson.

I must not fail to speak of the beautiful new Sunday school annex which the Bybalia people have just added to their church. It shows that the pastor and his people have vision and are trying to establish the kingdom of God. I am sure that the building of these modern educational plants will be an inspiration and an encouragement to our two peerless Sunday school leaders, Rev. R. H. B. Gladney and Rev. E. G. Mohler.

A. T. CLANTON, Secretary.

The pastor of each Methodist church in Belgium is making an effort during the present year to open up a new preaching place in some town near his work. In addition to the large centers in Belgium where our church is at work along with other evangelical churches, there are many towns of minor importance in this country where the gospel of Christ has never been preached by any church.

THE GREENVILLE DISTRICT CONFERENCE.

On the mornlug of May 17, the Greenville Dlstrict Conference met in the historlc city of Greenville. Rev. L. M. Lipscomb, our efficient and beloved presiding elder, presidiug throughout the conference. Every courtesy was shown to all visitors, and every item of business of the church received proper emphasis.

The attendance was good, every pastor in the distrlct belng present with the exception of Dr. H. F. Brooks, of Clarksdale, who was detained because of the revival in progress at his church. However, Mrs. Brooks was present, together with others from Clarksdale.

It was a distinct honor to have as a visitor the editor of the Advocate aud have him so ably represent the cause of Christian literature. Other visitors were: Dr. D. M. Key, of Millsaps College; Dr. J. R. Countlss, of Grenada College; Mrs. Alma G. Rlley, of the Orphanage at Jackson; Rev. T. H. Mills, from the Memorial Home for Young Women at New Orleans; Rev. R. H. B. Gladney, Conference Sunday School Superintendent; Rev. A. T. McIlwain, former presiding elder of this district, now pastor of First Church, Corinth, and Conference Director of the Superannuate Endowment, and Hon. R. M. Weaver, of Corlnth, champion of the cause of the "Forgotten Man." All these distinguished vlsitors very ably represented their respective causes.

The preaching of the conference was most effectlvely attended to by Rev. L. A. McKeown, of Hollandale, the veteran of our district, who organized more than one-third of the churches now composing the district, and Rev. J. W. Ward, the popular pastor of the church at Cleveland.

The lalty of the district will be ably represented at the Annual Conference at Pontotoc by the following: Judge Percy Bell, Greenville; J. H. Sherard, Sherard; Mrs. Nellie Summerville, Greenville; J. H. Johnson, Clarksdale; S. V. Wall, Cleveland; C. L. Hasie, Glen Allen; Mrs. J. E. Rather, Leland; Mrs. W. C. Channell, Tunica, and Mrs. J. W. Wheeler, Coahoma; with J. R. Whisnant, of Clayton; Mrs. Earnest Moore, of Clarksdale; and Mrs. Eugene Johnson, of Dundee, as alternates.

Grenada College.

The plan to endow Grenada College by the sale of bonds was presented to the conference by Dr. J. R. Countiss. Rev. A. C. McCorkle introduced a resolution ratifying the request of the Conference Board of Education for the issuance of bonds to the amount of $300,000 to endow Grenada College, which was passed without a dissenting vote.

District Goals.

Rev. W. W. Woollard introduced the following district goals or objectives to be accomplished:

1. A genuine revival lu each church.
2. To organize and conduct our Sunday schools according to the standard of efficiency.
3. To teach our young people in the Epworth Leagues what real Christian leadership and service is.
4. To make our Woman's Missionary Societies to be organizations to bring in the kingdom of God.
5. To arouse our laity to a sense of their responsibility In the church.
6. To look to the meeting in full of all our financial obligations.

The pastor-host, Rev. J. E. Cunningham, and the good people of Greenville spared no effort to make the stay of all the visitors pleasant, for which the conference was duly grateful.

The conference adjourned to meet next year with the good people and in the handsome new church of Shaw.

R. G. LORD, Secretary.

MILLSAPS COLLEGE CAMPAIGN NEWS.

Telegram from Bishop Candler.

I rejoice greatly in the successful progress of the campaign for Millsaps College. Citizens of Jackson have done grandly, and I confidently hope the campaign throughout the State of Mississippi will be equally successful. It is all important that it should be.

(Signed) W. A. CANDLER.

The Work Goes On.

Millsaps College begins this week the second stage of its building and improvement fund campaign.

As the first phase uears its conclusion the fund is approaching the $300,000 mark.

Many churches have siguified their intention of staging their portion of the appeal durlng June or July. Many churches, too, have placed the goal assigned them in their budget.

The alumni, too, are continuing their efforts. The appeal will be continued until every church and every alumni district has gone "over the top."

"We are pleased with what has been accomplished," asserted Barney Eaton, of Gulfport, general chalrman of the campaign, "and we will continue with undiminished zeal the work of the second phase of the appeal. From all sides come assurances of interest and support. Many of the churches have signified a desire to do their part of the campaign in June and July, and we purpose giving all an opportunity to share in this great task."

Report Adopted by Millsaps Board of Trustees, May 21.

We, your committee appoluted to recommend action in regard to the campaign for building funds, beg leave to report as follows:

We record our gratification at the notable success of the campaign in Jacksou and Hiuds County, where the quota of $150,000 was exceeded, while other subscriptions are confidently expected.

We are especially grateful for the handsome contributions of B. B. Jones, Captain and Mrs. G. T. Fitzhugh, W. M. Buie, the I. C. Enochs family, Stewart Gammill, Enochs and Wortman, and of others who have given generously to the fund.

No group has shown a more loyal spirit nor manifested a larger liberality than the students and faculty, who have set an inspiring example to the Methodists of the State.

We express our gratitude to Mr. R. E. Kennington for his masterful leadership of the campaign, and to Mr. B. E. Eatou and Mr. C. L. Neill, who have given generously of their time and strength to the prosecutlon of the campaigu in the larger groups throughout the State.

While the general canvass is incomplete, some churches having temporarily deferred the matter, and some others being now in the midst of their campaign, we rejoice at the success achieved and reported from many communities, and we give notice to the friends of Millsaps College that we shall proceed with the good work till every church shall have had the cause presented to its membership.

A. F. WATKINS.
M. L. BURTON.
J. R. COUNTISS.

Statement by President D. M. Key.

Gratifying progress has been made in the great task we have embarked in behalf of Millsaps College. The church has been made more fully aware of the great service the college is continually rendering; of the remarkable recoguition lu the educational world that has come to Millsaps because of its thorough scholastic organization; of the solidity and permanency of the institution, due to the endowment that has been built up. The great possibility of increased usefulness because of its unique situation and key position in a great territory that is rapidly developing has also been set forth; and also the absolute necessity at the present time that its physical plant facilities be brought up from the bottom rank of our first-class Methodist colleges to a coudition comparable to the leading position held in endowment and in service.

These facts have enlisted the heartiest interest and generous response both in labors and lu gifts on the part of those who have realized them. Our thanks are due to the general chairman, to the zoue aud district chairmen, and to all who have been giving their time and energies to the campaign. Too hearty praise cannot be given, likewise, to those who because of their large donations have launched the great movement and have joined the group of great benefactors, headed by Major R. W. Millsaps, who are the builders of Millsaps College: B. B. Jones, Stewart Gammill, W. M. Buie, the Enochs family, Captain and Mrs. G. T. Fitzhugh, and many others. The complete and unqualified success and completion of the task assumed by the city of Jackson is heartening to all who are at work on the larger project. It is a challenge to the alumni and the church, and augurs final success for the entire undertaking.

In the churches of the two Conferences much remains to be done. Local conditions have delayed the matter in many places, and about half of those reporting are planning to complete the work during the next few weeks. From all parts of the State come assurances that the work will be continued unto successful completion. The total of over $250,000 already reported is the strongest encouragement to the college and its supporters to go forward with the great task, assured of God's blessings on our labors.

CHRISTIAN EDUCATION DAY.

The Annual Conferences of Southern Methodism have authorized and ordered the observance of Christian Education Day in the local church. Nearly all of the Conferences have adopted the suggestions of the General Board that the second or third Sunday in June be set apart for this occasion. The pastors throughout the entire church have been furnished with sample leaflets and programs, and many of them have already ordered such quantities as they will need for the observance of the day in their Sunday schools, Epworth Leagues and pulpit services. This literature is furnished free of cost on application to the Board of Education, 810 Broadway, Nashville, Tenn.

The Pastors

are urged to observe this day and thus carry a vigorous educational message to their congregations. The importance and place of our church school is not realized by the rank and file of our membership. The large contribution they are making to the ministry and laity of the church is not known. When our people know, they will give adequate support and resources for this department of the church. Our bishops have emphasized it again and again by saying that "every interest of the church is dependent upon our educational institutions." Our missionaries, pastors, presidlng elders, bishops, secretaries and other Christian workers are largely trained in our own church schools.

The Presiding Elder.

will ask the question at the third quarterly conference, "Has Christian Education Day been observed?" We hope every pastor will be able to say either that it has been observed or that it will be observed in the near future. We are dependent upon the pastor for conveying the educational message to our people, and no seed sowing will bear larger fruit in the coming years. Let us train young life wisely and religiously and thus make a conquest of the world in Jesus' name.

Remember

the literature offer is free. It is being sent only to those who apply for it. Have you sent in your order?

H. H. SHERMAN, Secretary,
Department Promotion and Finance.

"PREACH THE WORD."

By Rev. James H. Felts.

For more than thirty years the writer has been a Methodist preacher. So far as he knows his character has never been questioned or his desire

to help men challenged. Criticism has come his way often. Mistakes and blunders have been made. He has not always been choice in his use of "preaching subjects," himself being the witness. So much by way of confession.

Does the end sought always justify the means used? That depends. A certain preacher in Kentucky announced as his evening subject, "The Best Town by a Dam Site in the Country." The house was "packed." The message was tame. The vital things of our gospel were not mentioned. His success had to be measured by numbers only.

The writer has used such subjects as, "They Made Him Mayor," "The Case of a Drunk Preacher," "The Elijah Blues," "Five Flapdoodle Girls," "A Strange Funeral," "The Man Who Was Dead and Didn't Know It," "Passing the Buck," "Joy Riding," "Patent Medicines," "A Bad Egg in a Bad Nest Hatched a Song Bird," "A Mighty Fine Girl," and the like. Every one of them had definite Scriptural background. In every instance there was a perceptible increase in the number of hearers. Did it pay?

The other way has been definitely, persistently tried through a period long enough to get a real idea of the effect. Result? A growing conviction that no kind of preaching should be substituted for the gospel story, and few **atttractions** should be offered to induce people to attend church. Congregations are more dependable, regular, uniform. The spirit of worship is in evidence. A more definite deposit is made. Our Lord is not "obscured" by paint and powder. The preacher's own soul is fed. His desire to speak the truth in love is intensified. The actual per cent of his people who worship with becoming regularity is increased. The personal satisfaction is worth no little.

The man who attempts to compete with outside attractions had just as well "shed his coat"—he is going to "get a run for his money," and may meet disaster on the way. Most men go to church to worship. They want good music and gospel preaching. They are entitled to it. Whatever the apparent success and general interest when worship is turned into lunches, lectures, entertainment, and a general whoop-em-up, Billy, nothing gives stability and assurance like "Jesus Christ and him crucified."

In my present charge I have had opportunity to make interesting comparison. After special subjects ceased to be used there was a perceptible falling off on the part of the congregation. The point of discouragement was reached. Putting the best that in me was into each message, working through the short hours (working hours are always short), publicly and privately giving emphasis only to the worship idea, leaving all kinds of fads in the discard, eschewing the disputed questions that so much vex intelligent Christians and cause little fellows to quibble, I had the happiness of seeing my congregation grow steadily, surely, permanently. Additions to the church on profession of faith have reached a number nearly as great as the total of the three preceding years, some of them coming in at the mid-week service. Perhaps the acid test is ahead. The summer months in this delta country are hard on man and beast. But should there be no additional visible results this year, I have already seen enough to warm my heart for many moons.

In view of what I have written, and much more I could have written, is it presumptuous for me to address my younger brethren in the language of Paul to Timothy? "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Or to adopt the language of the Psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Good music, constant work, definite, purposeful preparation, a message with the hot heart of the gospel in it—I doubt if there is anything quite so satisfactory to all parties concerned.

Greenwood, Miss.

MEETING OF THE GENERAL HOSPITAL BOARD AND OF THE HOSPITAL ASSOCIATION.

The General Hospital Board held its annual meeting in St. Louis, April 16. The Board members were the guests of Barnes Hospital for lunch, and were shown through that large and famous institution.

The report of the General Secretary, Dr. Charles C. Jarrell, showed that all the Annual Conferences had been visited but two; that the hospitals had been beneficiaries of the labors of both the secretaries in various ways, and much other field work had been done by them in the busy year just closed.

The exhibit of the work done in the office shows that this young board has rapidly acquired the strides of big business. Thirty-five thousand letters have been written, and five thousand packages of Golden Cross literature had been assembled and posted to their destination. Four hundred thousand Golden Cross buttons, one million and a quarter enrollment envelopes, and over a million and a quarter pieces of literature had gone into these packages.

The report showed that the Conference Treasurer had paid the General Hospital Board $33,508.58, or 67 per cent of its General Conference assessment.

The total Golden Cross returns for the past year were something over $56,359, according to reports reaching the General office. The total amount raised was probably greater. This sum is very much larger than that of any previous year. The North Georgia Conference was first with $13,954; Texas Conference next with $9,907.15.

The General Secretary brought out the interesting fact that the total amounts carried in Annual Conference budgets locally for Conference hospitals amount to $102,000.

The auditor's report was presented by the treasurer, Dr. F. W. Brandou, who is also Associate Secretary. This report showed that the books of the General office have been correctly kept and all moneys accounted for. The economy of the administration was evidenced by the fact that the deficit acquired during the previous quadrennium (when the Board was running on an income of $8,000) had been almost entirely wiped out, and would be by the end of the year. Other than this small deficit ($1,050) the General Hospital Board has no deficit of any kind.

The year just closed has been a good one with the hospitals. The following hospitals reported building projects concluded during the past year, or still going on:

1. Dallas Methodist Hospital opened since Christmas its great plant, worth over three-quarters of a million dollars.

2. The Methodist Hospital at Fort Worth is now rushing to completion its marvelous building, representing an investment of over one million dollars. This great hospital will open some time this year.

3. The Good Samarlian Hospital at Lexington, Ky., is just completing a building program which represents an investment of nearly three hundred thousand dollars. Their new hospital, which will open some time this spring, is a model of substantial construction and efficient adaptation to the service it is to render. The chairman of the Board, Mr. H. L. Ott, has devoted his large knowledge of building operations and big business to the progress of this institution.

4. The Montgomery Memorial Hospital completed last year a beautiful Nurses' Home, and it is now hurrying to completion a heating plant, a laundry, a Negro building, and a new hospital building on the east wing of its front line. General Steiner and his trustees are now conducting a campaign for $1,000,000 in Alabama.

5. The Methodist Hospital at Hattiesburg, Miss., during the year, entered into its splendid new hospital, which cost around $250,000. Mr. W. S. F. Tatum is giving his acquaintance with large affairs and practical knowledge to the growth of this hospital, whose history reads like a marvel.

6. The Southern Methodist Hospital and Sanatorium at Tucson, Arizona, finished in February a beautiful new building, not large enough even now, and soon to be utterly inadequate for its growing patronage.

The Golden Cross returns in nine generous Conferences not having hospital were given to this tubercular enterprise—our only connectional hospital. By this means, its life was saved in the hour of peril.

The other hospitals reported no building projects at this time, but several of them will make enlargements in the near future.

The Duke Hospital at Durham, N. C. (part of Duke University) will be one of the greatest in the nation, and will head up a chain of hospitals, fostered under the Duke Foundation in the Carolinas.

The latest Southern Methodist Hospital is the McLeod Infirmary of the Methodist Church, at Florence, S. C. The distinguished Christian surgeon, Dr. F. H. McLeod, will continue to direct this fine institution. Its capacity is one hundred and thirty-five beds. It has a Negro building, in charge of well-trained Negro nurses.

These Southern Methodist Hospitals now number ten (eleven with the Fort Worth Hospital), are worth $8,000,000, and do $350,000 worth of free service a year. They treat over 23,000 patients annually and are training a host of nurses for service in the coming years.

Barnes, Wesley, and the Methodist hospitals of Memphis and Houston are institutions that any State or church may well be proud to sponsor. The reputation of Barnes is international. May its facilities soon be enlarged.

The Board was gratified at the growth of hospital conviction in our church, and expressed its belief that while much progress has been made, the movement was yet in its infancy. The chairman, Bishop Warren A. Candler, sounded this optimistic note in his opening remarks.

The following members of the Board were present: Bishop Warren A. Candler, President; Dr. S. H. C. Burgin, Vice President; Dr. C. C. Jarrell, General Secretary; Dr. Frank W. Brandon, Associate Secretary; Dr. A. F. Smith, Dr. R. H. Harper, Mr. H. L. Ott; Mr. R. J. Guinn; Mr. M. M. McCall; Dr. G. A. Neuffer.

New Orleans was selected for the next place of meeting.

The Hospital Association of the Methodist Episcopal Church, South, met the succeeding day, April 17. A fine program was splendidly carried out by the various executives and field workers of our hospital enterprises. This Association has quickly grown to good proportions, and this meeting was far and away the best yet. The speakers kept the bell ringing all day long and into the night.

Dr. Jarrell was re-elected President, and Dr. F. W. Brandon, Secretary and Treasurer. New Orleans was selected as the next place of meeting.

WHAT MINISTERS' CONFERENCES ARE DOING.

In connection with the preparation that is being made for the forthcoming quadrennial meeting, marking the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of church co-operation conducted through interdenominational ministers' organizations. Every minister who reads this paragraph, who is a member of an interdenominational ministers' organization, is requested to send to Secretary John Milton Moore, 105 East Twenty-second Street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the inter-church activities in which it engages.

God's promises are "from everlasting to everlasting," and he always stands up to them.—H. W. Beecher.

ROBERT SELBY: AN APPRECIATION.

By Q. K. Nimocks.

"For me to live is Christ; and to die, is gain."

Robert Selby was one of Nature's nohlemen, and exemplified hoth in his private life and puhlic ministry the teachings of the Nazarene whom he followed so closely and served so faithfully all his life.

It was the good fortune of the writer, who lost both his parents in infancy, to find a home with Mr. and Mrs. T. H. Selby, of Newton, Miss., and his earliest impressions are associated with this fine Christian home and family, where ties of love and friendship were formed as lasting as life itself.

Robert, the second son of this devoted coupie, was about my own age, and we grew up together as blood hrothers, with a mutual affection which neither separation nor the flight of time could erase. The happy associations of earlier years were recalled and renewed hy his visit to my home in Fayetteville, N. C. (which was the girlhood home of his mother), in the summer of 1925, the first time we had met in years. The fleeting years had not changed him, unless to ripen his powers and mellow his character. He was still the same gentle spirited, lovable Bob Selby of old. His sermon in Hay Street Methodist Church here, in the old home of his sainted mother, stirred tender memories, and moved all hearts, and he received a wonderful greeting at the close of the service.

Sprung from a long-lived ancestry as he was, and well preserved and vigorous in body and mind, with the promise of years of added life, his passing at the age of sixty-two was a great shock to me, and a sore personal hereavement as well.

Like Samuel of old, he was good from his youth up, and long before the average hoy hegins to think of his life's work, young Selby had decided to dedicate himseif to the Christian ministry, and formulated his plans accordingly.

In this worthy amhition he found ready sympathy and encouragement from his godly parents, who gladly entered into his plans and sacrificed to send him to Vanderbilt University for special training in the work he was to do. Both lived to see him an ordained minister of the Methodist church, and a worthy and honored memher of the Mississippi Conference, where he served from circuit rider to presiding elder for some forty years.

The record of that service, one of increasing power and expanding usefulness, closed on Sunday, May 6, last. While on his way to preach that day, a mortal illness seized him, and suddenly, after a short space of intense suffering, he passed away. "God's finger touched him, and he slept." The message he thought to deliver to a waiting congregation that day remained unspoken. But the life so suddenly ended that Sunday morning spoke a message more powerful and compelling for Jesus Christ than any words of man could speak, and to a far larger audience than the saddened congregation of Salem church.

Throughout his ministry he had the companionship and counsels of a devoted wife, who, with a numher of children horn to the union, and a sister and brother, survives, with a numher of other relatives and a host of friends to mourn his loss.

Loving hands hore him to his last resting place in the cemetery at Vicksburg, Miss., and tenderly laid him away, a large concourse of sorrowing relatives and friends paying him the last sad tribute of respect and love, and a number of his hrethren and friends in the ministry joining in touching and eloquent trihutes to his memory, as was fitting.

He died as he had wished—in haruess, while ahout his Master's business.

"How heautiful it is for a man to die
Upon the walls of Zion! to he called
Like a watchworn and weary sentinel,
To put his armor off and rest in heaven."

The memory of such a life, so gentle and pure, so true, strong and courageous, like the Christ he loved and served, will ahide as a sweet incense, refreshing all who, like the writer, knew him intimately and loved him well.

Fayetteville, N. C.

SAFETY SIGNALS.

By Rev. S. J. Davies.

In a study of Jesus' life it seems there are incidents that throw a richer, fuiler light upon his ministry and his personality than others. That fascinating scene of Caesarea-Philippi is one of these intensely interesting events. His withdrawal from the husy haunts of men, and seeking the lonely heights that crowned the northern shores of Gallilee, carries a significance that may well challenge our deepest study. He saw that the turbulent crowd that had witnessed so many manifestations of his power in the working of such stupendous miracles were ready to plunge the country into all the horrors of an insurrectionary warfare. If he could feed five thousand, more than five times ten thousand swords were ready to leap from their scahhards at his command. Caesar might well tremble in his palaces, if this power, so well attested, chose to direct its supreme purpose against him. But his was a broader vision; he was inaugurating a campaign that dwarfs into insignificance all other merely miiitaristic movements. With him the sword was a symbol of the spirit, not an instrument of destruction. So he left the canting Pharisee, wily Herodian, and agnostic Sadducee, for a season to their own devices. And they awaited him like unleashed hounds from their kennels, to pounce upon him at the opportune moment—when his time had come, hy the will of the Father, to he delivered into their hands.

In the fancied glory of that mighty kingdom of which the disciples hoped and dreamed they most signally failed to recognize love—all-emhracing, far-reaching love—as the one tremendous power which he impersonated. Peter's sword flashing in the torchlight of the Roman soldier, was an instrument of war; that sword sheathed at the Master's command was a symbol of a greater power than Caesar knew. Only when men learn to love God, in a measure at least, as Christ loves them will his kingdom come, with its brotherhood, its consideration, its sympathy, and its righteousness. Then will the iight which shone from the Lehanon heights, ahout the crest of his own Galilee, when he was transfigured, shine fuiiy into helieving hearts.

* * *

Comparisons are said to be invidious and not infrequently are unfair, for lack of knowledge on the part of one making them. The pioneer preacher, his life, his style of preaching, his limitations, his successes and his failures, in short, the general tenor of his personality, conduct, and ministry, are subjects for the iusatiable maw of the press. Men of every vocation persistently refuse to be classified, for no two men are alike in appearance and character. They are as varied as the coloring of a kaleidescope, yet in a few general features are alike. May we mark some of the latter?

These early preachers were desperately in earnest, no mild, soothing, mellifluous parlance issued from these Boanerges. No casuistic thinking was theirs—they thought and wrought on lines that, to them, were clear, straight, and right. The glory of their gospel lay not within the narrow bounds of human acceptance, but was a message from the court of heaven and bore the insignia and credentials of the Almighty One who had commissioned them. To him, and to him alone, were their consciences confessed. At times they seemed to court danger. The ordinary disasters, incident to their day, fire, flood and pestilence, did not daunt them, only called for the exercise of a courage born of faith, prayer and feliowship with him who held them in keeping. The mettle of these men was tempered by hardship and endurance. Oh, these men were not perfect—some were rough, uncouth, perchance, in some of the refinements of life and deportment; but they were honest, rugged and true. They believed in God, in God as Isaiah had portrayed him in majesty, power, honor and glory. And God must have helieved in them, for he signally honored their ministry, and they desired no more signai honor than to serve God and glorify him. No knight of a crusading era ever pressed the battle more ciosely to the enemy's gates than did these soldiers of the cross. And many were the victories. May we of a latter day he worthy of these fathers of our church and follow in their train!

628 Kings Highway, Shreveport, La.

A REQUEST.

At the request of the family of Bishop Dickey, I am assembiing materials for a Life of this lamented leader. Any letters, personai memories, clippings or other souvenirs that may serve this purpose wiil he much appreciated.

It is desired to secure data at once; wiil you, therefore, please respond at your earliest convenience.

In advance, thanking you for your kind compliance with this request, I am,

Very sincerely yours,

ELAM F. DEMPSEY.

Box D, Oxford, Ga.

IN FIELD AND GARDEN.

After a winter of almost unprecedented cold and snowfaii, spring is welcomed by hoth boys and girls in the great Near East Relief orphanage in Russian Armenia. One thousand two hnndred children, divided into small groups, each under the direction of a leader, cultivate their own plots which, together, cover 250 acres. The crops they will learn to handle this year include cabbages, potatoes, onions, heets, carrots, wheat, oats, corn, sunflowers, broom corn, milo, maize and summer vegetahles.

A record must be kept by each pupil giving the foilowing information about his field or garden: Date fertilized, date of preparing seed bed, date seeded, amount of seed used, cultivation practice, irrigation practice, production, average production per hectare. This work not only gives the boys and girls training in the hest methods of agriculture, but furnishes much of the food used in the orphanage.—Near East Relief Bulietin.

MOUNT SEQUOYAH.

Our Western Methodist Assembiy wiii open on June 21 with a big Temperance and Social Service School, which will iast four days, closing on Sunday, June 24.

The program is being arranged by Bishop James Cannon, Jr., and Dr. Eugene Crawford. These two great leaders of our Methodism are arranging a great program. There will be many outstanding national speakers on this program.

This conference is being arranged not only for Methodists, but for every man and woman in our country who is interested in this great question, as this is a very critical hour in the history of our nation.

It is hoped that all Anti-Saloon League workers, members of the W. C. T. U., and Temperance and Social Service committees wiii be present for this great conference.

SAM M. YANCEY, Superintendent.

Our Methodist schools in Huchow, China, are now being conducted under Chinese principals and Chinese boards of directors. These schools have been fairly well attended and finished the first half of the year in fine shape and without trouhle. Religious instruction has been given regularly, and though it has been on a voiuntary hasis the arrangement has been a success.

The Home Circle.

AN UNWELCOME GUEST.

By Edna Payson Brett.

A little April shower
Who stayed behind to play,
Did not appear, alack, alas,
Until the first of May!

The children at the party,
Cried out in sharp dismay,
"Why, you were not invited—
Please scamper away!

"We cannot have you spoiling
Our May Pole streamers gay;
Nor let you drench our dainty,
Dear little Queen of May!

"You're lots of fun in April—
Such saucy jokes you play;
But please remember never
To come the first of May!"

—Selected.

DADDY'S DAUGHTER.

"I wish, daddy, that I'd been a little boy instead of a little girl," pouted Mildred, looking up from the plate which she was wiping.

"You do?" laughed daddy. "Now, mother and I think it's pretty nice to have a happy, helpful little girl about the house."

"I'm happy most of the time," Mildred decided. "But you see, daddy, I don't like to do what girls do; I like to do what boys like to do."

Daddy didn't laugh that time. He only smiled as he remembered how eagerly his little daughter had watched him down at the store one morning when he was mending a clock. There was a secret back of that kind smile which Mildred never found out until one rainy Saturday more than two weeks later.

"I can't go out all day long," she sighed. "It's too rainy even to play sailor boy in the pond."

"Quite true," agreed father. "But, daughter, suppose you make your bed and help mother with the dishes. Then I shall need you at the store."

How big Mildred's eyes grew then! She had been needed at home ever so many times, but never had she been needed at the store until that rainy Saturday morning, and the store is such an interesting place.

In spite of the rain, Mildred sang as she spread her bed. She even tried harder than usual to make it look just like a frosted cake, for secrets are such fun. She knew daddy was having one down at the store, and of course as soon as she found it out it wouldn't be a secret any longer. She liked to keep wondering what the secret could be.

"Perhaps some lady is coming in to buy her little girl a ring for her birthday, and daddy wants me to keep the little girl out of the way till it's picked out, or perhaps he's going to let me watch out so that the little things won't get lost. I hope it's the watch."

But when Mildred's home tasks were done she was glad to run down to the store to learn the secret.

"Hello, daughter!" daddy greeted as she stepped up to the counter.

There was no lady and no little girl there, except of course herself.

"Hello, daddy!" Mildred answered. "What's the secret?"

"Secret? Who said anything about a secret?"

"Nobody," laughed Mildred, "but I know there is one."

Then that blessed daddy came around the counter, took his little girl by the hand and led her out into the back shop. There the very first minute Mildred saw a little table with tools and an alarm clock on it.

"Why, daddy, how can you work at such a little table?" Mildred asked.

Daddy smiled. "I couldn't," he said, "but how about you."

Mildred drew up a low chair and in much less than a minute was seated before that table, clock and tools.

"I just fit," she smiled. "Daddy, what do you want me to do?"

"That's your clock, daughter. You may do whatever you want with it."

"It doesn't go," Mildred noted. "I'll fix it."

And set to work with a will. Outside the rain was falling, but she didn't mind at all. Mildred was doing a boy's work, and she was the happiest girl in town, though really I'm afraid that poor clock never did "go" again.—Selected.

THE LITTLE TEMPLE OF THE TWENTY BELLS.

By Blanche Elizabeth Wade.

Once upon a time there was a little temple in a toy garden and the little boy who owned it called it the Little Temple of the Twenty Bells, because upon the twenty corners of the temple, which looked as though it had one roof right above another, there were twenty tiny bells.

From the Little Temple of the Twenty Bells you could see all that was going on in the garden. You could look up at the mountain behind called Fujiyama and across a little valley to another mountain and down a winding path to the small river, and you could see small figures of men and women and storks and a deer and water birds, and an owl fastened into a tree, and many such things.

One night Harold had been playing with the garden, which was on a low table in the bay-window of his nursery, and all at once, as he sat watching what was going on in the little garden, he heard the twenty bells on the temple corners begin to ring. They never had rung in the daytime, for they were made of clay like the rest of the temple. But now they tinkled a soft, Japanese tinkle.

"Hoot, whoo-oo, whoo-oo!" said the little owl up in the pine tree. "What a fine night. Just the sort of night for me to fly!" and Harold saw him fly across the valley to another tall pine near the Little Temple of the Twenty Bells.

There was a little splashing sound down on the river, and round a bend of it came the little boat that Harold had moored near a real, growing water plant. Its sail filled with the wind, and on it came till it reached the wishing bridge. There it stopped, and out came a gangplank to the shore, and off the gangplank stepped a man with a bale over his shoulder. He went up to the top of the bridge.

"I wish," said he, "to have a safe journey with this bale of silk, up the lonely path of the Temple of the Twenty Bells."

Then he went down to the shore and began to walk up the long, lonely, winding path.

"Wait a minute," said a stork that had been standing on one foot in the water. "I heard your wish, and I will make it come true across these colored sands by going with you as far as the old stone lantern where the rocks begin." Harold saw the stork walk with the man across the colored sands at some distance from the river bank. The stork bowed when the man thanked him, and went home.

"You made a wish on the wishing bridge," said the lantern, "and I will make it come true as far as my light will go." And all at once a bright light shone from the holes in the side of the lantern, and the man walked far up the path after thanking the lantern, which blinked back at him.

The light helped him to the next turn, and in the last faint rays of it he saw a deer standing.

"Your wish on the wishing bridge will come true so far as I can help you," said the deer, and walked by the man's side a long way when only starlight and moon showed the path. Then the deer had to go off into the woods, but the man saw a little tea house standing just beside the nearest tree.

A young girl came out and said, "Your wish on the wishing bridge will come true for the next mile, but have some tea to rest you." And she brought him a tiny pot of tea and a plate of rice cakes. Then she had her servant walk with the man a mile, and that brought him to the woods behind which stood the Temple of the Twenty Bells. The man thanked the servant, who went back, and all at once there was a little whir of wings, and "Whoo-oo?" said the owl. "Is it you? Your wish will come true, for I'll take you the rest of the way." And he flew low in the trees, and guided the man to the temple steps, where stood a funny little priest.

"Your present of fine silk for my temple is received with thanks," said the priest, "and for your reward you shall stay here and rest and hear the music of the twenty bells. They ring only once like this when the moon is full. Listen well, for you will hear the sweetest voice in the world."

Why, it was the sweetest voice in the whole world! It was mother's, and there she stood ready to put Harold into his soft bed!—Youth's Companion.

A FORGET PARTY.

"Did my son post that letter I gave him yesterday?" asked Ned's mamma.

Ned's hand dived into the inside pocket of his coat and brought out a crumpled letter.

"I'm so sorry, mamma!" he cried, seeing the grieved look on his mamma's face.

"I, too, am sorry," responded mamma, "as that was a letter inviting Aunt Amy to stop off here on her way home."

"Oh!" cried Ned. "And I so love Aunt Amy!"

"If you catch this mail, the letter may yet be in time," said mamma.

Ned ran off as fast as he could to post the precious letter.

Uncle Charlie knew that Ned had been forgetting again, and he thought of a plan to cure Ned of this habit.

"Ned will be eight years old Saturday," said mamma that day at teatime.

"Can I have a party with boys and girls, and plum cakes and candles?" cried Ned.

"Of course, you can," said Uncle Charlie. "I'll buy the candles—eight and one to grow on."

"I'll bake the plum cakes," said mamma.

"I'll write the invitations," said sister Nell.

"I'll make a heaping platter of fudge," laughed Aunt Amy, who, after all, had gotten the delayed letter in time.

"And I," said papa, "will send up some ice cream."

Ned danced for joy and ran off to school.

"Do you think," asked Ned at dinner Saturday, "my party will come right at 2 o'clock?"

"Well, well," said Uncle Charlie, "I forgot all about those candles."

"I've been so busy," said Aunt Amy, "that I forgot to make the fudge."

"And I," said papa, "forgot to order the ice cream. It is too bad!"

"It doesn't matter at all," said Sister Nell, "for I forgot to invite any one to the party."

Ned's face grew longer and longer, and he looked at his mamma, who had not spoken yet. Surely she had not forgotten!

"Why," laughed Uncle Charlie, before mamma could speak, "it'll be a forget party, won't it?"

This was too much. Ned burst into tears and ran to his own little room. After what seemed a long, long time to Ned, and to Ned's mamma, too, she stole upstairs with a great big piece of plum cake, for try as she would, mamma could not forget her little boy's birthday.

After that, when Ned forgot, which he seldom did, some one would say, "I guess we better have another forget party."—J. V. Roach, in Christian World.

But welcome fortitude and patient cheer
And frequent sights of what is to be borne.
Such sights or worse as are before me here
Not without hope we suffer and we mourn.

—W. Wordsworth.

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HENRY T. CARLEY, D.D., Editor.

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE METHODIST EPISCOPAL GENERAL CONFERENCE.

It is difficult at this time to summarize accurately the results of the General Conference of the Methodist Episcopal Church, which convened in Kansas City on May 1 and adjourned on Tuesday of this week. Some of the outstanding things are the following:

1. The appointment of a commission to consider all propositions for unification with any other church.

2. The deposition of Bishop Anton Bast, of Denmark, from the episcopacy on charges of imprudent and unministerial conduct.

3. The retirement of six bishops from active service on account of age, and the election of three new bishops. The new bishops are: Raymond J. Wade, of Chicago; James C. Baker, of Urbana, Ill.; Edwin F. Lee, of Singapore, India, as a missionary bishop. Dr. E. Stanley Jones was elected a bishop, but declined the office.

4. The adoption of a provision for the organization of Central Conferences, which would have the power to elect bishops and otherwise function as autonomous ecclesiastical bodies. This measure, involving constitutional matters, will have to be passed on by the Annual Conferences this fall and next spring. Its purpose is to give the church outside of the United States self-determination.

5. The adoption of a report authorizing the union of the Korean Annual Conference of the Methodist Episcopal Church with the Korean Annual Conference of the Methodist Episcopal Church, South.

6. The dismissal of charges against Bishop F. J. McConnell of "evil and malicious motive and immorality of administration." The charges were dismissed "as being totally without foundation in the specifications."

PERSONAL AND OTHER NOTES.

Dr. Theodore Copeland, evangelist, has held four successful meetings in Tennessee this year. He has held meetings all over the United States.

Rev. Seamon Rhea, our pastor at Brooksville, Miss., has our thanks for a list of four subscriptions to the Advocate recently sent in.

Bishop John M. Moore is announced for the commencement preacher at the University of Mississippi next Sunday.

Rev. J. L. Carter, of Mount Olive, Miss., recently assisted Rev. W. M. Williams in a fine meeting at Magee, Miss. The people were delighted with his gospel sermons.

On account of the postponement of a meeting, Dr. Mark Terrell, general evangelist, has an open date beginning June 10. His address is 3508 Haynie Avenue, Dallas, Tex.

Mrs. Flora Kenney, of this city, in renewing her subscription to the Advocate, says: "As long as I can afford to pay for any paper, the Advocate will find a welcome in my home."

Mrs. P. W. Shell, of Houston, Miss., that good friend of the Advocate, recently sent in a list of eleven subscriptions, for which we thank her sincerely.

The Louisiana Child Finding and Home Soclety has projected a Texas branch of the organization, known as the Texas Child Finding and Home Society. Rev. John L. Williams is the general superintendent.

Mrs. C. A. Nesom, Pine Grove, La., in renewing her subscription to the Advocate, says: "The Advocate gives me the pleasure and enjoyment that no other can. I have read it ever since I was a child."

Dr. W. W. Holmes, presiding elder of the Shreveport District, Louisiana Conference, will deliver the commencement address for Grenada College this week. Dr. Holmes is frequently in demand as a commencement preacher and speaker.

Christian Education Day

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Mrs. H. M. Banks, of Chatham, La., requests the readers of the Advoiate to pray for the restoration of the health of her daughter, Esther, who has been ill all this year. We are sure this request will be heeded.

We thank our young friend, Sam Holmes, son of Dr. and Mrs. W. W. Holmes, for an invitation to attend the graduating exercises of his class in the Shreveport High School on May 24. Congratulations and best wishes.

Rev. J. Cude Rousseaux, our pastor at Morgan City, La., a graduate of the class of 1908 of Millsaps College, attended the alumni meeting at Jackson last week. It was his first visit with the alumni since his graduation.

Rev. A. W. O'Bryant, Woodstock, Ala., in extending his subscription to the Advocate, says: "I have a good pastorate here, but I shall never forget the good people of the charges served by me in Mississippi."

Rev. Ellis Smith, our enterprising pastor at Bastrop, La., underwent an operation in the sanitarium in Vicksburg, Miss., on May 22. He is doing well and will be able to return to his home the latter part of this week.

Rev. Elmer C. Gunn, presiding elder of the Monroe District, Louisiana Conference, was in New Orleans this week and paid the Advocate office an appreciated call. He gave a good report of the progress of the work on the Monroe District.

Mr. and Mrs. E. A. Soderman, Alexandria, La., are happy over the arrival of twin sons in their home recentiy. We may add that Dr. and Mrs. Briscoe Carter, of Ponchatoula, La., sre likewise happy, Dr. Carter wearing a grandfstheriy smile of ample proportions, the twins being grandsons of Dr. and Mrs. Carter. Congratulations.

The eighth annual Corinth District Standard Training School will be held at Corinth, Miss., June 10-15. The instructors are: Rev. R. H. R. Gladney, Rev. R. G. Moore, Rev. J. E. Stephens, Mrs. W. W. Templeton, and Miss Jane McDonald. Rev. E. H. Cunningham, presiding elder of the Corinth District, is the educational director.

We thank the pastor, Rev. T. A. Ferguson, of Richton, Miss., for sending us a copy of a recent pastoral letter issued by him to his people. A fine revival meeting has recently been held, in which there were thirty additions to the membership of the church. The work of the church prospers in all departments.

Mrs. Monroe Kling, mother of Mrs. H. T. Carley, whose serious illness was noted recently, has recovered sufficiently to come to New Orleans, where she will spend the summer with her daughter. She was accompanied by her young granddaughter, Chesley Newman, who will remsin for a short visit.

Among the graduates of Millsaps College at its recent commencement was Miss Elizabeth Setzler, a young lady whom the editor of the Advocate has known from infancy, and whose father, now deceased, and mother he has counted among his best friends for many years. She is a worthy daughter of fine parents.

Mr. John R. Pepper, the always resourceful superintendent of the First Methodist Sunday school, Memphis, Tenn., prepared a unique envelope for the Sunday School Day offering this year. The envelope has five hearts printed on it, with values of $10, $5, $1, fifty cents, and twenty-five cents, with the request, "Please put the size of your heart in this envelope."

Dr. W. L. Duren, pastor of St. Msrk Methodist Church, will assist the pastor in a week's meeting at Itta Bena, Miss., beginning on June 4. Dr. Duren has been in demand for commmencement sermons and addresses this year. He recently preached the sermon for Reinhardt College, and delivered the address for the Southern Dental College.

Rev. R. A. Clark, formerly of the North Mississippi Conference, will sail from New York on June 15 with the Wicker tours for a trip to Europe and the Holy Land. He will be gone about three months. Brother Clark attended the meeting of the Millsaps College Alumni Associstion last week—the first he has attended in twenty-seven years. He was graduated with the class of 1901.

One of the finest reference books that we know anything about is the "Blue Book of Southern Progress," issued annually by the Manufacturers Record, Baltimore, Md. It is a treasury of information concerning the progress of the South from the standpoint of the South itself. It is accurate and authoritative. The price is fifty cents—cheap enough.

Rev. R. A. Bozeman, our pastor at Farmerville, La., preached the commencement sermon for the Farmerville High School on May 20. Brother Bozeman will preach in a union tabernacle meeting with Rev. O. C. Cooper at Farmerville, beginning on the second Sunday in June. The music will be in charge of Prof. Frank Cheek, of Baylor University.

Rev. A. C. Johnson, Shuford, Miss., requests us to state that he has engaged Prof. H. B. Nabors to assist him with the music in revival meetings during the summer. Prof. Nabors is a personal worker as well as musician. Brother Johnson states that they have some open dates that they will be glad to have taken, either in Louisiana or Mississippi. Pastors interested should address him at Shuford.

Rev. Leon I. McCain, our pastor at Minden, La., has been much in demand this year as a commencement preacher. We learn from the Signal-Tribune of Minden that he has preached six commencement sermons for high schools this year. He was also invited to deliver an address at the Dutchtown High School, in Ascension Parish, of which he was once principal.

On Sunday evening, May 13, Mr. Carlton McCorkle and Miss Sara Murphree were married at the parsonage in Duncan, Miss., Rev. R. G. Lord performing the ceremony. Mr. McCorkle is the son of Rev. and Mrs. A. C. McCorkle, of Shelby, Miss. The young couple will make their home in Shelby. The Advocate extends to them all good wishes as they embark upon the beautiful sea of matrimony.

Dr. R. A. Tucker, pastor of the First Methodist Church, Columbus, Miss., was the commencement preacher for Birmingham-Southern College last Sunday. Dr. Tucker was graduated from the old Southern University thirty years ago. He was honored by the conferring of the degree of Doctor of Divinity by Millsaps College at its recent commencement, and a like honor was conferred upon him by his Alma Mater this week.

We have just received from the publishers, the Cokesbury Press, Nashville, Tenn., a new book, "Christ and the New Woman." This volume contains the lectures delivered by Dr. Clovis G. Chappell before the faculty and student body of Wesleyan College, being the first series on the "S. R. Belk Lectureship" foundation. We have not yet had time to read it—but Dr. Clovis Chappell always writes interestingly and helpfully. The price of the book is $1.25.

The auditorium at Lake Junaluska, N. C., will be renovated and improved and named the "George Stuart Memorial Auditorium," in honor of the late Dr. George R. Stuart, who was always deeply interested in the work of the Southern Assembly at Lake Junaluska. The friends of Dr. Stuart who would like to make a contribution to the memorial are invited to send their checks to Mr. F. M. Jackson, Jackson Building, Birmingham, Ala., who is treasurer of the memorial committee.

Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, writes: "Please announce that Ruston District Sunday school workers are urged to attend the meeting arranged for Rev. J. O. Kim, our Korean missionary, as follows: Ruston, June 10, 8 p.m.; Homer, June 13, 7:30 p.m.; Gibbsland, June 29, 10 a. m. Brother Kim is to be our honor guest at the Sunday school conference at Gibbsland, June 29. Let us make these occasions big things for our Sunday school work."

Mrs. Barbara Lutz, mother of Dr. Albert S. Lutz, presiding elder of the Alexandria District, Louisiana Conference, died at her home in this city on Monday night of this week. She was advanced in years, being more than eighty-five years old. She was a devout woman, full of good works, and her death was merely a translation to a better world. The funeral services were held Tuesday afternoon. The Advocate extends sincere sympathy to the sorrowing family and friends.

Mrs. Emma Wyman, sister of Mr. S. H. Meyer, of this city, died in Shreveport the latter part of last week. She was a devoted member of Noel Memorial Methodist Church. The funeral services were held in Shreveport by her pastor, Rev. A. C. Scott, and Dr. W. W. Holmes, presiding elder of the Shreveport District. The body was brought to New Orleans for interment, the service at the grave being conducted by Dr. J. B. Mitchell, pastor of Rayne Memorial. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Several years ago, the Hattiesburg District Conference arranged to send quite a number of Advocates to the Mississippi Sanatorium for the benefit of the patients there. This club has been continued annually, the funds being provided this year by the Hattiesburg District Conference through K. T. Moore, and the Vicksburg District Conference through Rev. J. B. Cain. Rev. W. M. Williams, pastor at Magee, who renders a very fine service at the Santatorium, has also always taken great interest in seeing that the Advocate is furnished to that great institution.

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ADDITIONAL CLUBS.

Since the previous report, the following have sent club subscriptions to the Advocate:

Mississippi Conference.

Rev. H. C. Castles, Madison, 51.

Louisiana Conference.

Rev. E. V. Duplantis, Sicily Island, 25.

The club offer expires on June 1. We are grateful to the brethren who have taken advantage of this opportunity to circulate the church paper more largely among their people. We pray that the Advocate may be a blessing in every home into which it goes.

A SUGGESTION TO LAYMEN.

One of the best opportunities for preachers which this year offers is that of Seashore Pastors' and Divinity Schools, to be held simultaneously, at Seashore Camp Ground, Biloxi, Miss., June 18 to 29.

There will be courses of study provided for preachers of all ages and classes: For undergraduates, a course for applicants for admission on trial, and a course for each of the four years of study required by the Discipline; and for post-graduate study, and also for laymen, there will be four splendid courses, full of instruction and help.

The platform addresses will be of the highest order, as Dr. Leander S. Keyser, Professor of Systematic Theology in the Hamma Divinity School, Wittenberg College, Springfield, O., and Dr. J. A. Faulkner, of Drew Theological Seminary, Madison, N. J., each a master in his line, will give the addresses.

Good laymen, I know of no kinder thing you could do for your pastor, or better investment to make for your charge than to give that pastor a vacation for this time, June 18 to 29, and sufficient money to pay all expense of attending, and make sure thereby that he does not miss this helpful opportunity. You can easily do this, which will be a joy to him, and will come back to your charge in blessed increase of service.

The expense is small: A fee of $2.50 per session, board and lodging on the Camp Grounds for as little as $1.50 a day, or at The White House, one of the choicest hotels, for $2.50 the day. Railroad cost you can inquire at your station.

And remember, the four postgraduate courses of study are also for you good laymen. A blessing awaits you there.

"A hint to the wise is sufficient."

H. M. ELLIS, Secretary.

CENTENARY COLLEGE COMMENCEMENT PROGRAM.

Sunday, June 3.

Commencement sermon, First Methodist Church, 11 o'clock a. m., Dr. Paul B. Kern, San Antonio, Tex.

Eight o'clock p. m., sermon to undergraduates and the Y. M. C. A., Dr. Walt Holcomb, Tampa, Fla.

Monday, June 4.

Senior luncheon, Youree Hotel, noon.

Eight o'clock p. m., musical concert by Music Department, outdoor theatre, campus.

Tuesday, June 5.

Annual meeting of the Board of Trustees, president's office, 10 o'clock a. m.

Eight o'clock p. m., Senior class play, "She Stoops to Conquer," outdoor theatre, campus.

Wednesday, June 6.

Commencement exercises, Strand Theatre, 10 a. m. Baccalaureate address, Hon. Walter D. Cline, Wichita Falls, Tex. Awarding of honors and conferring of degrees.

Thursday, June 7.

Beginning of summer term.

Recently in a Sunday morning Bible class at Palmore Institute, Kobe, Japan, the teacher, Rev. J. Paul Reed, asked some of the members of the class to offer prayers in any convenient language. A Christian Korean student responded in good English and a Chinese Christian prayed in Chinese. Surely our field in Japan is not limited to the Japanese people alone!

COME TO THE SEASHORE CAMP GROUNDS.

Persons desiring rooms and apartments on the Camp Grounds please write Mrs. E. P. Smith, 100 Camp Ground, Biloxi, Miss.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN NOEL LIPSCOMB, son of William Lipscomb and Ann Elizabeth Norwood, of East Feliciana Parish, passed to his heavenly reward on Jan. 7, 1927. He was 87 years and 8 months oid, having been born in May, 1840. Mr. Lipscomb graduated from Centenary College in 1860 and served in the Civil War in the Confederate army. He was married twice, the first time to Eurola Collins, on June 2, 1861. Of this union there survive four sons and twelve grandchildren. His first wife died May 18, 1888. The second marriage was to Ciara Montgomery, who, with two sons, survives. Mr. Lipscomb united with the Methodist church in his early years, and lived a consistent and devoted life. He was one of the most dignified and courteous gentlemen that it has been the pleasure of the writer to know. His interest in the work of the church was unabating. His family always was one of the outstanding adornments of his home. When by reason of years he couid no longer read the printed word, he would call upon one of the members of the household to read, after which he wouid lead the family prayers. Brother Lipscomb was an official member of the church, being steward and recording steward for many years. His life and example are a beacon light to his devoted children and neighbors. God took him to himseif and we mourn, but hope to meet again. Interment was made in Roselawn cemetery, Baton Rouge, a beautiful piace of perpetual care. Rev. A. M. Winn, pastor at Zachary, conducted the services at the family residence, while the tears of oid friends spoke far better than words the esteem and love they felt. Four sons, one grandson, and one neighbor were the palibearers.

"Servant of God, weli done;
Rest from thy ioved employ,
The battle is fought,
The victory is won,
You have enterd the Master's joy."

H. W. MAY.

Zachary, La.

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RESOLUTIONS.

Resolutions of respect of the Adult Bible ciass of the Ridgeland Methodist church:

Whereas, God in his infinite wisdom has seen fit to cali home our brother and friend, D. H. HILL; and,

Whereas, Mr. Hili has in the few years he was a member of this ciass endeared himseif to the church as a whole, and more especialiy to this class; and,

Whereas, his iife was lived in service to his feliow-men; therefore, be it resolved:

1. That we, the members of the Adult Bibie class of Ridgeiand, do hereby express our sincere and heartfelt sympathy to Mrs. Olive Hili, to the sons and daughters, and to other near and dear relatives and friends.

2. That we offer thanks to Almighty God for his godly iife and the priviiege of associating with him.

3. That a copy of this expression of sympathy be sent to the bereaved family, to the New Orleans Christian Advocate and to the Jackson Daily News.

Signed: E. E. Tucker, teacher; L. J. Gossin, J. W. Carr, Mrs. L. M. Mooney, Mrs. Joe Jenkins, Mrs. A. S. Brown, F. P. Henderson, Mrs. L. J. Gossin, Jennie Boston, and others.

On Easter Sunday, April 8, 1928, at 12:50 o'clock, MAMIE RUTH CARNEY'S spirit left for its flight back to the God who gave it, at the Baton Rouge General Hospital, after an illness of five and one-half weeks. All that physicians, nurses, and loved ones could do was of no avaii, so her spirit left them all for a better home. She suffered untold agony. She always looked forward to Easter with great childish joy. So how fitting a day for the passing away of her mortal body, for her soul to put on immortality to await the coming of her ioved ones! She had that simple, sweet faith of a child in her God. Ali during her illness she said her prayers, and then, "Good night, mamma," in the day as weil as at night. She was 12 years, 2 months and 16 days of age. She was laid to rest in the city of Baton Rouge in the Magnolia cemetery, by her grandmother, Mrs. Emily Forsyth Melson, who preceded her to the grave nine years. She is the daughter of M. M. and S. B. Carney, of Ethel, La.; a great-niece of Rev. W. G. Forsyth, of the Mississippi Conference, and a great-granddaughter of Rev. James L. Forsyth, who for many years served in the Louisiana and the Mississippi Conferences. His obituary appeared in the New Orleans Christian Advocate Nov. 17, 1887, a copy of which is still preserved by a member of the family and can still be read distinctly. "Suffer iittle chiidren to come unto me, and forbid them not, for of such is the kingdom of heaven," can be her epitaph.

A friend,
MAMIE WHITE.

SAMUEL BANKS, son of Rev. H. M. and Mary F. Banks, was born Aprii 9, 1895, and departed this life Jan. 5, 1928. He united with the Methodist church at 5 years, and lived a devoted member tiil God called him. He possessed such a sweet, kind and gentle spirit, ali who knew him ioved him. In May, 1917, he eniisted in the army, leaving home and loved ones and gave himseif to his country, willing to face the hardships and dangers that others might be safe. He served his country tweive months, nine months of the twelve overseas. He ranked in the Thirty-second Division, and at the close was placed in the Army of Occupation and marched into Germany. Midst the evils of army life Sam held out faithfui to his God, and returned to the oid home the same clean boy he was when he ieft. On Aug. 1, 1926, he was married to Jettye Adams, of Winnsboro, La. They were striving to get started in life, but soon a dark shadow feii over the iittie home and he was cailed up higher, where all is iove. He was stricken with appendicitis and we carried him to the Riverside Sanitarium, Monroe, La., where he was operated on. As the end was near he was calm as a summer breeze, knowing he wouid soon be at rest. At the close of the day he bade fareweli to us and went to live with Jesus and his redeemed. He leaves his companion, mother, two brothers and two sisters, one half-sister and brother, besides other loved ones to mourn his going. One little sister and his father preceded him to heaven. We think as he stepped over the river and embraced his father, he uttered these words: "Home at last, papa, in answer to yours and mother's prayers." He was 32 years and 9 months old. We laid him to rest in Concord cemetery near his father. Oh! how we miss him and how sad our hearts are, but our loss is his gain. It won't be long tili we meet again.

HIS MOTHER.

MEETING OF THE ABERDEEN DISTRICT MINISTERS' ASSOCIATION.

The Aberdeen District Methodist Mniisters' Association met at Woodland church, Thursday, May 17. The song service was led by Prof. S. S. Sauls, who also sang "In the Garden." Brother W. C. Newman preached a fine sremon, using for his subject, "Atonement." At the conclusion of the sermon, Brother Newman gave opportunity for testimony as to what the Cross of Christ meant to each individual. One preacher remarked that the preaching service alone was worth the effort of his 100-mile trip to attend the meeting. You boys better come on to these meetings.

The afternoon session began with singing by the congregation. Brother Selman led in prayer. The leader then called on Brother Newman for a solo. He sang "The Old Rugged Cross," which was very pertinent to the sermon. Brother Baird presided in his usual dignified and interesting manner. W. C. Beasley acted as secretary, the secretary being host.

After the reading of the minutes and the roii cail the following program was rnedered: Topic: "Sin." 1. "What Is Sin," by W. C. Beasley and W. N. Dodds. 2. "The Remedy for Sin," by E. M. Shaw. It was thought by many that the whole progoram was even better than usual. The one outstanding feature was the open forum, including various discussions on "What Sin Is." These discussions were full of pep and inspiration and a little sprinkle now and then with information. Well, the best of ali, we feit at

home, and we didn't mind giving our views. Some of our feliows waxed a iittle phiiosophical as well as eloquent, but it is believed that they will get over it. Come to the next preachers' meeting at Buena Vista. A collection was taken for the expense of the secretary.

A vote of thanks was given Brother Newman for his good sermon; to Prof. Sauls for his spiendid song, and to the ladies for providing a wholesome iuncheon.

R. T. HOLLINGSWORTH,
Secretary.

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...unexpressed—
...motion of a hidden fire,
That kindles in the breast.

...yer is the Christian's vital breath—
The Christian's native air—
...watchword at the gates of death—
He enters heaven with prayer.

—James Montgomery.

ZONE MEETING, HATTIESBURG DISTRICT.

Interesting talks were features of ...zone meeting held at Main Street ...thodist Church, Hattiesburg, on ...day afternoon, April 30. The So... from Main Street Church and ... church were hostesses, ... the program was arranged by ... Purvis Society and Broad Street ...y. There were about one hun... and thirty in attendance.

The program opened with a piano ... by Miss Thelma Cooper, of Purvis. ...er was then offered by our zone ...ident, Mrs. D. E. Edwards. After ... minutes were read and approved ... report was heard from the treas..., Mrs. W. A. Bilbo. The house com... reported the purchase of a stove ... the home of the presiding elder. ... reading, "Sunday Morning, Eleven ... Twelve," was given by Miss Dorothy ..., of Purvis.

Mrs. W. E. Weel spoke on the W. C. T. U. work, stressing the importance of the ballot, and of electing the right men to guide the destiny of the country. Rev. J. W. Thompson, pastor of Broad Street Church, added some strong thoughts along these lines, which was followed with prayer by Mrs. K. B. Allsup for the continuance of the good work done by this organization and for the proper men being elected to office. Mrs. Allsup also read the Scripture lesson, and for this chose a part of the sixty-seventh Psalm. After a hymn, prayer was offered by Rev. C. W. Wesley, pastor of the church at Purvis.

The Jubilee song, "Blow Ye the Trumpet, Blow," was sung, and was followed with a Jubilee talk by Mrs. W. J. Ferguson, who told most interestingly of her attendance at the Council meeting at Nashville. The speaker touched on the entire program, bringing out strongly the point of making Christians by contact. Another point brought out was that incorporated in the Belle Bennett Building are religion, education, service and beauty. Mrs. Ferguson covered a big subject in a delightful manner, holding the rapt attention of her audience.

After a free-will offering, the closing prayer was given by Rev. W. J. Ferguson, of Court Street Church. During an enjoyable social hour the hostess societies served a delightful salad course.

MRS. JEFF BROWN, Secretary.

SHOWER FOR PASTOR'S WIFE.

The Woman's Missionary Society of the Methodist church of Mount Olive, Miss., gave a miscellaneous shower to Mrs. J. L. Carter on Monday, after the parsonage was destroyed by fire. The family suffered a complete loss, nothing being saved but the car.

The meeting was called to order by the president, Mrs. A. S. Calhoun, who led the devotional exercises. Following a brief business meeting the ladies showered Mrs. Carter with many pretty and useful gifts. She took much delight in opening each package, and expressed great appreciation to all present for their thoughtfulness of them since their great loss.

The Society members enjoyed seeing the gifts, and assured Mrs. Carter that she and Brother Carter are held in love and esteem by the entire community. Delightful refreshments were served after the gifts had been seen by the ladies.

Brother and Mrs. Carter, with their sons, John and James, are pleasantly located at the home of Miss Johnnie Rose Gates and her father, Mr. J. P. Gates.

Plans are being made to rebuild the parsonage as soon as possible. An interesting meeting of the church members was held recently, and much interest was manifested in the plans for the new home of the pastor and his family. The building committee is as follows: Mr. A. W. Evans, Mr. J. C. Calhoun, Mr. G. L. Rawls, Rev. J. L. Carter, Mrs. E. D. Worthy, Mrs. D. G. Calhoun and Mrs. J. L. Carter.

SARAH LOU RAWLS.

ZONE MEETING, VICKSBURG DISTRICT.

On April 27 the Gloster Auxillary was hostess to the auxiliaries of the southern zone of the Vicksburg District. The meeting was called to order by the president, Mrs. Tucker, of Woodville. The devotional exercises were conducted by the pastor, Rev. B. M. Hunt.

The program for the afternoon on "The Jubilee" was given by Gloster. "The Scriptural Basis for the Jubilee" was discussed in an unusual manner by Mrs. Priest. He who prescribed the Jubilee of the Jews will bless our Jubilee. "The Goals of the Jubilee" was presented by Mrs. Lowry, who touched briefly on each of the four goals we are striving to attain. Mrs. Jackson brought out that we should bring the best that we have in her talk on "The Thank Offering." What a privilege is ours to see the culmination of fifty years of labor! Let us show our joy in the thank offering. A round table discussion on "The Practical Effect of the Jubilee" was led by Mrs. Hunt. The many responses showed that much good is being accomplished during this special season of reflection.

The climax of the program was the report of the district secretary, Mrs. McKeown, on the Council. In her usual pleasing manner she told of the many interesting happenings of this great meeting.

Music for the occasion was largely furnished by the young people. Two numbers, "The Rosary" and "Perfect Day," were given as a violin and saxaphone duet. A song by the Young People's Auxiliary and a solo, "Ivory Palaces," by Mrs. Hemby added much to the program.

After discussing briefly the plans of the summer, Centreville was chosen for the next meeting.

MRS. OTTIS JACKSON, Secretary.

GREENWOOD DISTRICT WOMAN'S MISSIONARY CONFERENCE.

The district conference of the Woman's Missionary Society of the Greenwood District, North Mississippi Conference, met in the Methodist church at Cruger, on Wednesday, May 9. Owing to the fact that Greenwood District covers so large a territory, the conference was divided, Cruger entertaining only the members from the southern part. There were visitors and delegates from fourteen auxiliaries, with about one hundred in attendance.

A splendid program had been arranged by Mrs. Vol. Bailey, District Secretary, which was interspersed among the business proceedings, thereby eliminating the monotonous routine of reports. But the reports at this meeting were not so much of the tiresome kind, since they all had a ring of real missionary zeal and love, so dear to the hearts of all missionary women.

After the devotional for the morning session, which was led by Rev. T. E. Gregory, of Itta Bena, the forenoon was taken up with reports, readings, songs and talks by the Young People and Juniors, including an interesting talk by Miss Juanita Brown, of Sallis, Conference Superintendent of Young People's Work.

At the noon hour, a delicious plate lunch was served by the ladies of the Cruger Auxiliary.

The devotional for the afternoon was led by Mrs. John Holloman, of Itta Bena, after which reports from the Adult Societies were heard.

Among other appreciated guests and members, the conference was fortunate to have present Mrs. W. W. Wilburn, of Lexington, Conference Treasurer; Mrs. Dr. Holloman, of Itta Bena, and Mrs. R. P. Nehlett, of Kosciusko.

Mrs. Wilburn read the Annual Conference report, and also explained very distinctly the correct method of filling out report blanks.

Mrs. Holloman brought a message from the W. C. T. U. which was very timely, for there is a vast amount of ignorance along this line among the ladies who are not members of this organization.

Mrs. Nehlett told us, in part, of the proceedings of the wonderful Council meeting at Nashville. It was, indeed, a glorious meeting, and must have been a great inspiration to every one who was so fortunate as to be present.

The Jubilee work is being stressed; we rejoice over the work which has been accomplished by the Woman's Missionary Society in the past fifty

(Continued on Page 14.)

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By C. D. Atkinson, Conference Superintendent.

Last Sunday, May 20, found us en route to White Chapel. Epworth Leaguers from all parts of Alexandria District met there for a rally. I was invited by the pastor, Rev. J. W. Sudduth, to address the young people at the Sunday school hour, which was a very inspirational meeting; also to preach at the 11 o'clock service. In spite of the inclement weather, we had a large crowd for the morning service.

At the noon hour the ladies of the church served a most delicious dinner, which was enjoyed by all. Brother Sudduth and his fine congregation are to be congratulated on the good work they are putting over.

Rev. W. C. Childress, our pastor at Mansfield, writes: "We observed Sunday School Day in our school on last Sunday. It was a very fine service, and the offering amounted to about $42." He also says, he and Brother Raulins have been talking over the matter of a Standard Training School to be held shortly after the opening of the next college term. We trust that Mansfield will have a great Training School this fall.

A letter from Rev. H. W. Ledbetter states they are to have a sub-district Sunday school meeting at De Ridder on the third Sunday in July. The Leesville Standard Training School will be one of the main features at this meeting.

The Ruston District will have a district-wide Sunday school conference at Gibsland Friday, June 29. The district Sunday school officers are to be elected at this meeting. We are expecting to hear good reports on Sunday school work for the Ruston District this year.

The faculty for the Oakdale Standard Training School, which is to open at 7:30 p. m., June 3, has been secured. The members of the faculty and courses for this school are: Dr. A. S. Lutz, "The Bible" (New Testament); Dr. Cleanth Brooks, "The Spirit and Genius of Methodism;" "The Religious Education of Young People," Mrs. J. A. Bays, Beaumont, Tex.; "The Small Sunday School," Rev. C. D. Atkinson. Indications are we are going to have a great school at Oakdale. We regret very much Brother Bowman will not be with us in this school on account of illness.

The course on "Story Telling" in the Amite School will be taught by Mrs. W. W. Templeton, of Memphis. Dean and Mrs. R. E. Smith have been invited to teach in this school, Aug. 26-31.

The city of Monroe has decided on Oct. 21-26 as the date for their Training School.

We were in Shreveport and Leesville this week in the interest of the Sunday school program. In Leesville, the pastor at DeRidder, Rev. H. W. Ledbetter, joined us in a group conference in the interest of a Training School for this fall. Meeting of the board of managers will be held at De Ridder June 27, at 7:30 p. m.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past week marked an epoch in the history of the work. Mrs. Van Alystine, president of the adolescent section of the Conference-Wide Sunday School Conference, called the adolescent workers to Jackson for a meeting to discuss plans and ways of doing the adolescent work in a worthy way. While the meeting was small, it will be far-reaching and will set the pace for other and more largely attended meetings and it impressed me that it was a worthy meeting in every way. When our volunteer workers are willing to pay the price to lay down other duties and give a day to discuss their Sunday school problems, it means a great deal. Only three Districts were represented, but the work was most helpful. We were indebted to those who attended for their suggestions. We trust that Mrs. C. C. Clark, of Lucedale, Miss., will write up the findings of the meeting for the Advocate, and thus get the decisions of the meeting before the Conference.

* * *

This past week Glendale church held a two-teacher Cokesbury School. This is the first time the elementary unit has been given in our Conference, and we trust that it has proved helpful and will be the forerunner of many such efforts on the part of various churches.

* * *

Mr. Hull has in all probability closed the most successful Cokesbury School ever held in the Conference, with Brother Broadus at Caswell Springs. He had a large group to take credit, and from the number of superintendents and general workers it ought to mean a new day in the history of that charge. It is always a great event to me when a small church has the opportunity of a training class. Nothing will take its place and nothing will pay larger returns for the same amount of effort.

* * *

Sunday School Day money is coming in slowly. We trust that every Sunday school in the Conference will observe the day in a worthy way. It is hoped that our Honor Roll will be twice as large as ever before in the history of the Conference.

Our goal for preachers taking credit in Leadership Training was 100. We have 50 to date. The last half is going to be a hard pull. I trust we can make it.

* * *

We still have a large number of Sunday schools who are not supporting Missions; and many who supported the cause last year are not doing so this year.

* * *

Pray for the work. Write to us about your Cokesbury Schools. We are sending out the schedules and information in regards to them this week. If you do not hear from us, write us right away.

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

It may be rather early to make a prophecy, but it looks as though the North Mississippi Conference will lead the church in issuing Cokesbury certificates. Mohler, Sharp, and Hammontree are making a notable record. They are doing a work that will tell on the life of the church. Our aim is to give training to one or more teachers in every school, and in turn have these teachers reach the parents and children. Nothing short of universal religious education is our prayer.

The Greenville and Greenwood Districts have forty schools each. Our goal is to have these districts observe thirty Sunday School Day services in each district. So far, twenty schools have ordered programs. We are expecting the remaining schools to [illegible] attain the goal set. Some of our go[illegible] men complain about receiving so ma[illegible] letters. It is no fun to keep on writi[illegible] letters, but this is an important pl[illegible] of religious education, and if ma[illegible] letters must be written to get it do[illegible] there is nothing left to do but wri[illegible] letters. It would be a great victory [illegible] we could persuade every school [illegible] these two districts to do this one thi[illegible] well. It would have a wholesome [illegible] fluence on every phase of our w[illegible] Let us pull together and make 100 p[illegible]

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in both districts. Remember, the B school makes five points and type school makes ten points on the of Work in the proper ob- of the day.

Here is the schedule for Standard Schools: Sardis, May 27-June Grenada, June 4-9; Corinth, June 15; Houston, June 17-22; Ripley, 24-29; Kosciusko, July 1-6. The elders, pastors, superintend- and other workers have done to make these schools a success. meetings of different values will held in and near these places while schools are in session. Each per- will have to make a choice. It is that if you are in doubt, if you ask the Heavenly Father, he help make the wise choice. "He hath ears to hear, let him hear the Spirit saith." We miss the when we fail to hear and heed voice of the Spirit.

The man who has tact and wisdom direct the reading of a group of peo- will, in a measure, influence the of the group; the thinking determine the conduct, and the ct will make character. The Pro- of Work that we present to our when carried out in letter and will have all the people reading Bible and other wholesome liter- The Sunday school that fails of teaching all the people, fails of being 100 per cent. It is c to see schools claim that they "A1" and some claim to be "A1, " Take a fresh look at the Great on and read and translate ord a-l-l. Our trouble is, we see es instead of the Master. A man cannot direct the reading all the people, but a big man work- ing a big organization can approach this worthy goal.

Did it ever occur to you that the Sunday school proposes to give sound religious education to all the people in the church, out of the church, big, little, old and young, rich and poor, literally to every soul? Did it ever occur to you that the Sunday school is the church carrying out the terms of the Great Commission? This is a big task with an omnipotent Lord back of it. Surely the Lord needs men and women of his mind and his spirit of sacrifice to teach all the people, all things he has commanded. The men and women who are called to lead in this work deserve the help of all who love God and love men. Did you ever hear of the man who was "penny wise and pound foolish?" Pennies to save from sin and pounds to rescue the sinner.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.
(Revised)

Moss Point, May 27, 11 a.m.
Pascagoula, May 27, 8 p.m.
Biloxi, June 3, 11 a.m.
Logtown, June 3, 8 p.m.
Gulfport, June 10, 11 a.m.
Long Beach, June 10, 8 p.m.
Poplarville, June 17, 11 a.m.
Stillmore, at Barth, June 17, 3:30 p.m.
Ocean Springs, June 24, 3:30 p.m.
Columbia, July 1, 11 a.m.
Lumberton, July 1, 8 p.m.
Van Cleave, July 7 and 8, 11 a.m.
Escatawpa, July 8, 8 p.m.
Kreole, July 15, 11 a.m.
Americus, at Hurley, 3 p.m. and 7:30 p.m., July 15.
Mississippi City, at N. Biloxi, July 18, 8 p.m.
Pass Christian and Lyman, at Nugent, July 22, 11 a.m.
Coalville, at Bethel, July 22, 3:30 p.m.
Mentorum, at Antioch, July 28, 11 a.m.
Wiggins, July 29, 11 a.m.
Brooklyn and Bond, at Maxie, July 29, 3:30 p.m.
Saucier, July 29, 8 p.m.
Carriere, at McNiel, Sat. Aug. 11, 11 a.m.
Picayune, Aug. 12, 11 a.m.
Bay St. Louis, Aug. 12, 8 p.m.
Wesley Memorial, at Epworth, Aug. 15, 8 p.m.

The Divinity School and Pastors' School will be held at Seashore Camp Ground, beginning at 8 p.m., June 18. Let us have as full an attendance as possible. The School will close on June 29.

The Seashore Camp Meeting will begin Aug. 1 and continue for a week or more. Rev. Luther Bridgers will be the preacher. He comes with the best of recommendations. Plan to hear him.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Louise and Holly Bluff, at Holly Bluff, June 3.
Natchez, at Jefferson Street, June 10, a.m.
Washington and Mission, at Natchez Mission, June 10, p.m.
Hermanville, at Pattison, June 17.
Anguilla, at Sunflower Chapel, July 1.
Centerville and Stephenson, at Macedonia, July 8.
Silver City, at Midnight, July 11.
Woodville, at Percy Creek, July 15.
Rosetta and Mount Vernon, at Mount Olive, July 18.
Oak Ridge, at Porter's Chapel, July 22, a.m.
Vicksburg, at Crawford Street, July 22, p.m.
Gloster and Liberty, at Mount Carmel, July 25.
Mayersville, at ———, July 29, a.m.
Rolling Fork and Cary, at Rolling Fork, July 29, p.m.
Rocky Springs, at ———, Aug. 5, a.m.
Port Gibson, Aug. 5, p.m.
Lorman, at Mizpah, Aug. 12, a.m.
Fayette, Aug. 12, p.m.
Roxie, at Greendale, Aug. 15.
Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p. m.

J. T. LEGGETT, P. E.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round.

Pearl River, at Talisheek, May 27, 2:30 p.m.
Kentwood, at Kentwood, June 3, a.m.
Amite, June 3, p.m.
Clinton, at Clinton, June 10, a.m.
Zachary, at Slaughter, June 10, p.m.
Frankiinton, June 17, a.m.
Bogalusa, June 17, p.m.
St. Francisville, at Tunica, June 24, a.m.
Baton Rouge, Istrouma, June 24, p.m.
Baker, at Bethel, July 1, a.m.
Jackson, at Gurley, July 1, 2:30 p.m.
Plaquemine, at Plaquemine, July 8, a.m.
Baton Rouge, First Church, July 8, p.m.
Walker, at Holden, July 15, a.m.
Hammoud, July 15, p.m.
Springfield, at Huff's Chapel, July 22, a.m.
Ponchatoula, July 22, p.m.
Denham Springs, at Alford's Chapel, July 29, a.m.
Donaldsonville, at Meadow's Chapel, July 29, 2:30 p.m.
Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

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WOMAN'S MISSIONARY SOCIETY.

(Coutinued from Page 11.)

years, and with renewed energy we leave "those things which are behind, reaching forth unto those things which are before," and "press toward the mark for the prize of the high calling of God in Christ Jesus."

PUBLICITY SUPERINTENDENT.

ALEXANDRIA DISTRICT MEETING.

The Woman's Missionary Society of the Alexandria District heid their annual meeting at Natchitoches, La., Aprii 24 and 25, 1928. The first session was called to order by Mrs. O. E. Grant, District Secretary, at 11 o'clock on the morning of the 24th. Our Jubiiee soug, No. 294 in the Methodist Hymnai, was used for the opening hymn. Brother H. N. Brown, pastor, led the prayer. Mrs. H. N. Brown, of the hostess auxiiiary, weicomed the visiting co-workers, and Mrs. Grant responded. Mrs. J. C. Brown, of Pleasant Hiii, was eiected secretary of the conference, after which Mrs. Z. T. Gallion conducted the quiet hour. Brother Anders dismissed with prayer; then a delicious lunch was served by the Natchitoches iadies and a pleasant social hour was observed.

The afternoon session convened at 1 o'clock, with Mrs. Grant in the chair. After the song, "Lead, Kindiy Light," Mrs. V. G. Hyams conducted this session's devotional. She brought a beautiful message. Prayer was led by Mrs. Grant. The roii cail showed representatives from the Alexandria, Alexandria Young Peopie's, Boyce, Eunice, Lecompte, Marthaville, Natchitoches and Pieasant Hiii auxiliaries. The reports from these auxiliaries were good aud showed many accomplishments during the year's work. The Montrose iadies were present and told of the work done by their union organization. The Alexandria Gieaners and the Oakdale auxiliary, who were not abie to send delegates at this time, had splendid written reports. One of the main features of the afternoon ssesion was the district secretary's message, in which she outiined the work for the year. After the zone leaders' reports, we realized that our work couid not progress as it has without the zone work. Mrs. W. D. Bozone, of Aiexandria, was introduced as our new leader for zone No. 2. A compiete and interesting report of the Annual Conference, held in New Orleans, was given by Mrs. E. L. Griffin, from Boyce. Mrs. Grant announced that Brother H. B. Thomason, of Lecompte, was very iil at his home, and asked that we remember him with prayer at this time. This special prayer was led by Brother Brown. The State Superintendent of Children's Work presented her work, stressing the fact that the chiidren of to-day wiii be our citizens of to-morrow, and stressed the necessity of training our young in his service. She urged every auxiliary to keep a note book record of the work done this Jubiiee year for reference for those who are living to celebrate Centenniai Jubiiee. Brother Richardson, of the Presbyterian church, who has just returned from the Orient, told us of the missionary condition in the East. His taik was enjoyed and disclosed some interesting facts. During the business part of the session Mrs. H. N. Brown made a motion, and it was carried, that a District Board of Missions, composed of the district secretary and zone leaders, be organized for the purpose of making surveys of the district needs. Mrs. J. C. Brown dismissed with prayer.

In pianning the program, the evening session was given to the young people and children. The chiidren of Natchitoches, under the direction of Mrs. Mitchell and Mrs. Owen, rendered a very interesting program. Miss Kate Whitman, of Aiexandria, gave a splendid report of the Alexandria Young People's Auxiiiary. This is the oniy Young Peopie's Auxiliary in our district, and we were giad to have it represented by Miss Whitman and Miss Edwina Bianchard. Mrs. Ailen, of Shreveport, was our Conference guest, and gave a most vivid mental picture of the spiritual feast experienced by those who had the pleasure of attending the Jubiiee Councii this year in Nashviiie. Her description of the Belle Bennett Memorial was so complete that we had only to close our eyes to behold the wonderful structure. The evening session came to a ciose by singing our Jubiiee song, and prayer by Brother Brown.

Wednesday's meeting was called to order by Mrs. Grant at 9 o'clock. Prayer was led by Brother Anders. The Alco and Pineville ladies, who came only for the second day, reported spiendid work, with ail departments functioning in a progressive way. Mrs. Wrinkle, of Pinevilie, discussed the methods of presenting and creating an interest in the Bible and Mission studies. There was a general discussion on social service activities and any other projects undertaken in the different auxiiiaries. Mrs. Powers, of Alexandria, reported on the splendid work done by the hospitai committee. She also toid of a project with colored giris at the Peabody Colored Schooi, where colored giris are being trained for more efficient service in the homes of the peopie whom they are working for. Mrs. Allen gave another inspirationai message. Mrs. H. N. Brown toid the conference of the work done by our rural worker, Miss Ora Hooper, who is now doing rural work in Baton Rouge District. The round table discussion was conducted by Mrs. T. L. Owen, of Alexandria, and at this time many of the local problems were threshed out, and as every one entered into the discussions freely, every one derived much good from the round table. The goals established for our district are: To organize the children and young people in every auxiiiary; that every auxiliary support a whole or a part of a Houma scholarship, and that every auxiliary where there are Negroes plan to work with them in some way for their welfare, have health units for them, have day nurseries and Bible classes with them. Everybody was urged to make use of literature headquarters; to study the Year Book and minutes more; to read the Council Bulletin and use it in connection with the work; to put forth every effort to make this, our Jubilee year, the greatest in the history of our missionary work. It was recommended that each auxiiiary president appoint a committee, with its Superintendent of Loc Work as chairman, to bring the nee of the district parsonage before th church, Sunday schooi and auxili of each church.

Through the committee on res tions, Mrs. H. G. Owen, Mrs. A. Lyon and Mrs. E. L. Griffin, our app ciation was extended to the Natc toches iadies for their gracious h pitaiity; to the pastor for his digni presence and co-operation; to the fl er committee for the beautiful flow and their arrangement; to Mrs. Al for her spiritual feast; to the child and adults who contributed to the s cess of the program; to the presid of the Missionary Society and her workers for the iovely iunches ser daily, and to all who contributed our comfort, pleasure and spiri upiift. The quiet hour was conduc by Mrs. Gallion, and was an inspi tion to all. No place was decided u for the next meeting. After the c ference was dismissed by Bro Brown, a deiicious innch was serv

MRS. J. C. BROWN, Secretary.

Pleasant Hiii, La.

How Much Water Should Baby Get?

A Famous Authority's Rule

By Ruth Brittain

Baby speciaiists agree nowadays, that during the first six months, babies must have three ounces of fluid per pound of body weight daily. An eight pound baby, for instance, needs twenty-four ounces of fluid. Later on the rule is two ounces of fluid per pound of body weight. The amount of fluid absorbed by a breast fed baby is best determined by weighing him before and after feeding for the whole day; and it is easily caiculated for the bottle fed one. Then make up any deficiency with water.

Giving baby sufficient water often relieves his feverish, crying, upset and restless spells. If it doesn't, give him a few drops of Fletcher's Castoria. For these and other iiis of babies and chiidren such as colic, cholera, diarrhea, gas on stomach and bowels, constipation, sour stomach, loss of sleep, underweight, etc., leading physicians say there's nothing so effective. It is pureiy vegetable—the recipe is on the wrapper—and millions of mothers have depended on it in over thirty years of ever increasing use. It regulates baby's bowels, makes him sleep and eat right, enables him to get full nourishment from his food, so he increases in weight as he should. With each package you get a book on Motherhood worth its weight in goid.

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DISTRICT MEETING OF THE RUSTON DISTRICT.

The Ruston District Conference of the Woman's Missionary Society held its annual meeting at Jonesboro, La., on May 3, 1928. After an opening hymn the invocation was offered by Rev. J. F. Dring, pastor of the Jonesboro church. A very interesting and inspiring devotional was given by Mrs. R. A. Bozeman, of Farmerville, in which she placed stress on our recognition of God as our Father and of our brotherhood in Christ.

Our District Secretary, Mrs. Carolyn Dawson, made a short talk on the work of the district, the things we have already accomplished and the things we are striving for. Reports were called for from each auxiliary in the district. Out of the twenty-four auxiliaries, twenty-one were represented with an attendance of 135 members. These twenty-one auxiliaries reported 592 members, 147 subscriptions to Missionary Voice, twenty-one Bible study classes, twenty-one Mission study classes, nine organized prayer leagues, fourteen observances of week of prayer.

Two Young People's Auxiliaries with three representatives reported thirty-seven members, ten subscribers to Missionary Voice, two Mission study classes, two Bible study classes, two prayer leagues, two observances of week of prayer. Seven Epworth Junior organizations were reported with the three divisions of work.

Mrs. Dawson introduced the visitors, who added much to the pleasure of the day: Rev. R. A. Bozeman, pastor of Farmerville; Rev. J. F. Waitman, pastor of Dubach; Rev. R. V. Fulton, pastor of Clay; Rev. S. J. Starkey, pastor of Athens; Mrs. Thurman, president of the Jonesboro Auxiliary; Mrs. A. C. McKinney, of Ruston, State W. C. T. U. president. The following State officers were in attendance: Mrs. Virgil Spinks, of Ruston, president; Mrs. S. M. Collins, of Monroe, vice president; Mrs. J. B. Pollard, of Monroe, assistant corresponding secretary.

After announcements as to literature and luncheon, Mrs. Spinks made a few short remarks on the importance of each auxiliary's studying the minutes and becoming familiar with the changes required for attaining membership on the Honor Roll.

Quiet hour was conducted by Mrs. Pollard, who used as her Scripture lesson Matthew 27-28. In her talk she emphasized the fact that it was women who ministered to Christ and that he gave them a place of honor. Mrs. Pollard concluded her talk with two beautiful stories portraying the spirit of Missions. After a hymn, Rev. S. J. Starkey dismissed us for luncheon with a short prayer.

The afternoon session was opened by singing, "Jesus Calls Us," after which Mrs. Pollard spoke on some of the most important phases of our missionary work. The remainder of the meeting was most fittingly devoted to a Jubilee program. Mrs. Spinks' address on "Looking Backward" gave us a concise and interesting account of the pioneer work of our women. "Looking Forward," by Mrs. Collins, was a splendid sketch of the features of the Jubilee program.

Special features of "Our Responsibilities" were discussed as follows: "Why Organize the Young People," Mrs. L. S. Dillon; "Importance of Cultivating the Child," Mrs. J. H. Pittman; "Our Standard of Excellence," Mrs. W. F. Henderson; "Casting a Good Vote," Mrs. A. C. McKinney. Each of these numbers proved of great interest, especially Mrs. McKinney's, which was one of deeply needed instruction. A Prohibition resolution was presented and adopted by the conference.

Gibbsland was selected as the meeting place for the next district conference. A rising vote of thanks was tendered Jonesboro for their gracious hospitality.

MRS. ASA MERIDITH,
Secretary.

FROM BATESVILLE, MISS.

Dear Dr. Carley: We have had such a wonderful revival here, I am sure that you and the many readers of the Advocate would like for me to tell about it. We were fortunate in securing the assistance of Rev. L. P. Wasson, presiding elder of the Greenwood District, to do the preaching for us, and to have Mr. Malcolm Todd, of Durant, to lead the singing. We began the meeting the fifth Sunday in April, and continued for ten days. These two brethren make a splendid evangelistic team—in fact, an ideal one. Let me tell you about them. Mr. Todd, a cousin of mine, is a student in the Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is a consecrated young man and the most satisfactory singer I have ever known. There is no vanity or "show off" in him, he is just a modest sensible young man who takes your choir and your song books and makes that part of your meeting a success.

Brother L. P. Wasson is so well known for ability, unquestioned orthodoxy, and sincerity that it is almost presumptuous for me to tell the Advocate family about him; he is fearless and uncompromising with sin and formality, and so preaches Christ Jesus that Christians yearn for holiness and sinners cry out repentantly, as they did of old, "Men and brethren, what shall we do to be saved?" If all our leaders were as loyal to our church and as zealous for our Christ and had the passion for lost souls as Brother Wasson is, we would have revival fires in every church. He preaches that old-time gospel, "the blood of Jesus Christ his Son cleanses us from sin."

Now the results of the meeting: well, we had a revival in the church, men and women reconsecrated themselves to the Lord, pledged to quit such sins as cursing and drinking and worldly ways, family altars have been erected, a men's prayer meeting and another Woman's Missionary Society circle organized, and we have received nineteen members on profession of faith. We are happy.

During the revival we were honored with the presence and help on several occasions of a number of our neighboring brethren. Brother M. E. Scott, of Lambert, preached two helpful sermons, and Dr. C. M. Chapman, of Como; Brothers C. T. Floyd, of Sardis; G. W. Robertson, of Courtland, and our own popular and capable presiding elder, Rev. T. M. Bradley, were with us a number of times.

A. T. CLANTON, P. C.

P. S.—The pastors and members of the other churches in town were true yoke-fellows. Rev. J. W. Lee, pastor of the Baptist church, hardly missed a service, and Rev. C. P. Thrulkil, pastor of the Presbyterian church, was in every service until he was called to Florida.

A GOOD SOCIETY AT FLORENCE, MISS.

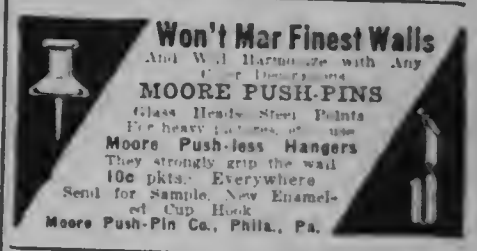
The Woman's Missionary Society of the Methodist church at Florence held its regular meeting in the home of Mrs. W. C. Ellis, Monday afternoon at 3 o'clock.

The attendance was fine, and every one seemed anxious to help make the Society one hundred per cent.

The delegates to district conference at Pelahatchie gave helpful and inspiring talks about the work. Mrs. T. G. Ellis told about the work of children and young people. She is Superintendent of the Young People's Society here, and I think with a little help will soon have this department one hundred per cent.

After a short business session, delicious refreshments were served by our hostess, Mrs. W. C. Ellis.

MRS. J. B. AINSWORTH,
President.



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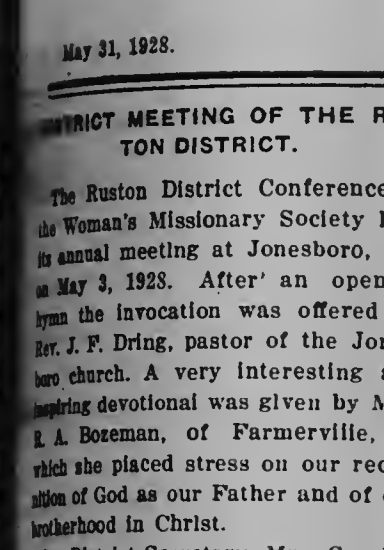

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W. B. Caldwell M.D.
AT AGE 83

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REVIVAL AT FAYETTE, MISS.

My Dear Dr. Carley: We have recently closed one of the most helpful series of revival services in our church here that I have had part in during the years of my active ministry. Beginning on Sunday night, April 29, our presiding elder, Rev. J. T. Leggett, preached a strong sermon on "The Resurrection as Proof of the Deity of Christ." From Monday night until Wednesday night, May 9, Rev. J. H. Jolly preached twice each day to the spiritual uplift of all who heard him. Congregations were large at every service, more than fifty people being present at every service except one, including both Saturday and Monday mornings. The weather, though cool, was almost ideal. Attendance on the four prayer groups averaged about seventy-five daily for the whole period. Twenty-eight persons united with the church on profession of faith and a number by certificate. We had the whole-hearted co-operation of the Baptist and the Presbyterian pastors and people. Our people were not only charmed with the earnestness and sincerity of Brother Jolly's preaching, but were helped in their spiritual lives. Their expression of appreciation have been without a dissenting voice. The song services and children's prayer group were under the direction and leadership of Mr. H. L. Smith, of Ellisville. Gifted in this particular line of work and trained through a number of years of active service, Brother Smith is an excellent song leader and an efficient worker in revival services. As a soloist he sings with ease and clearness of enunciation and, best of all, with spiritual understanding. I shall be glad to have them both again in future years.

After an absence of eight years I am back in the neighborhood of my first pastorate. Much has happened in the last twelve years, and I rejoice at the progress the church has made in Southwest Mississippi in those years. Interest and activity among the young people has increased a hundredfold—really, I think much more than that. I am sure there are as many young people and children who will lead in prayer in any one of several charges now as there were in all the district, then.

We are pleasantly situated among a delightful people who try in every way to make us comfortable. We have pleasant ministerial neighbors, too. Brother Grice on the north was my neighbor last year and has been a close personal friend for years. Brothers Williams and Metcalf on the east, Morrow on the south, and Anders and Lewis on the southwest are all giving a good account of themselves, and reports from their charges are considerably above the average of former years. Brother W. W. Cammack, who lives here, and Brother J. W. Price, who lives in this county, have neither been entirely well this year, but abound in good fellowship, and are much help in the work.

This is a historic country, Methodistically and otherwise. Spring Hill church, where the first Annual Conference in Mississippi was held, was some four miles from here. The first parsonage in the Mississippi Conference was said to be at Fayette, and so far as I know we are now living on the same property. Three of the leading families in Mississippi Methodism lived in this county and have relatives here still, the Drake family, the Watkins family, and the Jones family. Three children who joined during the meeting are great-grandchildren of John G. Jones, and one child is a great-granddaughter of William B. Johnstone. On Easter Sunday afternoon Brother Anders and I held service at Christ Episcopal Church at Church Hill, and will do so each month throughout the year. This is an old historic church, organized in 1820, the present building erected in 1857. They have a record of every child baptized, every person confirmed, and every funeral conducted from the church, while we Methodist folks are often unable to find the minutes of the last quarterly conference.

Our five-year quota on Superannuate Endowmnet will be paid in full this year, thanks to the faithful effort of Brother R. R. Liddell, who has carried it forward faithfully and vigorously each year. Other causes have received and will receive faithful attention. My predecessor, Brother J. L. Smith, had labored faithfully and effectively among these people for four years, and has a warm place in their hearts still. We hope to have him come back to see us during the year.

J. B. CAIN.

Fayette, Miss.

MRS. PAULINE DANIEL

New Orleans, La.—"I had been suffering with feminine trouble for one year. I could not stand on my feet five minutes nor do any kind of work. I suffered with sick stomach, headache, backache and pains in both of my sides. I went to several doctors and the only thing they could see was an operation. I could not make up my mind to have it so my sister told me of Dr. Pierce's Favorite Prescription. I tried it and felt better with the first bottle, so I kept on taking it. I only weighed 89 pounds when I started and a year after I weighed 138 pounds. I don't know what it is to have a pain any more." —Mrs. Pauline Daniel, 3136 Constance St.

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CHRISTIAN ADVOCATE

Vol. 75—No. 23. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3704.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 7, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

RELIGION.

We hear very little criticism of genuine religion—either as it is practiced or as it is preached. There is plenty of complaint about the lives of people who profess to be religious but are not, and about preaching that pretends to aim at the heart of the gospel but misses it by many a sad mile; but the man that simply and sincerely follows the teachings of the Master and obeys the laws of right living laid down in the Good Book is respected and trusted by his fellow-men; and the preacher that brings to his hearers messages of hope and comfort and the uplifting and inspiring power of a real gospel has the blessed privilege of knowing that he is a blessing to the community in which he serves.

It is not real religion that is having to fight for its life to-day, but a religion that misses the main things; that neglects the fundamentals and puts tremendous emphasis upon incidentals; that finds fault with what is, without supplying the motive and the power for attaining what ought to be. Evil is to be condemned and rebuked; but the evil-doers themselves will honor the preacher that reproves them in a spirit of transparent love. After all, it is the infinite love of God that provides us with a gospel of salvation.

THE WRONG REMEDY.

Miss Ida M. Tarbell, well known for her histories of the Standard Oil Company and the United States Steel Corporation, has an article in the June number of the Delineator in which she, writing as a convert to the National prohibition law when it was adopted five years ago, now takes the position that national prohibition is a failure, and that modification of the Volstead act is the best way to promote temperance. She cites instances that have come under her own observation as evidence that the situation is worse now than it was before prohibition was adopted.

While we do not travel about the country anything like as much as Miss Tarbell does, we do go about a little, and our experience does not at all coincide with hers. We used to see drunk people on trains and in hotels, but we very seldom see them now. A railroad conductor told us not long ago that conditions on his train—and he runs a fine one—were immeasurably better than they used to be. Without questioning the sincerity of Miss Tarbell, we seriously doubt the accuracy of her statement of facts.

But in any case, the remedy proposed by her—and many others—is fundamentally wrong. The remedy is not modification, but *enforcement of the law.* In practcially all the cases cited by Miss Tarbell, the violation of the law was so patent that any officer performing his duty could have stopped it at once. Practically all those who favor modification profess to be opposed to the saloon; but they have yet to tell us on what ground those who now violate the law against selling any kind of alcoholic drink would obey the law if they were authorized to sell light wines and beer. Their temptation to sell stronger drinks would certainly be as great as it is now, and the difficulty of detecting and convicting them would be infinitely greater.

This country cannot be legally half-dry and half-wet—it must be all of one or the other. It is now legally all-dry—and it must be kept that way.

SUPPORT THE ANTI-RACING BILL.

We have information to the effect that there is a fine chance to pass the anti-racing bill that has been introduced in the Louisiana Legislature. We understand that a desperate effort is being made to smother it in committee. It is probable that an effort will be made very soon to call it up for action without any action by the committee. It is important that those favoring this bill let their representatives in the Legislature know their views. Since the time is short, it is urged that voters send telegrams to their representatives urging them to vote for the bill. The greatest economic and moral evil in Louisiana to-day is the racing gamble. It is time to put it out of business.

SOME ROMAN CATHOLIC STATISTICS.

The official Roman Catholic directory for 1928 has recently come from the press. From an exchange we take the following statistics concerning the membership and activities of the church in the United States:

There are 19,689,049 Roman Catholics living in the United States, not including the Philippine Islands; this is 205,735 more than there were last year. Last year, 33,991 non-Catholics were converted and became Catholics.

Of the total number, 1,273,291 live in the archdiocese of New York, 1,250,000 in the archdiocese of Chicago. No other archdiocese has more than a million Catholics in it.

There are 2,281,837 pupils in United States Catholic day schools and colleges.

There are 18,293 Catholic churches and 25,773 Catholic priests in the United States.

Young men to the number of 14,432 are studying for the priesthood in 136 theological seminaries.

There are 615 Catholic hospitals, 147 Catholic homes for the aged, and 351 Catholic orphan asylums caring for 51,961 United States Catholic children.

BEAUTY WITHOUT MODESTY.

We don't know anything about "bathing beauty contests" except from what we read in the newspapers. These contests seem to be organized so as to enlist local, State, sectional, and national interest. The successful candidate for the honor is chosen on the basis of "beauty"—not of face and form properly clothed, but displayed in the more than semi-nude condition made possible by the modern bathing suit. There may be "beauty" in a contest of this kind to the eyes of the men who act as judges and who stare at the exhibition; but surely there is little evidence of that most beautiful of all feminine qualities—modesty. It is a poor spectacle.

SEEING AND HEARING.

Dr. William J. Mayo says that ninety-five per cent of man's information is obtained either directly by visual means or indirectly through visual training, and that hearing is second in importance only to seeing as a means of gaining information. This statement emphasizes, of course, the vast importance of making the best use of our organs of sight and of hearing. It suggests, also, that we might be better off if we would shut our eyes and plug up our ears occasionally—we see and hear some things that don't do us any good. The difference between mediocrity and genius lies largely in the power to see.

THE ABOLITION OF WAR.

War, like many other evils, cannot be *wished* out of the world—it will have to be driven out. It can be driven out only by nations that have come to understand what a terrible thing it really is. Nations can come to understand that only by a process of educating their people concerning the evils of war. Therefore, all those agencies that are striving to educate all the people to the point where all international disputes can be settled by peaceful means, are to be commended. It is fitting that the church, enrolled under the banners of the Prince of Peace, should do all in its power to abolish war. The Kingdom of God cannot be fully established in a war-torn world. The last war was terrible enough. If there is ever another, the horror of it cannot be imagined. Let all those that love the Lord pray and work for peace.

CHEAP SERMONS.

Not long ago we received an advertisement from a public speakers' bureau offering us the exclusive use of forty sermon outlines for the year from April, 1928, through March, 1929, for the modest sum of $8, all cash, or $10 in monthly installments. The guarantee is offered that these outlines will be sold to only one preacher in a community and that they will be mailed to the purchaser at least two weeks prior to the month in which they are to be used. We wonder if there is much demand for these outlines—they are certainly cheap enough. Yes, they are *cheap;* but only "cheap" preachers would have any use for them.

New Orleans Christian Advocate

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THE ANGELUS.

By Rev. S. J. Davies.

Softly, gently, darkly, lightly
Falls the twilight o'er the plain,
As a tender mother nightly
Folds her child of love again.

Clear from out the tower pealing,
Filling all the air with sound,
O'er the quiet spaces stealing,
Rings the prayer bell from the town.

Signal of the day's toil ending,
Toilers drop their sickles bright,
Faith and hope in prayer blending,
Seek to find the heavenly light.

See the youth and maiden standing,
Head in meek submission bowed,
Whisper low, thy grace demanding,
Pater Noster, be this allowed.

WHAT WILL THEY DO WITH IT?

By Bishop Warren A. Candler.

Thousands of graduates will go forth from the colleges and universities of our country during this month of June.

It is assumed that all upon whom academic degrees are conferred have received what is called "a college education."

It has cost much to establish and maintain the educational institutions in which they have been enjoying the advantages offered in academic courses. This cost for the year 1927 is reported by the Federal Buraeu of Education to have reached nearly the sum of $500,000,000.

The report gives the figure of 975 as the number of institutions for higher learning in the United States and puts the cost of them at $480,000,000.

Of this amount the Federal, State, and city governments supplied $116,000,000, while from private benefactions the sum of $168,000,000 was derived. The students paid in tuition and other fees no more than $50,000,000, or a little more than one-ninth of the cost of the advantages enjoyed by them.

From these facts and figures it appears that the higher education in the United States is largely a matter of private benevolence, and that the young men and young women who profit by it pay little for it; and that they owe a great obligation to the general public for what they obtain. They owe very much to the Christian churches of the country; for atheists and agnostics, and their like, do little for higher education except as they are forced by taxation to support the institutions established, controlled, and conducted by the civil governments of the land.

Most of the colleges and universities of the country have been founded and fostered by the Christian churches; and a large majority of them are still owned and directed by the churches—which is an inexplicable fact if, as some would have us believe, the Christian religion is in conflict with learning, especially scientific learning. Without the endaevors and endowments of the Christian churches in the United States, science would be in a bad way among the American people.

Since the churches have done so much for higher education, they have both the right and the duty to ask what are the fruits of their investment. They are amply justified in asking "the college graduates" what they propose to do with the education provided for them at so great a cost.

There can be no little doubt that some types of education do not promote the public welfare; and there are reasons for fearing that they are becoming too common in the land.

It was evidently in view of the grounds for such fears that Hon. John J. Tigert, United States Commissioner of Education, addressing the National Educational Association, said with reference to the promotion of good morals in the schools:

"If we cannot teach these virtues along with modern thought, then we had better dismantle our splendidly equipped institutions and return to the old log school house. In the words of a famous evangelist, 'I would rather have my boy in heaven learning his A. B. C.'s than in hell reading Latin and Greek.' We had better have citizens who have character and little education than citizens whose knowledge is a peril to society.

"The man who discovered that surgical instruments should be sharp made an important discovery, but much more important was the discovery that they should be sterilized. Better to have a dull knife that is clean than a sharp one that is foul.

"Germany showed us plainly the evil of education for culture and efficiency without a proper social attitude. Germany raised the efficiency of education to the nth power, but this efficiency was directed into a spring at the throat of the world and brought on an outpouring of calamity that almost destroyed civilization."

The public has a right to demand that the education for which it expends so much shall not yield evil results, but shall bring forth fruits of moral and spiritual good.

The institutions established and maintained by the Christian churches should not fail to accomplish these high and holy ends. They should be prepared even to answer with candor to their founders and with credit to themselves the question, "What do ye more than others?" And their graduates should be able to answer, "What are ye more than others?"

A godless graduate of a Christian school dishonors his Alma Mater and defeats, as far as he is able, the very end of her existence.

The education of any college graduate is a trust committed to him by the public to be devoted to the public good. His investments in it is but the smallest fraction of what others have invested in it, and this fact he should ever bear in mind. It excludes all selfishness in the use of the culture which the higher education imparts.

Sir Francis Bacon denounced selfish culture as "a depraved thing;" and so it is. It is scarcely possible to conceive of a more despicable form of depravity than that of which an educated man is guilty when he perverts his intellectual culture to his own exclusive benefit and takes no account of the duties to others which it imposes upon him.

The selfish use of money is universally and justly condemned, although frequently indulged. But the selfish use of the higher riches imparted by education is far meaner. It well deserves to be called devilish; for the most conspicuous characteristic of the devil is that he employs his diabolic intelligence for the accomplishment of the basest ends. So does the man who uses culture selfishly.

There is a culture which takes the form of strutting and posing; and it is contemptibly selfish. It is intellectual Pharisaism which thanks God that it is not like other men; withholds its sympathy from the ignorant and uncultured; and, like the priest and the Levite on the Jericho road, "passes by on the other side" of all cases of human destitution. Such vain culture is as false as it is faithless. It is a pitiful perversion of culture and a dreadful defeat of life, when as one grows more learned by study and more capable by intellectual growth he loses sympathy with the common people; becomes disdainful; affects airs of cold and heartless superiority; and refuses fellowship and friendship for all outside his clan of dauuty self worshipers. Such culture as he claims corrupts his soul and destroys his faith.

The source of much hostility to Christian faith is this selfish culture which "neither fears God nor regards man." This fact was pointed out years ago by the editor of one of the best of American magazines, who said:

"It is often noticed, with surprise and regret, that as culture comes in, faith goes out. The fact seems strange to those who think that faith, if it is a rational thing in itself, should grow vigorous and far-reaching with the rising power and deepening delicacy of the mind. 'Is it only the ignorant who have faith?' they ask; 'and must man surrender this divinest of all possessions when culture enters?' Ay, he must, if culture is pursued as an end in itself. Culture thoroughly Christianized—culture pursued for ends of benevolence—strengthens faith; but culture that ends in itself and its possessor is infidel in every tendency. The culture which is pursued for its own sake makes a god of self, and so turns away the soul from its relations—earthly and heavenly—that self becomes the one great fact of the universe. A culture which does not serve God by direct purpose, and with loving and reverent devotion, is the purest type of practical infidelity; and there are notable individual instances, even in so young a civilization as ours, in which constantly ripening culture has been a constantly descending path into Paganism."

What will our college graduates of this year do with their education? Will they use it for the honor of God and the blessing of men, or will they hold it for selfish gratification?

It might be asked what will their education do with them; for culture makes or unmakes its possessor.

Will our thousands of graduates, educated at so great a cost, be servants of men or smirks among men?

MISSISSIPPI NO LAGGARD.

By Rev. T. J. Bailey, Superintendent, Mississippi Anti-Saloon League.

Very few States in the Union were ahead of Mississippi in sentiment and legislation against the liquor octopus which had fastened itself upon these United States. This monster, so firmly entrenched behind custom and almost unlimited capital, and backed up by the United States Government, was thought by many to be invincible, but the heavy siege guns of temperance and prohibition activiey were leveled against the den of this ravenous beast with such precision of aim, such rapid and deadly fire and such desperate determination that this citadel of iniquity began to totter, indicating clearly the beginning of its end. Finally, it fell with such a thud as to throw the whole world into a state of amazement. The victors were jubilant, the vanquished chagrined and desperate.

In this great warfare Mississippi took an active and leading part. In 1886, forty-two years ago, it passed by a very gratifying majority the local option law. This was a great stride forward and lent encouragement to the battle-scarred veterans of prohibition. A further advance step was taken in 1908 when the State-wide prohibition law was passed unanimously by the House with only four voting against it in the Senate. This was an illustrious victory and put additional iron into the blood of prohibitionists for further advancement.

In the development of prohibition legislation in our State the next step was the enactment of a State wide, bone-dry law in 1913.

In the Senate the vote stood 25 for, 16 against, while in the House it was 51 for, and 28 against. The outstanding legislative act of Mississippi which gives it pre-eminence over all the other States in the Union in prohibition legislation leadership is the fact that it was the first State to ratify the Eighteenth Amendment to the Constitution of the United States.

Both branches of the Legislature passed the ratification resolution within thirty minutes without a dissenting vote. This was on Jan. 8, 1918,

first day of the session and the first act of the ...y. This unique fact is referred to in much of ... current national prohibition literature. It is even mentioned in the Standard Encyclo... of the Alcohol Problem, published in five ...umes. Mississippi is very fortunate in that ...ery member of Congress in both Houses is a ...ohibitionist, and that most of them have per... good service in the cause of our State. Mississippi is dry, and on the naked question of ...et" or "dry," would give an overwhelming dry ... But there is real danger that matters may ... so complicated and prohibition so coupled up ... other questions as to endanger the best inter... of prohibition, unless our leaders shall exer... great wisdom.

With these illustrious facts and acts staring ... in the face, we are confidently looking to the ...standing leaders in politics in our State to seize ... prohibition banner and plant it yet higher on ... parapet of the liquor forces. The hands of ... original bearers of the prohibition colors are, ...ny of them, cold in death. If the present ...itical leaders in our State allow this old tat... banner to become begrimed with the slime ... filth of political corruption or ambition they ...ll prove themselves unworthy of their brave... ...es. But perish the thought that they would ... consider such dereliction. To take such a ... would be a national, even an international, ...inder; for as the United States goes, so will the ...rld in all probability. Prohibition is facing a ...is. The acid test is being applied. The com... forces of evil seem to be marshaling to de... prohibition enforcement. We must accept the ...allenge and go to battle in dead earnest. The ...ors must not be lowered. It is of greatest im...rtance that all qualified voters cast their votes ...ording to their conscientious convictions of ...ty.

GRENADA COLLEGE, PLUS.

By Rev. James H. Felts.

The meeting of the trustees was in every way ...py. Not a discord, not a pessimistic note, ... a criticism of men or measures, not a frown. ... there was ever a cheery, optimistic, harmonious ...ting of that body, it was Monday, May 28. ... writer has been a member of this board for ...re than twenty years. He has never attended ... meeting quite so cheering. The better day ...rna. The student body is of the finest. The ...culty is equal to the best anywhere. They are ...re than factors, they are a part, a vital part, ... the institution itself. Dr. Countiss is in greatest ...or with faculty and student body. It is well.

Judge Percy Bell was instructed to prepare the ...cessary papers for the bond issue. The com...missioners appointed by the Conference at Clarks... will probably meet about one month before ... Conference at Pontotoc to perfect the report ... that body. There is no doubt as to the final ac... Then watch Grenada College! She will be ... only A-1 Methodist school for girls in a radius ... hundreds of miles. Already there are students ...re from Kentucky to New Orleans. It would ... tragedy unspeakable to do less than is con...plated.

Another thing is in the air. There is a "by-...duct" of importance appearing. That this Con...ence is practically a unit save for the personal ...uation is already known to the well informed. ... are not cursed with factionalism of any other ...d than is here indicated. Say it with em...sis, eliminate the personal equation and we ... without serious or hurtful friction. I verily ...lieve that our work for Millsaps and Grenada ...llege is bringing about a better understand..., a larger vision, a more generous spirit. ...e may have our likes and dislikes. We may ... unwilling to follow the leadership of this or ...t man for satisfactory reasons. But we are ...owing in grace—the grace of vision that sees ...yond our petty personalities, our petty sus...cions, our pathetic and often tragic desire to defeat this or that man for personal reasons. Thank God.

The fact is, our problems are **one.** This is true whether it be the salvation of men or the planting and cultivation of our institutions. Nor can any man stand in his pulpit and preach Jesus Christ effectively till the **Spirit of that Christ is his.** Here is our center of gravity. We cannot afford so to preach **Him** as to become castaways ourselves. We must see Him with unblinded eyes and hearts aflame. The institutions established and sacrificed for in **His name** must be of larger moment than our petty personalities. We are fellow citizens of a common cause, co-workers in a common cause; and we are better men, broader men, finer men, more generons men when we give and take without rancor or spite. This day also dawns.

Yes, there is a bigger, better, finer day in the offing. Here's to the man who is Christian enough to see it, man enough to work for it, Methodist enough to co-operate with others in **His name.**

CLOSING OF THE MISSISSPPI CONFERENCE TRAINING SCHOOL.

On April 19, 1928, at the annual meeting of the board of trustees of the Mississippi Conference Training School, I was asked, by an order placed on the minutes of said board, to write a short history of the school to be placed on the minutes of the board, also for publication.

In the year 1887, the Methodist people of this presiding elder's district, at that time known as the Forest District (now Newton), decided to locate a church school somewhere in the district; and through the influence of J. M. Pruitt, James P. Abney, W. B. Massey, Dr. R. Burton, and other leading Methodists, the school was located at Montrose, Miss.

At once the school property of Montrose was deeded to the Methodist church or Conference, a board of trustees appointed, and the church school began to function. It was run as a district school for fifteen or eighteen years; then, through the influence of Rev. W. W. Moore, who was then president of the school, the school was taken over by the Mississippi Conference, and was afterwards known as the Mississippi Conference Training School. A new brick building was erected, more land secured, and the school took on new life.

I doubt if there is a church school anywhere in the State of its kind that has done better work than this school during the forty years of its existence. Fifty-seven young men that have attended this school in whole or in part have entered the ministry—five to the Presbyterian church, three to the Baptist church, and forty-nine to the Methodist church; and as far as this writer knows, are all making good. Besides these, hundreds of men and women that have attended this school throughout the country are teaching and are in other honorable vocations of life that are helpful to humanity.

At the 1927 session of the Mississippi Conference, Rev. M. L. Burton was appointed commissioner to close out the school and dispose of the property, which has been done, and the school now will be known as the Montrose Consolidated School.

Whereas, this closes the existence of the Mississippi Conference Training School,;

Therefore, be it resolved by the Board of Trustees, That we extend to all the preachers of the Mississippi Conference and business men of said Conference our sincere thanks for their help and the religious influences that have been wielded in the school for the past forty years of its history.

C. F. NEILL.

STATEMENT.

Arrangements have been made whereby the General Sunday School Board will co-operate in the School of Missions to be conducted at Mount Sequoyah, July 31-August 14. Five courses will be offered in the school by the following instructors:

Dr. J. W. Mills, presiding elder of the Houston District, Texas Conference, and Rev. O. W. Moerner, Assistant Director of Training Work, General Sunday School Board, will offer two courses each, and Dr. J. E. Crawford, of the Board of Lay Activities, will offer one course on "Christian Stewardship."

Persons who are unable to attend the Leadership School conducted by the General Sunday School Board, July 5-19, will find opportunity to secure credit on one of the Sunday school courses along with credit in the Mission courses offered by the Board of Missions in the school, July 31-August 14.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

There are times when poverty is not only an inconvenience, but puts me in a half-bad humor with the fate that doomed me to be poor. Harper & Brothers, publishers, have sent me two books which if I had the money I would love to make a present of to every preacher and many laymen. The title of one of the books is, "The Scandal of the Cross," by Dr. E. M. Poteat, and the other, "The Bible Under Fire," by John L. Campbell, D.D. Reserving remarks on Dr. Poteat's book, except to say that it is a most timely and luminous treatise on the Atonement, I want to call special attention to Dr. Campbell's book, "The Bible Under Fire." It is the very book we need now to rout the arrogant Modernists and scatter the infidel to the four winds. Didn't grand old Isaiah say ages ago: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him"—or as the margin of the A. V. renders it, "shall put him to flight!" Well, this book will surely put to flight the enemies of the Lord. When I got the book, I took my seat under the scuppernong vines to read it, and took my pencil to mark the passages that specially struck me; but I had not read far until I put up my pencil, for I saw that every page almost contained quotable passages. Let me quote one passage, and then you send and get the book and read it all:

"The tide has turned. In the realm of scholarship the battle against the Higher Criticism has been fought and won. The haughty boast of 'Scientific Methods' and 'Assured Results' no more occasion any alarm. Indeed, these expressions have become a joke. An abler scholarship has pricked the bubble. Objection after objection has been met and triumphantly answered. The records of ancient contemporary nations have been deciphered. The spade has been busy. Archeology has spoken. The stones have cried out. Manuscripts have been discovered, compared, studied and translated. The results are a vast and constantly increasing mass of evidence in corroboration of the Word of God."

Let our laymen read this book, and when their pastor returns from the university, and begins to spout his "assured results" of modern scholarship," serve the rotten sauerkraut of German skepticism, instead of the heaven-descended manna of the old gospel, he can know that he is a reverend jackass and withhold his quarterage! He may be A.M., D.D., Ph.D., LL.D., and all that; but with this book one can make his learning look ridiculous. The book, to quote the cover, is "A defense of the traditional theory of the integrity of the Scriptures." You get it and read it, if you have to sell your breeches to pay for it. That is what Erasmus did once. Who was he? Good-night!

Three churches were built last year in the Songdo district in Korea, one other planned, and two others had extensive repairs done. For the sixty-five congregations in the district there are now sixty-one church buildings, thirty-three of which are permanent.

THE LAYMAN AND THE CHURCH.

By Dr. J. M. Sullivan, Mississippi Conference Lay Leader.

The supreme challenge in a man's life is to the acceptance or rejection of the will of God. The authoritative revelation of this will is to be found in the Word of God—the Christian's Bible. The agency for the interpretation and promulgation of the will of God is the church. The supreme individually recognized call of God is to the Christian ministry, but the very position of man in human society is a challenge to seek to know and to practice the will of God in his social relations, as well as in his personal attitude toward God, and there is therefore a degree of sacredness in every vocation and profession. Hence the layman may recognize a call of God, not only in circumstances which seem providentially directed, but in the voice of the church.

Certainly if God has a purpose in his great universe of matter and force; if in the relation of our planet to the others in wonderful precision of adjustment; if in the countless natural resources available for the needs and comfort of all life; if in the laughing brook, the mountain torrent, the seas of the air; if God has a will in the lightnings that trace his glory in the clouds, or that wing the thoughts of man from continent to continent; if in the wonders of the fauna and flora of all lands —in song of birds or delicate beauty of leaf and bud and flower; if in the response of the human soul to the influences of the true, the beautiful, and the good; if in all around us and in our physical being God has a purpose, then we must agree that there is a will of God concerning our intellectual relations, our corporate obligations, and our moral responsibilities. There is a call to mass action through individual participation.

In so far as the church is an expression of the will of God, and not of that of a mere man or woman, it has a vital message, and to this it behooves us to give attention. This call is not only to repentance, and faith in Jesus Christ as a risen, living, and atoning Savior of mankind, but a call to the believer to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. And this explicit call of the church is not only that we may have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, but that "ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," and may make your calling and election sure, "for it is God that worketh in you both to will and to do of his good pleasure."

The organized church is a necessity for the extension of God's kingdom on earth. It supplies the laity with the gospel ministry and with faithful expounders of the Word. It sets forth a creed, a religious platform, which should not be an invitation to narrowness and bigotry, but to definiteness and declaration of faith. It supplies the avenues for systematic worship, instruction, service, and fellowship. It has given to the world all its worthwhile ideals and been a saving factor in every nation and community. The great mission of the church is the evangelization of the world, and in the fulfillment of this mission the laity are associated with the ministry in the fellowship of the "faith once for all delivered to the saints." That is an inspiring list of salutations and references concerning lay helpers, men and women, that Paul gives in Romans 16, and Phoebe must have been a good church lay leader at Cenchreae, for she did not hesitate to take long and perilous journeys to distribute literature, and was one of Paul's most enthusiastic helpers. Again, in Paul's letter to Timothy he says: "Thou therefore, my son, be strong in the grace that is in Christ Jesus, and the things which thou hast learned of me, among many witnesses, the same commit thou to faithful men who shall be able ot teach others also." These lay helpers were recognized as of more importance and possessing larger fields of service than mere financial agents, and it is true to-day that, while a habit of cheerful liberality is sorely needed and funds are inadequate for the care of the ministry and the enterprises of the church, there is a fundamental value in the cultivation of a sense of responsibility, place, and opportunity. It has been said that "the layman will occupy his true place in the church when the church rediscovers the spiritual functions of laymen and adjusts its teachings and program of work to call out and utilize the lay forces of the church." But there is another side, and we may say that the layman will find his true place in the church when he discovers his constant need of spiritual power and his duty to adjust his life to intelligent, unselfish service to God through the church, and gives evidence of sincerity and permanency in his stand for righteousness.

The church has made great advance in its effort to mobilize the lay forces for intelligent and effective service, but there is some fundamental need that challenges the attention of every Protestant denomination to-day. The statement was recently made in the leading editorial of our official lay organ, the Methodist Layman, that "we would not be far from truth when we say that we realize no more than twenty per cent efficiency from the standpoint of the entire male constituency of the church." This is unfortunate and should be corrected. It may be due, in part, to neglect or oversight on the part of some representatives of the ministry, or to faults in the program of the church; but it is no doubt chiefly due to the character of the religious attitude and spiritual vision of the laymen themselves. What we need as laymen is not only to discover our obligation, but to appreciate our God-given opportunity, and if this is done, the laity should be encouraged and assisted by the leadership of the church. Mr. Babson has said that what the world needs to-day is "not more legislation, but more religion." Every loyal and consecrated layman will seek the sources of spiritual power and efficiency. Bible study, prayer, and worship are fundamental in spiritual culture. A knowledge of the church, its achievements and plans, is also important. A spirit of co-operation rather than criticism, of liberality rather than selfishness, of ministering rather than being ministered unto, will hasten the evangelization of the world. One of the great needs of the church to-day is an informed laity. No people will emerge from superstition until they are enlightened, no nation will prosper unless the patriotism of its citizens is born of intelligence, and the church cannot progress as it should until the great body of its membership have an interest vitalized by contact with its activities and knowledge of its affairs. This gives emphasis to the value that should be placed on the young people's organizations of the church, through which the home may be supplemented in developing early information regarding its doctrine, polity, history, influences, and life challenge. The church has long supplied its membership with a system of splendid literature, and this was never as complete as now, but it is not appreciated and utilized as it deserves to be. Until it is, vast numbers of the laity will not appreciate their full duty and opportunity in the church.

During recent years great progress has been made in the material equipment of the church, better facilities for organization and work, much having been done for physical convenience and comfort; and yet, too often, the loyalty of the body is expressed more constantly and emphatically in the provision of the equipment than in the practical use of it. The great interest shown by men and women in the church as evidenced by the recent development of large Bible classes, and further by group organizations for evangelistic effort is encouraging; but the church is suffering to-day from the indifference of a large part of its membership who seem to get no broad vision of their duty to the church or of their responsibility through it in the world. In almost every religious denomination emphasis is being put on the study and practice of Christian stewardship. If fully observed, it will fill our churches to overflowing, it will make every home where it is practiced a spiritual force in the community, it will multiply many times the possibilities of service through the church, it will add to the joy of living and extend the spiritual vision.

SOME CHANGES IN COLLEGE PRESIDENCIES

Several Southern Methodist colleges will open their fall sessions under new administrations.

Dr. George F. Winfield, who has been president of Lon Morris College, Texas, for the past [illegible] years, becomes president of Whitworth College, Mississippi. Rev. E. M. Stanton, for several years dean of Lon Morris College, will succeed Dr. Winfield as president of Lon Morris.

Mr. Edwin Kidd, who was formerly president of Kidd-Key College, Sherman, Texas, will again assume the presidency, succeeding Rev. E. Spurlock, resigned.

Centenary College-Conservatory, Cleveland, Tenn., is passing to private control and ownership, and Miss Flora Bryson, who for some time has been connected with the State Teachers College, East Radford, Va., becomes its new president.

THE SUNFLOWER MINISTERIAL ASSOCIATION.

The Sunflower Ministerial Association met Tuesday, May 22, in the Carrollton Methodist Church, Rev. Sam E. Ashmore, pastor-host. Brother Ashmore had made all arrangements for the Association to meet in the beautiful natural park just back of the parsonage, but because of rain it was necessary to hold the meeting in the church. Between showers, however, we made a trip through the park and found much evidence that Brother Ashmore has been hard at work beautifying this wonderful piece of property.

The Association was much pleased to have Brother and Sister H. P. Lewis, of Ripley, former members of the Association, with us on this day and Brother Lewis brought a very interesting greeting to the Association. Rev. Simon Bryan of Leakesville, was also a welcome visitor.

The sermon of the day was delivered by Brother J. C. Wasson, of Acona. It was a helpful, spiritual message from I Corinthians 13:13, and delivered from a heart aflame with the love of God.

In the afternoon the discussions centered around "Prohibition." Brother George had given the subject great study and made a masterful speech. The following resolution was passed unanimously by the Association: "Resolved, That we will not vote for any wet candidate of any party for President of the United States."

The ladies of the Carrollton church assisted Mrs. Ashmore in serving a delicious and abundant buffet luncheon in the parsonage. The members of the Association demonstrated the fact that this was greatly enjoyed, and Brother George, of Biloxi, voiced the sentiment of the assembly in very eloquent and gracious words.

The new reporter was elected because the Association thought it too much to ask Brother McCafferty, the secretary, to fill that responsible position and report the meeting to the paper, because Brother McCafferty is kept busy at home with five small children gracing that delightful home. Brother J. O. Dowdie was almost elected reporter for the Association, but protested that he, like Brother McCafferty, would be too busy. It was the first intimation the Association had had that Brother Dowdie was contemplating such a step, but we are ready to congratulate him, and we will not prevent him with the strenuous duties of reporter for the Association.

The program for the next meeting is as follows: Sermon at 10:30 a.m., by Rev. M. E. Soand; Criticism of the sermon favorable and unfavorable; Selection of next place of meeting; Appointment of program committee; Lunch.

1:30 P. M.—General subject, "Ministe[illegible]

...ics." Discussion led by Rev. L. P. Wasson, ... minutes.
Subject Divisions: (a) "Relationship of pastor ... former charge," led by Rev. J. T. McCafferty, ... minutes; (b) "The Preacher and the Com...nity;" civic clubs, secret orders and other com...nity activities, round table discussion, five min... each.
...5—Reports from pastors of outstanding work ... charges.
...ive notice of the place of this meeting will be ... The date is June 12. The editor of the ...ocate is extended a cordial invitation to attend ... and other meetings of the Association.

A. Y. BROWN, Reporter.

"THE IMPATIENCE OF A PARSON."

(A Book Review.)

By Rev. B. C. Taylor.

This book is a series of soul eruptions from a ... who convinces you he is dead in earnest ... what he is saying. The main thesis of the ... is a plea for a revitalized Christianity which ... meet the needs of ordinary hard-pressed ...ple. It is a disturbing analysis of present day ...-trap methods in dealing with the tremendous ...es of an on-going world.

Convinced that Christianity is only a caricature ... Christ intended it should be, the author ...ures to suggest that should the ministers of ...ained religion suddenly break forth with the ...age of Jesus in all its original freshness, ... would be such a falling away from the ...ches that it would be disturbing to even the ... zealous and loyal. "Religion has been im...ed by its little janitors and their adminis...ive complications," is a very significant ...se; what pastor has not felt the conviction ... this statement as he has tried to meet the ever ...ing demands of modern day church ma...ery? Is it possible for the prophet of the ... High to become so enmeshed with the ...hanism of a great religious organization that ... becomes nothing more than a pawn in a game ... chess? Our Angelican friend answers: "The ...lican becomes too great for our small hearts. ... attracts, the church repels." To avert a ...trophe, this writer pleads, with the burning ...ion of a modern seer, for a Christianity which ... something more than a glorified lolly-pop.

A good surgeon is not only capable of diag...is, he suggests the treatment. This is done ... a series of suggestions to the bishops of the ...ing Lambeth Conference. This impatient ...on of St.-Martin-in-the-Fields thinks the matter ...re-vitalizing the church should start with the ...ief ecclesiastics themselves, and ventures the ...ught that apostolic succession can no longer ... tenaciously held to, as has been the case for ...y years. It is his opinion that these men who ...ve been given the highest honors in the church. ...uld concern themselves with a religion of ...amic value rather than lecturing about non...entials and stressing the importance of "show..." in their episcopal areas. But withal, it ...ains the imagination to see an Anglican bishop, ... others for that matter, kick the foundation from ...der his own house. The needed change may ...ve to come from the impatient constituency ...hin the organization, rather than the head.

If your brain is taking the rest cure, don't read ... book. But if you want to do some hard think... and indulge in a little self-analysis, get "The ...atience of a Parson"—you will find some real ...t in it.

New Orleans, La.

IMPRESSIONS OF THE COUNCIL MEETING.

By Mrs. Algie S. Oliver.

I see so many interesting pieces in the Mission... Voice and Nashville Christian Advocate that I ...ot refrain from adding a few words, as I have never attended any meeting that stirred my soul and filled my heart with enthusiasm and made me more determined to do a better work for my Master.

I would like to say here that it was through the generosity of three of the auxiliaries in the zone of which I am the humble leader or helper (I like the word helper better), Union, Hickory and Decatur, that I was enabled to make the trip—they paid one-half of my expenses. I shall always feel under obligations, and assure each of them that there is a warm place in my heart and a prayer on my lips for them.

I knew, but could not realize, that our woman's work was such a big thing, and that it extended over such a wide area—almost over the whole world. We in our little auxiliaries get discouraged at times and feel that we are doing so little, that we had just as well give up and quit; but were it not for the many faithful little auxiliaries, we could not have the great Council meetings such as we had at Nashville this year.

There is no question about women being able to transact business with as much ease and rapidity as any group of men that you might find anywhere. Mrs. F. F. Stephens, our Council President, is a most wonderful presiding officer.

The reports from all the fields were optimistic, and each field was represented (except possibly one or two) by one of its very own, who had been influenced directly or indirectly by those whom we have sent as a representative of our Lord Jesus, and as each nation gave its message and said that they were looking to America not only for help but as an example, I was made to shudder at the responsibility; yet we have the command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world;" and, too, we have the assurance that we can do all things through him that strengthens us. And we have this command: "In all thy ways acknowledge him." Our friends across the seas are watching us to see whether or not we are acting our part of "Big Brother" or "Big Sister" to those of other nations.

It was my privilege to be at the dedication of beautiful Scarritt College. The building is indeed a thing of beauty. Mrs. W. J. Piggott, of Irvington, Ky., said: "We have builded a wonderful structure, building so nobly and true that all who behold it shall marvel at the work we do. And all who have shared in the making shall thrill with a feeling of pride and joy that comes from the doing of a work that shall ever abide. We have given this beautiful building to our Heavenly Father. We have laid the foundation in service, cemented by the spirit of love, and supported by the pillars of friendship. Its altars are justice and truth. We have made it a haven for the worker and a high inspiration for the youth. Yea, we have builded a glorious structure."

When we entered the beautiful Wightman Chapel, where the memorial service was held for Miss Maria Gibson, there seemed to be such a sacredness that we could all but see the spirit of those who had labored so faithfully and who had so willingly given life and service, hovering around.

I was made to feel prouder than ever of our own Mississippi Conference when I saw that Mississippi was on the Roll of Honor. I was glad I could say, "Our Scarritt." I was glad I had had even a small part in erecting so wonderful a structure.

One of the most outstanding features of the Council was the pageants, one given by the adults and the other by the children. In these pageants we were made to see the changes wrought where Christ has been preached, also some of the things accomplished. We were shown that Christians are often persecuted for Christ's sake. And yet, how true they stood!

The children's pageant showed us clearly the possibilities wrapped up in these little lives, and, too, the great responsibility that is ours of leading them to Jesus and teaching them of divine things.

I felt as I looked upon these pageants as John felt on the Isle of Patmos, that I was seeing things that I could not tell. Friends, I can tell only those who can know the impressions we received. My desire is that I may live more like Christ, that I can show his power in my life.

When I was told that I was to be made assistant to the district secretary to help with the Young People's work, I thought I would refuse to accept the work; but with the assurance that he would be with us, I consented to give as much of my time as possible to this work. We have done a great work, yet there is a greater work to be done. We must no longer consider our young people a problem, but a challenge, that will require the best there is in us to accomplish the things that should be done, and fill this great need.

I had the great pleasure of visiting with Mr. and Mrs. J. E. Carruth and interesting family, also Mr. and Mrs. Chariet, for dinner, and a lovely drive over the city. These people were members of our church when we were at Summit.

The weather man gave a variety of weather. We had some days of sunshine, and then days of cloudiness and rain, and finally a perfectly lovely snow. I'm sure every one enjoyed the weather, especially we of the far South.

THE LAST RITES.

The Pacific Methodist Advocate tells of a preacher in southern Illinois who went to the home of one of his members and spent the night.

Just before bedtime he said to his host: "Brother, if you will bring me the Bible I will read a chapter; we will have a prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament then."

"We have no Testament."

"Well, bring me the church paper, and I will read you something out of that."

"We never take the church paper; it costs too much. Besides we never have any time to read it."

"You haven't a Bible, not even a Testament; you say you are too poor to take the church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached into his pocket, pulled out his Discipline, and read the service for the burial of the dead.—Exchange.

WHY THE TOAD IS SO USEFUL.

Toads and frogs are often called the gardener's most valuable helpers, and they are encouraged to live in green houses as they are useful in destroying insects and vermin harmful to plant and vegetable life.

As a destroyer of bugs the toad has no equal in the animal world. The United States Department of Agriculture estimates that toads are worth $20 each per year to the farmers for the number of noxious insects, bugs and worms which they destroy. Never harm a toad. He is nearly worth his weight in gold.

The toads do not find it easy to live. They may be parched by the summer sun or crushed under plows and the feet of the cattle or eaten by birds and snakes. The plucky little toad as he hops away from his old home goes to face dangers and to do us a valuable service. Let us be as thoughtful and kind toward him as we can.

There is no truth in the fancy that toads are poisonous or that warts are produced by handling them. Treat them kindly. They are entitled to our best for their good works. *Selected*

Kind words are the music of the world. They have a power which seems to be beyond natural causes. F. W. Faber.

"SEEING THE WEST WITH THE SUNDAY SCHOOL DELEGATES."

By Van Carter, General Secretary, Louisiana Council of Religious Eductatlon.

Pike's Peak, Manltou, Colorado Springs, Denver.

Arriving in Colorado Springs for dinner we wiil ali retire early so as to be ready for the trip to Pike's Peak on the morrow, when we wiii leave the hotel in the wee small hours of the morning for the famous sunrise trip to Pike's Peak. We travel upon the world's highest motor highway, a doubie track bouievard of easy grades which zigzags up the mountain, and within two hours we journey from the land of flowers to the land of snow, and may engage in a skirmish of snowballing 14,100 feet above the clouds. On the way up are many charming vistas of clear streams, waterfalls, forests and open country; and the quick transitlon from summer weather below to the cold of the upper spaces is a startling one. On the summit is a signal statlon and observatory. From here 60,000 square miles of scenery spread out before you. Here nature ls seen ln her grandest as well as most fantastic moods. Great mountain peaks are here—massive, gigantic—lifting themselves into the regions of perpetual snow. Here are half a dozen stupendous canons, whose rock waiis rise perpendicularly a thousand feet. Here on a snowy crest you are in the midst of a veritable wonderland.

Zebuion Pike, discoverer of the famous Peak, and after whom lt was named, after futile attempts to scale lt, deciared that no human belng could ascend to its pinnacle. Our party having come to the summit over such a magnificent highway, and seeing the cog railroad which begins at Manltou and ends on the "top of the world," climbing 7,518 feet ln its nine miles' uphill course, wili reallze that man has again done the impossible!

Our autos will return through Manitou, giving us an opportunity to visit the famous springs and the many sights close by, where may be found the wonders of canon and gorge, of dizzy helghts and awful depths, of gigantic rock-form and weird caverns, as weii as the beauties of dashing mountain stream and of peak-guarded deiis. Here are the minerai springs to which the Indians brought their sick iong before the coming of the white man; and, since the healing waters were the gift of the Great Spirit, they named their paradise, Manitou. These waters are agreeable to the taste and adapted to the cure or aiieviation of many chronic iiis. Here a $400,000 bath house, utiiizing the famous mineral waters, has been built. The town itself is beautiful, with its weli kept lawns, fountains and spring covered pavilions.

From Manitou we auto to Colorado Springs, a city of 35,000, which is surrounded by a greater number of scenic wonders than any other area on the giobe. Among the most noted are Pike's Peak, already mentioned, the Garden of the Gods, a pubiic park of 480 acres in which titanic forces have been at play and gigantic rocks have been sculptured by wind and water. Among the objects of special interest are Gateway Rocks, 330 feet high; Cathedrai Spires, and Balaneed Rock; Cripple Creek, ciustering amid smoking stacks of mines that have added miilions to the world's store of goid; South Cheyenne Canon, which for a distance of a mile and a haif, amid rock walis often 1,200 feet high, presents a succession of beautiful views, inciuding the famous Seven Falls; the Cave of the Winds, which is nature's own handiwork in the form of staiactites, stalagmites and other crystalllzed formations. This is an underground journey of one miie through caverns lighted by eiectricity, to which an admission is charged. At noon we wili leave Colorado Springs, taking a short run to Denver, where the afternoon wiii be spent in an automobile trip over the city. Those not desiring to visit Denver may remain in Colorado Springs untii our special returns to that point.

Denver is the capital of Colorado, the largest city between Kansas City and the Pacific Coast. We will be surprised to see the beautiful parks, lawns and boulevards in this famous city of the Rocky Mountains. Constant irrigation is responsible for the greesward and for the brilliant displays of blooming flowers that the lowlands cannot duplicate. By its charter the city must employ a fixed percentage of all expenditures for pubiic improvements in the purchase of park land. This gives the city a park system, connected by imposing boulevards, that will be a credit to it for all time. The city is exactly one mile above sea level, which gives it a commanding view of the main range of the Rocky Mountains, terminating with Pike's Peak on the south and Long's Peak on the north. it is the gateway to tweive nationai parks and thirty-two national mountains; thus the traveler may have access to innumerable piaces of interest and delight.

Here ends our sightseeing of the West and begins our journey homeward. The delegates will have had a most magnificent tour of America's outstanding natural phenomena and they can return to their homes realizing that just as nature is so wonderful and beautiful, just so it is the purpose of God to have man grow more and more in his image.

(To Be Continued.)

A STRANGE PLEADER FOR PROHIBITION AT THE KANSAS CITY GENERAL CONFERENCE.

By Rev. J. L. Decell, D.D.

Are we losing a sense of morai distinctions?

Dr. Clarence True Wilson, Secretary of the Generai Board of Temperance and Pubiic Morals of the Methodist Episcopai Church, usually a resourceful man, must have struck a lean streak at the Kansas City Generai Conference a few days ago when he hailed Jack Johnson, a notorious Negro pugilist, and had him address the General Conference on the subject of prohibition.

The Kansas City Daily Star quoted Jack as saying:

"I want you to kuow I am against whiskey, beer and ali intoxicating liquors because I don't believe liquor helps the human body at ail. To serve God you must train the mind as weil as the soul. Liquor and some other things are degrading to both the mind and the soul. I wish you success in your battie to drive iiquor out of America."

Jack was asked if he were a member of tbe church and said, "No, but I wish it mighty weii."

To say the least, it was a strange spectacle to see Jack Johnson up teliing a General Conference, "To serve God you must train the mind as weli as the soul." Horrible dictu! Has the moral law been reversed or iimited to drinking iiquor? Will Elisha's staff in the hand of Gehazi raise tbe dead now? Peter, knowing that Simon the sorcerer was not a fit instrument for communicating morai inspiration, said: "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God" (Acts 8:21). First of all, the prohibition issue is a moral quesdon. Poiiticians and scoffiaws would iike to reduce it down to a mere political opinion. Given this is a morai issue, tben program promoters should see to it that their pleaders at ieast live a morally decent life. If America must have prohibition at any price, then she wili soon be without it at every cost.

It is not objectionabie on account of Jack Johnson's color, but his character. It is more the honor for the church that he isn't a member, for he is yet engaged in the beastiy business of prizefighting. Shortly before his visit to the Conference he was knocked out of the ring at Topeka, Kansas, by Bear Cat Wright, an Omaha, Nebraska, negro. His purpose for being in Kansas City at the time he appeared before the General Conference was to fight a ten-round bout with Big Biil Hartweli, a negro pugilist of Kansas City. Press reports say that he did fight and Jack broke his hand in the sixtb round.

A pugilist of the dives, wedded to a white woman, having been a fugitive from justice, and witbal a notorious rounder, up propounding tbe doctrine of Temperance before a General Conference! It would have been reprehensible for white Jack Dempsey to have accepted such an invitation; and it is quite doubtful that he would have been invited were he married to a Negro woman.

This country needs an upstanding and high souled man for its Chief Executive, one who will enforce the laws without favor. And even had it been desirable to leave an influence to help the Negro delegates to the convention, which is to follow the Conference, to line up for a "dry" candidate, surely one of their three Negro bishops or representatives from their ninety-three delegates would have been an example more consistent with the ideals of the church and wielded a more wholesome influence in the Nation.

The cause of prohibition is a sacred one and its banner should be held aloft throughout this great Republic. But the soiled hands of Jack Johnson cannot protect the purity of its white folds nor will the example of his iow life promote the triumph of the cause.

Jackson, Miss.

REPORT ON THE SPIRITUAL INTERESTS OF THE CHURCH, ADOPTED BY THE GREENWOOD DISTRICT CONFERENCE.

The following report on the Spiritual Interests of the Church was adopted by the Greenwood District Conference of the North Mississippi Conference at Belzonl, Miss., May 17, 1928. The conference instructed me to send the same to the Advocate for publication. The report follows:

"We, your Committee on Spiritual Interests, offer the following report:

"From the best information at hand we are convinced that there has never been greater activity on the part of the ministry in the general work of the church, manifesting itself particularly in almost a universai effort to carry out the prescribed programs, and resorting to such other plans and measures as they feei might possibly add to its effectiveness.

"That this muitipiying of machinery—this strict conformity to and dependence upon these material methods. agencies, and forces, is conducive to greater and deeper spirituaiity, we very much doubt.

"Not that the measures and methods are in themseives wrong or necessarily hindrances or impediments; but we fear there is too much disposition to depend upon tbe machine rather than upon the power of the Holy Spirit. That there is a manifest need for a deeper spirituality not only in the district, but in the church at large, is universally recognized it needs not have to be emphasized.

"Organization has its piace and is not to be undervaiued, but the best of organization, even when put into earnest operation, cannot take the place of the Holy Spirit.

"The various forms of materialism that are being dlsseminated throughout the church by numerous open and secret agencies are effecting hurtfully her sprituality much more, we think, than is generally recognized. And that which makes it all the more insidlous and baleful, is that it has its source largely in the ministry, and is by them being consciously or unconsciously disseminated.

"The mere mention of these recognized facts should, at least, make us as ministers more thoughtful and watchful and if possible more earnest and faithful in the proclamation of a clear, strong, and convincing gospei.

"To remedy these eviis and to lead our church into a deeper and more effective spirituality, we know nothing to recommend save the universally recognized need of a new, widespread endowment of power from on high; a rebaptism of the Holy Spirit. The Holy Spirit is as accessible to-day as he was to the early church. And Christ himself said: 'Ye shall receive power after that the Holy Ghost is come upon you.'"

"W. W. MITCHELL,
For the Committee.
J. D. WROTEN,
Secretary of the District Conference.

The Home Circle.

PEGGY AND RUTHIE GIVE A PARTY.

Peggy and Ruthie were blowing bubbles on Peggy's back piazza. Peggy watched a particularly lovely one float up in the crisp air—float, float, float—burst!

"Oh, dear," she sighed, dipping her bubbler into the glass of water, "bubbles are just like vacations—perfectly lovely, but they don't last long enough."

"I was going to have a party last vacation," sighed Ruthie, "but it went so quick—before I knew it almost—that I didn't have the party after all."

"I wish we could have one now," said Peggy.

"Have one what?" asked mother, coming out to shake her duster.

"A party," explained Peggy. "Ruthie was going to have one, but she didn't, and I was wishing—"

"Well, why don't you?" asked mother, her eyes twinkling. "Why don't you have a bubble party? That would be easy to get ready for, and you could have it some time this month."

"Oh, mother!" spuealed Peggy. "May I, really? And may Ruthie give half of it?"

"That's just what I meant," said mother. "And this minute isn't a bit too soon to make your plans. You may have it here, and I think six guests will about fill our little house. Now, first of all you will want to make—"

"The invitations," cried Ruthie. "And let's make them out of watercolor paper, round like bubbles, you know, and—and—"

"Oh, mother, will you paint them for us?" interrupted Peggy. "You paint so beautifully."

"No," replied mother, "I won't paint them for you." Then as she saw the hurt look in Peggy's eyes, she added with a smile, "But I'll show you how to paint them for yourselves—first, with a light wash, and then with a daintiest of rainbow colors, as if the sun were shining on them."

"And will there be a verse?" asked Ruthie anxiously.

"There surely ought to be," answered mother, "and while I am dusting the parlor you and Peggy might put your heads together and think of one."

So Peggy and Ruthie got the paper and the pencils and soon it was very still on the back piazza.

"I've thought of a line," said Ruthie at last. "'Come to our party on Saturday next.'"

"Fine!" said Peggy. "Here's another, 'Forget that you ever were troubled or vexed.'"

"'You can do it so easy by blowing a bubble,'" finished Peggy, seizing her bubbler and blowing a perfectly 'normous one.

"We'll need more bubblers," said Ruthie. "Now for the guests."

At last they decided on the six playmates they thought would most enjoy a bubble party—Edith, Gean, Paul, Robert, Belle and Albert.

"Now what shall we play?" asked Peggy. "Let's not give prizes for every game. Let's have score cards, with each game counting so many points, and give the prizes to whoever gets the highest score and the lowest when the scores are added up. We can make score cards like the invitations."

"Let's play repeaters. That is, blow a small bubble, float it, then catch it again on the end of the bubbler. A point to whoever can repeat the most times with the same bubble before it breaks. That's one game," said Ruthie.

"And we can have roller bubbles," added Peggy. "We'll get some strips, of woolen cloth or carpet. We'll need woolen or felt, because bubbles break easily on cotton. We'll choose partners. One blows the bubble, and the other catches it on the middle of the strip of cloth, and then moves the cloth up and down so that the bubble will roll on it. The score would be for whosever bubble would roll the longest. Of course, everybody would have to start at the same time."

"I have another. We'll call it surprise bubbles. It is really more of a trick than a game. It is to stick a hat-pin through a bubble or cut it with a knife, and still not break it. You can, you know, if your pin or knife is perfectly clean and you cover it with a soapy substance first."

"Monster bubbles would be fun. It needs partners. Two children stand so that the bubblers are but a few inches apart, then start to blow. You have to blow very carefully and steadily to get a big bubble."

"Why, we could have a triangular bubble by letting three persons blow at the same time," said Ruthie, thoughtfully.

"I wonder, if four blew, if we'd get a square bubble," giggled Peggy.

"We can have a lung tester," continued Ruthie, laughing at the idea of a square bubble, "just to see who could blow the largest bubble with one breath."

"Boxers you play in pairs," Peggy went on. "As soon as your bubble is blown, you put the end of your finger over the end of the bubbler to keep the air in. You don't toss your bubble off the bubbler, but try to hit your opponent's bubble with your own, and either knock it off his bubbler or break it, while yours is left whole. If you can do that you score a point."

"That's fine, Peggy. And why not choose sides, and have a point for every winner and an extra point for every one on the winning side?"

"Splendid, Ruthie! Aren't we going to have a good time, though? And wasn't it just like mother to think of something like this?"

"Yes, indeed, it was. And oh, Peggy, have you ever seen smoke bubbles? They're so pretty—the smaller ones look like pearls."

"We'll coax grandpa to make us some. He can blow the smoke in after the bubbles are well started, just by taking his pipe out of his mouth and smoking the stem of the bubbler instead."

"Let's have some circus bubbles. We blow them through hoops, you know."

"Bouncing bubbles are fun. You float your bubble, and then use a hat covered with flannel, or a woolen mitten on your hand, or even a felt hat to toss the bubble up again and again."

"Then there are supported bubbles. You put several tumblers side by side, upside down, and put a bubble on the bottom of each glass. You moisten the bottom of each tumbler with the soapy substance to keep the bubbles from breaking. A point to everybody who can put the last one on the tumblers before any of the others break."

"And we could have some toboggan bubbles. Cover an ironing board with a woolen strip, and let the bubble roll down. A point to whoever could roll the most in five minutes, and not have any break before they reach the end of the board. If you think that is too hard, give a point to whoever can roll the most down in a given length of time and have the fewest break."

"My, what a lot of games we are going to have. I never dreamed there were so many things you could do with bubbles," said Peggy. "And there are still more. We can make our bubbles dance on a tight-rope, and we can blow a chain of bubbles, and blow one bubble inside of another, and—"

"Come, girls," called mother. "Time for luncheon, and then we'll make the invitations."

"What fun it's going to be!" laughed Peggy, giving Ruthie a big hug.

You can have a bubble party, too. Ask your mother to help you.—Christian Observer.

MAKING FRIENDS WITH THE WIND.

By Kate W. Hamilton.

"Oh, dear, what a wind!" said Jean, stepping outside the door and then drawing back a little. "I don't like to go to school in such a wind."

"Oh, yes you do!" laughed mother. "Brave-hearted boys and courageous girls like things that are hard. Any one can do easy things. Do you know what this March wind is saying?"

"No, what does it say?" asked Jean.

"It sounds to me as if it were laughing and saying: 'Now, I will make all weak, easily-troubled people stay indoors to-day, but the brave folks will come out and run a race with me. I will make their cheeks rosy, I will tumble their hair, and I will try to run away with their hats, then we shall see which is the stronger.'"

"I'm not afraid to race with the wind," said Jean, and bidding a hasty good-by, she was off. "I won't go down the road, but I'll go down the hill; then it will be a sure-enough race," she told herself.

Whe-ew! went the wind, catching at her coat and sending around her a cloud of dry leaves that had held fast to the trees all winter. Whew!

"Blow away, Mr. March, I'm not afraid of you," laughed Jean, catching up a pretty little broken branch from the grass, and waving it as if it were a banner. "Why, I am one of your brave-hearted soldiers."

The spelling lesson was pretty hard that day, and Jean was almost ready to think she never could learn all those long words, and then as she heard the window near her rattle, she thought: "Hear that old wind! He is working as hard as ever, and I won't give up, either. I'll keep on belonging to his brave-hearted army."

But the hardest thing to do came a little later. The teacher thought that Jean had given a right answer in some number work, but a moment later Jean knew that she had not. Should she tell? If she said nothing the lesson would be marked perfect. "But brave hearts must be honest hearts," thought Jean, and she told the truth.

"Thank you, Jean. An honorable girl is better than a perfect lesson," said the teacher.

"I think that March wind helped me all day long," said Jean to her mother that night.—The Sunbeam.

A WRITER SUBMITTING A MANUSCRIPT CATCHES THE STYLE OF AN AUCTIONEER.

By R. V. Sharp.

"Now here's somethin' big—an' when I say big, what I mean is big! You there! You! Yes, you in the green necktie! C'mon up here, I'm gonna let you have it. It's a manuscript an' I know it's good because I did it myself. You pay ten cents a word for that stuff; I've seen you do it. So I'm gonna let you have this. Here' take it an' look it over. Take all the time you want, that's all right with me. Go ahead, look it over good—**Ten cents a word! Lemme see. Ten cents a word by four thousand word is four hundred bucks, ain't it? Four hundred bucks! Hm! O boy what a holiday I'm gonna have on that dough this summer! Go to Europe, I guess! Get me a** —— What's that? **What's** that? You don't want it! You don't— Why, man, you're crazy! Why, you poor fish! Why! Why!— Say, what's the idea hangin' onto it so long, if you weren't gonna buy it? Who do you think you are, anyway? You —you—— Hey! Hey c'me here! You in the brown hat! Yes, you! Say, lissen, here's a little thing that half-baked buzzard over there in the green necktie just turned down, see? I know you don't pay as much as he does for these things—only five cents a word, I understand—but that's all right. You can have it. Just glance over it an' write me out a check—— **Lemme see. Five cents a word! Five times four thousand is**—— what's the idea, handin' that back so soon? Ain't you gonna take it? How can you tell you don't want it? You didn't keep it long enough to see if you want it or not. Bah! I bet you sleep with your socks on! Bah!—— Hey mister! You—over there in the blue suit. C'me here ——. —The Writer.

Life is too short for its possessors to wear long faces.—F. W. Farrar

No one is useless in this world who lightens the burden of it for some one else.—C. Dickens.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Eighteen conferences, schools, and camps are scheduled for this summer at Lake Junaluska, N. C.

Rev. J. R. Murff, our pastor at Kilmichael, Miss., writes that he serves a fine people and that he is happy in the work with such loyal fellow-laborers.

Rev. J. F. McClellan recently underwent an operation at the Baptist Hospital, Jackson, Miss. He stood the operation well and expects soon to he strong.

We know a preacher in the Louisiana Conference who has received as salary for the first six months of the Conference year the sum of $506.33. He has a family of seven minor children.

Rev. Elmer C. Gunn, presiding elder of the Monroe District, Louisiana Conference, paid the Advocate office an appreciated call while in the city last week on church business.

Rev. L. L. Pickett, well known throughout the church for his evangelistic work, died while attending the Middlehoro District Conference, Kentucky, on May 9, following a stroke of paralysis.

Rev. J. H. Felts, our pastor at Greenwood, Miss., was in demand for commencement sermons this year, being called upon to preach at the commencements at North Carrollton, Winona, and Jonestown.

An old-fashioned camp meeting will he held at Lake Junaluska this year, Aug. 29-Sept. 9. The preaching will he done hy Bishop Warren A. Candler and Dr. Arthur J. Moore, two services a day heing held.

We were happy to run across Rev. John L. Sutton, Jackson, Miss., on the streets of New Orleans a few days ago. Brother Sutton was formerly a member of the Louisiana Conference—and Louisiana still thinks of him as "home folks."

Rev. W. P. Bailey, McCool, Miss., writes that he and his people are now worshiping in a new brick veneer church, and that all the work of the charge moves along well. We thank Brother Bailey for his co-operation in circulating the Advocate.

Lander College, Greenwood, S. C., had thirty-seven graduates this year. Dr. R. H. Bennett, the president, has had a successful administration. The sum of $150,000 has been secured on the present campaign to raise $500,000 to maintain Lander as an A-grade Institution.

Something new under the sun—the minutes of a district conference brought out in the most approved pamphlet form, well printed and well bound! So we may read the proceedings of the Baton Rouge District Conference, Rev. L. W. Cain, presiding elder, and Rev. J. H. Bowdon, secretary.

Dr. N. E. Joyner, Louisiana Conference Secretary of Education, was in New Orleans one day last week. He is giving his strength unreservedly to the great task in connection with the educational interests of the Conference to which he has been called.

We acknowledge the honor of an invitation to attend the commencement exercises of Scarritt College for Christian Workers, Nashville, Tenn., June 9-11. The commencement sermon will be preached by Bishop W. B. Beauchamp, and the address will be delivered by Dr. J. H. Dillard.

The Louisiana Conference Sunday School Board has engaged Miss Lois Hammett as a special worker for the French mission field this summer. Miss Hammett is a consecrated and trained teacher, a product of the Methodist Orphanage at Ruston.

A "Historical Tablet," placed on the front of the First Methodist Church, Memphis, Tenn., was unveiled on the last Sunday in May, the address being delivered hy Mr. John R. Pepper, who was largely instrumental in securing the tablet, he and Mr. John C. Ottinger having conceived and worked out the idea.

We acknowledge the honor of an invitation from the trustees and faculty of Duke University to attend the laying of the first corner stone on the new campus, on Tuesday evening, June 5, at 6 o'clock. When its building program is completed, Duke will have one of the greatest educational plants in the world.

Rev. M. L. McCormick is happy in the work as pastor of the Carthage charge, Mississippi Conference, as he well may he. He has received forty-five members this year, thirty-nine of them on profession of faith, and the work generally is in good shape. Carthage is a fast-growing town, and the church is keeping pace.

The Emory University Glee Club will sail from New York on June 8 for its second summer tour of Europe. This club is said to be the finest college singing organization in America. Lawrence Chaffee, of New Orleans, and James Pollard, of Greenwood, Miss., are members of the club and will make the trip abroad.

Prof. W. A. Hearn has been appointed by Bishop Boaz to a professorship in the Bible College of Missouri, at Columbia, Mo., which is affiliated with the University of Missouri. Prof. Hearn is a member of the Little Rock Conference, to which he was transferred from the China Mission Conference.

Rev. E. L. Cargill, the pastor, announces that a revival meeting will hegin at Cotton Valley, La., on June 10, conducted by Evangelist Jimmie Smith, assisted by his wife and his singer. The services will he held in a tent, which has a seating capacity for a thousand people. Brother Cargill asks that prayer he made for a gracious revival.

Harmon L. Smith, song evangelist and young people's worker, has some open dates in July and August that he would he glad to have taken. His address is Box 62, Ellisville, Miss. He recently was with Rev. J. H. Jolly and Rev. J. B. Cain in a meeting at Fayette, Miss., and will begin a meeting with Rev. T. A. Ferguson at Ovett, Miss., next Sunday.

We acknowledge the honor of an invitation from Miss Doris Hoffpauir to attend the graduating exercises of her class at the Lafayette High School on Friday evening, June 1. Miss Hoffpauir is the daughter of Rev. Louis Hoffpaulr, our pastor at Lafayette. We extend congratulations and good wishes.

Rev. Don E. Dulaney, our pastor at Bossier City, La., writes: "We have had a fine revival at Bossier City. The church has been stimulated as a result of the strong gospel preaching of Rev. W. C. Scott, of Noel Memorial. A large number of reconsecrations and ten new members on profession of faith mark some of the visible results."

We are glad to learn that John Gorton Rickey, son of Rev. and Mrs. H. W. Rickey, Tallulah, La., is rapidly recovering from a recent operation for appendicitis. Miss Octavia, a daughter in this gifted family, recently won the Epworth League "Better Missions" contest in the Alexandria District, the prize heing a trip to the Mansfield Assembly.

Rev. J. L. Neill, pastor of Crawford Street Methodist Church, Vicksburg, Miss., paid the Advocate office an appreciated call on Moday of this week. He was en route to Southwestern University, Georgetown, Tex., where he will teach two courses in the Pastors' School. The work at Crawford Street continues to go forward under Brother Neill's leadership.

Dr. R. H. Wynn, pastor of the Broad Street Methodist Church, Lake Charles, La., was in New Orleans on Friday of last week to attend a meeting of the Legal Conference, and while here paid an appreciated call at the Advocate office. He stated that the beautiful new church at Lake Charles would probably he ready for occupancy some time this summer.

The Advocate office enjoyed a call on Monday of this week by Mr. R. S. Satterfield, Jr., and his friend, Mr. Lee. Mr. Satterfield is a son of Dr. R. S. Satterfield, Missionary Secretary of the East Oklahoma Conference, who is well known throughout the church. Young Mr. Satterfield, with his companion, is spending a few months "seeing the world."

The sub-committee to complete details in connection with extending an invitation to the General Conference to hold its next session in New Orleans, held a meeting last week to work out details. The sub-committee is composed of Dr. R. H. Harper, presiding elder of the New Orleans District, as chairman; Rev. J. B. Peters, Rev. H. T. Carley, Mr. Charles O. Chalmers, and Mr. J. W. Relly.

Mrs. A. P. Holt, who was so active in the work of the church in Louisiana, hut who has been living in Colorado Springs for several years for the sake of her health, will spend part of the summer in Ardmore, Okla. In asking that the Advocate be sent to her new address, she speaks of her interest in the work in Louisiana, and incidentally adds that she has heen a reader of the Advocate for twenty-four years.

Official announcement has been made that Dr. Gilbert T. Rowe, Book Editor and editor of the Methodist Quarterly Review, will fill the chair of Christian Doctrine, in the School of Religion, at Duke University, hegInning with the fall term this year. Dr. Rowe's work as editor of the Review has brought him recognition throughout the religious world. We predict that he will make a great teacher at Duke.

We defy anybody to beat this for tantalization:

Fish are beginning to bite. Think of a four-foot string of beautiful breem caught in one morning. White perch beginning to take nourishment. Minnows available. Gas only 21 cents and car in good running order. Quit sweating in New Orleans and come with us in a boat and feel the tug of war." Sounds just like Jim Felts—and it is. One of these days!

The editor had the privilege of preaching at Picayune, Miss., last Sunday morning. In spite of the torrential rain, there was a good congregation, which gave helpful attention to the message of the hour. The pastor, Rev. J. E. Williams, was with Rev. D. E. Vickers in a meeting at Montrose, Miss. We greatly enjoyed the hospitality of the parsonage. The work goes well at Picayune. We heard talk of a new brick church, which will greatly help the situation in this fine town.

We thank Rev. J. H. Morrow, Roxie, Miss., for three subscriptions recently sent in. The Claude Jones evangelistic party has recently held a gracious revival at Roxie, in which much good was accomplished. Brother Morrow is serving his second year in this charge, and there has been marked progress. A good amount has been paid on the Superannuate cause, about $2,000 has been raised for repairing churches and parsonage, the mission special paid in full, and the pastor's salary increased $200.

In recognition of his having prevented the lynching of two of his prisoners, Sheriff Joseph V. Bontemps, Bay St. Louis, Miss., was presented a handsome bronze medal on June 4. The medal was supplied by the Southern Commission on Inter-racial Co-operation, and was awarded by a committee composed of Governor John W. Martin, of Florida; Hon. Hugh M. Dorsey, of Georgia; Mrs. J. H. McCoy, of Alabama; Mashall Ballard, editor of the New Orleans Item, and George B. Dealey, editor of the Dallas News.

President D. B. Raulins, of Mansfield College, Mansfield, La., writes: "We have just closed the most nearly perfect commencement it has ever been my privilege to see. Beginning with the May Fete, which elicited the highest praise, it was a triumphal march all the way through to the meeting of the Board of Trustees. It would be very difficult to point out the event of highest excellence. Three of our teachers will take special training in Paris this summer. We are now getting ready for the seventy-fifth year in the work of the Mansfield College." President Raulins has done a remarkably fine piece of work at Mansfield.

The corner stone of the new Methodist church at Louise, Miss., was laid on May 23, Rev. J. T. Leggett, presiding elder of the Vicksburg District, officiating, with an address delivered by Rev. J. L. Neill. This is said to be one of the most beautiful small churches in the Mississippi Conference, and much credit is due the pastor, Rev. I. H. Sells, and his faithful and loyal people for its erection. With a membership of about 120, the church at Louise has raised over $8,000 since the overflow—and it was well overflowed. The church will be paid for on practically a cash basis. We recall the old saying, "Where there's a will, there's a way."

Rev. E. C. Driskell recently held a fine meeting at Calhoun City, Miss., where he is pastor. The Calhoun City Monitor-Herald, reporting the meeting, says: "The revival meeting at the local Methodist church, held by Rev. E. C. Driskell, pastor, during the ten days period ending last Sunday, proved a blessing to the town and awakened the interest of the people of this entire section. Large congregations gathered at each service, the attention and interest were exceptional, the music was fine, and hundreds of individuals obtained much pleasure in the fine series of sermons. Mr. Driskell is an exceptionally fine preacher. His sermons are practical, thought-provoking, and stimulating."

ADDITIONAL CLUBS.

We have the pleasure of reporting the following clubs of subscriptions received by the Advocate since the previous report:

North Mississippi Conference.

Rev. W. P. Bailey, McCool, 21.
Rev. J. R. Murff, Kilmichael, 25.

Louisiana Conference.

Rev. D. W. Poole, Choudrant, 20.
Rev. J. M. Alford, Vivian, 26.

Mississippi Conference.

Rev. Murray Cox, Kreole, 22.
Rev. W. L. Linfield, Ocean Springs, 20.
Rev. M. L. McCormick, Cartbage, 20.
Rev. E. D. Simpson, Satartia, through Mrs. Maud W. Martin, Bentonia, 22.
W. D. Hawkins, Meridian, 24.
Mrs. A. W. Evans, Mount Olive, 22.
Rev. M. R. Jones, Philadelphia, 35.
J. L. Bell, Newton, 9 (additional).
Rev. J. L. Greenway, Laurel, 31.

We again express our thanks to all the brethren who co-operated with the Publishing Committee and the Business Manager of the Advocate in their efforts to put the church paper into the homes of our people. We believe the work thus done will help materially in carrying forward all the work of the church. We do not know of a more important thing a pastor can do in building interest in the program of the church and loyalty to its work than getting his people to take and read the church organ. It will be a great day when the church paper will be found in the homes of all our people. We must continue our efforts until that goal is at least approximated.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

FROM THE MONROE DISTRICT.

Mangham and Faulk.

Little Creek, Mangham, and Union compose the Mangham charge. Rev. J. W. Faulk, assigned to this work by the bishop at the last Annual Conference, has taken hold in his usual capable and energetic way and is helping the whole charge forward.

At Mangham the contract has been let for a new church, which will be sufficient to meet the needs of that growing community for years to come. As is generally known, we have been without a building there for a number of years, having been making use of the Masonic Hall for all our services. In early March, plans were finally adopted and the contract let for the new building, and work is to begin on it the first day of June. The church will be a brick structure such as will furnish all needed accommodation for the Sunday school, the social functions, and the church services proper. Brother Faulk deserves special mention for bringing to pass this great achievement. Mangham will grow by leaps and bounds when the new church is opened.

Little Creek has some splendid workers, especially among the young people, and is in the heart of the Alto gas fields.

Union is one of the best churches in the district, and keeps always well up with the great program of our church.

Methodism on the Mangham charge in the capable hands and consecrated heart of Brother Faulk may well be expected to do great things.

ELMER C. GUNN.

A JUBILEE SONG.

By Mrs. Geo. S. Brown.

Glorious things of thee are spoken,
  Pioneer women of pure gold;
A half century still unbroken,
  Mission work they still unfold.—
On God's Word their work was founded,
  His command they did obey,
Far and near their voices sounded
  To the nations gone astray.

'Twas their hands the seed did sow,
  'Twas their feet the way hath trod.
'Twas their courage bid us go
  In the service of our God.
'Twas their hearts' desire to win
  All the nations o'er the sea,
And to rescue them from sin
  That brings to us this Jubilee.

Halleiujah! Praise we sing
  To our God who reigns above,
And our tribute, gladly bring
  To these women that we love.
For the influence that they wield,
  For their work from sea to sea.
For their vision and their zeal,
  We offer thanks this Jubilee.

New Orleans, La.

The English Bible classes in Changchow, China, conducted by the Rev. J. H. H. Berckman, are composed of students from our Methodist schools and from government and private institutions. The members are boys and girls, young men and young women. All the work is voluntary, the students attending because they wish to do so. The Chinese workers have these Bible classes in Chinese.

It is not enough to know; we must turn what we know to account. It is not enough to will; we must do.—Goethe.

COME TO THE SEASHORE CAMP GROUNDS.

Persons desiring rooms and apartments on the Camp Grounds please write Mrs. E. P. Smith, 100 Camp Ground, Biloxi, Miss.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. G. E. CARTLEDGE was born Jan. 25, 1861, in Montgomery County, and died in Kilmichael, Miss., May 6, 1928, where she was then liviug. She was 67 years of age. She had been in poor health for several months, but was conscious of the end that was coming. She was submissive to God's plan, and resigned to his will. Mrs. Cartledge united with the Methodist church when she was a girl, and was always true to its teaching and loyal to its doctrine. She was a friend to all who would allow her to be. Her life was fully consecrated to God and was given in unselfish service to others. She was devoted to her hushand and loved her family. To know her hest was to love her. She leaves behind a hushand, two brothers, one son, a number of grandchildren, and a host of friends. She has gone from among us to a hetter world. She had finished the work that God wanted her to do. May God's richest hlessings dwell upon and ever keep those loved ones who are left behind.

Her former pastor,
G. W. ROBERTSON.

At 4 o'clock in the afternoon of April 24, God called the spirit of MRS. MATTIE THOMPSON home to live with Jesus. She was the daughter of Rev. and Mrs. Billie Bruner, who went to their heavenly home some years ago. Mrs. Thompson was a sweet Christian lady. She united with the Methodist church while young. She loved her church, family, and neighhors. While her suffering was great and of long duration, she bore it with patience. She called her loved ones to her bedside, and talked to them at different times, instructing them to live right. A few hours before death she had them help her sing, "In the Sweet Bye and Bye." She was ahout 46 years of age, and leaves four bright, sweet children, two of whom are small, while two are grown; a husband; three sisters—Mrs. A. B. Spradling, Mrs. Joe Ragland, and Mrs. John Morris; three hrothers—Mr. John, Mr. Jim, and Rev. W. W. Bruner, and a host of friends. To know her was to love her. Dear children, remember her last words, and live the sweet Christian life she did, and some day you will meet her around the throne of God, to part no more. Written by a neighbor who loved her.

MRS. R. W. DULANEY.

ANDREW L. ELDER.

Andrew L. Elder, born Dec. 30, 1846, died Jan. 18, 1928, was the son of Jeremiah and Elmira Herring Elder, of Fayette County, Tenn., near where the town of Raleigh station now stands. At the age of fiften he was converted and joined the Methodist Episcopal Church, South. He was ever a loyal member of the church, in doctrine aud polity, to the day of his death. On Dec. 18, 1866, he was happily married to Miss Anna Elizabeth Mims, of Cockrum, Miss. Eleven children were born to bless this union, of whom eight are living, and most of them reside in and around Cockrum, near the old parental home. His friends and loved ones laid him to rest beside his wife, who preceded him to her heavenly home by about seventeen years, in the church cemetery where many of the loved and "lost a while" sleep in Jesus—waiting for the morning to hreak in full glory when the dead in Christ shall arise and enter with him into the home where there will be no sickness, no sorrow, no heartaches, no sad farewells, no tears. May there be no hroken arc in the home circle of my old friend and hrother, in that day when the Lord shall make up his jewels!

T. W. DYE.

RESOLUTIONS.

Resolutions of respect from the second quarterly conference of the Millsaps and Ridgeland charge:

Whereas, God, in his infinite wisdom, has seen fit to call home our esteemed brother and friend, D. H. HILL; and,

Whereas, Mr. Hill was a loyal member of the quarterly conference and has endeared himself to the memhers of this charge: therefore, be it resolved:

1. That we, the members of the second quarterly conference of the Millsaps Memorial and Ridgeland chrage, express our sincere sympathy to the bereaved family, relatives and frlends.

2. That we offer thanks to Almighty God for his life, which was lived in service to his fellow-man; and for our assoclation with him.

3. That a copy of this expression of sympathy he sent to Mrs. Olive Hill and to the New Orleans Christian Advocate.

Signed: Mrs. F. P. Henderson, J. E. Richardson, Esther Tucker.

"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling plash of rain.

If life were always merry,
Our souls would seek relief,
And rest from weary laughter
In the quiet arms of grief.

—Henry Van Dyke.

HISTORY OF CEDAR BLUFF MISSIONARY SOCIETY.

On Wednesday, Jan. 10, 1923, nine women met at the Methodist church in Cedar Bluff, and organized a Ladies' Aid Society, with Mrs. O. A. Clark, the pastor's wife, as president. Dues were fixed at ten cents a month, while meetings were to be held twice a month.

At the regular meeting on Feb. 28, a decision was reached to organize a Missionary Society as soon as the assistance of the district secretary could be secured. As she was unable to come at this time, she appointed Mrs. Thomas H. Lipscomb as her representative to meet with us and assist in the proper organization.

On April 6, with the aid and assistance of Mrs. Lipscomb, the organization was perfected. The following were chosen as officers for the first year: Mrs. O. A. Clark, president; Mrs. W. H. Stephens, vice president; Miss Thelma Stephens, corresponding secretary and treasurer; Mrs. W. R. Crouch, assistant treasurer and recording secretary.

During the five years since our organization we have lost only one member by death. Even though we have lost several members by removal, each year has shown a net gain in membership, inspiration and enthusiasm. We have sent to the Conference treasurer during this time a total of $395.25; to the Orphans' Home at Jackson, boxes valued at $104.50, and spent for local work in our church and community $456. Without a single exception we have served dinners for our quarterly conferences and zone meetings. All obligations have been met annually to district parsonage, hospital, rural work and Scarritt fund. We have also paid $12.50 on the Belle Bennett Memorial fund. All expenses of delegates to the district and annual meetings have been defrayed by the Society.

In our five years of existence we have failed to meet only three times, and then on account of sickness and inclement weather. We have one member who is an inspiration to each of us, by her eagerness for the work and her faithfulness in attendance, having missed but five meetings during the five years. The Society has had but three presidents. Mrs. O. A. Clark served for one year, Mrs. R. S. Lawson for two years, and Mrs. W. E. Caldwell for three years.

The year 1928 finds us with twenty-one members, all with a greater love for others because of our work together. Our communion with the Master has given us an insight into the spiritual needs of the people of our own land as well as the countless thousands beyond the sea, and has aroused us to our responsibility in filling that need by giving of our time, talent and money that they might get a clear vision of "the lamb of God that taketh away the sins of the world" and that we might serve better him who died for all.

MRS. GEORGE LYON,
MRS. L. H. B. STEPHENS,
MRS. W. E. CALDWELL,
Committee.

DISTRICT MEETING, ALEXANDRIA DISTRICT.

The Woman's Missionary Societies of the Alexandria District held their annual meeting at Natchitoches in the latter part of April. The churches of Alexandria, Boyce, Eunice, Lecompte, Marthaville, Natchitoches, and Pleasant Hill were represented at this gathering, and an interesting and inspirational program was rendered, while some important business was transacted.

The first session of the meeting was called to order on the morning of April 24, Mrs. O. E. Grant, district secretary, presiding. Rev. H. N. Brown led in prayer, and a welcome address was given by his wife, to which Mrs. Grant responded. Mrs. J. C. Brown was elected secretary of the conference. The quiet hour was conducted by Mrs. Z. T. Gallion. Following the closing prayer by Rev. D. F. Anders, a delicious lunch was served by the Natchitoches ladies.

The afternoon session was a very interesting one, beginning promptly at 1 o'clock. An interesting message was brought by Mrs. V. G. Hyams, taken from Miss Conde's spiritual messages at Council. The roll call followed, and some very interesting reports from various organizations throughout the district were made. The Montrose ladies were present and told of the work being done by their union organization, while similar reports came from the Alexandria Gleaners and the Oakdale Auxiliary, the last two being written reports, with no delegates present. Mrs. Grant outlined the work for the year, and then Mrs. W. D. Boznoe, of Alexandria, was introduced as the leader of zone two. Mrs. E. L. Griffin, of Boyce, gave a very nice report on the Annual Conference. Other proceedings consisted of a special prayer for Brother H. B. Thomason, of Leesville, who was very ill, and a report by Mrs. H. G. Stater, superintendent of children's work. Brother Richardson, who had just recently returned from the Orient, made an enjoyable talk, which was followed by a decision to organize the zone leaders and the secretary into a committee to make surveys as to the needs of the district.

The evening session was given to the young people and children. Miss Kate Whitman, of the Alexandria Young People's Auxiliary, gave a splendid report, while Mrs. Allen, of Shreveport, made a very pleasing talk on the Jubilee Council held at Nashville.

The meeting on Wednesday was called to order by the secretary at 9 o'clock. After prayer by Rev. D. F. Anders, the minutes of the previous meeting were read. The ladies of the Alco church, who were present only for the second day of the conference, reported that all departments of the organization were properly functioning. Mrs. Powers, of Alexandria, reported on the wonderful work done by the hospital committee and the training of colored girls at Peabody Colored School. Mrs. Brown told of the work done by Miss Ora Hooper, a rural worker of the Baton Rouge District. The round table discussion was then conducted by Mrs. T. L. Owen, of Alexandria. Resolutions for the following year were adopted to the effect that we were to organize the children and young people in every auxiliary; that every auxiliary support a whole or part of a Houma scholarship; that every auxiliary plan to work with the Negroes for their welfare; auxiliaries were urged to make use of the litera-

(Continued on Page 14)

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CEDAR ODOR

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Dnring the month of April, 312 credits in the Standard Training Conres and 47 in the Cokesbury course were issued to the workers in the North Mississippi Conference. Most of these credits were for Grenada College students.

The Sardis District Standard Training School had an enrollment of 56 and issued 42 credits. Three others are dne to receive office credit. There were 11 schools represented, 11 preachers attended, and one superintendent. The work was of a high type.

So far, nine schools from the Aberdeen District have sent in offerings for Sunday School Day; nine from the Columbus District, six from the Corinth District, six from the Grenada District, four from the Greenville District, five from the Greenwood District, and seven from the Sardis District. A number of schools have observed the day, but have failed to send the offering. Five Standard schools are schednled and a large number of Cokesbury schools are waiting for the small amount of money that comes from this fund. Come on, men, and help us do your work.

We have held a sufficient number of schools and have shown that it is essential to give sound religious education to make strong Christians and thus establish the kingdom of God. Our next forward step is to have something like one hundred classes tanght in th Sunday school one of these courses, preferably the Bible. These courses should be taught for credit. We have had a lot of light study, but we must urge the young people to do some real study. The school that is earnest enough to do this type of work will be sure to attract a number of people who do not respect what we are doing in many places. A number of schools are doing this kind of work already, but we should have classes taught in all the large schools and many of the small ones. It will be a great day when we abolish quarterlies and use textbooks instead.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mr. C. M. Danneliy, Conference Superintendent of Sunday School Work in Alabama, had a fine class in "Sunday School Organization and Administration" in the recent Standard Training School at Minden. During his visit in North Louisiana he was a welcomed visitor at the preachers' meeting in Shreveport, speaking in the interest of the coming Pastors' School at Centenary College.

Commencement at Mansfield Female College in 1928 was one of the best. There were thirty-odd graduates. The meeting of the Board of Trustees was one of the best the writer has attended. The many forward recommendations from the president, Prof. D. B. Raulins, were approved. "Harmony and Co-operation" will be the slogan for Mansfield during the coming year.

Wednesday, May 30, found me at Winnfield in conference with the District Secretary, Dr. F. C. Wren, of the Minden District, and Rev. C. C. Wier, our pastor at Winnfield. There will be a South Minden District Sunday School Rally on June 22. The leaders postponed their Standard Training School until the fall, Sept. 9-14, at Winnfield.

The Natchitoches Standard Training School for 1928 will open Sunday night, June 24, with the following courses and instructors: "The Pupil," Prof. D. B. Raulins; "The Bible," Dr. A. S. Lutz; "Worship," Miss Ruth Nuttal; "Spirit and Genius of Methodism," Rev. Cleanth Brooks. The Educational Director, Rev. H. N. Brown, is hard at work to make this one of the best schools ever held.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, writes: "I am glad to know that you have made the trip to Leesville in the interest of a school there or at De Ridder. I trust that we may be able to have one that will accomplish much good."

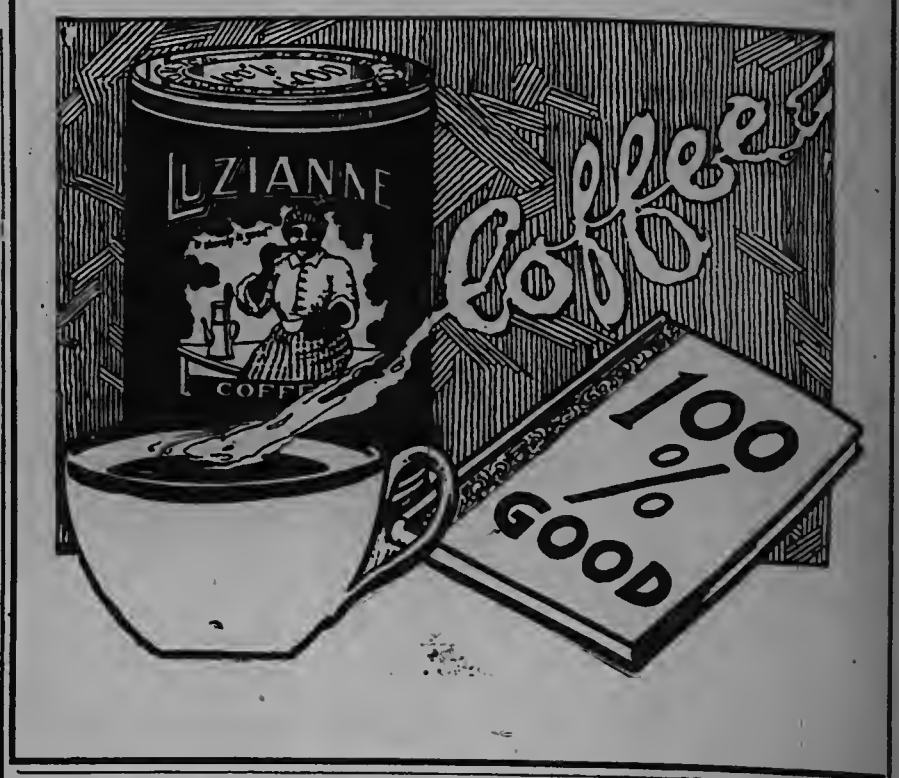
A recent sub-district meeting in the Lake Charles District at Sulphur is reported through the press as a great occasion. We congratulate Mr. O. B. Crosier, president of the sub-district, on his first meeting.

Mr. J. H. Carter, Secretary of the New Orleans District, has called a meeting of the Board of Managers for the eighth session of the Standard Training School in New Orleans for June 3, at Carrollton Avenue Church, at 3 p. m. He writes: "Will be glad for you to be with us."

Rev. W. H. Giles, pastor at St. Mark's and Secretary of the Conference Sunday School Board, writes: "Guess you have heard that in spite of very inclement weather on the third Sunday, the Sunday School Day offerings amounted to near $400 for the city. If you have any figures on the returns from over the State, kindly let me know about it when you write me."

Rev. L. W. Cain, presiding elder of the Baton Rouge District, writes: "Your card announcing the teachers for our Amite School is received. We are greatly pleased and hope to make the school a big success."

C. D. ATKINSON,
Conference Superintendent.



BIBLE SOCIETY REPORT FOR MAY.

My report from the Sub-Depository of the Southwestern Agency of the American Bible Society, located at 900 St. Charles Street, New Orleans, La., for the month of May is as follows:

The distribution has been 158 Bibles, 331 Testaments, and 4,636 Gospels, making the total number of volumes distributed, 5,125.

I visited Reserve, Westwego, and Lutcher, La., and worked in the most needy places. We want to cover this State with the Word of God as it has never been done before. Don't you want a part in this work? Any contributions gladly received.

Since the first of January, 1928, the distribution from this depository has been on an average of 223 volumes every day in the week. We have also distributed about 30,000 religious tracts and papers.

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Yours in his service,

G. A. PERKINS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Monroe Dist.—Third Round.

Winnsboro, July 1, 11 a.m.
Delhi, July 1, 8 p.m.
Gilbert, at Boueff Prairie, July 8, 11 a.m.
Rayville, July 8, 8 p.m.
Wisner, at Crowville, July 15, 11 a.m.
Oak Ridge, at Girard, July 15, 8 p.m.
Bastrop, July 22, 11 a.m.
Bonita, July 22, 8 p.m.
Mangham, at Little Creek, July 29, 4 p.m.
Crew Lake, at ———, July 29, 8 p.m.
Monroe, Aug. 1, 8 p.m.
Lake Providence, Aug. 3, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 5, 11 a.m.
Tallulah, Aug. 5, 8 p.m.
Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

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A private school for Nervous, Backward and Feeble-minded Children. Limited to 25 pupils. Personal attention; girls of all ages, boys under 12; six acres of campus. Send for illustrated pamphlet. CORA BRISTOL NELSON, Supt., Murfreesboro, Tenn. Established 1906.

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REV. R. S. TINNON, Field Secretary.
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Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Matter for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: I'm just wondering whether or not I wrote you last week. If I didn't, you will have to excuse me this time. A number of interesting events have taken place during the past few weeks. In spite of the terrible rains last Sunday, I learn that several of the district rallies were held very successfully. I am indeed sorry that it was impossible for us to hold the Ruston District rally, as our new secretary had worked so enthusiastically on it, but the inclement weather prevented the chapters in the district making the trip. Although the attendance at the Monroe District meeting was small, I hear that their meeting at Mangham was very successful.

On last Sunday night I made a trip to Nashville, Tenn., to attend a called meeting of the Field Secretaries of the different Conferences. The meeting was most helpful, and I delighted in my visit to our Central Office. The office force was most cordial to each of the Field Secretaries, and I feel greatly benefited in my State work after having had such splendid associations at headquarters. I am now anxious to give to the Leaguers the knowledge I gained in the changes made by the General Board concerning our Epworth League program, but I think you will have to be at Mansfield Assembly if you wish to benefit most in gaining information for the new year.

We are still receiving anniversary gifts. The treasurer reported $18.12 from Ruston, and $1.85 from Davis Springs. I'm anxious to know just which League will be the last to report. By the way, the nicest anniversary gifts of all were two checks of $5 each from the Hi and Senior Leagues at the Ruston Orphansge. If these dear Leaguers feel that they can observe our birthday with such a gift, I'm sure that every chapter, large or small, has the same opportunity. We are proud of our Leagues at the Orphanage, and our prayers are for their success.

We are glad to report that our Sunday school worker, Kim of Korea, who will be in Louisiana en route to the World Suuday School Convention, will be with us at our Assembly on Sunday morning.

By the time you have received this letter I trust that your registration for Assembly will have gone in to your District Secretary, so that we may give you a good room assignment. We are just so anxious to know which district will be the winner of the J. B. Grambling loving cup. Will it be your district?

The readers of the Advocate will be glad to know that the North Mississippi Conference has secured the services of Miss Katherine Bryson, of Tupelo, Miss., as Field Secretary. We welcome Miss Bryson into her new association with us.

Well, good-bye until the happy time when we shall meet at Mansfield Assembly, June 12-19.

ELIZABETH LANGFORD,
Field Secretary.

A CALL TO PRAYER HAS BEEN ISSUED BY NATIONAL TEMPERANCE UNION.

As representative of the Mississippi Woman's Christian Temperance Union, we ask that all who are in sympathy with the Eighteenth Amendment, comply with the request of the national W. C. T. U. officers as embodied in the following "Call to Prayer."

Signed, Mrs. Nellie N. Somerville, State president W. C. T. U.

Mrs. R. B. Gunter, superintendent evangelistic department.

A Call to Prayer.

We are approaching a national election and political parties will assemble in national convention to adopt platforms and to name candidates for President and Vice President of the United States.

Because we believe in God's guidance and because we believe that he answers prayer, the National Woman's Christian Temperance Union calls upon all Christian people to unite in prayer that these great conventions may make a positive, clear-cut declaration, pledging the support of the party and nominees to a program of vigorous and efficient enforcement of the Eighteenth Amendment and necessary supporting legislation; and may nominate candidates for President and Vice President who are positively and openly committed to this policy of effective prohibition law enforcement by their utterance, acts and records.

The demand for dry planks and dry candidates is supported by thirty-one temperance organizations and by Christian men and women all over the land. In purusance of this demand the National Woman's Christian Temperance Union hereby issues a Call to prayer.

First, we call upon Christian people all over the nation to pray daily until the decisions are reached that the conventions may hear this appeal and grant the request.

Second, we call upon ministers to pray on the Sunday preceding the conventions at one or both church services for this definite purpose.

Third, we call upon each local W. C. T. U. to invite all Christian people to united prayer on the next day, at least an hour being devoted to earnest, devoted prayer for God's guidance throughout the political conventions.

Our nation was begun in prayer.

The coming presidential election is vitally important. The election of a President opposed to prohibition would be a blow to prohibition in this country and throughout the world; the election of a President who observes the law himself, who really believes in prohibition and wants to make a success will help law enforcement and will help the United States to secure full benefit of a great and good law.

United prayer will avail much.

Ella A. Boole, President.

Ida B. Wise Smith, Vice President at large.

Anna Marden DeYo, Corresponding Secretary.

Sara H. Hoge, Recording Secretary.

Nellie G. Burger, Assistant Recording Secretary.

Margaret C. Munns, Treasurer, National General Office.

Mary Harris Armour, National Evangelistic Director.

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Session of 1928-29 Opens September 14th

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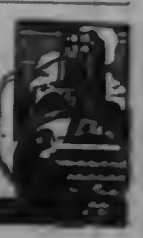

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This Simple Home Treatment is Giving Amazing Results

Rub Gently and Upward Toward The Heart as Blood in Veins Flows That Way.

If you or any relative or friend is worried because of varicose veins, or bunches, the best advice that anyone in this world can give you is to ask your druggist for an original two-ounce bottle of Moone's Emerald Oil (full strength) and apply as directed night and morning to the swollen, enlarged veins. Soon you will notice that they are growing smaller and the treatment should be continued until the veins are of normal size. So penetrating and powerful is Emerald Oil that even Piles are quickly relieved and absorbed.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

ture headquarters, and finally that every one work ardentiy and faithfully to make this, the Jubile year, the greatest in the history of the organization.

The committee on resoiutions thanked ail those who were so kind and helpful in making the meeting a success, and especially the Natchitoches ladies for their hospitaiity.

MRS. J. C. BROWN, Secretary.

ZONE MEETING AT FOREST, MISS.

The Missionary Societies composing zone No. 4, of the Newton District, convened in Forest Methodist Church, May 10, with Mrs. J. H. Beeman, of Carthage, zone leader, presiding.

This meeting was well attended by delegates from the following churches: Morton, 5; Harperville, 3; Carthage, 11; Forest W. M. S., 8; Y. W. M. S., of Forest, 12.

Mrs. Cottrell, of Meridian, Corresponding Secretary of Mississippi Conference; Mrs. O. S. Hopkins, District Secretary, of Newton District, were present, each speaking on topics of great interest.

Devotional, Rev. T. B. Winstead, Harperville; vocal selection, Mrs. J. A. Dabney, Carthage; welcome, Mrs. John Lackey, Forest; response, Mrs. W. H. Lack, Morton; business.

Introduction of visitors: Rev. T. B. Winstead, Harperville; Rev. M. M. Black, Forest; Mmes. Cottrell and O. S. Hopkins, Hickory; Mrs. Gilbert Cook, Crystal Springs, were honor guests.

The subject for discussion for the day was "Growth," which was discussed from several viewpoints.

"The Value of Discontent or Growth Through Discontent," Mrs. Norma Tripiett, Carthage.

Poster Talk, "Room to Grow," Mrs. A. J. Mangum.

"The Marvelous Growth of Misson Work in Korea," Mrs. Lona Wiiliams, Carthage.

Hymn, "Jesus Saves."

Playlet, "America for Americans," Forest Juniors.

Rev. M. M. Black dismissed the session with prayer for the noon hour.

The hostess societies served a delectabie two-course luncheon in the church annex.

The afternoon session was cailed at 1:30 o'clock.

Prayer by Mrs. O. S. Hopkins.

Mrs. Dabney favored us with another vocal selection.

Address, Mrs. Cottrell.

Duet, Mrs. M. M. Cassidy and Miss Martha Stanley.

The invitation so graciously extended by Carthage Society to meet in their city at our next zone meeting was accepted.

MRS. J. H. BEEMAN,
Zone Leader.
MRS. J. B. COLLINS,
Secretary.

ZONE MEETING AT DECATUR, MISS.

The zone meeting of the Northern District was held on May 16, in the Methodist church of Decatur, Miss., with Mrs. A. S. Oliver, zone leader, presiding in her usual capable manner.

The meeting was opened with a song by the assembly, followed by a prayer, after which Mrs. R. H. Day made an adderss of welcome to the visitors. Mrs. Oiiver led an interesting discussion of the different phases of the work of the Woman's Missionary Society, into which representatives of the societies present entered with enthusiasm.

Mrs. Gilmore, of Hickory, read an instructive paper on the "Duties of the Officers."

Presiding Elder Gatiin, of Newton, very ably presented the needs of the superannuate preacher. This was followed by a beautiful and impressive pageant, "The Forgotten Man," which was given by the young people of Decatur, under the direction of Mrs. A. S. Oliver.

At the noon hour a lovely plate lunch was served by the ladies of Decatur.

The afternoon session was opened with a song, after which Mrs. O. S. Hopkins, District Secretary, gave an able discussion of the district work in general.

Mrs. Claude Norman, of Hickory, read a paper on Missions.

All present were delighted with the songs and readings given by Mrs. Coleman, Miss Mary McMulien, Miss Aiice Gilmore, of Hickory and little Miss Terrye Cariton, of the Baby Division of Decatur.

MRS. R. C. PUGH, Secretary.

ABERDEEN DISTRICT MISSIONARY CONFERENCE.

The Aberdeen District Missionary Conference convened at the Methodist church at Nettleton at 9:30, May 10, 1928, with Mrs. J. A. Price, Aberdeen District Secretry, presiding.

Rev. E. M. Shaw coducted the devotional period, closing with an inspirational talk on the meaning of true friendship.

Mrs. Price gave a resume of the year's work. This was followed by roll call and reports of delegates.

There were more than a hundred delegates and about a dozen ministers. The reports were concise, comprehensive and showed a gain along many lines.

Mrs. C. W. Troy gave an excellent report on the Social Service of the Tupelo Auxiliary, and Mrs. Wilson, of Pontotoc, gave a splendid talk on "The Meaning of Social Service."

"The Standard of Excellence" was fuliy explained by Mrs. Spratt, of Amory.

Mission and Bible study was presented by Mrs. H. B. Howorth, Conference Superintendent, and the auxiliaries were urged to keep step with this forward movement of the church.

The Courtesy Committee introduced the pioneer members present, also the ministers, Rev. E. Nash Broyles, Rev. J. M. Young, Rev. E. M. Shaw, Rev. H. E. Carter, Rev. R. G. Moore, Dr. Alonzo Monk, Jr., and Rev. Wm. R. Hammontree, being present at this hour.

Our Conference President, Mrs. T. M. Ciark, was introduced and brought to us the Council messege. During Mrs. Clark's talk absolute silence reigned, and every one present felt the uplift of the occasion.

Mrs. Lotta Trapp came next with a few well chosen words of welcome, to which Mrs. Sam Wood very fittingly responded.

This closed the morning session,

(Continued on Page 15)

Don't Make a Toy Out of Baby
~Babies Have Nerves~

By RUTH BRITTAIN

Much of the nervousness in older children can be traced to the overstimulation during infancy, caused by regarding baby as a sort of animated toy for the amusement of parents, relatives and friends. Baby may be played with, but not for more than a quarter of an hour to an hour daily. Beyond that, being handled, tickled, caused to laugh or even scream, will sometimes result in vomiting, and invariably causes irritability, crying or sleeplessness.

Fretfulness, crying and sleeplessness from this cause can easily be avoided by treating baby with more consideration, but when you just can't see what is making baby restless or upset, better give him a few drops of pure, harmless Castoria. It's amazing to see how quickly it calms baby's nerves and soothes him to sleep; yet it contains no drugs or opiates. It is purely vegetable—the recipe is on the wrapper. Leading physicians prescribe it for colic, cholera, diarrhea, constipation, gas on stomach and bowels, feverishness, loss of sleep and all other "upsets" of babyhood. Over 25 million bottles used a year shows its overwhelming popularity.

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HOUSEWORK IS EASY FOR HEALTHY WOMEN

Lydia E. Pinkham's Vegetable Compound Gave These Women Strength

MRS. ROSA SWICEGOOD
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Woodleaf, N. C.—"I was nervous and suffered most of the time and sometimes I would have to go to bed. My sister told me she was in the same condition and how Lydia E. Pinkham's Vegetable Compound had helped her. After taking the first bottle I found I was stronger than I was before. Now I have taken three bottles, I can do my housework and most every other kind of work that I want to do. I will recommend Lydia E. Pinkham's Vegetable Compound to anyone. I will answer all mail received asking about the Vegetable Compound."—Mrs. Rosa Swicegood, R. 1, Woodleaf, N. C.

Benefited Beyond Expression

Jacksonville, Fla.—"I read an advertisement of Lydia E. Pinkham's Vegetable Compound and have been taking it now for four years and find it a wonderful medicine for weak, run-down women. I do my own housework and work in an office besides and I would get cross and irritable and too sick to work. I have benefited beyond expression by the Vegetable Compound and will gladly answer letters from anyone who is suffering and needs help."—Mrs. Rose Morris, 2149 Walnut St., Jacksonville, Florida.

STOMACH SPELLS

Oklahoma Lady Gives Interesting Account of Long Use of Black-Draught In Her Home.

Sequoyah, Okla.—"I have taken Black-Draught ever since I was a child, and can recommend it as a splendid medicine for family use," says Mrs. Cora Maberry, of this place. "My mother used it, in bringing up her family, and after I had a home of my own, I continued to use it, as I thought it was especially good to give the children.

"My children did not mind taking Black-Draught, and so when they got upset with stomach spells, or were constipated, I gave them Black-Draught tea.

"If I found that they were taking cold, I was quick to start giving them Black-Draught, as it helped them to throw off the impurities which caused the trouble.

"My children are all grown now and have homes of their own, but I still keep Black-Draught in the house and use it myself when I wake up in the morning feeling dull and 'headachey', and have a bad taste in my mouth.

"Black-Draught is a simple remedy for constipation, and I prefer it to others because it is purely vegetable. I always feel better after I have taken a course of it." In use over 87 years. *NC-191*

THEDFORD'S BLACK-DRAUGHT for Constipation Indigestion Biliousness

When Whooping Cough Strikes

be ready with Roche's Emulsion, the old and time tried remedy. It's nauseous medicine to upset the stomach. Roche's is applied externally. It quickly breaks congestion and loosens the choking phlegm. *Sold by all druggists or*

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Most Modern and Best Equipped Dental Parlors South

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

after which the ladies of the Nettleton Auxillary served a splendid lunch. Their fine hosptailty and their gracious words of welcome made us all feel at home, and the meal and the social hour added much to the pleasure of the day.

The afternoon session began with the singing of the Doxology, after which our presiding elder, Rev. E. Nash Broyles, conducted the devotionals, closing with the Lord's prayer in unison.

Mrs. R. P. Nebiett, of Tupelo, Conference Superintendent of Children's Work, made a strong appeal for work among the children of our church—"the men and women of to-morrow."

The next number on the program was a round table discussion of zone work, led by Mrs. Muillns, of Amory.

We were truly fortunate to have with us Miss Julia Wasson, a returned missionary from China, home on furlough, who made a stirring appeal for her adopted country, speaking of the customs and habits of the Chinese.

Mrs. Carter, of Strong, expressed our appreciation of the hospitality extended us.

An invitation came to us from Amory to meet with them next year, was accepted, and a beautiful, touching service by four pioneer women brought the program to a close.

This part of the program was led by Mrs. Sheli, of Houstou, who spoke of her fifty years of labor in the cause of missions; Mrs. Sage followed, speaking of a still longer service; Mrs. Spratt, of Amory, told us of her love for the work, and Miss Martha Rye closed the service with an earnest prayer.

Rev. W. M. Young, of Shannon, then pronounced the benedictiou, bringing to a close a very busy, profitable and inspirational day.

MRS. T. C. LAUDERDALE,
Secretary.

A GREAT MEETING AT LAKE, MISS.

Dear Brother Carley: We began our revival meeting here on May 6, having secured the services of Brother W. C. Swope, of Charleston, Mo., the meetlng continuing through the 20th.

Brother Swope preaches the old-time preaching. The people say it is the best meetlug ever heid here. Large crowds came to hear him and continued to come to the end.

Nine persons united with the church—persons of sterling character—and we are sure that they will be a valuable additlon to the church. But the greatest results are the huilding up and strengthening of the membership In the doctrines of the Bihle and of our church. Brother Swope is a flue expositor of the Bible—many persons had troublesome questions settled satisfactorlly.

The interest continues. At the midweek prayer meetiug and on the following Sunday talk of the meeting was heard on every side. A large congregatlon took communion Sunday.

Unlike many evangelists, Brother Swope does not make auy stipulated demands for remuneration and says nothing about it when he comes—hut he delivers the goods and takes what they are willing to give; and the people contribute gladly. M. L. WHITE.

OBITUARY.

MRS. M. T. NICHOLSON, Arizona, La., daughter of Mr. Joshua and Mrs. Barbara Winston Willis, was born in Troupe County, Ga., July 18, 1839, and died April 24, 1928, aged 89 years. She was the youngest and the last to pass away of a family of ten children. She had two brothers, Tom Willis and John Willis; a sister, Mrs. Patsy Ann Thomason, all of Arizona, La. Her father moved his family from Georgia to "Corry Place," in Arizonia, when she was nine years old. Her early school days were spent in Homer, and her college days in Minden. She left several paintings which were painted in Minden College as a mark of her talent. She united with the Methodist church at Arizonia in early girlhood, which membership she kept about seventy-five years. Her life was faithful, devout, and true. At twenty she married Mr. J. M. Malone, of Junction City, at the "Corry Place." Their children were Mrs. Eula Monk, Antioch; Mr. J. M. Malone, Arizonia. In 1865, after Mr. Malone's death, she married Mr. M. T. Nicholson, Arizonia, a brother of Colonel Jim Nicholson, one of the three greatest mathematicians in the world. Their children were Mrs. John H. Baker, Arizonia; Mr. T. B. Wilkinson, Homer; Mr. A. B. Nicholson, Dubberly. She attended her church regularly as long as she was physically able. She found it easy to practice the Scripture, "Love thy neighbor as thyself." When she was old and her steps were too feeble to visit, she greeted her many friends and relatives with a smile when they called to see "Aunt Dink," as she was called in the community. She has gone to meet her Saviour, where she never feared to tread. She is not dead, hut sleeping. We placed her in the Forest Grove cemetery, where many of her relatives lie, to sleep, but not forever.

MISS GEORGIE PRYOR.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

It's easy to kill every fly if you spray FLIT

No more hard work chasing, swatting, killing flies—if you use Flit. Flit is the easy way to rid the house in a few moments of disease-bearing flies and mosquitoes. Flit searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

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KENDALL AND MOON AT BAY SPRINGS, MISS.

From May 9 to May 27, General Evangelist J. B. Kendall, of Lexington, Ky., and Mr. Rex J. Moon, of Terre Haute, Ind., member of the faculty of the Winona Lake, Ind., Bible Conference, were engaged in an evangelistic campaign in the Methodist church at Bay Springs, Miss.

It's a practical impossibility to write down the results of this campaign. I knew Kendall over twenty years ago. He is the truest to our particular doctrines, sticks closer to the Bible all the way through, evidences the greatest passion for souls, is the hardest worker, depends on the Holy Ghost more, and is the most earnest evangelist I have ever known. He digs and digs—and digs—and shows the people their dirty, filthy, ugly, sinful lives; yet they love him, believe in him, and he gets them to God. The first altar call he made, seventy people of all ages and classes knelt down before God, and some were definitely saved. Oh, what a sight to see such a crowd—practically all members of the church—penitently kneeling at the mercy seat! I am unable to recall now when I ever witnessed such a service. At every service after, when the call was made, penitents came forward. It was, indeed, a church revival. Out of a congregation of between four and five hundred, seven people were not members of some church; three of these came into our church.

Brother Moon is, by far, the most wonderful young people's worker and choir leader I've ever known. He works the hardest, organizes the most perfectly, gets closer to the hearts of the young people, holds up the highest religious standards, is the clearest exponent of the evils of the day, and gets more young people to commit themselves to Jesus Christ than any such worker that has ever been amnog us. He is a "wonder Christian!" And what a choir leader and singer!

Twenty-five years ago next July, God used Brother Kendall in getting the writer lined up for the gospel ministry. The last night of our services here at Bay Springs, Brother Moon called for all who would give themselves to "full-time" ministry. Our oldest son, Morelle, accepted the call. He, his mother, and I had known the secret for four or five years, but this was his first public confession of his life's work. Glad Kendall had to do with his call as well as mine. At least, thirty other young people came forward dedicating themselves to God's service in any specific field he might call them.

It's too early to speak definitely as the results of the meeting to the churches and community; but there were seventy-five professed to be definitely blessed either in conversion or reclamation, and a few are definitely seeking the baptism with the Holy Ghost. Every church in town was represented in the seventy-five professions. There was beautiful co-operation and harmony among all the churches during the revival.

Considering the seeming financial stringency just now, the finances of the meeting were highly satisfactory to the evangelists and the people. And they came very easily. We are undertaking to conserve the results of the meeting by having extra services the two weeks (three services at night each week) immediately following the close. We hope to report some gracious and happy after-effects later.

Greatly encouraged,

J. A. WELLS.

P. S. Let me say, that Rev. W. W. Nelson was able to attend most all the services and rendered much substantial aid in prayer, especially. The people of Bay Springs are coming to love and appreciate Brother Nelson and family more and more. He made no mistake in coming to Bay Springs.—J. A. W.

On our way rejoicing gladly let us go;
Conquered hath our Leader, vanquished is our foe!
Christ without, our safety! Christ within, our joy!
Who, if we be faithful, can our hope destroy?
On our way rejoicing as we homeward move,
Hearken to our praises, O thou God of Love!

—J. B. S. Monsell.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 14, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CENTENARY COLLEGE COMMENCEMENT.

The commencement exercises of the one hundred and third session of Centenary College were held at Shreveport last week. It was our privilege to attend only the meeting of the Board of Trustees on Tuesday morning, the presentation of the play, "She Stoops to Conquer," in the outdoor theatre on Tuesday evening, and the graduating exercises on Wednesday morning; but we heard fine reports of the commencement sermon on Sunday morning by Dr. Paul B. Kern, and of the sermon Sunday evening by Dr. Walt Holcomb, as well as of the other features of the program.

We have been acquainted with Centenary College for a good many years, both as student and teacher, and we have attended a good many of its commencement occasions, both at its old site, Jackson, La., and at its present location, Shreveport; in our opinion, the commencement just closed was one of the greatest in recent times.

There is no question as to the interest of the people of Shreveport in Centenary. This interest is shown both by the local patronage and financial support, and by the attendance upon the public exercises of the college. At the play on Tuesday evening, the estimate of the crowd ran all the way from one thousand to two thousand—it is difficult to estimate accurately an open-air audience. We think the estimate of a thousand is very conservative. The graduating exercises Wednseday morning were held in the Strand Theatre, due to lack of space in the college auditorium. We were informed that the seating capacity of the theatre is fifteen hundred—and it was crowded from front to back.

The play given by the Senior class on Tuesday evening was splendidly presented, the stage settings being excellent and the players being well trained and unusually proficient. The production was thoroughly enjoyable in every way.

The commencement address Wednesday was delivered by Mr. Walter D. Cline, of Wichita Falls, Tex., a former student of Centenary, who has achieved great success in the business world and who is a leader in movements for civic welfare and social betterment. As vice president of International Rotary, he has achieved distinction in Europe, having received a high decoration from the King of Belgium. His address was highly appropriate and it was heard with unabated interest by the great audience—the sure test of a good speech. The college honored Mr. Cline by conferring upon him the honorary degree of Doctor of Laws.

Forty-nine graduates received their diplomas Wednesday morning; in addition, thirty-three others will be granted degrees upon the completion of a few hours of work during the summer session. This is one of the largest classes ever to go out from Centenary.

In addition to the honorary degree conferred upon Mr. Cline, the degree of Doctor of Divinity was conferred upon Rev. Walt Holcomb, of Florida, well known throughout the church, and Rev. Frederic Arthur Culmer, assistant to the president (Bishop W. F. McMurry) of Central College, Missouri. The honorary degree of Doctor of Music was also conferred upon Mr. Henry W. Stopher, head of the department of music in Louisiana State University.

Dr. George S. Sexton, president of Centenary College, has invested the full strength of a remarkable personality in the task of making Centenary one of the great institutions of the church. The strain of the work shows in his face; but his spirit is indomitable, and he presses on to the completion of a noble undertaking. The building up of an adequate endowment, already well under way, and the provision of additional buildings and equipment are the present urgent needs. The academic standing of Centenary is established and recognized according to the best standards, and the student body is as large as can be accommodated.

A great day for Centenary has arrived—but a greater is to come.

NOW!

On July 1, another payment on the interest of the educational bonds of the Louisiana Conference will be due; and it must be met. There will be no difficulty in meeting the payment if the preachers and laymen of the Coneference will at once pay the pledges they have made to the educational cause.

These pledges are practically all past due. They were made to the Christian Education Movement, to the Centenary Centennial Fund, and to the Mansfield College State Campaign. We know personally of only one pledge to these funds that is not past due—and the preacher who made it says that he will borrow the money and make the payment by July 1 in order to help meet the obligation due at that time.

The present critical situation in the educational affairs of the Louisana Conference is due solely to the fact that these pledges, made by preachers and laymen, individually signed and on record with the treasurer of the Board, remain unpaid simply because those who made them have not given the attention to them that should have been given.

If the makers of these pledges intend to pay them at all, we earnestly hope they will pay all or part before July 1. The bonds of the Conference are based upon the credit and good faith of the Conference as a whole. Back of the legal obligation to pay the interest and principal of these bonds is the moral obligation of the Methodist Church in Louisiana; and back of that is the moral obligation of those who made pledges to the cause of education in Louisiana. A pledge ought to be kept.

PASTORS' SCHOOLS.

The value of Pastors' Schools has been demonstrated throughout the church. Their purpose, as is stated in the literature concerning them, is to afford to the pastors and other Christian workers of the church an agency which will help them to grow in knowledge and understanding and wisdom and grace and efficiency. The increasing number and growing popularity of these schools prove that they serve their purpose.

The preachers and other Christian workers of Louisiana and Mississippi have the opportunity of receiving the benefit of such schools this year. Simultaneously with the Seashore Divinity School, there will be held a Pastors' School at Seashoré Camp Ground this year, June 18-29; and at Centenary College, Shreveport, the Pastors' School will be held July 9-20. Courses of study suited to all have been provided, to be taught by some of the outstanding leaders of Methodism. The expense of attending these schools is small, and the benefit to be derived is great. They ought to have a large attendance.

WHAT BOOKS TO READ.

We wish we knew just exactly how to select the books we ought to read and reject those we ought not to read—but we don't. We have read a good many volumes that were wonderfully helpful, we have read some that were not worth much, one way or another; and we have read some that we didn't like at all. And we suppose every other reader has had the same experience.

We have never been willing to accept wholly the judgment of another man or group of men as to what we should read and what we should not read. That would be a very simple way to solve the problem—but it would infringe somewhat upon what we conceive to be an inalienable right to do a little selecting of our own; just as we, for example, feel that we have an inalienable right to choose the kind of toothpaste we shall use or the kind of razor we shall carry in our traveling bag. We have great respect for the opinions of good and learned men—but we don't always agree with them.

Our own reading is determined largely by the purpose we have in mind in reading at all. Sometimes we want to know what other people are thinking; sometimes we want intellectual stimulation; sometimes we want the confirmation of our own views; sometimes we want to know what the arguments are against the views we may hold; sometimes we want to gain information; sometimes we want to be entertained; sometimes we want spiritual strengthening; and so forth.

When we get hold of a new book, we want to know its general theme; if we are interested in the subject at all, then we want to know more about it. Then we want to know who wrote the book—who he is, where he lives, what he does. Then—but this doesn't amount to much—we want to know who the publisher is. We always like, too, to know what other people have to say about the book—if they have read it.

So, with such things in mind, we read or don't read a given book. We don't know any better way to select.

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AN INTERPRETATION.

By Marie Ainslie Cavanaugh.

Thy will be done, thus do we pray
To God, the Father, day by day;
Thy will for good, for peace and love,
That earth may be as Heaven above.

Thy will for all things, fine, and true,
Courage, justice, mercy, too;
Let all fulfill Thy Law of Love,
As angels do in Heaven above.

Give us this day our daily bread,
Power and strength Thy paths to tread;
Be ours to aid souls in distress,
Bring rest to those in weariness.

Forgive our sins, we pray Thee, Lord,
As we forgive, tho' it be hard,
A brother who in love has failed,
May we with such be reconciled.

Keep us from sin, from Satan's charms,
Thy people free from war's alarms,
In all men's hearts be peace and love,
Like that that reigns in Heaven above.

"THE UNSPEAKABLE GIFT."

By H. Walter Featherstun, D.D.

Paul devoted the whole of chapter nine of his Second Epistle to the Corinthians to the matter of the collection for the needy saints of Judea. He commends their benevolence, and exhorts to still further and larger exercise of the grace of giving. He tells them that "God loveth a cheerful giver." Naturally, in speaking of the motives for such giving, his thought reverts to what God has given us; and he breaks forth into this rhapsody: "Thanks be unto God for this unspeakable gift!"

They need not to be told what "the unspeakable gift" is; nor do we. The very years as they strike off their numbers on the dial of time tell of that glad night so long ago when heaven touched earth on a hilltop in Judea, and God's "unspeakable gift" was incarnate in a manger-cradled Babe, who lived and grew and died, touching earth more deeply than have all the babes or men or women that were ever born, and lived and died.

Let us distinctly understand that Jesus Christ, the world's Redeemer, is God's Gift to us men of earth. His coming to our help, and his sacrifice for us was in no sense the payment of a debt due us. "God so loved the world," i. e., the human inhabitants of the world, "that he gave"—to the world—"his only begotten Son"—so said the Christ himself. Paul wrote to the Romans: "The free gift of God is eternal life through Jesus Christ, our Lord."

John wrote: "God gave unto us eternal life, and this life is in his Son." John would make it clear that God owed us nothing but condemnation. We are "justified"—i. e., pardoned—"freely by his grace," i. e., his free unmerited gift—so wrote Paul; and again wrote it down as an axiom, again and again: "By grace, ye are saved." Jesus Christ is God's "unspeakable gift to us."

"'O World God, give me wealth,' the Egyptian cried.
His prayer was granted. High as heaven, behold
Palace and pyramid; the brimming tide
Of lavish Nile washed all his land with gold.
Armies of slaves toiled ant-wise at his feet—
World-circling traffic roared through mart and street.
His priests were gods, his spice-balmed kings enshrined,
Set death at naught in rock-ribbed channels deep.
Where's Pharoah's race to-day? Ah, you may find
But rust and moth, silence and dusty sleep: and nothing more.

"'O world-God give me beauty,' cried the Greek.
His prayer was granted. All the earth became
Plastic and vocal to his sense; each peak,
Each grove, each stream quick with Promethean flame,
Peopled the world with imaged grace and light.
The lyre was his, and his the breathing might
Of the immortal marble, his the play
Of diamond-pointed thought and golden tongue.
Where is that Grecian race? You see
A broken column and a lute unstrung—and nothing more.

"'O World God, give me power,' the Roman cried.
His prayer was granted. The vast world was chained
To the chariot of his pride, a captive.
The blood of a myriad princes was drained
To feed his fierce, insatiable, hot heart.
Invulnerably bulwarked in every part
With serried legions and close-meshed code—
And yet the worm of vice had gnawed a home—
A roofless ruin stands where once abode
The imperial race of everlasting Rome, and nothing more.

"'O Father, give us peace and purity
And light and life,' ten million sinners cried.
And God gave Christ in love;
Lfited to lordly heights, and lo, we see the race world-wide
And men have found a wealth that far transcends
Old Egypt's treasures, and never ends;
And Christ has brought a beauty Greece ne'er knew,
A power Rome ne'er dreamed;
Till earth is changed to heaven through and through;
And every kingdom into Christ's has passed."

This gift of God to us, this Christ, means infinitely more to this world and its human race than all other gifts that ever came to earth and man.

He is the loveliest being that ever came to earth—the only ideal man ever born. As Dr. George Dana Boardman says: "After nearly two millenniums of fiery criticism, the character of Jesus of Nazareth still shines as earth's purest diamond. Even unbelief itself assigns to the Man of Nazareth the supreme post of honor among earth's heroes, crowning him the King of the kingliest."

Christ is vastly more to the world than an infinitely glorious examplar; he is the world's Savior. All that sin has done for the world, the Christ came to undo: to roll back the tide of world-wide ruin, to light the curse of sin, to stay the hand of death, to banish sorrow, to bring eternal life to a death-scourged world, to shed the light of a deathless love where the gloom of hate had reigned, to pour the living, glowing beauty of holiness and so transform an earthly pandemonium into an earthly paradise. "Thanks be unto God for this unspeakable gift!"

672 North Jefferson Street, Jackson, Miss.

THE UNPARDONABLE SIN. MAT 12:31,32.

By Rev. W. D. Bass.

In all sincerity I believe that more souls have been led to surrender to Christ under my ministry by preaching this text than perhaps any other. This is regarded by many Bible students as a difficult question. I think it is easily understood when considered as written. I am sure the Holy Spirit would not have allowed a portion of Scripture upon the understanding of which so much depends in the salvation of souls, to have been written in such an obscure and complicated a manner that people could not comprehend its meaning. Nothing destroys the psychological effect of a gospel message quicker than for the preacher to preface his sermon with a lot of apologies. If that is necessary, then it's a foregone conclusion in the mind of the speaker that part of his message will be out of place. If he makes that impression on the minds of his hearers at the beginning or the conclusion of his discourse, much of its good effect is lost. Since the gospel is for the souls of men, it needs no apologies when preached as written. And that kind of preliminaries does much more harm than good. What I shall say on this important subject I am absolutely sure of its correct Biblical interpretation. In preaching this text we must stay by the simple words of our Lord, and we cannot go wrong.

First. Our Lord says: "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Why spend time searching commentaries for its meaning when the greatest of all teachers tells us in plainest words possible that the unpardonable sin is to "speak against the Holy Ghost." How may one thus speak and commit this capital crime? We must not substitute the definition of some man, however learned, for the words of our Lord. This speaking against the Holy Ghost may be done in more than one way. In a theological sense, it means to ascribe the works of the Holy Ghost wrought in the hearts of trusting sinners in regeneration to Beelzebub or the devil. This is blasphemy. This is identically the accusation the Pharisees brought against Christ just before the birth of our text. Jesus said: "If I by Beelzebub cast out devils (as they claimed he did), by whom do your children cast them out? But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Thus we see that the unpardonable sin may be committed by those who were never regenerated or born of God, as described by Jesus to the Pharisees. He was the embodiment of the Holy Ghost. To accuse him of having an unclean spirit is blasphemy.

Second. Next, we notice what Paul says in the sixth chapter of Hebrews. This is the finest description in the most perfect phraseology in all the Bible of genuine conversions. That Paul here makes a clear statement of fact about truly converted people, there cannot be any doubt. Neither can there be a particle of doubt as to their apostasy or falling away into a life of willful sin, and the loss of their faith and love. Then he says: "It is impossible to renew them again unto repentance." This does not apply to the ordinary backslider. All sins are pardonable upon proper repentance and faith, except one, and that is the one mentioned by the Lord in our text, and that is blasphemy against the Holy Ghost, therefore, Paul here refers to blasphemy. In preaching on this subject we have no authority to make excuses through fear the inspired Word might offend. I was once holding a meeting in a Texas town, and had announced that I would preach on the unpardonable sin. A minister came to me and said, "I hope you will not refer to the sixth chapter of Hebrews, it might offend some people here." I said, "Brother, I love those people, but I am engaged in preaching the Bible." I added a part of the tenth chapter of Hebrews, and especially noticed, "He that despised Moses' law died without mercy under two or three witnesses."

And at the close those folks who it was thought would be offended did not know that passage was in the Bible. Any gospel message that does not contain truth enough to reach the conscience of transgressors fails in doing the work God intends for it to do. There never has been a time when people needed Bible preaching baptized with the Holy Ghost as they do now.

Third. See Acts 5:1-11. "Satan filled the hearts of Ananias and Sapphira his wife, who agreed together to tempt the Spirit of the Lord, to lie to the Holy Ghost, and to keep back part of the price of the land." Hence, what was the nature of their sins? It was a lie to deceive, and to keep back part of what belonged to God. The consecration of the price of his own land to God made it as truly the Lord's as if it had been given by any other man. Concerning this lie the apostle said: "Thou hast not lied unto men, but unto God." Both Ananias and his wife fell down and expired immediately, within three hours of each other. The record does not show that they were pardoned; therefore, it is an indisputable fact they committed the unpardonable sin. Death has always been the penalty of blaspheming God. Job's wife understood it when she told him to "curse God and die." This does not mean that all who commit sin are at once cut off by physical death. Those were outward illustrations at that time of the awful consequences of the sin against the Holy Ghost, in the inner spirit or real man. The Spirit was in the apostles who received the offerings of the people made to the church, as he is in the ministers of the church now. The wealth of the people brought in and laid at the feet of the apostles was the moving power of the Spirit.

"Nadab and Abihu, whom Aaron anointed and consecrated to minister in the priests' office, died before the Lord, when they offered strange fire before the Lord in the wilderness, in Sinai." Num. 3:3, 4. A false oath before a court of justice comes under the same head. God says: "A false witness shall not be unpunished" (Prov. 19:5). John Wesley says: "Those guilty of these sins shall not escape punishment here nor hereafter." The Apostle John says, "There is a sin unto death for which prayer does no good." (1 John 5:16). Some overlook the psychological effect of preaching our text. They think the sinner might be discouraged. He ought to be discouraged in sin. The writer has had them come to him next morning after hearing this subject and say, "I didn't sleep any last night—I am afraid I have committed the unpardonable sin." I most always smile and say, "It may be you have; let's pray awhile and seen if the Lord will have mercy and save you." Usually during prayer the trembling sinner is converted. Preachers should study how to be "fishers of men." When I was a boy my father was an expert buffalo fisherman with hook and line. He knew just where to strike the pole with his hand. Later my Heavenly Father said to me, if I would follow him he would make me "a fisher of men." I thank God for the thousands I have caught with the grand old gospel hook and line.

Finally. The most pitiable cases among men are those who were once converted but have lost their faith in God by this awful sin. "Holding faith and good conscience; which some having put away concerning faith, having made shipwreck. Of whom is Hymenens and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). Judas also was a good man until he betrayed innocent blood for thirty pieces of silver, and his guilt became so heavy he went out and hanged himself. Solomon was right when he said, "The love of money is the root of all evil." If all the money that belongs to God which is being kept back was paid into the church, mission fields, schools, literature, superannuate endowments, hospitals and the poor there would be the grandest revival the world ever saw. Nations would shout the praise of God around the globe, millions would be saved, and the kingdoms of this world would become the kingdom of our Lord Jesus Christ. Amen.

P. S. My only millionaire conversion of whom I have personal knowledge, and one of the finest fish I ever caught on the gospel hook, as referred to above, was my beloved brother and friend, Mr. T. M. Gadis, of Morton, Miss., one of Mississippi's foremost merchants. He was, and is yet, one of the most popular wealthy men among both rich and poor in his home community, I ever knew. When in Morton don't fail to shake his hand, and you will discover a captivating smile not easily forgotten. Thank God for good men.

Corinth, Miss.

CHURCH CELEBRATES ITS CENTENNIAL.

Dear Dr. Carley: Please announce in the Advocate that Piney Grove church, on the Caledonia charge, Columbus District, North Mississippi Conference, organized in the early part of the year 1828, will celebrate its centennial, beginning with the evening service on Aug. 15, and continuing through Sunday, Aug. 19. All former pastors and presiding elders are cordially invited to come and be with us through these few days.

We hope to have many of those who have gone out from this church and community to come and join us in this anniversary.

We trust and pray that it may be a spiritual feast to all who attend.

GUY RAY, P. C.

Caledonia, Miss.

SIGNIFICANT ACTION OF THE GENERAL SUNDAY SCHOOL BOARD.

By Dr. John W. Shackford, Secretary, General Sunday School Board.

At its recent annual session in Nashville, May 2 and 3, the General Sunday School Board took formal action regarding two matters of far-reaching significance at the present time.

The first has to do with the co-operation of our Sunday schools in a more fundamental work of education in temperance and law enforcement. In regard to this the following recommendation was adopted:

"In view of the urgent necessity that the church shall give increasing co-operation to the effort to make this a dry nation in fact, as well as in theory, and, further, in order that the membership of our Sunday schools may be informed and encouraged as to their responsibility in effecting this vital reform, we recommend that the Board designate the Sunday preceding Jan. 16 as National Prohibition Day and call on all our Sunday schools to observe it fittingly and informatively."

National Prohibition Day is thus set for the Sunday preceding Jan. 16, the date of the passage of the Eighteenth Amendment. The results of the efforts at temperance reform are being jeopardized through lack of adequate temperance education. We are having to-day many reminders that all legislation in a democracy is dependent for its effectiveness upon public sentiment. No more important question in education in citizenship and social righteousness is before the nation at the present time than that of developing intelligent fundamental convictions and attitudes regarding temperance and law-enforcement. Now, as in every time of moral crisis, the church must accept her full responsibility for creating a right public sentiment in these matters. No agency of the church has so large a responsibility in this matter as the Sunday school because of the size of its constituency and the opportunties at its command. The thought of the Sunday School Board is that a day set apart and specifically designated will serve the purpose of lifting up the question of temperance and law enforcement into greater prominence, thus stimulating the Sunday schools throughout the church to make the proper contribution to the development of right attitudes and sentiments on this subject.

The other recommendation adopted by the Board touches the matter of education in world peace. The action is as follows:

"War destroys all that is finest and best in the world. It is an unspeakable contradiction of the spirit of Jesus. Because of this fact, thoughtful followers of Jesus throughout the nation view with deep concern the strong tendencies and growing influence toward militarism so evident in many aspects of our national life to-day. While the church continues to pray, 'Thy Kingdom come, Thy will be done on earth,' it must use all its splendid resources to foster and promote international peace and good will. To this end we recommend that the Board set aside the Sunday preceding Armitice Day, Nov. 11, to be appropriately observed by all our Sunday schools as World Peace Day."

This, of course, is not in reality to add a new day, but to undertake to give a Christian interpretation to a day that has been forever fixed in the calendar of the world by history itself. Nothing concerns the future of civilization and of the world more than the right education of the people, and of the young in particular, in regard to international justice and good will. The church must face its responsibility for teaching Christian attitudes toward war and peace. This is no time for the followers of Jesus to let up on the Christian doctrine of World Brotherhood. The Christian people cannot consent to leave the interpretation of this great day in world history to those who continue to glorify war in itself and look to material force as the chief means of resolving the differences among mankind. If the church is to face its responsibility, as indeed it must, in this particular, there is no point at which its opportunity and responsibility are greater than in its Sunday schools.

REMINISCENT.

By Rev. James H. Felts.

The Old Ironside Baptists are all but a memory. Their membership was composed of "middle class folk." Little of wealth or place was known among them. Dreams and visions were a part of their "experience." Most of the men were moderate drinkers. Seldom was drunkenness found among them. They stood for honesty, debt-paying, something of the "Golden Rule," opposition to missions, and a limited atonement. This was certainly true of those who composed the membership of "Old Sandy Branch," one of their strongholds in west Tennessee—"where I was brought up."

"Foot-washing Day" was the event of the year. Not even a barbecue and barn-dance, watermelons, hard cider and ginger cakes on the side, to say nothing of corn-whisky and forty drunks, brought together so many people. They came from distances that required an early start on the part of many. From three to five hundred would be "packed" in the house, while other hundreds were milling around like contented cattle in an inviting pasture. Lunches were in evidence by 11 o'clock. From that hour to about 1 by the clock, groups varying materially in size were seated in shady places eating and banterling good-naturedly. No little courting was done on this occasion. Occasionally a fight. Often a real dog fight. More often a "yellow jackets' nest" poured its inhabitants out with intent to defend their ancient heritage, a home undisturbed by man or beast. The effect was magical. Horses "broke loose," plunged wildly through the crowd, kicking and bucking and "cavorting." Dogs forgot their "manners," taking sudden refuge under skirts, to the great discomfiture of the "inhabitant thereof." (A skirt is a long loose garment worn by the yesterday ladies.) Confusion was piled on confusion—babies crying, women screaming, dogs yelping, men running like mad, every fellow for himself, the "jackets" taking the hindermost. Then comparative quiet, laughter, and gingerly displayed evidence of the fray. It was rich as cream a foot thick.

One John Vincent, farmer, politician, occasional orator, leader in his church, went to town and got ingloriously drunk. He was brought before the

church for trial. The crowd equalled that of "Foot-washing Day." A jury of twelve men, presided over by the pastor, "Uncle" Ruben Ross, frowned at the "culprit." He pleaded guilty. He asked to be heard. It was granted. Facing the jury he spoke as follows: "Brethren, I am guilty as charged. I plead mitigating circumstances, and deny any intent to get drunk." Then singling out members of the jury and calling their names one by one, he said, "Brother Nix, you remember we met that day in front of the Little Tennessee Saloon, went in and took a drink together." "Yes," said Brother Nix. When five of the jury had been thus interrogated, each giving a like answer, he addressed the Moderator: "Brother Moderator, you remember that we met that day in the grocery store of Dunlap Murphy on Lake Street and had a drink together." "Yes," said the preacher. "Well, I bought a quart and headed for home. The next thing I knew friends were ministering to me in my own bed. I am heartily and greatly shamed. I hereby give you my sacred word of honor that if you will excuse me I will never get drunk again." **They excused Brother Vincent.** Nor did I ever know him to get drunk again. He continued to drink moderately. And he was elected to the Tennessee Legislature on the "Yellow Dog Democratic ticket." I heard him speak often while he was seeking votes. The gist of his speeches might all but be summed up in the following words: "More whisky, better whisky, every spring branch running whisky, and a tin cup on every limb to drink from."

And We Have Men Who Sigh for the Good Old Days!

Chigger days, fine-comb days, itch days, shinny day, stink-base days, hugging days that even the "neckers" can't duplicate, hug-me-tight buggy days, all-day preaching days. I can hear "Uncle Ruben" now. The sing-song nasal twang going good. "Yes, my brethren, these Methodist preachers are going to hell—ah, riding in top buggies—ah, wearing beaver hats—ah, and sprinkling babies—ah. Ah, my brethren—ah, they are good neighbors—ah, but the last one of them—ah, are going to hell—ah, like a greased pig—ah, on a soaped toboggan—slide—ah."

I like the present days better.

FROM LAS EBANOS.

By Ben. P. Jaco.

There now! What has the editor done? He has been all over the North Mississippi Conference and has told us about so many good things, folks and places, but failed to visit the most important place of all when he was right at it.

You were nearly in sight of See's Chapel. That is a noted church, founded by a great preacher, Andrew J. Lee, and served later by John W. Boswell, who left one of his books at our home and I now have it.

This church was started in a log cabin on my father's land, and I had the good fortune to be born there. There is much fortune or misfortune in one's birthplace. This notion touches the question of heredity or environment. I am now supporting the doctrine of environment. Crenshaw is a fine town of fine folks, and fine Methodist pastor, and no doubt had a fine district conference. But See's Chapel nearby is very great, for many reasons, to me. That church gave me a religious father and mother, who, when I was born, dedicated me to the Lord and asked him to let me be a preacher. Then, as they were taught by the Bible, they followed their prayers with constant training of their boy. They had the baby baptized by Jesse W. Luter, then taught the child that he belonged to the church and to God. They took the child to Sunday school and stayed for preaching, too.

I can describe preachers and services of that church now, and nearly sixty years have elapsed. They impressed me. First impressions are the ones that last. What could be greater to me than a church which gave me such help? Fortunate indeed is any child who is born near God's house where godly parents are made. The influence of that church kept strong drink, cards, bad books, evil associations out of my home. That church supported Bible study, family prayer, and pastoral visitation in my home. One time the elder came to our log cabin and had to stoop to enter the door. Churches are great when they make godly parents and take care of the children.

At See's Chapel they held Experience Meetings regularly, and I can now, sixty years later, quote some of those talks that told God's dealings in the lives and souls of those men and women. Later, that church had regular class meetings, conducted by Charles McBeth, my father, and others. They continued years after I joined the Conference. I one attained the holy place of class leader. God never gave Samuel, David, nor Timothy better environment for spiritual safety than I had. Of course See's Chapel church was great, and the editor may enjoy a visit there some day.

That church had revivals, usually held under the direction of the pastor by the folks. One time the revival meeting came on, but the pastor, who lived some distance away, failed to come. The members went to work holding the services, and finally got Rev. Mr. Mothershed, a primitive Baptist preacher, to preach, and had a fine revival. We cannot excel that now. The church that can furnish such spiritual workers now is the one that we ought to live near. The church that makes a community sufficiently strong in evangelistic work to handle its population is one to be sought to rear a family. That is why I am glad I was born near See's Chapel.

We ought to be very careful to arrange good birthplaces. Make church and spiritual conditions such that our children may be born with wholesome environment. If we are wise, we will make such churches or go where they are. No parents have the right to give their children birthplaces whose environment predisposes the child to error, sin, and misery.

Then, too, we should honor our birthplaces. No man has the right to bring shame upon those who have honored him with a good name. "This man was born there," says the Bible, and we see that a good man may add to the good name of the place from which he springs. Judas forever shadowed his home town, while Paul added glory to Tarsus, and made old Antioch shine through the dark ages. Bethlehem has been and will be embowered in flowers of speech, and sung in the verse of all languages because One was born there.

Are you proud of your birthplace? Have you houored it?

Raymondville, Tex.

THE MEANEST MAN.

By Rev. Arthur Madison Shaw.

There is a widespread conviction that the preacher ought to be the best person in the community. As a matter of fact, he rarely is, even when he is a particularly true and devoted man. Some outstanding lay worker or some obscure saint will often excel him in simple, guileless faith and love. When he is austere, censorious, egotistical, professional, indolent, insincere, or given to gossip, no matter what brilliancy or culture he may have, he deserves to rank with the half-hearted and backslidden of his people. When he flatters and smirks and acts a part, "that thrift may follow fawning," he is no better than any other two-faced politician who runs with the fox and hunts with the hounds.

But it sometimes happens that the preacher is the very meanest man in the community. I do not mean the most wicked or the most immoral, but the meanest, smallest, most despicable and unworthy. While we have reason to thank God that such preachers are not very numerous, they are numerous a-plenty. We are not here thinking of those exceptional reprobates who lie or cheat or betray a trust or despoil innocence; but of a class who manage, in a way, to "get by," and have always a certain following.

The ideal (?) specimen of this type is the man who, from envy, jealousy, selfishness, or self-righteousness, deliberately goes about to destroy the influence or good name of a brother preacher, whether of some other denomination, or of his own. There are men who can, perhaps, be justly charged with no other crime, who, in this one thing, are lower than the slime on the bottom of the sea. Lowest of all is he who thus assails the man who preceded him in a given field, or the man who follows him. In this connection, I often think of my third grade teacher, Miss Kate Jones. Sometimes a boy who thought that things had been better managed in the second grade, would say, "Miss Kate Brown used to do differently." Miss Kate Jones would smile and say, "Miss Kate Brown knows best"—and then quietly do the thing her own way. What a princess Miss Kate Jones was!

On leaving a pastorate, a preacher will often be succeeded by a man who will make some changes in organization and plans of operation; or perhaps, in doctrinal emphasis in the pulpit. If one is true and wise, he will commend whatever good there is in these changes; and if he thinks he sees evil in them, he will keep silent. Also, one may often find occasion to make changes, and in a measure, reconstruct what his predecessor has built up, whether in organization or teaching. But if he is a true and brotherly man, a Christian gentleman, he will do all this so quietly and unobtrusively that no noticeable disruption of the life of the church takes place. For instance, one may follow a man who did not use the order of worship in the public services. Shall he berate such looseness of method, or introduce the Methodist order with a blare of trumpets? Not if he is a real man. He will speak no word that is designed to reflect unfavorably on the work of his predecessor. Or, he may follow one who stressed the "second blessing," which theory he does not hold. Will he unmask his guns and turn them loose on the "second blessing crowd?" If he is a spectacular egotist, or an inconsiderate "smart Alec," he doubtless will. But if he is a gentleman and a Christian, he will not. If he is especially tactful and religious, he may well begin by emphasizing holiness of heart, and gently, lovingly, lead his people into what he regards as the saner view.

Here is the finest touchstone by which to test the manliness and worth of a preacher. If he seeks opportunity to discount his brother, tear down his work and destroy his influence, he is the cheapest, meanest man in the community. If he is a man—much more if he is a genuinely godly man—he will speak no word that can harm the influence or reflect upon the Christian character of his predecessor. He will not "blow up" the existing order with dynamite, and proceed de novo to build his own pattern; but he will put in a stronger timber here, and take out the weak one; he will prune away a bunch of mistletoe there, and graft in a fruitful bough. The foundation of the building will not be shaken; the vitality of the tree will not be lowered.

He who regards a fellow-minister as a competitor, and takes toward his predecessor or successor an attitude that means, "He must decrease, that I may increase," has the spirit of the Pharisee, or Judas—or the devil! He who treats his fellow-ministers with love and respect, corrects their mistakes without intentionally weakening their influence, and brings to perfection what they have left poorly developed or incomplete, shows the spirit of the Master. When Jesus had finished his work, the Law and the Prophets had been superseded by his glorious gospel; yet he had consistently carried through his purpose announced at the beginning: "I came not to destroy, but to fulfill."

Mooringsport, La.

City Parson (to sexton at the country church): "How are your evening congregations up here?"

Sexton: "There ain't nobody comes to church Sunday nights. They all stays home and listens to the radiators."—Life.

CORRECTION—SEASHORE DIVINITY SCHOOL.

I have just received my copy of Seashore Divinity School Year Book and I find I did some blundering on the third page.

Dr. R. H. Harper was elected Dean to succeed Dr. McNeill, who had occupied the position so long, and Brother C. C. Miller was chosen Vice President.

All the old members of the Board from Alabama had resigned at their Conference session, and I should have given the names of the newly elected members in their stead, namely: Rev. H. B. McGehee and Rev. W. M. Cox. Mr. E. L. Colebeck was also elected but, being a layman, is ineligible to the place.

I hereby make my apology to all the brethren involved.

Another interesting matter: Brother Leggett informed me that Dr. Tally found he was unable to be with us, so he has secured the services of Dr. Leander S. Keyser, one of the truly great men of America, for that period.

But don't forget the date, June 18 to 29, and be sure not to miss the opportunity of the year offered in Seashore Divinity and Pastors' Schools on the Camp Ground, Biloxi, Miss.

It is for all ages of preachers and laymen.

H. M. ELLIS, Secty.

Louisville, Miss.

THANKS—AND A FURTHER REQUEST.

Dear Dr. Carley: The request you published for me on May 16 brought fine results. Some have sent photographs directly to me; others have sent the names of relatives, to whom I have written and received pictures. So I beg to tresspass on your valued space asking any relation or friends of the following please to write to me the names of some one to whom I may apply for a photograph to place in the pastor's office in our new church: Roht. R. Gill, who served here, 1844-47; P. H. Difflnworth, 1850-51; Robert Parvin, 1857; Robert T. Parish, 1858; J. M. Monroe, 1869; J. B. Denton, 1871; James G. Worley, 1872; J. E. Cobh, 1874-76; Silas H. Cooper, 1880-82; Lewis A. Reed, 1883; John A. Miller, 1889-92.

Thanking you again, I am,

Yours most truly,

Lake Charles, La. A. M. MAYO.

FROM THE MONROE DISTRICT.

The Alfords and Rayville.

Rayville is forging rapidly to the front among the little cities of North Louisiana. The tremendious reaches of the recently discovered gas fields have brought this section to the attention of great business interests over the country, and the result, naturally, is that all the towns in the territory, and especially Rayville, are growing by leaps and bounds.

Our church is keeping pace with the business. Brother and Sister Alford (for all mention of Methodistic activity in Rayville must include Sister Alford), have done great things for us. A new church building is being projected, and while not yet actually under construction, there is every reason to believe that before Conference it will be begun. It is fortunate that a new church has not been erected before this, as it would doubtless prove entirely inadequate for the needs of the present and immediate future. As conditions now are, we can build a church of which we may well be proud, and with its completion Rayville will take her place among the leading churches of the district.

With the rapid growth of Rayville, our church is keeping pace in numbers and effectiveness. Brother and Sister Alford have endeared themselves to the people. We believe that our continued prosperity in things spiritual is assured.

ELMER C. GUNN, Presiding Elder.

PROGRESS OF MILLSAPS COLLEGE CAMPAIGN.

The first week of the second stage of the Millsaps College program of development is marked by announcement from W. L. Solomon, chairman of Belzoni Methodist church, that his church had raised its quota of $2,100; also advice from H. L. Clark and R. R. Norquist, of Yazoo City, that the Yazoo City church accepted its quota of $2,800 and placed it in the church budget.

Rev. J. V. Bennett is pastor of Belzoni church. H. L. Clark is chairman of the Yazoo City group, and R. R. Norquist is chairman of the Yazoo City church. Rev. G. H. Thompson is pastor of Yazoo City church.

Bishop Candler called a meeting in Jackson last Tuesday of all presiding elders in Mississippi in connection with the program of development. Word is being received from charges in both Conferences daily that they are putting on their campaign this month.

The alumni and former students of the college are renewing their efforts. In Jackson a special committee of former students are pushing the alumni campaign among those not seen during the general civic drive in Jackson.

Tylertown will put on their campaign on June 17. Dr. D. M. Key, president of the college, will speak there. Requests are coming in from many charges for speakers, and every effort is being made to provide them.

"This is our great day of opportunity among the Mexican people in the United States. I have never seen them more responsive to the gospel than to-day," declares the Rev. R. J. Parker, missionary evangelist, who has been conducting a series of services among the Mexicans in the Southwest. At the close of a meeting held by Mr. Parker in El Paso recently, thirty-five were enrolled as candidates and many others came forward to renew their vows and make a new start.

Louisiana Pastors' School

CENTENARY COLLEGE

Shreveport, La., July 9-20

Methodism's Greatest Teachers in Exceptionally Strong Courses That Will Give INSPIRATION, OUTLOOK, UPLIFT

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Rates in College Dormitories, including meals, $1.25 per day, you furnishing your own bed linen, towels, etc.

COME AND REST, STUDY AND GROW!

FOR INFORMATION WRITE

DR. ROBERT E. GOODRICH, Dean

SHREVEPORT, LA.

AUTOBIOGRAPHY OF ROBERT ANDREWS DAVIS.

(Rev. Robert A. Davis, an honored superannuate member of the Louisiana Annual Conference, passed to his reward on March 9, 1926. He served the Church faithfully and efficiently in the days when the itinerancy involved hardships of the severest kind; yet, as was common with those men of God in pioneer days, Brother Davis found joy and happiness in the midst of hardships and trials as he went about doing good. We are glad to be able to publish in the Advocate the brief sketch of his life written by himself, and we do so with the hope that the reading of it will comfort the hearts and inspire the zeal of those today who have entered into the work of those who have gone before.—Editor.)

Birth, Babyhood, Education, Call to Preach.

On Sunday, the 24th day of August, 1842, I, R. A. Davis, first saw the light of this world, born in the town of Franklin, Williamson County, Tenn.

I am told I was so insignificant that the family doctor threw me aside and gave his attention to my mother, saying I could not live anyway. This so enraged my great-grandmother that she took charge of me and dressed me in baby clothes, and I was grandma's little man. I was quite attractive in my smallness, so that a lady took her wedding ring, placed it over my little fist and ran it above my elbow to the shoulder.

I lived and prospered, was beautiful; so a preacher one time speaking of me to his congregation said, "Brother Robert A. Davis was the prettiest baby I ever saw."

I was carried around with my parents in a basket under the buggy seat, being most too small to be carried in the lap. My father was an itinerant Methodist preacher, so I commenced my itinerant career quite early. Father and mother have often told me of the splendid pair of lungs I possessed, and I would prove it to them whenever the buggy would stop. I would sleep snugly while the buggy was moving, but let it stop and I would let them know I was there.

If father and mother were not itinerating, they taught school. Until I was fourteen years old, I was in my parents' school, so my early religious instruction was almost perfect.

I felt called to preach quite early. On being asked what I was going to be, I would say a preacher. "What are you going to he a preacher for, Bobby?" I would answer, so I could get chicken to eat.

Father and mother lived on Mr. Nimph Cowden's place, and I remember some children came to our house to play, and while we were playing I told them we would have church and I would preach, and they must do as I told them; so I preached away and all at once I told them they must shout, so we all shouted and sung and closed our meeting. I was between three and four years of age then.

I remember we were living in the Gibson neighborhood on Uncle Albert Gibson's place when I had quite a sore toe. The nail was hanging but would not come off; I was fretting over it, and Uncle Albert was at our house and asked me to let him see it; he looked at it quite intently, and all at once he jerked the nail off my toe. Of course I screamed and thought it was all up with me, for there was blood running from my toe; but mamma petted me and told me not to cry, and it would get well now and a new nail would come on my toe.

While we were living in that neighborhood my parents taught on Cane Creek. I was in school and learned to read in the First Reader, McGuffy's series.

Moving from there we went to Rock Creek, opening up a school there. My mother and grandmother took a goodly number of boarders, young ladies. I fell in love with a very pretty one, Miss Susan Dance, of Lynchburg, Tenn., and always loved to be kissed by the young ladies. School was out and the girls were going home; Miss Susan said to me, "Good-by, Bobbie," and kissed me. Uncle Joe White was near and commenced teasing me. I cried and I hated Uncle Joe after that.

A school was given my parents in the Dance and Enochs neighborhood, near Lynchburg, Tenn., and we boarded at Brother Dance's.

Often I would be led by my mother in her room to secret prayer. On one occasion while kneeling beside my mother, I seemed to fall in a trance and beheld two long web-like pieces, about as wide as a saddlegirth, or two inches wide, seemingly suspended from heaven like a ladder, for the two pieces seemed connected by short pieces of the same material, and I was sitting on the lower rung and angels were swinging me.

In this neighborhood, I formed the acquaintance of Lafayette Enochs, and we became attached to each other. I loved that boy as I loved myself. I hear he is a practicing physician now.

From here we again moved to Rock Creek, and papa engaged in the mill business, while mamma taught school. I was again her pupil.

Father's health becoming bad, we moved to Bedford County in the Holt neighborhood, and rented a house from Uncle Herod Holt. Papa had a long spell of rheumatism and I had to do the chores, and quite an amount of work I did for a boy between ten and eleven years of age. I hauled wood on the slide, cut it up for the fireplace and stove for cooking, and various other jobs to be found about a place.

Mamma taught first at the church, then at the new school house. I used to have to run along the side of the young ladies as they rode two on horseback to school, bring the horse back until all of them got to school, return after the last relay, and eat my breakfast and go to school with my mother. I did this only in bad weather, however.

During this school a great revival broke out among the pupils. It was in this wise: There was a show in the town of Shelbyville, the county seat, about six miles from Holt's Camp Ground, where the school was. School was not dismissed, but quite a number of the scholars went. One girl named Sallie Chandler expected to go, but did not. That night mamma dreamed Sallie died, and when she met her at school next morning told her of the dream. The young lady became so convicted that she was reported down in the woods nearby weeping. My mother, going down where she was, found her as stated above. Mamma told her of the loving Jesus, and very soon she was converted. From that time one service was held every noon, or general recess, until the entire school was aroused. The revival went on from time to time until about thirty or forty of the scholars were converted. I was profoundly convicted at these meetings. I was converted and joined the church at the Holt's camp meeting soon after this school revival.

A few months before my conversion, Old Satan seemed to take possession of me. I, while my father was so sick and confined to his room, was left in charge of the wood pile, and a heavy axe weighing five or six pounds was given me to cut with. A load of cedar limbs was hauled up and thrown over in the yard, and it fell to my lot to break them up. I would lift the heavy axe and let it fall down on the brittle cedar limbs and they would fly in almost every direction—some of them would hit me on the head and on the shins, hurting me severely; then I would stand up and curse like a sailor—bang would go the axe on the limbs, and out would come the curses; after I was converted, though, I never cursed any more. I was doing all I could to influence my schoolmates to become religious.

I was very fond of playing marbles. One of my schoolmates offered to bet me a marble against a marble that he could beat me playing. I had a very small marble that I did not think much of, and I had always been successful in winning games from him, so I yielded to temptation. In the play I became so excited that I lost every game, and of course lost the little marble, but it was a great lesson for me—then and there I decided against betting or gambling.

We remained at Holt's until I was thirteen years of age; getting into the teens almost made a man of me, I thought.

A second little sister came to our home at Uncle Herod Holt's. I was passionately fond of my older sister Ella. She was my constant companion, and through her influence I was led to Christ my Savior.

From Uncle Herod Holt's we moved to another Holt house a few miles distant, where the neighborhood built a schoolhouse and mamma named it "Amacitia."

At this school I was associated with two schoolmates named Clay Dwiggins and Rigs Dixon, two boys I greatly loved.

While living at Uncle Joshua Holt's place, I came near killing my little sister Mollie three times. The first time I was riding her in her little willow carriage and running around a tree, with some one after me, I turned her over and it threw her against the tree. I picked her up from the ground, carried her to mamma; by the time I reached the door mamma met me and received the child, still breathless and almost black in the face. I tell you, I was awfully frightened.

Another time we were chasing one another and I came so close she turned suddenly, stepping into a pan of hot lye. She carried the scar on her foot to her grave.

Again I was rolling her in her carriage. Papa told me not to cross a little branch with her, but I said I thought I could do so without injury to the child. Papa told me if I turned her over and hurt her, he would whip me. I went as carefully as I could. She had her kitten in her arms. All at once one of the wheels slipped in a crevice between the rocks, for it was a rocky-bottom creek, and over the carriage went, throwing the child, cat and all, into the water on the rocks. I grabbed her up and ran to mamma. I told papa it was an accident I could not help, but he gave me an awful whipping, and for a time I almost hated my little sister.

During our stay here papa concluded to send me to the college in Shelbyville. I had the pleasure of riding a fine horse every morning and evening—the distance was about six miles on a macadamized road, a regular turnpike. While at this college, I finished Algebra, Philosophy, and the class went into Astronomy; but I was taken sick and did not go on with it.

Part of the time I was in school here I boarded with that excellent man, Brother Moody, and family. About this time I became disgusted with Latin, but was not allowed to drop it.

Father moved from the Holt and Scoggins neighborhood to Richmond, Tenn., where a fine school was given them. I, becoming sick at Brother Moody's, was taken by my father to Richmond. While there I witnessed a fine revival in the Campbellite church, where I saw the Campbellites shouting like Methodists.

We boarded at first, then rented a house and moved some distance in the country, where we stayed for some time. While here my grandfather, John Davis, a veteran of the battle of New Orleans, died. I was fifteen years old at the time of his death.

Papa now bought a house in Shelbyville. I again went to the college, kept store for my father, and was janitor for the church, which was just across the street from our house.

Next papa moved to Lynchburg, where we rented. The first year we were here, my health being bad, I was taken out of school and placed in a wagon-maker's shop to learn a trade. Here I remained the better part of the year. I learned to use and sharpen the tools and then I built a six-horse wagon—made every piece of it myself.

We organized a young men and boys' prayer meeting while at Lynchburg. Although I had to ride four or five miles from my work to church, we had good times together. Every boy had to pray, so we all learned to pray.

(To be continued.)

The Home Circle.

"TALKING IN THEIR SLEEP."

"You think I'm dead,"
The apple tree said,
"Because I have never a leaf to show,
Because I stoop,
And my branches droop,
And the dull, gray mosses over me grow;
But I'm alive in trunk and shoot,
The buds of next May
I fold away,
But I pity the withered grass at my root."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade;
But under the ground
I'm safe and sound,
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot,
Should the spring of the year
Come dancing here,
But I pity the flowers without branches or root."

"You think I'm dead,"
A soft voice said,
"Because not a branch or root I own;
I never have died,
But close I hide
In a plump seed that the wind has sown.
Patient I wait through the long winter hours,
You will see me again;
I shall laugh at you then
Out of the eyes of a hundred flowers."

—Selected.

HIS FIRST BUFFALO.

"Tell us a story, Aunt Nan!" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl, Aunt Nan, do!"

"Well, well," said I, "so you each want something different. Still, I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

"Oh, tell us it!" exclaimed all three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians, too, and outlaws. A very hard time they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie schooner kind, covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside."

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes, immense herds of them thundered away a few miles in the distance every day or so. One night when the wagon train made camp on the bank of the Platte River and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat, little Mamie Perkins' brother began crying for a drink.

"'Bring up a bucketful from the river,' said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into camp. He was bellowing and snorting with rage and upset everything that stood in his path. The men fired at the huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the camp and, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor till he had swept through the astonished camp and was coming straight at her. She dropped her bucket and stood still, too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plains, the buffalo came toward her at furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the maddened creature."

"Oh, don't let him get her, Aunt Nan!" begged kind-hearted Ruth.

"He didn't get her dear. A boy saved her, a boy who happened to be riding as an extra hand to help with the freight. He had heard Mrs. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody—"

"Buffalo Bill!" cried my wee Billy.

"That's who it was," said I, "though he wasn't called by that name yet. He ran out, rifle in hand, and, sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away from the little girl, who broke out sobbing in relief.

"Goody!" cried the children.

"Didn't every one think Buffalo Bill was very brave?" asked Peggy.

"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest, too, and no one that day or ever afterwards heard the great scout of the plains boast."—Greta Gaskin Bidlake, in the Presbyterian.

RESUSCITATION IN DROWNING.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

The season is open for sport in the streams and lakes, bathing beaches and pools. It is the lure of the water and it is perfectly legitimate and healthful indulgence. But there are dangers. Not every one can swim, even imperfectly. There are body cramps, undertows and trick currents that entrap the amateur and sometimes the expert, and before one knows it, a person goes down, once, twice and sometimes for the last time.

Many bathing beaches and pools are provided with life guards who are instructed in the methods of resuscitation; other places are not so fortunate. Usually there are people around who can help, and in no other common emergency is so much co-operation between mind and body necessary as in the rescue of a person who has apparently been drowned. Every moment is precious and every action must have and accomplish its object with the least amount of confusion and lost motion.

The following method has been generally accepted as the one most efficacious in restoring consciousness to a person asphyxiated by drowning, overcome by gas, or shocked into insensibility by an electric current.

In drowning, the first thing to do after removing the body from the water is to clear the mouth and throat of grass, mud or false teeth with the fingers or a handkerchief. The victim is then placed on the ground face downward with a roll of cloth under the forehead and the head resting on the forearm and turned to the side. The operator kneels over the body, one knee pressing against each thigh, with both hands over the lower part of the back so that the thumbs rest on the last ribs on either side. By leaning forward with the weight of the body on the arms and hands, the operator raises the ribs and allows air to enter. On relaxation they are released and the air is expelled.

The process is repeated slowly and regularly until respiration is restored. This may be as long as two hours, and several persons may be required to change places with the operator before the result is accomplished. This can be done without altering the rhythm, which should be about sixteen times per minute.

Efforts should also be directed toward inducing circulation and warmth. This can be done by briskly slapping and rubbing the limbs and by the application of hot water bottles to thighs, armpits, and soles of the feet.

Measures for resuscitation should not cease until circulation and respiration have been definitely restored. It may happen that all labor will have been in vain if the struggle is given up after a few spasmodic breaths have been taken. The breathing only partially restored will cease, and this time for good.

Nutriment should be given with care and only when the person has been restored to consciousness can swallow easily and all danger of a relapse seems to have passed. Hot coffee when readily swallowed is the best restorative; drugs should be administered only by a physician.

This procedure for resuscitation of asphyxiated persons is known as the Schaefer method. It has many advantages over others in that it is easy to carry out, gives a larger lung ventilation, is exteremely simple, there is no danger of the tongue falling back into the throat, and, finally, there is no risk of injury to the liver when proper care is maintained.

Remember: **Don't give up hope until there is absolutely none left.** It is claimed that persons have been rescued after they have been submerged twenty to thirty minutes, and even as long as two hours. It may be necessary to work for two more hours before respiration is restored.

New Orleans, La.

DESRIBES A COW.

One day last week we asked County Treasurer George H. Farrar to write an essay on the cow. Here it is—it can't be beat:

"The cow is a female quadruped with an alto voice and a countenance in which there is no guile. She collaborates with the pump in the production of a liquid called milk, provides the filler for hash, and at last is skinned by those she has benefited, as mortals commonly are.

"The young cow is raised a calf, and is used in the manufacture of chicken salad.

"The cow's tail is mounted aft and has a universal joint. It is used to disturb marauding flies, and the tassel on the end has unique educational value. Persons who milk cows and come in contact with the tassel have vocabularies of peculiar and impressive force.

"The cow has two stomachs. The one on the ground floor is used as a warehouse and has no other function. When this one is filled the cow retires to a quiet place where her ill manners will occasion no comment and devotes herself to rumination. The raw material thus conveyed for the second time to the interior of her face is pulverized and delivered to the auxiliary stomach where it is converted into cow.

"The cow has no upper plate. All of her teeth are parked in the lower part of her face. The arrangement was perfected by an efficiency expert to keep her from gumming things up. As a result she bates up and gums down.

"The male cow is called a bull and is lassoed along the Colorado frontier south of the Rio Grande and shot in the vicinity of the Potomac.

"A box of cow's wrath, eight cents in the cow bonbon cent, on the back of the packet and [illegible] Cocoa that [illegible] at [illegible] Midland Virginian.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DEATH OF DR. STONEWALL ANDERSON.

Press dispatches announced the death in Nashville, Tenn., on Friday of last week, of Dr. Stonewall Anderson, General Secretary of the Board of Education. According to the newspaper account, he was stricken suddenly with heart failure and passed away in a very short time.

Dr. Anderson was one of the most widely known men in the church. As Secretary of the Board of Education he kept closely in touch with all the educational affairs of the church, being a regular visitor to Annual Conferences and being in frequent demand for special addresses. He had a clear vision of the educational problems of the day and had given much study to the relation of the church to these problems. He stood for the maintenance of the highest standards in academic requirements, physical resources and equipment, and moral character in our educational institutions, and the church will always owe much to him for his work in its department of education. We are bereft of one of our best and strongest men.

PERSONAL AND OTHER NOTES.

We thank Dr. Cleanth Brooks, Alexandria, La., for two subscriptions recently sent in.

Rev. L. W. Smart, pastor of the Waterproof charge, Louisiana Conference, has received forty-two members since Conference and has baptized eight infants.

Rev. Charles F. Smith, now a loyal Texan, but formerly a Mississippian, keeps in touch with affairs in the old home State by maintaining his subscription to the Advocate.

Dr. John Paul, president of Taylor University, Upland, Ind., has just brought from the press a volume, "The Soul Digger—the Life and Times of Bishop William Taylor." The book sells for $2 a copy.

We thank Rev. Hilary S. Westbrook, Bogue Chitto, Miss., for two subscriptions recently sent in. The work at Bogue Chitto prospers under Brother Westbrook's administration, the interest of the people being encouraging.

Dr. William I. Haven, for more than twenty-nine years General Secretary of the American Bible Society and one of the founders of the Epworth League of the Methodist Episcopal Church, died at his home in Summit, N. J., on June 5.

The editor of the Advocate had the privilege of preaching Sunday morning at the Carrollton Avenue Church, this city, in the absence of the pastor, Rev. H. L. Johns, who is teaching a course in the Standard Training School at Homer, La., this week.

This note from Rev. B. P. Jaco, Raymondville, Tex.: "Lots of roasting ears, tomatoes, onions, and chickens to eat—come to see me." From the sound of that, Raymondville would be a good place for President Coolidge to spend his vacation—he won't get any better eating in Wisconsin.

The building program of the Second Methodist Church, Gulfport, Miss., is about to get under way, and it is expected that the new church will be ready for occupancy sometime in August. This church is under the pastoral care of Rev. Geo. H. Jones, our pastor at Long Beach, Miss.

Rev. A. G. Shankle, formerly pastor of Rayne Memorial Church, this city, but now pastor at Cedartown, in the North Georgia Conference, is spending a few days in New Orleans visiting his sons, in business here. He paid an appreciated call at the Advocate office one day last week.

Rev. W. E. Thomas, general evangelist, who was formerly a member of the Louisiana Conference and who has held many good meetings in this State, is now engaged in a tent meeting at Silsbee, Tex., with Rev. George J. Evans, the music being in charge of Mr. Virgil P. Cassaday. Brother Thomas' home address is Westminster Apartment, Nashville, Tenn.

Robert E. Johnson, of Kentwood, was the winner of the $25 prize in the forestry essay contest sponsored by the Louisiana Federation of Women's Clubs. Dorothy Dicks, of Mandeville, and Fremont Hofmesiter, Minden, were winners, respectively, of the second and third prizes. Billy Schuhle, son of Rev. and Mrs. Wm. Schuhle, Kentwood, was among those receiving honorable mention.

Dr. J. M. Sullivan, of Millsaps College, Jackson, Miss., honored the Advocate office with a call on Tuesday of last week. He had been spending a few days at Biloxi visiting friends and relatives. He was scheduled to fill the pulpit at Crawford Street Church, Vicksburg, last Sunday, in the absence of the pastor, Rev. J. L. Neill. While in New Orleans, Dr. Sullivan inspected the science building at Tulane University.

Rev. C. S. Moody, our pastor at De Soto, Miss., writes: "I have just closed a real good meeting at Crandall, Miss. The preaching was done by Rev. D. E. Keily, and the singing was led by Rev. Otis Spinks. There were forty-five additions to the church, and forty-two people pledged themselves to lead in prayer meeting. We had seventy-three in prayer meeting Thursday night. Many testified, and said they were greatly blessed in the meeting."

We record with great sorrow the tragic accident that befell Rev. Malcolm C. Walden, en route from Asbury College, Wilmore, Ky., to Louisiana in an automobile to take charge of the Pine Grove circuit, Baton Rouge District. North of Grenada, Miss., the car overturned and Brother Walden received injuries that were expected to prove fatal. With him in the car were two other young men, one of whom was seriously injured, the other being only slightly hurt.

The Western Methodist Assembly, Mount Sequoyah, Ark., will open its season on June 21. A fine program has been arranged for the summer. The Western Assembly is the meeting place for many of our official gatherings, and is maintained under the auspices of twelve Conferences west of the Mississippi River. It is a delightful place for study, rest, and recreation. The superintendent, Sam M. Yancey, will be glad to furnish any information desired concerning program and boarding facilities.

While in Shreveport last week attending the commencement exercises of Centenary College, the editor of the Advocate shared the hospitality of the district parsonage, Dr. W. W. Holmes, presiding elder, with Dr. R. H. Wynn and Rev. Wm. Schuhle. Returning to New Orleans by way of Monroe, the editor enjoyed the company of Rev. M. S. Monk, pastor of the First Methodist Church at Monroe; Dr. S. L. White, the beloved physician of Ruston, and Mr. De Lee, the courteous conductor (and good fisherman) of the Illinois Central train.

Rev. George H. Thompson, our pastor at Yazoo City, Miss., writes: "Miss Mollie Stockard, Meridian, Tex., who has done revival meeting work with Gipsy Smith, Jr., L. D. Patterson, and other leading evangelists, will be available for engagements in meetings in Mississippi during July and August. I have worked with Miss Stockard, and I have not found her superior in the combination of song leader and worker with young people. She assisted Gipsy Smith in a meeting at Tuscaloosa, Ala., where she did a marvelous work among the students of the University of Alabama. She will do a fine work in any church."

"The revival services at the Norfield Methodist church, Norfield, Miss., closed Friday evening, June 1, with nine accessions to the membership of the church. The preaching was well and faithfully done by the Rev. Jasper L. Smith, of Meridian, Miss. He brought a series of inspirational and helpful messages to our people. Brother 'Jack' is a fine help in a revival, and he is above the average as an exponent of the Holy Scriptures. You can readily see that he loves to preach, and best of all, he loves the men to whom he preaches. Large crowds attended the evening services, and the church members were greatly strengthened and revived." So writes Rev. Hilary S. Westbrook, the faithful pastor.

Dr. William Paxton Parker, of Nashville, Tenn., and Miss Marion Markie, of Jonesboro, Ark., were united in marriage on May 29, at the home of the bride's father, Mr. Minor M. Markie, in Jonesboro. The groom was attended by his brother, Mr. Fitzgerald Parker, Jr., and the bride by her sisters, Mrs. Jones and Miss Lucy. Dr. Parker is a son of Dr. Fitzgerald S. Parker, editor of the Epworth Era, and Mrs. Luck Paxton Parker, of Nashville. After concluding his engagement with the Tuberculosis Central Bureau of the Tennessee Health Department Dr. Parker will practice his profession in Hope, Ark. The Advocate extends all good wishes to this fine young couple.

Rev. H. W. F. Vaughan and Miss Fay Constance Grayson were married at the home of the bride in Moselle, Miss., on Tuesday, June 5, the ceremony being performed by Dr. H. Walter Featherstun, grandfather of the groom. Brother Vaughan is a son of Rev. and Mrs. Percy Vaughan, of Ellisville, Miss., and is himself pastor of the Yazoo City circuit. He is a graduate of Millsaps College and of Emory University, and is a promising young member of the Mississippi Conference. His bride is a graduate of the Mississippi State College for Women, who has been teaching in the city schools of Birmingham, Ala. The Advocate extends all good wishes to the happy young couple.

WHAT HAVE YOU FOR THE YEARBOOK?

Plans are on foot to make the next Official Yearbook of our church more complete and fuller of interest than any Yearbook that has heretofore come from the press. In order to accomplish this purpose we are requesting certain information from our preachers and also from members of the church at large. We desire the names of preachers and laymen (both men and women) who were born in or before 1849. If any reader who belongs

in this class or has friends or acquaintances who are eligible for listing under this heading will furnish me the names, giving also date and place of birth and present address. I shall be greatly obliged.

We desire also the names of preachers in any of our Conferences who are fathers and sons or brothers; also preachers who have married the daughters of preachers.

We also contemplate a department devoted to Southern Methodist couples who are to celebrate their Golden Weddings during the year 1929, For use in this department we desire the full names of both husband and wife and also the exact date of the wedding.

I shall be very grateful for any information sent in response to this appeal. Please address all letters to me at 810 Broadway, Nashville, Tenn.

CURTIS B. HALEY.

THE VALUE OF A PASTORS' SCHOOL.

A request has come to me from Dr. Goodrich to give through the New Orleans Christian Advocate some expression concerning the Pasotrs's School beginning on July 9, at Centenary College, Shreveport.

I wish to say that it has been my privilege to attend such schools held in other places, and I believe these schools to be of great value to all of our preachers. This is true of the men who have had opportunity for scholastic preparation as well as of those who have not had the privilege of such opportunities. There are different new movements and ideas constantly arising. No man can keep abreast with the times who does not take note of these new methods and ideas. The men who are to be teachers and lecturers are leaders in their several fields. It is a source of satisfaction to myself that we are to have the advantages of one of these schools in Louisiana. I trust that it may be possible for a large number of our men to attend this school.

W. L. DOSS, JR.
Presiding Elder, Lake Charles District.

"THE MISSING LINK."

By J. R. Pepper.

Not the missing link that the scientists discussed so fully a few years ago—really a much more important link than the hazy, unknown species of the human race, the scholars were so disturbed and uncertain about.

For about two decades the teacher training work of the Sunday school has been going on, more or less well; but the name has been rather misleading, and the present Leadership Training School is a far happier title, as we are not only trying to train Sunday school workers, and especially those in the places of leadership.

In the initial steps of this work, and for quite a while, the elementary grades received most attention, and particularly the Primary Department. Later the Beginners secured much care, and still later special adult classes of both men and women came in for a large part of general and special attention.

The Real Missing Link.

In the midst of the multitudinous labors for the elementary grades and the adults, the mainspring of the whole Sunday school machinery seemed to have been almost entirely overlooked, namely, the superintendent.

The position of the superintendent is analagous to the manner of a great department store, since the graded lessons came into vogue.

Suppose salesmen and others working under direction of the manager knew their business thoroughly well, but the manager had only a limited knowledge of the business. How could he command the respect of his subordinates? And could he wisely direct his co-laborers?

Again, the superintendent of a great manufacturing plant holds a similar relation to his operatives that the Sunday school superintendent bears to his under officers and teachers. Suppose the plant superintendent has less knowledge of the details of the industry than the operatives under his command. How can he wisely guide the business so that it will produce the best results?

Now, these comparisons are not meant in any way to disparage the Sunday school superintendent (because he has been sadly neglected), but simply to picture a true situation.

The missing link in all of our splendid training work is the superintendent.

Hence it is actually a fact that many of our Sunday school teachers know far more about how a modern, down-to-date Sunday school should be conducted than the average superintendent. The teacher has been trained, but the superintendent has not, in most cases.

This last statement being true, good, faithful, intelligent teachers are often greatly handicapped by a superintendent who is not in sympathy with the most approved modern methods—not because he doesn't want to do right, but simply for the reason that he is not informed on how methods and plans have changed since he was elected superintendent twenty, thirty or forty years ago.

One superintendent said: "He just knew that he had a first-class program, for he bad used it twenty-five years, without a single change."

This writer, as chairman of one Annual Conference Sunday School Board for forty-one years, with general oversight of about six hundred Sunday schools during these years, many of which he has visited during this long period, is speaking from actual knowledge, born of contact with the situation here described.

As goes the superintendent, so goes the Sunday school very largely.

Now the Remedy.

Not less schools for training teachers, and other operatives in the school work, but also special courses and schools for **superintendents only.**

One of the greatest blessings that could come to our Sunday school work would be to have annually in every presiding elder's district a school for **superintendents only,** and discuss the superintendent's office and work in minutest detail in view of the latest developments.

Then at Junaluska and Mount Sequoyah for 1929 provide a special course or courses for **superintendents only,** and have an exhibit of plans and devices used by superintendents over the church to reach varied results, closing such discussion always with a free and easy round table talk in which every superintendent present would be urged to participate.

With such provision as here indicated for culturing superintendents, I am sure the general level of efficiency of our superintendents will be greatly raised within a comparatively brief time, and the missing link will be connected with the ordained chain of general Sunday school training.

Memphis, Tenn.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

THE PASTORS' SCHOOL AT SHREVEPORT.

Dr. Carley: Permit me a word.

Do the Methodist preachers and laymen of this State, especially those of North Louisiana, realize the wonderful opportunity which the Pastors' School at Centenary College in Shreveport affords them? This school, which is to be in session from July 9 to July 20, while intended primarily for the pastors, Sunday school and Epworth League workers, presents courses which will be of interest and benefit to the laymen as well. The instructors include some of "the greatest teaching minds in all Methodism." It most certainly is a rare opportunity. Let's go.

Any information regarding this school may be had from Dr. Robert E. Goodrich, of Shreveport First Methodist Church. He is the Dean of the school.

K. W. DODSON.

Minden, La.

CHANGE OF DATE, RUSTON DISTRICT SUNDAY SCHOOL CONFERENCE.

In order that all our Sunday school workers throughout the districts may have the opportunity to hear Rev. J. O. Kim, our Korean Missionary, it is necessary to change the date of the Ruston District Sunday School Conference from Friday, June 29, to Friday, June 22. Let all concerned please take notice.

W. D. KLEINSCHMIDT, P. E.

A TELEGRAM.

We stop the press to insert the following telegram, received Tuesday morning:

"Rev. J. A. Randolph, member of the North Mississippi Conference, retired Chaplain of the U. S. Army, is very low at his home in Nashville and is expected to die at any time. Ask his brethren to pray for him and family."

Signed, J. H. SHUMAKER.

"PRESENT."

Carolyn had been in a state of excitement for days, for at last her mother had consented to let her attend school.

When the morning came, the little maid trotted off with eyes shining. When she came home at noon, her mother said: "Well, dearest, how do you like going to school?"

"I like it, mother," was the reply in doubtful tones; "but I haven't my present yet."

"Your present? Why, what do you mean, Carolyn?"

"Why, this morning teacher said, 'You may sit here for the present, little girl;' but I sat there all morning and didn't get it. P-r-aps, though"—and she brightened up—"I'll get it this afternoon."—New York Times.

COME TO THE SEASHORE CAMP GROUNDS.

Persons desiring rooms and apartments on the Camp Grounds please write Mrs. E. P. Smith, 100 Camp Ground, Biloxi, Miss.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. C. H. FENSTERMAKER passed into her beautiful reward on Monday, May 21. Just as a bright day was dawning upon the life of our town, the spirit of Sister Fenstermaker passed with the glory of the morning into her rich reward in the "Home of the Soul." Hers was a rich life here, and more beautifully rich is it ln God's Paradise of Glory. She was gifted in music, and faithful to her responsibilities as church organist. Sbe was a scientific grower of flowers, in abundance, and she was a leading factor in causing our church to be known as "The Church Beautiful." Through both voice and instrument she gave expression to the music of God's harmonies. Through an artistic blending of the dellcate shades of rare flowers in tbeir tints of rich beauty she brought before our eyes the aestbetic value of God's love expressed in nature. We shall mlss her in tbe realm of God's beautiful servlce. And her family, how they wlll miss her! Home was made beautiful and hearts were made glad from the fountain of that soul so rich in its expression of the beauty of nature and the glory of God. But the dear loved ones know that she awaits them in that abiding home "Over there." Sister Fenstermaker lingered for several months before going, and she, after being confined to her bed, had the baby boy baptized, a service which she had intended having done before getting sick. We enjoyed with her and her family a very sweet Mothers' Day service in the afternoon of Mothers' Day, just a week and a day before she entered heaven. Sister Fenstermaker was forty years old, being born on Oct. 28, 1887, and had been married twenty-two years and one day when she came to the transfiguring of life. God blessed her home with five children. Warren, the oldest, preceded her into heaven's home nearly a year. Her husband, Mr. C. H. Fenstermaker; four children, Kathryn, Howard, Elizabeth and Robert, together with her mother, Mrs. L. K. Andrews, of this place; a brother, Mr. Artbur Andrews, of Jacksonville, Fla., and a sister, Mrs. Blonkuiest, of Houston, Tex., are left to cherish her memory and look forward to the sweeter joys of heaven.

Her pastor,

H. B. HINES.

MRS. ZILPHA COX was born at Spring Hill, Ala., 1840, and died at Elkhart, Tex., May 16, 1928, aged 87 years. She was the daughter of Chrlstopher and Emily Collins. She came with her parents to Harrison County, Miss., where she married Michael Cox, a Methodist preacher, in 1861. To tbis union were born eight children, three of whom preceded her to the grave. Two sons, J. W. Cox, of Elkhart, Tex.; T. M. Cox, of Carriere, Miss.; and two daughters, Mrs. S. P. Terrell, of Elkhart, Tex.; Mrs. H. A. Beverly, of Jacksonville, Tex., are living still. One son, Alfred, died four days after his mother. Besides the four children, sbe is survived by one brother, Christopher Collins, of Gulfport, Miss.; twenty grandchildren, and eight great-grandchildren. Her husband died at McHenry, Miss., in January, 1912, thus preceding her to the glory world by sixteen year. After the death of her husband she made her home for some time with her daughter, Mrs. Elvenia Beverly, and later with Mrs. Catherine Terrell, where she died. Her memory is a precious inheritance to ber descendants. Grandmother Cox was for seventy years a loyal member of the Methodist Episcopal Church, South. Though she knew much of tbe hardships of living under pioneer conditions for a great part of her life, yet she, as a faithful companion and mother, helped her husband to make tbeir home a Christian home. Her influence has gone out for good and many will be those who rise up to call her blessed. Righteousness and godliness were manifest characteristics of her life. Though the last years of her life were spent in great suffering, yet it was a benediction to be in her presence. Her exhortation to tbose around her was to die out to the world, trust and obey God. Her thoughts and conversation were on heavenly things. We thank God for her life. Though we will miss her more than words can express, yet we take comfort in the assurance that she is at rest with her Saviour. Her last words were, "All is well." The funeral was conducted by her pastor, Rev. T. D. McCrary, at Elkbart, Tex.

MURRAY COX.

MRS. BELLE POPE LIVINGSTON.

Martha Belle Pope Livingston, born Oct. 25, 1854; married to James B. Livingston, Jan. 24, 1912; died April 22, 1928. Sbe gave her heart to God in her early teens, united with the Methodist church and was a consistent and loyal member until the Master called her home. We know that God's hand was in it all, so we do not questlon why our dear sister was summoned so suddenly to take her place ln the white-robed throng above. She was a devoted wife, faithful, true and loyal friend. Those who knew her best loved her most. She left to mourn her going a devoted husband; two brothers, T. J. Pope, of Blytheville, Ark; W. A. Pope. of Oxford, Miss.; two sisters, Mrs. M. A. Eubank, of Shannon, Miss.; Mrs. J. E. Watts, of Ruleville, Miss., and a host of otber relatives and friends. "Blessed are the dear which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Her work on earth is finished, she hath done what she could. She lives among the souls of light. Her body was laid to rest in the Ebenezer cemetery, near Pontotoc, Miss., in the presence of many relatives and frlends, beneath beautiful flowers, given in token of love and sympathy, to awalt the resurrection of the flesh. She was in failing health for a long time. She bore her sufferlng without complaining. Her place and home is now vacant, but our loss will be her gain, for when Jesus comes again to clalm his own all who knew and loved her who are faithful to God shall find her in tbat land where there will be no more sorrow or sad partings.

"A beautiful life faded gently away,
Leaving lts blessings bebind;
Graciousness, hope and faith held sway
ln a heart that was so tender and kind.

"Lives like hers, so gentle and true,
Die not with tbe passing of years;
But leave tbeir impress on our hearts,
Stilling our doubts and fears.

"Guidlng our feet lnto safer paths,
Thru the eartbly storm and strife,
Untll we, too, like her we loved,
Receive the crown of life."

JAS. T. McCAFFERTY.

RESOLUTIONS.

At a church conference, held at Logtown Methodist church on Sunday morning, May 27, 1928, tbe following resolution was adopted:

Whereas, God has seen fit to call to the Great Beyond our frlend, church member and co-worker, MR. J. S. Otis; and, whereas, we recognize the irreparable loss the church has sustained in the going of this active, faithful and consecrated man; and, whereas, we lament his demise; Be lt resolved:

First, That we bow our heads ln humble submission to the will of Almighty God;

Second, That we express our deepest sympathy to the bereaved wife and family;

Third, That a copy of these resolutions be recorded in the minutes of the church conference, that a copy be sent to the New Orleans Christian Advocate for publication, and a copy be sent to tbe wife and family.

Signed: Mrs. Mamie Garreau, A. B. Honea, Mrs. Amelia Howze.

RESOLUTIONS.

Adopted by members of the second quarterly conference. Poplar Springs Methodist Episcopal Church, South, Merldian District, Mississippl Conference:

Whereas, on May 13, 1928, God in his infinlte wisdom saw fit to remove from our midst our beloved presiding elder, REV. ROBERT SELBY; and,

Whereas, our church has lost a faithful and wise counselor along all lines, his family a loving husband and father;

Therefore, be it resolved, That as his desire to die in service was granted, we bow in humble submission to the will of our Heavenly Father, who is too wise to make a mistake and who doeth all things well;

Be it further resolved, That the Poplar Springs Methodist Episcopal Church, South, Meridian, Miss., extend our deepest sympathy to the bereaved family; and that the sudden departure of this great and good man may inspire us all not only to strive to emulate his beautiful Christian example, but to "watch," for we know not the day nor the hour wherein the Son of Man cometh;"

And be it further resolved, That a copy of these resolutions be sent to his family; that a copy be spread on the minutes of the quarterly conference record; and that a copy be sent to the New Orleans Christian Advocate.

Signed: Rev. M. G. Matheney, Mrs. E. B. Key, Miss Alpha Matheney, Committee on Resolutions.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

JACKSON DISTRICT WOMAN'S MISSIONARY CONFERENCE.

One of the best missionary conferences ever held in the Jackson District was held at Pelahatchie, Miss., May 9, 1928. More than one hundred delegates, representing about eighty-five per cent of the auxiliaries in the district, were registered.

Among the notable guests were five Conference officers; one deaconess; a Presbyterian missionary to China, Dr. J. Y. McGinnis, who has given eighteen years of service in China and is now in the United States on a furlough; the presiding elder of the district, and seven ministers.

Our recently elected District Secretary, Mrs. C. H. Phillips, of Eden, was introduced to the convention by Mrs. Berry, president of the Pelatatchie Auxiliary, and presided over the meeting. Her youth, sweetness, sincerity and zeal won the hearts of all.

The Pelahatchie Auxiliary, a small band of big workers, had every detail in perfect readiness for the convention, a cordial welcome, a beautifully decorated church, carrying out in the decorations the Jubilee motif of gold and white, and a delicious plate luncheon faultlessly served at the noon hour to about two hundred guests.

Dr. Rolfe Hunt, local pastor, led the devotional services of the morning. His theme was "Through Ignorance Ye Have Erred," stressing the importance of missionary information.

Rev. J. H. Foreman, one of our superannuate ministers residing in Pelahatchie, gave the address of welcome, recounting some of the great things attempted and achieved by the Woman's Missionary Society, saying the women had lived up to the slogan "Whatever is impossible, go and do it."

Mrs. W. E. Phillips, a former district secretary, responded to the address of welcome, "Sacrifice and Service" being her message, a message which she practices as well as preaches.

Then followed a wonderful address on "Council Notes," given by our State president, Mrs. L. W. Alford. So graphic were the details of this great Council meeting given by Mrs. Alford that we almost felt that we were really listening in on the Council meeting. She gave us the goal for 1928 as given by Mrs Stevens, our Council president: "The winning of every woman to missionary service and finding our individual place in the work under God's leadership." She reminded us of the great Jubilee thank offering, which will be given at the close of the week of prayer. Pelahatchie has the distinction of being the place where the first Jubilee thank offering in the district was made.

Mrs. Alford also reminded us of the necessity of a ten per cent increase in our pledge, to be used for the better equipment of our missionary workers, and prayed that the opening words of Miss Daisy Davies' dedicatory prayer at Council might be our prayer, "We adore thee, we praise thee, we bring thee the best that we have." She brought us a burning message from Mrs. Henry W. Peabody on law enforcement and prohibition and the sacred privilege of the ballot. Mrs. Peabody suggested this toast to our husbands in case a difference of political opinion should ever arise: "My heart is yours, my soul is God's, my vote is mine."

The Children's and Young People's work was interestingly and instructively presented by Mrs. Stanley Wilson and Mrs. C. W. Cochran, both of Meridian. The saddest note of the conference was the lack of organized Children's and Young People's work in the Jackson District, unorganized for lack of leaders. There is only one Young People's Auxiliary in the Jackson District. Mrs. G. T. Everett, of D'Lo, moved by the Spirit, volunteered for service as District Superintendent of Young People's work in the Jackson District. The office of superintendent of Epworth Juniors of the Jackson District is as yet unfilled.

Mrs. B. F. Lewis, our State Historian, gave a splendid talk on "Our Fathers," meaning our superannuates. Mrs. Lewis, wife of a minister from whose family forty-five ministers of the gospel have come, was certainly well chosen to present this sacred claim.

The day was all too short, the program had to be cut, leaving off a talk on "Stewardship" by Mrs. Rolfe Hunt, of Brandon, and a message from Dr. J. L. Decell, presiding elder of the Jackson District.

Most encouraging reports were given from the auxiliaries having delegates present.

Mrs. Phillips, after thanking the Pelahatchie Auxiliary for their generous hospitality, asked that Rev. E. M. Allen dismiss the assembly with prayer.

SUDIE McLAURIN, Secretary.

REVIVAL AT KREOLE, MISS.

We have just closed two revivals on the Kreole charge. Mr. O. C. Hull, our Dual Extension Secretary, was with us at the Kreole church the first two Sundays in May. He brought, as usual, strong gospel messages. Brother Hull was already known to our people, since he had recently taught two Cokesbury Training Schools on this charge. The people enjoyed his ministry to a very great extent. Brother Hull looks out for the interests of the pastor, and his genial, brotherly manner helps to bring out the best there is in a fellow. Our association together was very pleasant.

Rev. G. A. Broadus, pastor at Escatawpa, led the singing. His good work and consecrated character won for him many friends. He is to hold the meeting for us at Orange Grove later in the season.

The weather was ideal for our meeting at Kreole. The attendance was fully up to our expectation and the interest was sustained throughout the eight days. The meeting resulted in eight additons by profession of faith and one by certificate. The whole church was given a spiritual uplift, and a new impetus was imparted to the work.

Rev. Charles Assaf, Home Missionary, was with us at Pecan the last two Sundays in May. There is no organized church at Pecan. In fact, we had no members living there at all, but I have been preaching in the school house one Sunday afternoon each month for a year. I felt led to call Brother Assaf for a meeting at that place. We began under many handicaps. The excessive rain on Sunday prevented any service at all till Monday night, and toward the close of the meeting the mosquitoes were extremely bad. But in spite of these and many other hindrances the Lord was with us. The congregation kept steadily increasing from night to night. We spent the days visiting in the homes and doing personal work. Brother Assaf is almost as good at personal work as he is at preaching. He is undoubtedly called of the Lord to the work he is doing. Our prayer for him is that his usefulness may increase more and more.

The meeting resulted in fifty-one additions to the church, twelve infants baptized, and a Sunday school to be organized at Pecan. We thought best not to organize a church at present, but placed the membership of those who joined there on the roll at Orange Grove. Some of those who joined came from the Baptist, Lutheran, and Catholic churches, because they had no churches of these denominations in or near that community; but the greater portion were never members of any church. One man 65 years old gave his heart to Christ and joined the church. It was a beautiful sight to see whole families, including father, mother, boys and girls, come into the fold, and even the babies were brought forward for baptism. Influences have been started in motion which we trust will increase as long as time lasts and bring forth fruit to the glory of God.

MURRAY COX, P. C.

Dr. Odilon Braga, who was the speaker at the recent commencement exercises of Granbery's College, Juiz de Fora, Brazil, is one of the most brilliant of Granbery's alumni, and is now a member of the Federal Congress of Brazil. The commencement at Granbery was the middle of November, and the annual school vacation in Brazil comes during January and December. The new school year began at Granbery Feb. 15, 1928.

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Cute in a Baby—Awful at Three —and it's Dangerous

by Ruth Brittain

Thumb sucking does look sweet in a baby, but it is disgusting in the three-year-old and sometimes it hangs on until fifteen or sixteen! The habit may cause an ill-formed mouth or induce adenoids; and it always interferes with digestion. Pinning the sleeve over the hand; attaching mittens, or putting on cardboard cuffs, which prevent bending the arms at the elbows, are some of the ways to stop the habit.

Another bad habit—irregularity in bowel action—is responsible for weak bowels and constipation in babies. Give the tiny bowels an opportunity to act at regular periods each day. If they don't act at first, a little Fletcher's Castoria will soon regulate them. Every mother should keep a bottle of it handy to use in case of colic, cholera, diarrhea, gas on stomach and bowels, constipation, loss of sleep, or when baby is cross and feverish. Its gentle influence over baby's system enables him to get full nourishment from his food, helps him gain, strengthens his bowels.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The following amounts have been sent in for Sunday School Day by the Sunday schools in the various districts up to June 7, 1928:

Brookhaven District.

Adams, $12.50; McCall, $7.14; Bethel (Adams charge), $2.56; Rehohoth, $12.02; Brandywine, $7.15; Lebanon, $6; Hawkins' Chapel, $8.50; Brookhaven, $30.53; Meadville, $11.82; Bude, $8; Pleasant Grove, $10.30; Fernwood, $10; Galatia, $4.87; Summit, $2.40. Total, $133.79.

Hattiesburg District.

Bonhomie, $2.21; Philadelphia, $4.10; Magee, $8; Mount Olive, $17.50; Bassfield, $5.12; Silver Creek, $3; New Hehron, $7. Total, $46.93.

Jackson District.

Brandon, $10.05; Pelahatchee, $14.30; Camden, $7.78; Sharon, $3.66; Canton, $31.42; Bentonia, $4; Capitol Street, $41.18; Galloway Memorial, $122.50; Grace, $7; Madison, $8.14; Yazoo City, $30. Total, $280.03.

Meridian District.

Chunky, $4; Meehan, $6; Suqualena, $5.08; Collinsville, $3.04; Cooper Chapel, $1.45; Enterprise, $5; East End, Meridian, $41.39; Fifth Street, $7.60; Shubuta, $12.80; Pleasant Grove, $7.11. Total, $93.47.

Newton District.

Forest, $24.10; Hillshoro, $5.50; Homewood, $6.88; Kingston, Laurel, $7.82; Union, $17.50. Total, $61.80.

Seashore District.

Biloxi, Main Street, $43; Escatawpa, $3.40; Bigpoint, $2.61; Kreole, $6.53; Logtown, $12.02; North Biloxi, $1.01; Moss Point, $18.41; Wesley Memorial, $1.35. Total, $88.33.

Vicksburg District.

Fayette, $17.20; Gloster, $12.50; Liherty, $5.20; Mayersville, $5.20 Port Gibson, $7.98; Rolling Fork, $20.25; Crawford Street, $53.91. Total, $104.54.

Grand total, $808.89.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The ninth session of the Conference Standard Training School is heing held at Grenada College this week. A downpour of rain Sunday and Monday had a bad effect on our attendance. The select group that gathers here each year for study and fellowship constantly experience an ever-deepening work of grace and a larger vision of the purposes of God. The students not only do honest study, but this study leads them into worship. The programs of worship have been prayerfully and skillfuliy prepared by Miss Helen E. Swisher, professor of Religious Education in Grenada College. All of the young people have taken part in these services heartily. An atmosphere of the kingdom of Heaven hovers over the entire student hody. The class work is as good as one will find in our hest colleges. One of our prominent high schooi superintendents who is taking the course, "The Home in Society," remarked that it was too much school for him, that he needed to study a year in advance to he prepared for the type of work given hy the instructor. A young woman impressed with the abiiity of her teacher asked, "What does this woman do?" The reply was, "She gives her entire time to the work of Religious Education." The young woman replied, "Why, she ought to he in some big college." Under such influences our young people are compelled to respect and honor their church.

The messages from the platform each day have heen practical and heipful. Rev. J. H. Hoider, Dr. J. R. Countiss, Rev. E. S. Lewis, Rev. J. E. Stephens, Miss Julia Wasson, Miss Margaret Patterson, Mrs C. T. Court, Rev. A. W. Martin, Rev. E. G. Mohler, Rev. W. M. Hammontree, and Mr. E. M. Sharp were the speakers.

The most enthusiastic class in the school is the one sponsored hy the Conference Board of Missions, taught by Rev. A. W. Martin, and composed of the mission preachers. Dr. R. A. Tucker, president of the Board of Missions; Rev. R. G. Moore, Rev. E. G. Mohler, and Miss Julia Wasson are taking this work for credit and entering into the discussions that come up from day to day.

Miss Helen Swisher has given instruction to a group of workers in the methods of holding Daiiy Vacation Church Schools, and has led in the recreational activities every afternoon.

Workers from every district in the Conference are in attendance. These workers will be as leaven to touch and transform others until the whole lump is leavened. The childhood and youth under their care wiii he guided more skiiifully hy those who have attended this schooi. There is no way to estimate the amount of sin and sorrow that must come to those children who are neglected and misled hy untrained teachers. These standard schools are leading to higher levels of thinking and of hoiy iiving.

We are indehted to Dr. Countiss and his most gracious assistants for the hest of entertainment. The school is the hest we have held.

Schools at Corinth, Houston, Ripley, and Kosciusko foiiow this one. H. D. Suydam hrought tweive of his workers to the school at Grenada from Swiftown and Isola. Men like Suydam furnish the key to success in building the kingdom.

Out of our hearts, we call upon our feiiow-workers to pray for us and to remember we cannot go forward any faster than they help us in the observance of Missionary Instruction and Sunday Schooi Day. We heg the men to loose us and let us go forward.

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FROM ELLISVILLE, MISS.

Dear Brother Carley: This is just to iet you know we are striving to do everything the church asks of us, and believe we will make a fairly good showing at Conference time. We are making some showing on every call that is made, and in some respects are in better shape than for the past two years.

We were called on to preach the sermon for the closing of the Pleasant Ridge Consolidated School near Hattiesburg, which we did to a splendid and appreciative congregation; also preached the commencement sermon for the Junior College of Ellisville. This was heid in their new auditorium, which will seat one thousand people, and this school is to he complimented for this most splendid huilding. This was a most inspiring occasion, and we were recipients of expressions of many kind and helpful words, hoth hy the faculty and the patrons of the school.

For the benefit of all our preacher friends and others who may read our good paper, will advise you that Mrs. Vaughan has been very iii for the past few weeks, but is now with her sister, Mrs. J. Morgan Stevens, and her mother and father, Dr. and Mrs. H. Waiter Featherstun, under whose nursing and care, together with the good services of Dr. Shands, she will soon be herself again.

Sincereiy yours,

PERCY VAUGHAN, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Canton, June 3, 11 a.m.; July 25, 8 p.m.
Galloway Memoriai, June 3, 8 p.m.; Aug. 1, 8 p.m.
Fannin, at Lone Pine, June 9, 10, 11 a.m.
Miilsaps Memorial, June 10, 8 p.m.; July 18, 8 p.m.
Brandon, at Pelahatchie, June 17, 11 a.m., 3:30 p.m.
Grace, June 17, 8 p.m.; Aug. 2, 8 p.m.
Terry, at Spring Ridge, July 1, 11 a.m. and 1:30 p.m.
Edwards, at Reeve's, July 8, 11 a.m. and 2 p.m.
Boiton, at Raymond, July 8, 4 p.m. and 8 p.m.
Florence, at Rexford, July 10, 11 a.m. and 1:30 p.m.
Glendale, July 11, 8 p.m.
Harrisviiie, at Poplar Springs, July 12, 11 a.m. and 1:30 p.m.
Camden, at Miilville, July 13, 11 a.m. and 1:30 p.m.
Benton, at Zeiglerville, July 14, 15, 11 a.m.
Eden, at Dover, July 15, 3 p.m. and 8 p.m.
Flora, at Adell, July 17, 11 a.m. and 1:30 p.m.
Satartia, at Mount Olivet, July 21, 22, 11 a.m.
Clinton, at Pearl Chapel, July 22, 4 p.m. and 8 p.m.
Madison, at Pearl River, July 24, 11 a.m. and 1:30 p.m.
Vaughan, at Souie's Chapel, July 25, 11 a.m. and 1:30 p.m.
Mendenhall, at Bethany, July 26, 11 a.m. and 1:30 p.m.
Yazoo ct., at Lake City, July 28, 29, 11 a.m.
Yazoo City, July 29, 3:30 p.m. and 8 p.m.
Lamhuth Memoriai Day at Pearl River, Aug. 2.

J. L. DECELL, P. E.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

A LETTER FROM MONROE DISTRICT SECRETARY.

My Dear Dr. Carley: It gives me pleasure to report to you for publication in the League department, the results of the organization of two new Epworth Leagues in Rev. David Tarvers' Crew Lake charge. The first, at Fondale, was a Hi League, with ten charter members, Mrs. McCoy and Mrs. Woods being appointed superintendents; Miss Harriet Knight was elected president; Miss Elaine Riser, secretary-treasurer; and Mr. Victor David, Era agent. These young people manifest a great interest in the new work, and immediately upon organization planned their devotional program for the next Sunday evening, and promised to make a great effort to reach 100 per cent on the Standard of Efficiency by the time of our next State Assembly.

The second League, organized Sunday through the splendid help of Bro. Tarver, was a Senior one, at Fairbanks. Though the weather was unfavorable, a splendid group of eleven young people were present after preaching for the organization. Several of them had been in League work before, and therefore great things are expected of them by their pastor, their district secretary and the community. The following officers were elected: Miss Willie Mae Baldwin, president; Mr. Gutteridge, vice president; Miss Jacey Valentine, secretary-treasurer; and Mr. Burnie Porter, Era agent. They, too, are planning to qualify for 100 per cent on the Standard of Efficiency by the time of next State Assembly. Our prayers and thoughts are with them in this great work for their development in the service of our Maker.

W. L. McDUFF,
District Secretary.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The annual Epworth League Assembly for the Mississippi Conference Epworth League will be held at the State Teachers' College, Hattiesburg, opening Aug. 20, running through Friday evening, Aug. 24.

The Deau is working up a very fine program, and we feel that in many respects this is going to be our best Assembly up to this time.

The rates for board will be one dollar per day, including Monday and Friday, and the accommodations are almost ideal, with room for practically an unlimited delegation, with two to three persons to a room, one to a bed.

The first meal on the campus will be served at noon Monday of the opening day, and while there will be no program of work until the evening hour, we urge all those who can do so to reach the campus in time to register for the noon meal; the rate will be the same, and this will give the delegates ample time to get room assignments and have an opporounity for rest before the eveuing activities.

Those Who Can Attend.

Any Epworth Leaguer between the ages of thirteen and over (taking in both the Hi League and Senior groups), who has been elected by the local chapter, and approved by the pastor, will be eligible to attend; provided that where there be no Epworth League chapters organized, young people may attend simply by securing the approval of the pastor.

The college will require each delegate to pay board for the entire time when entering, with no claim for refund in case the delegate leaves before the Assembly has adjourned.

The Assembly requires one dollar registration fee, to assist in defraying the expense of the Assembly. All pastors and their wives are welcome, and we hope a large number will find it possible to attend.

The church-wide oratorical contest, using the subject, "Know Missions," was held at Ellisville Wednesday evening, May 30. There were only two entrants in this district, one from the Broad Street Epworth League, Hattiesburg, the other from the Epworth League of the State Teachers' College. Miss Bobby Lee Leggett was entered by the State Teachers's College, and Miss Francis Harrell was entered by the Broad Street chapter. Miss Harrell being the daughter of the District Secretary, it became necessary, by his request, that the contest be conducted by others; hence it was held in Ellisville, where Mr. Grover Jordan, a member of the League Board, had selected judges and made arrangements for the contest. Miss Harrell was given the decision and will represent the Hattiesburg District in the Conference contest to be held probably the fourth Sunday in June. We withhold any comment on these speeches, pending the Conference contest, except to say that we should like to have both of them printed in our column.

We notice the following item in the June Epworth Era:

"An Epworth League in a Baptist College."

"It seems like a contradiction of terms, and yet the fact is vouched for by the Rev. W. V. Pierce, president of the Alabama Conference Epworth League, and the statement may be verified by those who care to visit Judson College, Marion, Ala., where there is an Epworth League which was organized by Miss Rosalind Howell, of Marion, Ala., District Secretary for the Selma District. This remarkable organization is thriving and doing well."

Boy, page B. F. Harrell: "They ain't got nothin' on us." We have a very fine Epworth League chapter in the Mississippi Woman's College, Hattiesburg, and last fall, when the B. Y. P. U. organizations of that college had their school of methods, this Epworth League engaged Mr. Harrell, and had their own school. They receive every possible consideration from the school authorities, and have been doing very fine work.

Advertisement for the Epworth League Assembly will be mailed out in the next few days; pastors and others concerned kindly watch for this matter and see that it is handled in the desired manner.

The Conference President,
J. H. WEEMS.

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Session of 1928-29 Opens September 14th

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Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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WINTERSMITH'S CHILL TONIC
A Fine Tonic.
Builds You Up
Prevents and Relieves
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THE HOWARD WILLIAMS MEETING AT VAIDEN, MISS.

A two-weeks' revival was held in Vaiden in May by that "chosen vessel" of God, Howard S. Williams, and his party. The four churches of our town united their efforts and prayers, and God gave us results that were pleasing, and we believe will be lasting. Christians were strengthened, the indifferent stirred, and sinners were brought to know Jesus as their Savior.

Our beloved pastor, W. O. Hunt, a faithful man of God, shouldered his part of the responsibility of this meeting and contributed much to its success.

Some of God's children have prayed long for just such an awakening, and the hearts of Christian people were made to rejoice when two hundred and eighty men, women and children reconsecrated their lives at the altar, and thirty presented themselves for membership in the churches of Vaiden and community.

Vaiden is indeed a new place. Each Wednesday morning at 9 o'clock business men, visitors, and workmen assemble at some designated place and spend fifteen minutes in prayer, and at 5 o'clock the same day the ladies hold their cottage prayer meeting. The attendance is surprisingly large at both services. Men and women are leading in prayer who never attempted it before.

God has richly blessed us and we want our Advocate friends to rejoice with us. May God bless Mr. Williams wherever he goes, is our prayer.

A MEMBER.

WORK DONE BY SUB-DEPOSITORY, AMERICAN BIBLE SOCIETY, NEW ORLEANS.

My report from the Sub-Depository of the Southwestern Agency of the American Bible Society, located at 900 St. Charles Street, New Orleans, La., for the months of March and April is as follows:

The distribution has been 208 Bibles, 599 Testaments, 12,401 Gospels; total, 13,148 volumes.

The four weeks that I was out in the flooded district we sent in orders to the agency headquarters at Dallas, Tex., for 2,175 Bibles, 14,940 Testaments, 33,050 Gospels; a total of 50,165 volumes, to be sent free of charge to the flood sufferers.

During this time I think I traveled one thousand miles where the water had been from one to fifteen feet deep at the time of the flood. We first started out in this work in the southern part of the State among the Arcadians.

These people are a hospitable, God-fearing, home-loving, tender-hearted people. I shall not attempt to tell you what this flood has meant to these people, or of the great suffering of men, women and children, or of the heroic deeds of the rescue workers.

The eight-foot water mark on these homes tells a sad, sad story. I have been upon battle fields in Mexico, but I have never seen anything so pathetic or tragic as this flood; no one will ever be able by tongue or pen to draw a true picture of this great disaster. It is more tragic to me than a youth blown to fragments on the battle field.

All the theologians in the State could not have done more to waken a fraternal feeling among the different churches and the different races than the American Bible Society has done in the distribution of the Scriptures in the flood district. The pastors of the different churches are co-operating in this work.

Yours in His service,

G. A. PERKINS.

Your Church Needs This Bulletin

to announce church events
to increase attendance
to create **new** *life and interest*

Winters' DeLuxe Church Bulletins have demonstrated their value to hundreds of churches in communities all over the United States. More than 20,000 are in daily use, many over a period of several years—their spar varnished oak cases retaining original beauty and letters their oroginal legibility.

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Churches who wish to build their own bulletins may buy grooved panel and letters, and build from complete blue prints and instruction sheet which we furnish free.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round.

Franklinton, June 17, a.m.
Bogalusa, June 17, p.m.
St. Francisville, at Tunica, June 24, a.m.
Baton Rouge, Istrouma, June 24, p.m.
Baker, at Bethel, July 1, a.m.
Jackson, at Gurley, July 1, 2:30 p.m.
Plaquemine, at Plaquemine, July 8, a.m.
Baton Rouge, First Church, July 8, p.m.
Walker, at Holden, July 15, a.m.
Hammond, July 15, p.m.
Springfield, at Huff's Chapel, July 22, a.m.
Ponchatoula, July 22, p.m.
Denham Springs, at Alford's Chapel, July 29, a.m.
Donaldsonville, at Meadow's Chapel, July 29, 2:30 p.m.
Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Florien ct., at Prospect, June 24, a.m.
Barham, June 24, p.m.
De Ridder, June 27, p.m.
Crowley, July 1, a.m.
Gueydan and Kaplan, at Gueydan, July 1, p.m.
Sulphur and Vinton, at Edgerly, July 3, p.m.
Acadia ct., at Church Point, July 8, a.m.
Rayne, July 8, p.m.
Many and Zwolle, at Bayou Scie, July 15.
Converse and Hornbeck, at Henrietta, July 22.
Merryville, July 29.
Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Calcasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

Monroe Dist.—Third Round.

Winnsboro, July 1, 11 a.m.
Delhi, July 1, 8 p.m.
Gilbert, at Boueff Prairie, July 8, 11 a.m.
Rayville, July 8, 8 p.m.
Wisner, at Crowville, July 15, 11 a.m.
Oak Ridge, at Girard, July 15, 8 p.m.
Bastrop, July 22, 11 a.m.
Bonita, July 22, 8 p.m.
Mangham, at Little Creek, July 29, 4 p.m.
Crew Lake, at ———, July 29, 8 p.m.
Monroe, Aug. 1, 8 p.m.
Lake Providence, Aug. 3, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 5, 11 a.m.
Tallulah, Aug. 5, 8 p.m.
Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Cotton Valley, at Bethel, June 10, 11 a.m.
Spring Hill, June 10, 8 p.m.
Haughton and Doyline, at Haughton, June 17, 11 a.m.
Standard, at Standard, June 24, 11 a.m.
Rochelle, June 24, 8 p.m.
Ringgold, at Heflin, July 1, 11 a.m.
Winnfield ct., at Sanders' Chapel, July 8, 11 a.m.
Winnfield, July 8, 8 p.m.
Sicily Island, at Vidalia, July 15, 11 a.m.
Ferriday, July 15, 8 p.m.
Trout and Goodpine, at Goodpine, July 22, 11 a.m.
Jena and Jonesville, at Jonesville, July 22, 8p.m.
Selma, at Pollock, July 29, 11 a.m.
Castor, at Goldonna, July 29, 8 p.m.
Minden, July 30, 8 p.m.
Hall Summit, at Holly Springs, Aug. 5, 11 a.m.
Coushatta, Aug. 5, 8 p.m.
Sibley, at Brushwood, Aug. 12, 11 a.m.
Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St. Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Collleges?

K. W. DODSON, P. E.

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

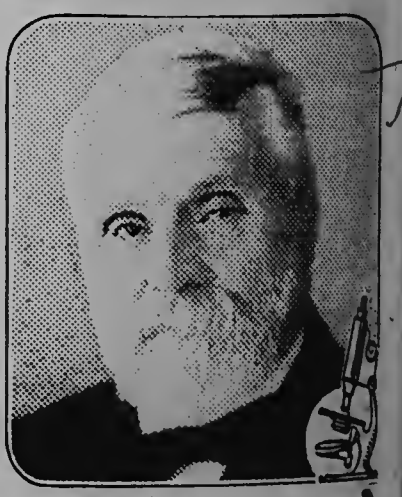
Prescription He Wrote in 1892 is the World's Most Popular Laxative

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as they are today. People lived normal, quiet lives, ate plain, wholesome food, and got plenty of fresh air and sunshine. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings to put into their system. So he wrote a prescription for a laxative to be used by his patients.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe, gentle bowel stimulant as Syrup Pepsin.

Under successful management this prescription has proven its worth and is now the largest selling liquid laxative in the world. The fact that millions of bottles are used a year proves that it has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds and fevers.

Millions of families are now never without Dr. Caldwell's Syrup Pepsin, and if you will once start using it you will also always have a bottle handy for emergencies.



W. B. Caldwell M.D.
AT AGE 83

It is particularly pleasing to know that the most of it is bought by mothers for themselves and the children, though Syrup Pepsin is just as valuable for elderly people. All drug stores have the generous bottles.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a **FREE SAMPLE BOTTLE.**

GOOD NEWS FROM BRANDON, MISS.

Dear Dr. Carley: On June 1, I closed a six-days' meeting at Brandon. A large per cent of those in attendance testify to benefits received. Ten were added to the membership—six by baptism and four by certificate. Three infants were baptized. I think we are in better position and condition for further advance.

In the recent campaign for Millsaps, Pelahatchie, R. F. Brown, director, promptly went beyond their allotment; Brandon, H. H. Bullock, director, is still behind, but I hope will come out in full in the near future. Accumulated arrearage on the Superannuate Endowment fund has increased our difficulty on the charge; but a consecrated people overcome many difficulties—oftentimes difficulties that seem insurmountable. There are three small congregations, struggling for existence on the charge; but there are individuals in these whose outlook and zeal lead them to help in the causes of the church at large.

ROLFE HUNT, P. C.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Third Round.

Toccopola, at Price Memorial, preaching and Q. C., June 14.
Randolph, at Sarepta, preaching and Q. C., June 15.
Algoma, at Palestine, preaching and Q. C., June 16.
Fulton, at Van Buren, preaching and Q. C., June 17.
District S. T. S., at Houston, June 17-22.
Smithville, at Antioch, preaching and Q. C., June 24.
Tremont, at Hardin's Chapel, preaching June 24, p.m.; preaching and Q. C., June 25.
Woodland, at Sparta, preaching and Q. C., June 27.
Shannon, at Pleasant Grove, preaching and Q. C., June 29.
Mathiston and Maben, at Clarkson, preaching and Q. C., July 1.
Eupora, at Long Branch, preaching and Q. C., July 2; preaching at Eupora, July 1, p.m.
Bellefontaine, at Spring Hill, preaching and Q. C., July 3.
Amory Ct., at Grady's Chapel, preaching and Q. C., July 5.
Greenwood Springs, at Quincy, preaching and Q. C., July 6.

We hope the brethren will make every effort to have three-fourths of the finances in full at these conferences. This would afford comforting relief to pastors, stewards, people, and would prove of great service to the work of our Lord.

May God bless you richly and give you success.

E. NASH BROYLES, P. E.

Corinth Dist.—Third Round.

Guntown, at Pleasant Valley, June 17.
Kossuth, at Kossuth, June 19.
Rienzi, at Bethel, June 20.
Dumas, at New Hope, June 21.
Blue Mountain, at Shady Grove, June 22.
Ripley, June 24.
Baldwyn, at Liberty, June 26.
Sherman, at Bethel, June 27.
Wheeler, at Mount Hebron, June 29.
New Albany ct., at Well's Chapel, July 1, 2.
Myrtle, at Bethlehem, July 3.
Booneville ct., at Blackland, July 6.
Burnsville, at Chapel Hill, July 10.
Mooreville, at Andrew's Chapel, July 11.
Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15.
Potts Camp, at Macedonia, July 15, evening; 16, morning.
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.

Superannuate Endowment—Remember the "forgotten man." Send in quota. Let us labor and pray for every interest of our great church and make this uqarter a completely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Sturgis, at Bethel, June 16, 11 a.m.; Q. C., 1:30 p.m.
Macon sta., preaching, June 24, 11 a.m.; Q. C., July 11, 8 p.m.
Brooksville, preaching and Q. C., June 24, 8 p.m.
High Point, at Center Ridge, June 30, 11 a.m.; Q. C., 1:30 p.m.
District Standard Training School at Kosciusko, July 1-7.
Noxapater, at Rock Hill, July 7, 11 a.m.; Q. C., 1:30 p.m.
Louisville, preaching and Q. C., July 8, 8 p.m.
Macon ct., at Soule's Chapel, July 13, 11 a.m.; Q. C., 1:30 p.m.
Mashulaville, at Vernon, July 14, 11 a.m.; Q. C., 1:30 p. m.
Crawford, at Curtis' Chapel, July 15, 11 a.m.; Q. C., 1:30 p.m.
Artesia, preaching, July 15, 8 p.m.; Q. C., July 16, 2:30 p.m.
Ethel, at Liberty Chapel, July 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Greenville Dist.—Third Round.

Evansville and Dubbs, at Two Mile, June 17, a.m.
Shelby, June 17, p.m.
Lake Cormorant, at Walls, June 24, a.m.
Tunica, June 24, p.m.
Boyle and Pace, at Salem, July 1, a.m.
Cleveland, July 1, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Third Round.

Belzoni, Tchula, Cruger and Sidon, Swiftown and Isola will meet together at Swiftown, June 28.
Minter City, at Minter City, July 1, 11 a.m. and 2:30 p.m.
Schlater, at Philip, July 1, night.
Itta Bena, July 8, 11 a.m. and 2:30 p.m.
Sunflower, at Fairview, July 14, 15, 11 a.m.
Indianola, July 15, night.
Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, July 22, night.

We are looking for a great time at the two group conferences above. There will be a good program at these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary questions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Lamar, at Early Grove, June 15.
Waterford, at Harris Chapel, June 16, 17.
Tie Plant, at Tie Plant, June 21, evening.
Duck Hill, at Chapel Hill, June 23, 24.
Valden and West, at Hebron, June 30, July 1.
Durant, July 1, evening.
Winona circuit, at ———, July 5.
Poplar Creek, at Shiloh, July 7, 8.
Sallis, at McAdams, July 14, 15.
Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ———, July 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

DON'T suffer headaches, or any of those pains that Bayer Aspirin can end in a hurry! Physicians prescribe it, and approve its free use, for it does not affect the heart. Every druggist has it, but don't fail to ask the druggist for *Bayer*. And don't take any but the box that says Bayer, with the word *genuine* printed in red:

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Sardist Dist.—Third Round.

Pleasant Hill, at Lewisburg, June 14, 11 a.m.
Oakland, at Oakgrove, June 17, 11 a.m.
Batesville, June 17, 8 p.m.
Longtown, at McGhee's Chapel, June 21, 11 a.m.
Shuford, at Pisgah, June 22, 11 a.m.
Arkabutla, at Strayhorn, June 24, 11 a.m.
Senatobia, June 24, 8 p.m.
Red Banks, at Mahon, June 30, July 1.
Byhalia, at Emory, July 8, 11 a.m.
Hernando, July 8, 8 p.m.
Coldwater, at Brooks Chapel, July 13, 11 a.m.
Sardis ct., at Bethel, July 15, 11 a.m.
Charleston, July 15, 8 p.m.
Mt. Pleasant, at New Salem, July 20, 11 a.m.
Olive Branch, at Oakgrove, July 22, 11 a.m.
Horn Lake, at Endora, July 29, 11 a.m.
Sardist District Training School, Sardis, May 27 to June 2.
Training School, Grenada College, June 4-9.

Let every pastor get behind the Golden Cross Enrollment campaign during the month of May. One thousand members of the church should enroll in the Golden Cross this year in the Sardis District.

We call upon all the people of the district to pray and work for a real revival in every church. We can have it if we will pay the price in prayer and work.

T. M. BRADLEY, P. E.

PILE SUFFERERS
Get this handy tube
Instant, soothing relief and guaranteed to cure Itching, Blind or Protruding Piles. The druggist will refund the money if it fails. In tubes with pile pipe, 75c; or in tin boxes, 60c. Ask for
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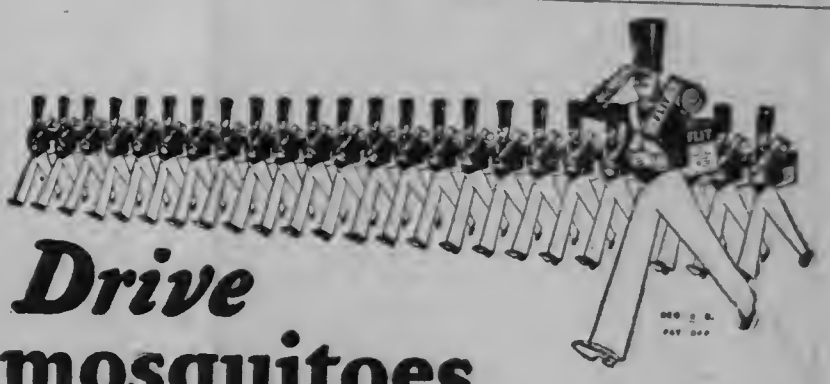


Drive mosquitoes from your porch . . .

Enjoy summer evenings on the porch without mosquitoes. Just spray Flit around occasionally. Outdoors, as well as indoors, mosquitoes and flies give Flit a wide berth. Flit is absolutely harmless to people and it will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

spray FLIT

FROM VIVIAN, LA.

Dear Dr. Carley: The year is half gone and I am sending in my first "item" from this part of the field.

Vivian has the best financial system in its history. It is a workable plan, and is being "worked."All the interests of the church are taken care of with the budget system. The pastor is usually paid semi-monthly, and the presiding elder is paid monthly.

We paid our Special for Missions with a neat sum above the quota, and had congratulations from Dr. Holmes to the effect that we were the first charge in the Shreveport District to pay out ahead of time.

We had our revivai during the Easter season. Brother P. B. McCullen, our pastor at Hali Summit, was with us two weeks and did us excellent work. He is a success both in the pulpit and out. A fine personality; a good delivery; an unusual command of choice language; carefully chosen subjects; a wonderful poise in the pulpit; a pleasing address; a brotherly, sympathetic spirit; and an uncompromising attitude toward sin, are some of the commendable things about McCullen.

Notwithstanding an epidemic of measles, prevailing "flu," and rain, and mud, sleet and snow, we had an increasing interest and congregations to the last service. At the final service large numbers were turned away who could not enter the church.

We recommend P. B. McCullen to any pastor who wants a safe, sane, conservative man to hold his revival.

We did not measure up to our two former years in putting over the Advocate proposition, but have sent in twenty-seven names for renewal.

We have three Missionary Societies, three Epworth Leagues, a good Wesley Brotherhood and a fine Sunday school.

We have received twenty new members since Conference.

J. MARTIN ALFORD, P. C.

WHIPPET FOUR RUNS WITHOUT MOTOR STOP FOR 1,005 HOURS.

Stamina of Whippet Demonstrated in Gruelling Test With Hood Locked and Sealed.

With hood locked and sealed by the Warden of Davenport, a strictly stock Whippet Four recently established what is believed to be a new world's endurance record when it ran continuously without a motor stop for 1,005 hours, or just three hours less than forty-two days and nights. This eclipses the former Whippet non-stop engine run of 973 hours.

This non-stop mark was made in Tasmania, during which time the Whippet covered a total of 10,613 miles. During the many stops made at various points by the Whippet, the engine continued to sing along smoothly but was never permitted to stop.

In addition to sealing the Whippet's hood, an official observer was with the car from the start of the test until the end.

Throughout the remarkable stamina test the Whippet engine functioned perfectly despite the fact that it was put to numerous severe tests as it piled up mile after mile over good roads and almost impassable highways. In the final week of the test the Whippet Four made three trips between Smithton and Hobart, covering 1,800 miles and running most of the time at high speed.

An examination of the Whippet engine after the test was completed showed it to be performing with the same smoothness and quietness that characterized its first day's run. Those who examined the engine said that its ability to run continuously for such a length of time without showing any ill effects, is a distinct tribute to the inbuilt stamina of the Whippet Four, a product of the Willys-Overland Company, of Toledo.—Adv.

Puts An End To Bunion Pains

No Need to Suffer Another Day

There is one simple yet inexpensive way to reduce inflammation of swollen toe joints and help get them down to normal and that is to apply Moone's Emerald Oil night and morning.

Ask any first class druggist for an original two-ounce bottle of Moone's Emerald Oil (full strength) and refuse to accept anything in its place. It is such a highly concentrated preparation that two ounces lasts a long time and furthermore if one bottle of Emerald Oil does not give you complete satisfaction you can have your money refunded.

Special note: People who want to reduce swollen or varicose veins should get a bottle of Moone's Emerald Oil at once. Applied night and morning as directed they will quickly notice an improvement which will continue until the veins and bunches are reduced to normal

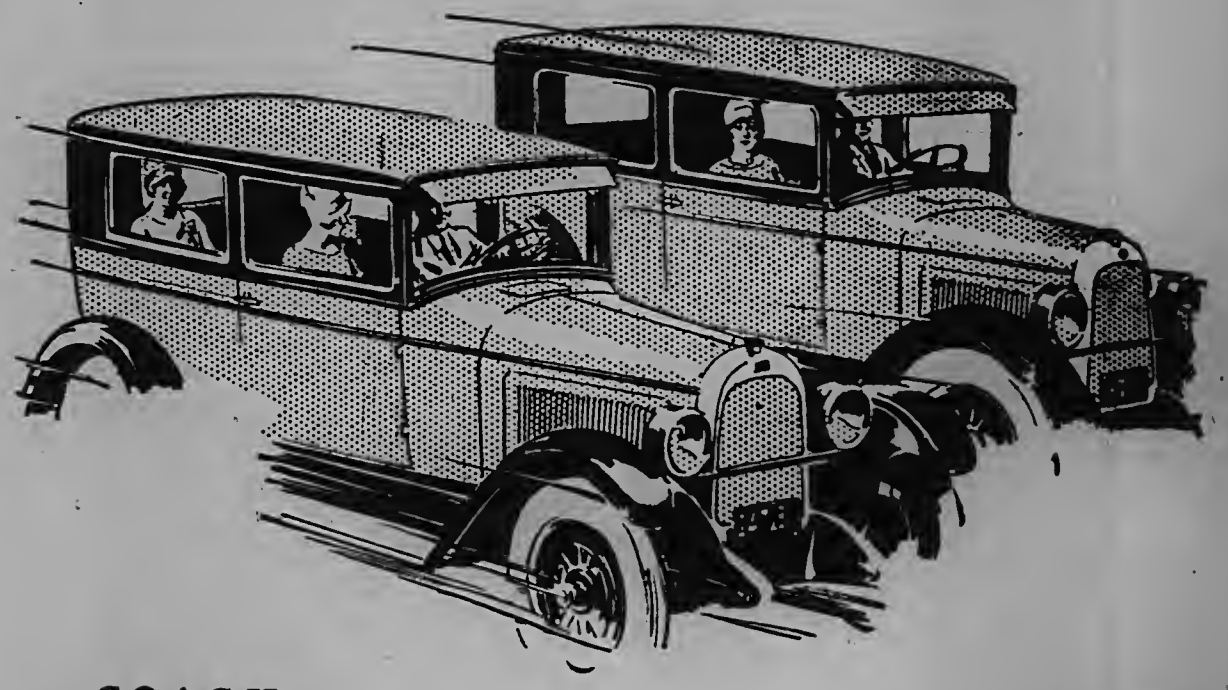
666

Is a prescription for

Malaria, Chills and Fever, Dengue or Bilious Fever

it kills the germs.

THE TWO Supreme Values at record Low Prices



COACH $695

World's Lowest Priced Six

The new Whippet Six is the lowest priced six-cylinder car on the market. And no less important is its array of mechanical superiorities—7-bearing crankshaft, full force-feed lubrication, silent timing chain, invar-strut pistons, 109½-inch wheelbase, four-wheel brakes and many other features.

Whippet Six Touring, $615; Roadster, $685; Sedan, $745; Coupe, $695. Whippet Touring, $455; Roadster, $485; Roadster (with rumble seat), $525; Coupe, $535; Cabriolet Coupe, $545; Sedan, $585. All prices f. o. b. factory and specifications subject to change without notice.

COACH $535

The Perfected Whippet

The Whippet Four, sweeping on to greater popularity every month, has features and advantages no less amazing at such low cost than those of the Whippet Six. Among these are full force-feed lubrication, silent timing chain, big 4-wheel brakes, unsurpassed economy, remarkable speed, and pickup.

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NEW ORLEANS

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 21, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A BETTER FINANCIAL SYSTEM.

If there is anybody that does not think the church needs a better financial system than the one now in use, we do not know who it is. We have heard many people—preachers and laymen—express themselves concerning this matter, and they have agreed unanimously in the opinion that a better system is needed.

When we analyze the present system, it is easy to see why there is such general dissatisfaction. The analysis shows that we are trying to raise money in too many ways. First of all, we have the assessments—for Conference Work and General Work; then we have the local budget—ministerial support, local expenses, etc.; then we have church-wide campaigns for special causes—missions, education, superannuate endowment; then we have the special for missions; then we have the annual Golden Cross Enrollment; in addition to these, we have the annual collections for special causes, such as our orphanages; in addition, in nearly every Annual Conference there are special Conference-wide campaigns for needy causes—educational institutions, etc.; in addition to all these, there is always going on special solicitation of individuals in behalf of particular institutions and special interests; in addition to these, practically every local church has some financial problem that requires extra funds; and in addition to all these, the church is frequently appealed to for funds to assist worthy causes in general—Near East Relief, Chinese Famine Relief, etc. The result is that it has become very difficult to get through a Sunday without some direct appeal for money, or the announcement that such an appeal is soon to be made.

We do not think the church as a whole is giving more than it ought to give; and we do not know many individuals that are giving beyond their means. Why, then, is there such general dissatisfaction with our present system and such insistent demand for a better one?

We think the answer is plain: The necessity, under our present system, for taking one collection after another, of putting on one campaign after another, of carrying on intensive periods for collections year after year, has done two things: it has made of the ministry largely an agency of propaganda for financial activities, and it has produced a state of mind in the laity that borders very closely upon resentment when a "special" or a "campaign" is even so much as mentioned. It is evident, too, that the financial returns under the present system are growing less all the time, while more and more intensive methods have to be used to produce even these diminishing returns.

We surely cannot be understood to mean by what we have written above that any of the causes for which the church makes its appeals are not important, or that they do not need every dollar that is asked. We believe they are tremendously important, and that they ought to have even more than is asked for.

But we are face to face with a situation that, in our opinion, is highly critical and that threatens disaster unless a better financial system can be found. Can such a system be devised? We believe it can be, and we make the following suggestions in that direction:

1. Let the next General Conference declare all church-wide campaigns, including the special for missions, closed. And when we say "closed," we mean just exactly that. In declaring all these campaigns closed, let the collecting agencies be instructed to cancel all pledges that have been made in these campaigns except those whose makers themselves ask to be kept alive. Wipe the slate clean.

2. Let the next General Conference declare that for the ensuing quadrennium there shall be no church-wide campaign for any cause. The effect of this will be to give Annual Conferences and local churches an opportunity to meet their own pressing financial needs. At the same time it would be helpful for the General Conference to declare that in the future there ought not to be more than one church-wide campaign carried on during any quadrennium.

3. Let the Commission on Budget weigh carefully the needs of all our connectional interests and recommend assessments that will provide for those needs under the most economical administration, taking care not to increase the assessments now in force except upon what appears to be a dire necessity; and then let the increase be the smallest possible amount.

4. Let the church, largely through the General, the Conference, and the local Boards of Lay Activities, set about diligently, earnestly, determinedly, to collect these assessments in full, making "a Methodist dollar worth one hundred cents."

5. Let a process of education in Christian stewardship be carried on systematically throughout the church, without reference to any special cause or any approaching or contemplated collection. When our people are really educated to the duty and privilege of giving their money to support and extend the Kingdom of God, they will give cheerfully and liberally.

We believe the foregoing suggestions contain the essentials of a better financial system than we now have. The church needs to balance its budget. We have heard it said that a revival will come when the church begins to give as it ought to give; we believe it is more likely that people will give as they ought to give when a revival comes. We believe in preaching about money as occasion demands; but we believe that this age needs more preaching than it is getting about repentance, faith, punishment of sin, the reward of righteousness, purity of heart and life, and all those things that have to do with the regeneration of the soul by the grace of God made manifest in Jesus Christ. Without a converted membership the church will become formal and mechanical. A beautiful piece of machinery is useless without power enough to operate it. The primary need of the church is spiritual power—and that power will come from more religion, and not from more money. Let us develop the power and the money will take care of itself.

TEN YEARS ON THE TRIPOD

The date of this issue of the Advocate—June 21, 1928—has a special significance to the editor if to nobody else, for just ten years ago he entered upon the work of his present position. The announcement of his election to succeed Dr. R. A. Meek, resigned, appeared in the Advocate of June 13, 1918; but it was with the issue of June 20 that he actually began the active duties of the editorship.

In a kind of reminiscent mood, we turned back to our files to look again at the beginning, to see what our feelings, hopes, purposes were at that time, and to check against them the experiences of the intervening years. In that first issue, under the caption, "By Way of Beginning—Personal," we wrote: "In view of the short length of time for which I have been elected to serve, it would, perhaps, be unbecoming in me to undertake to announce a policy; I shall content myself, therefore, with declaring a purpose and expressing a hope. It is my purpose to devote all the energy I possess to the task of making the paper genuinely useful in promoting the welfare of the church I love, which to me represents the highest form of evangelical Christianity in the world. It is my hope that through this ministry I may be able to develop and strengthen, somewhat at least, the personal religious life of my readers. What a joy it would be to lighten some burden, comfort some heart, clear away the mists from some tear-dimmed eyes! I rely upon the prayers and sympathy of all."

Through ten years our purpose has not changed, nor has our hope varied. We have tried to make the paper useful in promoting the welfare of the church we love; and there has been the ever-present hope that the reading of the paper would minister to the religious life of those into whose homes it goes. If we were to remain editor for ten thousand years, we could have no different purpose, no greater hope.

These ten years have been good years. Mistakes have been made, yes; but as we have labored at our task, striving always to maintain a conscience void of offense toward God and toward men, we have realized the blessed fellowship of kindred minds and have been comforted and sustained by the sympathy and prayers of many friends, both known and unknown. Despite personal bereavement and perplexing hours—not greater, though, than many others have experienced during the same time—the years have passed quickly and happily. We hope it has been thus with our readers.

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PROMPT PHILANTHROPY.

By Bishop Warren A. Candler.

Mr. Julius Rosenwald's views of the wisdom of prompt philanthropy have attracted wide and approving attention.

He has given upwards of $20,000,000 for the promotion of the public welfare; and he insists that all of it shall be expended within twenty-five years after his death, and that no part of it shall remain undistributed in the form of invested endowments.

This view is not a recent, or suddenly conceived, notion of Mr. Rosenwald. A good many years ago he was reported to have said: "I believe in seeing the money that is not necessary being used to help others at once."

The idea is in truth as old as the days of King Solomon, who a thousand years before the beginning of the Christian era said: "Withhold not them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go and come again, and to-morrow I will give; when thou hast it by thee" (Proverbs iii:27 and 28).

Postponing to the future benevolences sorely needed and easily possible to-day is a delusion and a snare, although it is often advocated with many specious plausibilities.

In the Parable of the Sower, our Lord warned men aganist "the deceitfulness of riches," and this deceitfulness is manifold in form and ruinous in its consequences. It often deceives and destroys the very elect. Hence, money has been called "saint-seducing gold."

In nothing is it more seducing than its power to procrastinate benevolence.

One man will say in extenuation of his selfish delay to do good with what he has, "I must lay up against a rainy day." Thus he leaves human need in the midst of dreadful storms already blowing to make provision for himself and his family against imaginary tempests in the future that may never come at all.

Another says: "I will acquire all the money I can in order to do good with it; but I will not give now, in order that I may give more largely in the future." He forgets that money when transmuted into human good multiplies in power for blessing the world far more rapidly than when it is held that it may be augmented by profitable investments even when its owner really and truly intends to use it for benevolent ends in the future. Moreover, money, when held with the best intentions for future good, may be lost in efforts to increase it.

If the money which men have intended to give ultimately to Christian education but which has been lost in the meantime, had been given promptly, the educational institutions of our country would have been helped by multiplied millions of dollars, and many thousands of youths who have grown up in tragic ignorance would have been enlightened citizens to-day.

In 1611 Sir Thomas Sutton established the Charter House School in London at a cost of less than $100,000 in our money. During the three hundred years of its existence it has done an immeasurable amount of good, and has justified the claim made for it that "it is the masterpiece of Protestant charity in England." Among the many eminent men blessed by it are Sir William Blackstone in the realm of Law; Bishop Barrow and John Wesley in Theology; and Joseph Addison, Richard Steele and W. M. Thackeray in Literature.

If Sir Thomas Sutton's money had been profitably invested for three hundred years, and not a penny of it lost, the huge sum thus accumulated would not equal in value the monetary, mental, moral and spiritual good which has flowed from the Charter House School since he established it.

What has become of the mercantile investments made by the men of his day, and withheld from philanthropic uses? They all are gone into the oblivion of the fabled wealth of Croesus, and not a trace of them can now be found. So will it be with the selfish wealth of our land and time.

Mr. Julius Rosenwald gives to the wealthy men and women of our day an invaluable lesson by both his counsel and his example, which lesson they will do well to lay to heart.

But he goes further than the commendation of prompt philanthropy by individuals. He wisely advises against the needless hoarding of funds by vain boards and selfish trustees.

The editorial approval given to Mr. Rosenwald by the Chicago Tribune makes this view of the philanthropist plain and praiseworthy. The editor says he "has observed that the trustees of philauthropic foundations often are more concerned with the perpetuation intact of the sums in their care than with increasing the sum of human knowledge and happiness for which the funds were created."

The Tribune adds: "It is to be hoped that his example will be followed by other men of wealth who expect their money to make the world a better place to live in. A study of the great foundations which have been set up by other wealthy men leaves little doubt that Mr. Rosenwald's course is wiser. Money earned by shrewd men, who know the value of a dollar, is being wasted on a host of dust-collecting surveys. Far from honoring the names and memories of the donors, these funds tend to bring them into disrepute."

Endowments for colleges and universities, unhampered by senseless conditions and administered by their own trustees to serve increasing and varying needs as they arise, are indispensable to the cause of education and the cure of human ignorance.

But the establisbment of ponderous boards, enriched by many millions of dollars, which assume the supervision and over-lordship of all the institutions of learning of the nation, and which thereby set up a bureaucratic type of education, is extremely dangerous. By their degrading doles, given on imperious conditions, they repress wholesome philanthropy and impair the freedom of educational efforts and enterprises.

Some years ago when one of these super-boards was established, and its alignment with a similar over-lording board was announced, the New York Journal of Commerce discussed the matter quite clearly and cogently as follows:

"A system of giving which has its own rules and customs, which is governed by principles of selection laid down in the beginning, which ramifies throughout the country and embraces especially those smaller institutions that are hampered by narrow means, is an infinitely more powerful force in the shaping of opinion than any single capitalist who makes separate and often uncouditional gifts to be controlled and invested by the institutions themselves could ever be. As a mechanism for controlling academic opinion, there has perhaps never been anything in the history of education that would compare with the board system of subsidizing learning.

"Gifts to education are like campaign contributions in that they are best made in relatively small amounts and from many sources. Under such circumstauces they are likely to leave the recipients in position to choose their own course in matters of opinion and teaching. If they must be large, it requires greater force of character to maintain independence of thought and action. Such freedom has been lacking in too many quarters. The spectacle of a university president preaching the mainteuauce of some of the worst abuses of capitalism and another meekly bowing the knee to receive the money offered by those for whose acts he had but lately suggested social ostracism as penalty is not edifying. Instances can be given in abundance where the mere prospect of an immediate gift has changed the whole current of a college administrator's thought and made him trim his sails on an entirely new tack to catch the favoring breeze of prosperity. The craze and competition for large numbers of students has greatly crippled those who would uphold the older traditions of independent economic thinking. Increasing numbers mean increasing expense in college adminstration and lead to growing dependence on wealth of doubtful origin. This, among other reasons, is ground for thinking the enormous benefactions of the past few years, whether as pensions, endowments or annual gifts to colleges, may put our academic thinkers into a moral straitjacket at the same time that they are freed from the cramping influences of limited means."

The New Orleans Times-Democrat was equally outspoken concerning the sinister influence of these boards on American education, speaking in part as follows:

"The atmosphere of classroom and campus is dangerously subject to taint; the habits of thought of its students may with comparative ease be given a twist not easily corrected. Whether the powerful engine thus created is now put to sinister uses or not, the temptation to employ it is ever present, and must inevitably grow stronger as the system gathers strength and force.

"Here in the South the temptation of the colleges to seek the conditional gratulties is great because the funds available for education are small and the need of more abundant educational facilities is pressing. In struggling schools, where the problem of maintenance is difficult, the offer of aid in philanthropic guise is naturally attractive. But no college that is worthy to live can afford to surrender its independence nor submit its policies to the guidance of any oligarchy which draws its authority and owes its existence to a few excessively rich men who have, after all, a very heavy and very practical stake in the venture."

Concerning the inevitable and demoralizing mendicancy created by depedence upon and subjection to these boards the Springfield (Mass.) Republican said:

"We may expect communities and institutions to develop a mendicant attitude and turn from self-help to help from beyond which flows down as if from some superior source that is to be held in worshipful consideration. How socially demoralizing this must be no one can fail to understand."

Very much of the evil which these able editors predicted twenty years ago has come to pass, and the end is not yet. Colleges have been denatured and universities have been alienated from the purposes of their foundations. Educational enterprises of every class have been wrenched from their rightful owenrship and perverted to purposes positively hostile to the high ends which they were designed to serve.

It would be well for the country if these powerful boards were dissolved; but this can hardly be expected now. But prompt and generous philanthropy upon the part of generous people can soon save all our unperverted institutions from falling under the domination of these dangerous overlords.

Let all those educational enterprises in the South which have not fallen under the control of these boards continue to refuse to barter away their independence and sell their birthrights for a mess of pottage from men which have no regard for the high mission which God has called them to fulfill.

Let them rely upon the support of those who know their worth and care for their future usefulness. And let the prompt philanthropy of our own people supply all their wants.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The epistle to the Galatians is confessedly the Magna Charta of Christian freedom. In this ancient and age-long classic the church is warned against Judaic legalism, and the preaching of those who would seduce the followers of Christ from the simple gospel of a crucified, risen Lord. At the opening of the fifth chapter the author

sounds this clarion note, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." In another epistle he exhorts, "having done all, stand."

America to-day must heed this warning. Whether by design or merely for sensational purpose, there is undoubtedly a propaganda abroad, which by inuendo or perversion of truth openly or covertly attacks the cardinal principles of our government and its institutions. Many of our people read nothing else than newspapers, and these malign animadversions are flaunted abroad day after day in some of the popular sheets. Our Lord has borne witness to the fact that only the truth can make men free. I sometimes think we are too careful concerning hurting the feelings of the enemies of truth. Too often good men are silent when real vital issues are at stake. Truth is made a martyr to compromise or a false sense of delicacy. We who are witnesses for the Prince of truth must ever be watchful and faithful to our high trust, and show our vital interest in the welfare of our people by boldly and fearlessly bearing true testimony, when momentous and important questions are pending.

* * *

My preacher has just assured me that sins of the spirit are more deadly than sins of the flesh. But the latter wreck uncounted souls. A ruined body is bad enough, yet a ruined soul is an infinite tragedy. Lest, however, I lead into a maze of casuistry, I forbear and say that sin in any form is ruinous, and only by the grace of a considerate, merciful God can its fell results be overcome. I will add this: the elder son in that parable of redeeming grace and matchless love, never "came on." His was a sin of the spirit. "Watch, stand fast in faith, quit you like men." There are thieves abroad in the land. They will steal the best and fairest if the good man of the household sleeps at his post.

* * *

"Thinketh no evil." As usual, this old preacher knew what he was talking about. For he had wonderful experiences and fearsome trials in the affairs of life and grace. Besides these, he was a genius and exercised his God-given talents for saying things, so striking, so brilliant, so appealing to one's conviction of their lasting fitness, that they live and grow, containing the seed of immortal truth and surpassing beauty. One who lives and thinks in the atmosphere—breathes its very air—of First Corinthians 13 has his habitation mighty near the kingdom of God. In fact, his citizenship is there, for his thoughts, his hopes, his very assurances, find their full fruition in no other country, save the heavenly.

Thinking evil is a dangerous, deadly habit. It is founded in selfishness, suspicion and want of confidence in one's fellow-man or woman, as well as in the grace of God to redeem and save from evil. It darkens all the light and beauty of genuine fellowship, and the sad tragedy of its fell influence is that its possessor is resting under the shadow of his own miserable making. Brotherhood, confidence, trust, are among the fairest graces that bloom in the garden of God's planting, the human soul; and if these are uprooted, a desert place of doubts, suspicion and misery is left. Nothing is surer than "as a man thinketh in his heart so is he," for thought is the giant molder and shaper of character and destiny.

Perhaps in no other way, among the revelations made, has our gracious Heavenly Father shown more wisdom and understanding of our race than in making faith the condition of saving grace. The powers of darkness have perpetrated a theft on his kingdom by making faith in and of evil a means of ruin and to those who are the servants thereof. Believing all things bad, mean, selfish, it is a moral impossibility for such to believe any good, for the light of such a soul is in eclipse and darkness covers its seeing face. So, beloved, let us who profess to be the children of light think aright, think merciful, considerate, charitable thoughts, for these are basic and all-pervading to the fuller joys of Christian living.

FROM THE MONROE DISTRICT.

Tarver and Crew Lake.

Crew Lake is rallying splendidly under the energetic leadership of David Tarver. He is a tireless worker, an exceptionally good preacher, and he looks carefully after every phase of the program of our church. The salary on this charge was given a forty per cent increase at the beginning of the year, and while it is not fully paid up to date, there are reasons for expecting that it will all be finally paid.

A Sunday school, Woman's Missionary Society and church have been organized at Swartz, which is a large center of carbon industry. We have a good beginning among the people of that place, and the future holds bright promise for our work there. We are handicapped at present for lack of a church building, but plans are being made looking toward the erection of a small chapel in the near future.

Sterlington is the base of the Louisiana Light and Power Company for this section. This great corporation is headed by one of the strong Methodist laymen of Arkansas, and with the other industries in that little city we are given a good opportunity for service.

Brother Tarver also preaches at Crew Lake, Fairbanks, and Faulk's Chapel, being kept exceedingly busy to look after all these congregations. He has shown marked ability in his efforts, and we may well look for rapid progress Methodistically under his direction in all sections of the Crew Lake charge.

ELMER C. GUNN, Presiding Elder.

ANNUAL MEETING, BOARD OF TEMPERANCE AND SOCIAL SERVICE.

The annual meeting of the Board of Temperance and Social Service will be held at Lake Junaluska, N. C., July 4 and 5.

In addition to the business meeting of the Board, there will be public meetings and round table discussions on July 4, 5, 6, and 7. The topics discussed will be: "Family, Marriage and the Home," discussion led by Dr. M. J. Exner, the outstanding authority on social hygiene in the United States; "International Relations," discussion led by Dr. Linley Gordon, Secretary of the Church Peace Union, and by the chairman of the Board; "Prohibition and Law Enforcement," probably determined by the resolutions of the two political conventions; "Industrial Relations," emphasizing labor of women and children, limitation of hours and night work, to be conducted by Dr. Broaddus Mitchell, of Johns Hopkins University.

All persons interested in the great social questions of the day will be welcome to the annual meeting of the Board of Temperance and Social Service at Lake Junaluska.

JAMES CANNON, JR., Chairman.
E. L. CRAWFORD, Secretary.

CHRISTIAN STEWARDSHIP.

By Mrs. S. J. Davies.

Our Father, in his kindly providence, has sent to the lives of his children so many blessings and privileges, and we are so accustomed to enjoying them that we forget they are from him, that we are his, "bought with a price," and that while these blessings are ours to use they bring added responsibilities, and that as good stewards we must "render unto Caesar the things that are Caesar's, and unto God the things that are God's."

No nation is more blessed than ours, and perhaps no class enjoys more of life's best things than we women of America. We are keepers, first, of the home, and every question that concerns our homes is very vital to each of us. All reforms interest us as they affect our homes and our children; and the success of any reform measure depends much on the interest taken in it by the Christian women of our land.

The prohibition of the liquor traffic is one of the greatest reforms in the history of the nation. Strong drink and the effects of strong drink have been more destructive of human life and happiness than have all the plagues, famines, and wars of civilization. The late President Eliot, of Harvard, said before one of the great bar associations of America, that if civilization did not destroy strong drink, strong drink would destroy civilization.

Without the prayers and the influence and the vote of our women, we would probably not have the Eighteenth Amendment. Now the responsibility is ours to use our prayers, our influence and our vote for the enforcement of the law. No doubt we women all pray earnestly for God's help in driving from our land the curse of alcohol. We cannot afford to prevent God from answering our prayers by voting for any man who is opposed to prohibition. Woman's influence is destined to be more and more widely recognized.

We of the South find ourselves in a dilemma. We are dry and Democrats. The Democratic party of the North is composed largely of immigrants who do not understand or appreciate our American ideals and of men who control the liquor interests. They are using every method available to discredit the Eighteenth Amendment, and to influence men and women, and even boys and girls, to drink and thus bring the law into disrepute.

Are we good stewards if we allow ourselves to be influenced by them or abide by the decision of presidential electors who were not elected by the people and who are pledged to cast their votes for a wet president, one who is supported by a class that would so cripple our prohibition laws as to render them useless?

What would Jesus do if he were in our place? Let us think seriously of these responsibilities, realizing that as good stewards we must answer for all blessings we enjoy and that not the least of these responsibilities is to vote as we pray.

Shreveport, La.

A CALL TO SERVICE.

By Rev. J. F. Dring.

"What shall I do with Jesus, which is called Christ?" Matt. 27:22.

As I sit in my study this morning, I cannot get myself settled as to all of the rattle I find in the machinery that we preachers have to operate in the form of a church. I am sure there is not a thing wrong with the mechanism of it, or the power that drives it. Yet there is some lost motion somewhere.

I was at a district meeting some time ago, and I was amused, startled, dumbfounded, and puzzled, because of the difference of opinion advanced by every speaker of the day. The Sunday school was declared to be the outstanding organization of the church, because it had to do with the education of the child; the Epworth League was declared to be the outstanding organization of the church because it had to do with the training of the youth; the Woman's Missionary Society was the great propelling force of the church, because it had to do with the training, teaching, and complete development of the women of our church. The prayer meeting, one thing almost obsolete in the church, was almost set aside and left out of the program of the church, because it takes heaven, devotion, sacrifice, love and godly fear to run it.

I am in perfect accord with the program of the church, and I would not have any one to gather from these lines that I am not; but I am afraid that we have lost the compass. It is grieving to my heart, because we seem to have lost sight of the lighthouse, for fear we may be drifting against a rock, or some other obstructive object.

I am sure that the Sunday school is a great force in the church; but it is the child of the church, and I do not believe it is good policy to make the child the ruler of the house. My children should be subject to the parental instruction.

If the time ever comes in the life of the church when the Sunday school will foster the church instead of the church fostering the Sunday school, it will be a dark day in the life of the church. This is true, or at least I believe it is true, of the other organizations of the church, and it seems to me, there is a fault somewhere. It may be, we have left out the Christ.

The only mission the church of God has in this world, as the writer sees it, is "to lead people to a saving knowledge of God, and an acceptance of Jesus Christ as personal Saviour, and to keep them saved," and when we go off in a wild-goose chase after any other motive we are straying from the path of the Master. God has declared that the church is of heaven, and the gates of hell shall not prevail against it. This I believe with all my heart; but if we try to make the church a social guide, we will have little place for the Christ.

Our Lord did set a new social order, but the church is not a promoter of social functions; it is an institution designed by God himself to save men from hell, and prepare them for heaven. Out of this fact may come the perfect social order, but it will be the direct effect of the transformed heart and mind.

As I try to carry on this great work, I wonder if we are giving, in all the work, first place to the Master. Pilate said, "What shall I do with Jesus?" I have him here, and he must be placed. If I give education the right of way, what will I do with him? If I give the Sunday school the right of way, what shall I do with Jesus? If I give the Epworth League the first place, what shall I do with Jesus? It may seem to the reader a silly question; but, brother, sister, I declare to you, it is hard to find the Christ in many of the programs of the church. I believe the Sunday school is only effective as it leads the pupil to God; a school that has a lesser motive is a disgrace, blot, and shame to any church or community. The same is true of all of the other kindred organizations of the church.

It is a miserable shame, in this enlightened age, to try to fool, or dope an intelligent church into a state of salvation. Bless your heart, dear reader, there never was a time in the history of the church when we needed more of the Christ in the program of the church. What shall I do with the Christ? He has called me to serve him, and I am commanded by the community to foster every political, commercial, civic, and religious organization in the whole country. I am asked to join all the different secret organizations that I may have better access to the men of the church, and when I have joined them, I am compelled to sit and listen to them; name their devices that they are called upon to promote for the betterment of humanity (so-called), and I must subscribe to all of this program because I am a member of that particular organization. Then on Sunday morning, I enter the pulpit, with my hand tied, my feet hobbled, my tongue paralyzed, and my pocket sewed up to all that Jesus said, because he has declared that the church of God is the primary thing I should be interested in. I must not say or do anything to ruffle the feelings of the superintendent or president of the different organizations of the church; if I do, they immediately withdraw. The child is now directing the policies of the home, church, and other kindred work.

In all of this, I ask again, What shall I do with the Christ? I am distressed. God has called me to go, teach, and disciple his people; yet I find I am trammeled with many objects that hinder me. I call out of my distress, and ask, as a drowning man, I am grabbing at everything in reach to make the landing. For heaven's sake, will some one give to me a solution of this grave problem?

No process of education will ever save a man; no school of pedagogy will be able to bring about a solution to the problem. Jesus said, "Marvel not, I say ye must be born again." This whole problem is one that can be solved only by the new birth. The church is of heaven, and no scheme of operation will be successful aside from the spirit of Christ. The church is of God, and it can operate only with spiritual influence. I am well aware of the fact, it takes money to run the church; but I am not convinced that an ungodly set of men can run it because they have put their money in it. God's great church is of heaven, and no ungodly man has a place within its fold, it matters not if every tooth in his head is a gold one, and the very tacks in his shoes are made of the same material, if every button on his coat is studded with diamonds; unless he, or she, has met the Christ, and found him to be the pearl of great price, they have no place in the church.

I long to see the day of old-time religion come back. I say come back; oh I am anxious to hear the shout of new-born souls, when the camp of Israel shall be stirred from center to circumference, when the church shall be able to command its children.

What shall I do with Jesus? I shall place him in the center of every church activity with which I have to do. I will not tolerate any part or parcel of a program that does not make the Christ the center of attraction. I will not sell out to a bunch of ungodly church members who are not zealous for God, heaven, and the Master. I will give Jesus first place in my heart. The church will be the place where we will advertise the jewels of heaven, telling the price that must be paid to obtain them, and the disaster that will come to the individual who will not pay the price.

My time as a Christian is sold to God. I am bought with a price, and the price has been paid. I am not my own, therefore I will give my life, my time, my talent, with whatever else I may possess, that Jesus may be glorified in me and my life.

I think now of the words of the Master, "How oft would I have gathered you as a hen doth gather her brood under her wing, and ye would not." The blessed Lord does not want his children to become unruly. Oh how anxious he is for us to come and shelter under his mighty wing! Great God of heaven, hear us—we desire to make thy church spiritual.

Jonesboro, La.

HONOR TO WHOM HONOR IS DUE.

Dear Dr. Carley: I cannot refrain from registering in the dear old Advocate my admiration of and amazement at the unprecedented achievements wrought at Indianola in the last few months under the splendid leadership of Rev. J. D. Wroten and his official board. When I visited Brother Wroten and his good people something over a year ago, I found only a shell of a house, which was called a church—a house wholly inadequate for any worthwhile program. I found the Sunday school attendance to be from 100 to 140; the church attendance small; the people disorganized and discouraged. But even under those unfavorable conditions one could see a fire of faith, hope and determination in the face and eyes of Brother Wroten and his faithful few for better things.

What does one see now? A beautiful modern church plant with every necessary equipment for the successful prosecution of the church's program. The Sunday school enrollment has reached 305—the average attendance for May was 250. For ten Sundays (from opening day) some one has joined the church each Sunday. Eight are to join next Sunday. The membership is happy, responsive and enthusiastic. Notwithstanding Indianola's being in the flood-stricken area of the delta, in the last twelve months the people there have put in God's hand the magnificent sum of $25,833.30, and during all that time the people were out of a building and disorganized.

And that is not all. Brother Wroten has a peculiar child organization—the Rose Bud Circle, which keeps the children from 8 years and under at church. They have a Junior, Epworth Hi and Senior League—all flourishing. To see all you will have to visit Brother Wroten and his busy army. Great are the people called Methodists in Indianola. All honor and praise to their loyalty, faith, and far-sightedness. With God's help, with a pastor of vision and leadership, the people can do anything God wants them to do.

E. G. MOHLER,
Rural Extension and Missionary Secretary.

THE BISHOP AND THE PRESIDING ELDERS PUSH MILLSAPS COLLEGE CAMPAIGN.

At the meeting on Tuesday of last week in Jackson of presiding elders of the North Mississippi and the Mississippi Conferences, Bishop Warren A. Candler issued a call to the Methodist host in Mississippi to continue its determined effort to equip properly Millsaps College, which is making such a large and definite contribution of trained leaders to the church. Talks were made by Dr. D. M. Key, Dr. A. F. Watkins, Dr. J. L. Decell, Rev. L. P. Wasson, and Judge J. G. McGowen.

Bishop Candler, in a profound and inspiring address, emphasized the necessity of the church's adequately maintaining its colleges if it is to continue to produce its own leaders. He said, in part: "Any failure of our people in Mississippi to sustain Millsaps College by giving it adequate equipment and generous endowment will mean much damage to both church and State. It is a great thing to build imposing churches, but great churches without great preachers in them will be very disappointing to those who erect and maintain them."

Bishop Candler called special attention to the outstanding challenge of that "splendid Baptist layman," B. B. Jones, who has agreed to give $50,000 to the Millsaps campaign if the Methodist churches will raise their goals.

The presiding elders expressed determination to exert every effort to lead their respective districts to glorious victory.

Barney Eaton, of Gulfport, general chairman of the campaign, is now calling on the charges in the two Conferences to endeavor to complete their goals this month wherever possible.

Following are the resolutions adopted by the Bishop and presiding elders:

"Whereas, the campaign for funds for the enlargement of the physical equipment of Millsaps College has achieved a good measure of success, marked by (1) the wide interest in and realization of the fine service of Millsaps College to the church; (2), the enthusiastic and successful completion of their part of the task by many individual charges; (3), the offer of Mr. B. B. Jones, a generous Baptist layman, of $50,000 towards the goal; and (4), the generous response of the city of Jackson and the completion of its quota, which makes possible the immediate erection of the much needed Science Building; and,

"Whereas, we recognize that conditions in various charges made wise the delaying of the appeal in said charges and made necessary the continuation of the campaign; and,

"Whereas, we feel that never before did a more important crisis face the church and that the need of the full amount of $650,000 is absolutely imperative;

"Therefore, be it resolved by the Bishop in charge of the Conferences in Mississippi, and the presiding elders who labor with him, That we urge each and every pastor in the State to see to it that this campaign is put on in every congregation within our State. To this end we pledge ourselves to present this matter in all our quarterly conferences and to keep the question before our people until we shall have completed the task to which we have set our hands.

"Respectfully submitted,

"WARREN A. CANDLER, Presiding Bishop.

"J. T. Leggett, J. R. Jones, W. H. Lewis, James L. Sells, Henry G. Hawkins, E. Nash Broyles, L. M. Lipscomb, H. A. Gatlin, J. L. Decell, E. H. Cunningham, L. P. Wasson, T. M. Bradley, E. S. Lewis, Presiding Elders."

W. C. T. U. ASKS CO-OPERATION.

There can be no douht that the fight against the Eighteenth Amendment will be pushed aggressively. The W. C. T. U. worked for this amendment, and must now work to hold It, and to enforce it. In former years scarcely a town in this State was without a W. C. T. U. organizatlon. It is very important that tbe women who stand for total abstinence and prohiblton shouid agaln take up this work.

The following information is given as to the National and State work during the last few months:

The National W. C. T. U. planned and carried out a nation-wide campaign to arouse public sentiment In support of the Eighteenth Amendment. National officers wili attend the Natioai Republican and Democratlc conventions to ask for strong resoiutions.

Each State W. C. T. U. made its own campaign, following the llnes laid down by the National. The Executive Board of the Mississippi W. C. T. U. met in January, consldered tbe politlcal situation, and made plans for such a campaign as our resources would permit. Tbese plans were carried out. Literature was widely distrihuted. Public meetings were held, our representatlves presented the suhject at State conventions, and other meetings where the courtesy of the platform was extended to ns.

The April numher of "The Mississippl White Ribbon" was a special campaign numher, and was sent to minlsters and presidents of church societies, and many others outslde of the W. C. T. U.

It was the duty of State W. C. T. U. officers to attend the State Democratic convention and ask for strong resolutions. This also was done. Several State officers were present. Our members in general were invited to come to Jackson, and by so doing show their interest in our resolutions. There was a good response to this invitation, and some of our women came from distant parts of the State, and took part in the demonstratlon made. Our resolutlons were entrusted to a member of the Resolutions Committee, and the resolution instructing for dry candldates only, was hrought out on a minority report signed by Mr. Lowry Love and Mr. L. T. Kennedy.

Quite a number of peopie have asked why the W. C. T. U. women attended the convention. The answer is given above. We would have heen recreant to our trust had we failed to present these resoiutions and to show our interest in them by our presence.

There should and must be a W. C. T. U. organization in every county. Ten thousand memhers should be enrolled within the next few months. To accomplish these things I ask the active assistance of those who read this letter. I very earnestly ask that you write to State W. C. T. U. headquarters, 213 Millsaps Building, Jackson, for further Information. We ask you to come to the help of the Lord against the mighty, for surely temperance is the Lord's work.

NELLIE N. SOMERVILLE,
State President.

SEEING THE WEST WITH THE SUNDAY SCHOOL DELEGATES.

By Van. Carter, General Secretary of the Louisiana Council of Religious Education.

In the six artlcles that havo appeared from time to time In the New Orleans Christlan Advocate describing the tour of the special traln of the Louisiana-Mlssissippi delegates to the World's Sunday School Convention to he held in Los Angeles July 11-18, we have tried to present some of the outstanding places of America so that those going on the trip would know beforehand how worthwhile an itinerary had been planned. We have given details of the places to be visited with the hope that those who were not quite decided might be helped to a decision and join with us in this wonderful twenty-one days' tour of the West. Now In thls closing articie, our heart's desire is that we may all know that this special traln is not merely a pleasure tour, hut It Is a real spiritual advénture, for the week we spend in Los Angeles at the World's Sunday School Convention, will he a great spirituai feast to those of us fortunate to sit at the feet of the Christlan leaders, who come from the four corners of the earth, to tell of the triumphs of the gospei of Jesus Christ.

The general theme of the convention, "Thy Kingdom Come," is In ltseif a most alluring topic, and when we hear tbe four outstanding addresses on "The Mandate for Advancing the Kingdom," hy Dr. Charles R. Watson, President of American University, Cairo, Egypt; "The Motive for Advancing the Kingdom," hy Bisbop Fred Fisber, of the Methodlst Episcipal Church, Calcutta, India; "The Method for Advancing the Kigdom," hy Dr. R. E. Diffendorfer, Secretary of the Foreign Mission Board of the Methodist Episcopal Church, New York City; "The Message for Advancing the Kingdom," by Prof. Rajab B. Manikam, of Madras College, Madras, India, we will have a concrete knowledge of how far the kingdom has advanced throughout the world and how far it may furtber advance within the next few years if the Christians of the world will give themselves earnestly to the task.

Some 7,000 delegates, representing fifty countries, will be present, and one of the remarkahle things of the program is that tbe spirit of nationaiism is so potent throughout the world that the various foreign countrles represented on the program will be represented by their native sons and daughters rather than by the missionaries, as has been the order of previous conventions. Of special significance will be the various national conferences of the convention. These are being arraged in consultation with leaders of the Foreign Mission Boards of America, and as far as possible all Christian work from these areas will be presented, lncluding Africa, China, Japan, Korea, the Near East, Europe, Mexico, South America, India and the Philippines. Religious Education workers are taking a great interest in this program of the tenth World's Sunday School Convention, for out of it they are expecting to bring the nations of the earth to the realization that the kingdom of our Lord and Savior, Jesus Christ, can come through the childhood of the world.

Arrangements have been completed with the Missouri Pacific Railway and the special train bearing the Louisiana-Mississippi delegates will leave New Orleans Saturday noon, July 7, and will have other delegates join them at Baton Rouge, Opelousas, Eunice and DeQuincy. The delegates from Monroe and Alexandria will meet the special trnin at Kinder, while those from Homer and Shreveport will connect with the special at Beaumont, Tex. Any one may join this special train party whether Sunday school delegates or not, and the Louisiana Council of Religious Education will gladly give any detailed information upon request.

FROM THE ROLLING FORK AND CARY CHARGE.

Dear Brother Carley: On the 1st of June our Baptist pastor, Brother Lee, and I held a union meeting at Cary, with very fine results. I held the morning services and he conducted the evening services. There was not a single word mentioned by either of us on our denominational doctrines—we both preached Jesus and bim crucified, and lifted up a high and lofty standard for the Christians.

As a result, I received eleven members into the Methodist church by letter and on profession of faith, and Brother Lee received some twelve or fifteen, mostly by letter, into the Baptist church. As they have no organization at Cary, these members will put tbeir membership at Rolling Fork. The Baptists and Methodists certainly work beautifully together here in this country.

There are some outstanding facts I wish to mention in regard to this charge. The Cary church, with the assistance of the Church Extension Board, has repaired its church building, which cost $900. This is all paid for. They have raised $500 on a note that was due on the church. They have paid their pastor one-half of his year's salary due from them. A good lady from Jackson, Mrs Courts, has made them a present of a beautiful church organ, which will be installed soon. We have a good Sunday school there and the church is in fine spirits.

The good people of Rolling Fork are putting several hundred dollars' worth of repairs on their church now. They do not care to put too much work on the old church building, as they are contemplating building a brick church with modern conveniences some time in tbe near future.

Our Sunday school at Rolling Fork, under the leadership of Brother Parham, is doing a splendid work. They are regular contributors to the Orphans' Home, paying more for that purpose than any other church their size. They are now regular contributors to the dual extension work of our church, and are on the honor roll for their Sunday School Day offering. We haven't yet been able to get them to see the importance of putting on a school of instruction for the training of leaders in the church, hut we hope some day that the "mist will roll away" and they will see clearly the great value of a Cokesbury School in tbeir church. They are a splendid people and have done a remarkable work, considering the awful flood of last year and the bad crop conditions of this year.

Our church schools at both piacs rank well with the schools of other charges their size, and far above some that I know.

JAMES M. LEWIS, Pastor.

BOOKS RECEIVED.

From the Cokesbury Press, Nashville:

Sermons, Lectures, and Addresses of Bishop A. W. Wilson; edited and arranged hy Bishop W. A. Candler; price, $1.25.

Missions in a Changing World, by Dr. W. W. Pinson; price, $1.

Christ and the New Woman, by Dr. Clovis G. Chappell; price, $1.25.

Memories of Scarritt, by Maria Layng Gibson; edited and compieted hy Sara Estelle Haskin; price, $1.25.

Mexico, Past and Present, by Dr. G. B. Winton; price, $2.

Christianity To-Day, by members of the faculty of Garrett Bihlical Institute; price $2.

Out of the Ashes, and Other Sermons, by Rev. George W. Allison, Irvington Presbyterian Church, Indianapolis; price, $1.25.

The Practice of the Principles of Jesus, hy Dr. W. P. King; price, $1.50.

The Southern Methodist Pulpit, 1927, edited by Dr. J. M. Rowland; price, $1.50.

Handbook of All Denominations, 1927 edition, prepared hy M. Phelan; price, $1.25.

From the Macmillan Company, New York:

Intimacy with Jesus, hy Dr. Charles M. Woodman; price, $1.75.

God in Us, by Daniel Gibbons; price, $1.

The Gospel for Asia, by Dr. Kenneth J. Saunders; price, $2.50.

The Evolution of the English Hymn, by Frederick John Gillman; price, $2.50.

Morals for Ministers, by R. E. X.; price, $1.50.

Does Civilization Need Religion? hy Reinhold Niebuhr; price, $2.

The Religious Attitude, by Angus Stewart Woodburne; price, $2.50.

From the Author:

The Soul Digger, or Life and Times of William Taylor, by Dr. John Paul; puhlished hy Taylor University Press, Upland, Indiana; price, $2.

Al Smith, the Pope, and the Presidency, by Theodore Schroeder; published hy the author, 18 East Tenth Street, New York.

From Columbus Institute:

The Engiish in Engilsh Bibles, by J. F. Sheahan, of the Roman Catholic clergy; published by Columbus Institute, Poughkeepsie, N. Y.

AUTOBIOGRAPHY—ROBERT ANDREWS DAVIS.

(Continued from last week)

From Lynchburg we moved to Alexandria, DeKalb County, Tenn. Here papa was elected president of the "Masonic Female Institute," mother, father and sister Ella were the faculty. Sister taught music in the school. I went to the male college in the same town. I went into Geometry, Trigonometry, and Surveying, keeping up my Latin and Greek..

Brother John G. Ray was the pastor of the Methodist church, and during prayer meeting one night a revival broke out. There were six or more converted. The next day we told the boys at college what a time we had, and many expressed themselves as sorry they were not there. We told them there would be service at night. That evening these boys who were converted and myself went to the grove near-by and inaugurated a prayer meeting that lasted as long as I remained in Alexandria.

I was licensed to exhort in March of that year, 1860, and exercising that office I would exhort the boys to Christian work and life. We had glorious times.

The revival above mentioned continued for several days, and about forty or more were converted and joined the church.

The following August I was eighteen years of age, and in September I was licensed to preach. In October I was admitted on trial in the Tennessee Conference and appointed by Bishop Pierce as Junior preacher to the Montgomery circuit.

My father transferred to Louisiana, and was now living at New Iberia, La.

War Experiences.

I traveled my circuit until July, 1861, when I left my work and went to my father's, in New Iberia, La. When I asked for permission to join the army, my bishop refused, so I left my work under the impression that some one else was called to preach and I answered. But I promised the Lord if he let me come out safe from the army, I would know I was called and I would try my best to do it.

So I joined Pinckney's Battalion of heavy artillery, and was with the company and battallion when they fired on the Yankees as they came up the Mississippi River to take New Orleans, our battallion being the last to fire on them. We were situated at Fort Magee, seven miles below New Orleans, on the opposite side from Chalmette.

My grandfather, John Davis, was with General Jackson when the British were defeated at New Orleans, and I was there when New Orleans fell from the Confederates.

Now it was every fellow for himself, so we skeedaddled. Going up the river in the swamp, I came to a place where I could spend the night, so washing the mud off my clothes I lay down to sleep. Early in the morning we were aroused, and away from the Yankee we sped, up the railroad. I was terribly hungry, so I thought I would try an onion, a red hot one. I bit like I would an apple, but that one bite was enough for me. I threw it away.

We were soon overtaken by the cars and taken aboard, where I found our captain and most of our company. We left the cars at Darbone, and marched to Thibodauxville; here we were fed and took passage on a boat to Port Hudson, where we landed and took cars for Clinton, La.

Our captain was taken sick here and detailed his brother-in-law, Alex Levy, and myself to wait on him. But we were soon on our way to the seat of war at Vicksburg. Colonel Hardee, with whom we stopped, sent us in his carriage to Tangipahoa, where we took cars for Jackson, Miss., and there took train for Vicksburg. We, my uncle, Captain White, and myself, went to the residence of Dr. C. K. Marshall. When our company came in, I went to camp, remaining with the boys until our casemated forts were ready.

Uncle Levy and myself were called on to assist in loading the largest cannon they had. It was named "Sallie Marshall," for the daughter of Dr. C. K. Marshall. We, with two others, loaded it with powder and ball; then Captain B. F. White gave the command, and a Mr. Bagley, of either Lake Charles or Opelousas, fired it, this being the first gun fired in the battle of Vicksburg.

As I was sick, I was now discharged from the army and permitted to go, with two others, back home. We procured a boat, a log thirty feet long, dug out twenty inches wide. With two oars and a paddle to steer the boat, we started out at dusk from Vicksburg up the river. When we had gone about eight miles, we tied up in the bushes not very far from the Federal lines. Looking down the river, we witnessed the artillery duel between the fort at Vicksburg and the gunboats below. It was quite a scene. About daylight we pulled our boat across the river and down the river until we struck the V. S. and P. Railroad, for the country was overflowed, a vast sea of water from Vicksburg to St. Landry Parish. Going along the railroad we soon reached the Tensas River country, and this we followed. The first night we camped on the roof of a house. We went on our way the next day. Such a sea of water I never saw before. It was June, and we saw beautiful corn crops ruined, cotton crops destroyed, all by a vast sea of water. We stopped at a house where the chickens, pigs, and all that could get in were housed with the family.

A planter on the Tensas replenished our bread supply. We saw a deer swim the river; we took after it; back and across the river, through the bushes, etc., we went after the deer until we caught it. Being near a gin where a number of Negroes were camped out of the water, we secured the services of a Negro, to whom we gave all the deer but the hind quarter. We had been eating light, or baker's, bread and bacon; now when hungry we would row alongside of a large log, kindle us a fire and cook our meal, adding the fresh venison to the bacon.

We rowed on from the Tensas into Black River, again into Red River, from which we entered Old, or False, River, and then into the Atchafalaya, which was terrible with its boiling and seething swift current. Right down this river to Bayou Rouge we went, landing finally at Big Cane, St. Landry Parish.

Here I obtained a horse and guide and made my way to Opelousas, distributing letters to different ones.

I secured my grandfather's horse and buggy at Opelousas and drove to my father's home in Vermillion Parish, five miles distant from Abbeville, the parish seat.

I remained with them at home awhile, but found it almost impossible for any young man that respected himself to stay at home out of the army. So I soon joined a company near New Iberia, which was attached to Fournet's Battallion. We thought it would be, as the woman of Arkansas said, a "critter" company, but they put us afoot. We went from New Iberia down the Teche to Morgan City, thence to Thibodauxville, thence up Bayou Lafourche to its source and camped in a Negro quarters, where we had regular bunks fixed up for us. We cooked and ate our rations and were called on to support the artillery company a few times. Then all at once we were aroused early in the night to march; on and on we marched until I became so sleepy the man behind me would say, "Hold up your gun, Davis;" then I would bump up against the fellow in front of me. So to make everything pleasant, I asked the man by my side to teach me to count one hundred in French. So we began. I learned to count one hundred that night, and strange to say, I have never forgotten it. At day we were drawn up in line of battle, waiting for the enemy to approach. After working on the breastworks awhile, our army struck the retreat line of battle. It was my first attempt to march under fire and I noticed the command was a zigzag getting straight. We came to a rail fence; just then one of our command was struck by a six-pound ball, and of all the yelling, he did it. "Oh, Captain, I'm shot. I'm killed," etc. We went down the Lafourche to Thibodauxville, and passing through we took position in a pea field. I was hungry, but, trying the peas, could not eat them. Now we were ordered to march double quick, and this we did for about a mile, then boarded some box cars which carried us to Morgan City. There we took a steamboat and went on to New Iberia, but returned to Camp Bisland on, on the Teche below Franklin.

In January, we were attacked by some gunboats coming up the Teche to destroy our boat, "Cotton," that had been made into a sort of gunboat. We, the infantry that were detailed, were placed in the rifle pits; there we poured the shot into the boats until the order was given to retreat, which I did not hear, and on looking around I found our lieutenant commanding retreating. I jumped out of the pits and started; one of my company helped me put on my knapsack, and with my gun, canteen, haversack and knapsack I rushed along the road; a few hundred yards further I heard something whiz by me, zip, and fall to the ground. I looked to the rear and saw the Yankees were shooting at me. I prayed to the Lord to help me, and on I went until I reached some standing sugar cane, into which I leaped and went on until I reached the lake; then I took it more leisurely and finally reached camp.

I was again very hungry, having eaten nothing for a day or so. There was a pile of sweet potatoes, cooked, lying on the ground and the company's cook near-by. I asked, "What regiment is this." "It is Fournet's Battallion and we are company cooks." "Yes? well I am hungry and want something to eat." "Well, help yourself." I found the potatoes good.

After the battle with the gunboats we had no more fighting except when the Twenty-eighth took or captured a gunboat in the Teche, until we were about to be captured.

In the meantime I transferred to the Eighteenth Louisiana Regiment, in which I remained through the war.

The Twenty-eighth Louisiana Regiment, Eighteenth Louisiana Regiment, Clack's Battalion, Crescent and a number of Texans, beside the Second Louisiana Cavalry were there when they tried to capture us; but for the want of generalship, and a little cowardice, they failed to do it and we escaped.

Then we commenced marching. We went to Franklin, New Iberia, Lafayette, and Opelousas. There some of my company captured me a mule, and I fixed up an old saddle and I rode the balance of the retreat up to near Alexandria.

On being dismounted near Alexandria, I was placed on extra duty, and my lot fell with the ordnance wagon, as one of its guards. We were under Banks' orders some said, and continued to retreat up as far as Natchitoches. I was straggling when we came to Natchitoches, my shoes in my hand, for my feet were sore, and I was walking in my sock feet, when a beautiful young lady accosted me with the words, "Don't you want something to eat?" "Indeed I do, for I am quite hungry." She gave me a splendid sandwich of ham and light bread and a little barrel of preserves. I found the baker and got a loaf of bread, and I tell you with my mess we had a nice supper.

When General Banks retreated we followed on to Williams sugar mill, on Bayou Boueff, near Alexandria; now I was on extra duty. From here as we went up clear to Natchitoches and returned, we chased Banks clear to Morgan City again.

We camped at the Vermillion bridge, near Lafayette, where a horse dead in the bayou would pass our camp twice a day, according to the ebb and flow of the tide in the bayou.

From here we marched to the pine woods west of Alexandria, where there was plenty of nice clear water. We now camped for awhile.

(To Be Continued.)

The Home Circle.

MRS. KRAMER'S CHOICE.

Zelda was clicking away at her rented typewriter, energetically practicing. At the table her sister, Aline, was transcribing a lengthy assignment in shorthand for her to-morrow's lesson. So busy were they that they did not notice when the door bell rang. But when a minute later, they heard their mother's voice gladly bidding some one welcome, they paused and looked up questioningly. Then, "Why, Mrs. Kramer," they both exclaimed, springing up as their mother appeared in the doorway with a guest. Mrs. Kramer, though an infrequent visitor in the Nelson home, was such an agreeable, companionable one that the girls, as well as their mother, always rejoiced at her coming.

"I may as well come to the point at once," she said as they sat around the dinner table talking. "I'm here for a purpose. Miss Fagan, my secretary, gave me notice that she would be leaving in about two months to get married. That means that I must find another girl to take her place."

She looked across the table at the two girls, who gazed back eagerly. They thought they understood now why Mrs. Kramer had made them this unexpected visit.

"Your mother had written me that you girls are almost through with your business course," she went on. "So I arranged to come at once, hoping to be able to engage one of you on trial. It will be necessary for you to begin work soon, while Miss Fagan is still there to superintend your work for awhile."

The sisters looked at each other, then back at Mrs. Kramer expectantly. Which one did she want? It seemed almost too good to be true that there should be an opening in her real estate office for one of them. She was sure to be a delightful woman to work for, and they knew she did not stint in salary any one who was in her employ.

"The trouble is," she was saying, "I don't know which one to employ. You are both so industrious and ambitious, and I believe either of you could handle the work after a bit of training. However, I have arranged to stay a few days, and perhaps in that time I can decide. That is, if the one I finally choose would care to accept the position?"

She looked questioningly at the two girls.

"I reckon if I'm the lucky one, I'll not say 'No,'" laugher Zelda.

"Nor I," declared Aline emphatically. "And if I'm the unlucky one, I'll try not to be the least bit jealous."

The next day Mrs. Kramer, without seeming to do so, watched the two as they cheerfully went about their few morning tasks, then started off to school neatly and becomingly dressed. At noon they returned, prepared the luncheon and washed the dishes that their mother might have more time to enjoy her guest.

The afternoons, during the extremely warm weather, were holidays, so the girls were free to do as they wished. When, soon after luncheon, Mrs. Kramer asked Aline to write a letter for her, the sisters exchanged significant glances. This would be a test, no doubt.

Aline did her best, both in taking the dictation, and in typing the letter. Later she was rewarded with a smile and a kindly, "This is very well done." But an hour or so later, when Zelda was given the same test, she was rewarded in the same way. So neither seemed to have gained an advantage.

Indeed, as the next few days slipped away, Mrs. Kramer gave no sign that she was there on other than a friendly visit. Both girls were "in the dark" concerning her decision. Then, suddenly she announced that she was going home the next day, and the girls sat up straighter in their chairs. They would soon know, now!

"You both take dictation well," she said as though she were continuing a conversation, "and, for beginners, you are fairly speedy and accurate on the typewriter. If those were the only qualifications, I should find it hard to decide between you. But—there are other things.

"The other day, for instance, one of you used all the water in the teakettle and immediately refilled it for the next user. One of you cleared off her end of the table last night and the other left books, papers and pencils strewn over it for mother to put away this morning. As you started out this morning, a banana peel lay on the pavement right before the door. One of you walked off indifferently, but the other ran around the house and put the peel in the garbage can. Yesterday, one of you used some blue thread from your mother's work basket, and the other borrowed a skein of embroidery floss from the same place. The blue thread was replaced this morning, I noticed, but the—"

"Please don't tell any more of my sins of thoughtlessness," begged Aline. "You've already said as plain as day, 'I choose Zelda,' and I don't blame you. But"—emphatically—"when the next employer comes along, I'll see if I can't be ready to qualify in thoughtfulness, too. Meanwhile, I'm glad you want Zelda."—Helen P. Metzger, in Kind Words.

"HORSE SENSE" AND THE LOST BOY.

The following story is founded upon, or inspired by a little story often told by the writer's father:

On the old homestead in Minnesota a mare and colt were running in a pasture near the house. One night after the family had gone to bed, the mare came running to the house, put her nose on the bed-room window and neighed. Realizing that something was wrong, my father quickly dressed and followed the mare toward the pasture. Every little way the animal would stop, turn and whinny and then draw farther on. Down in the pasture was a shallow well—or where a well had been started and covered with boards. In some way the cover had been removed and the colt had fallen in the hole and could not get out. The colt was lifted out by my father and the mother tried in every way to express her thanks for the kind deed, running first to the colt then back and licking father's hand and putting her face up to his. It was such demonstrations as this that so deeply impressed my father with the well-nigh "human intelligence" of the horse.

And here is another story even more remarkable:

Down in the hills of the Ozarks lived George Caswell. The family was composed of himself, his wife and two children, Walter aged 10, and Mary aged 12. The children one day wandered into the woodland, hunting hazelnuts. In some way they became separated. For some hours they searched for nuts and then became suddenly aware of being separated and quite far from home. Mary and Walter, unknown to each other, called and called, but without avail—they had roamed too far apart to be heard. Walter had started to go back as he thought, but soon lost his way and wandered down into a deep canyon.

Mary, being unable to get an answer from her brother, decided to retrace her steps toward home, which she did. As she came out of the bushes suddenly, old "Dan," the aged family horse, appeared. Dan was an animal twenty-odd years old. In his day he had been an attractive stepper in single harness; but having aged he had been turned out to grass and was seldom used for any purpose. The neighbors said Caswell was foolish to keep him about any longer. "Why don't you shoot him, George?" was a frequent question.

"I had as soon shoot one of my family or at least one of you fellows, as old Dan. He is not hurting anything and is getting a rest from long, true and tried service. He is welcome to the range of Caswell farm as long as he lives."

It was well-nigh dark when Mary, tired and worried about Walter, walked into her home. She had hoped that he had preceded her home, but he was not there. The parents grew uneasy as the shadows gathered and twilight merged into darkness. Caswell called, yodeled and whistled with all his ability in these lines, hoping for an answer from Walter. None came. He went up one canyon and down another, working farther and farther from home, until he realized he might become lost in the wooded hills himself. His frequent calls and whistles echoed and re-echoed along the rock-ribbed gulches, but no answer came other than calls of the whippoorwill or the "whoo-whoos" of the hoot-owls.

After some time Mr. Caswell, by following a cow trail, reached a roadway which he soon realized was two miles from home and far from the hollows where the children had been nutting. "No wonder," he thought, "that a boy would get lost even in daylight, when I, who have been here for years, get lost so near home." Quickening his step he pressed toward his home.

As Caswell approached his house he heard Mrs. Caswell and Mary talking, but the voice of Walter was not mingled with theirs. Suddenly old Dan came trotting up, with almost spirit and action as in days of old.

"Daddy," exclaimed Mary, "what do you suppose ails old Dan? This makes twice he has come up to the house, acting as if something was wrong with him."

"Yes," added Mrs. Caswell, "I saw him come that way once before. What possesses him?"

By this time Dan had run up to Mr. Caswell, nosed him about, turned around and around and then started away. When Caswell did not follow, Dan returned. Then Caswell said, "I know old Dan—he wants me to go with him. Stay here, both of you, but if I call, you come, too."

Old Dan started and Caswell could hardly keep pace with him. On, on they went—up Hazelbrush hollow for half a mile, then turned into another gulch (it was close to where Mary had emerged from the woods), then on and on for nearly a mile. Old Dan never slowed his pace till he stopped, snorted and turned and whinned.

At first Caswell could see nothing nor hear anything. Then he heard the brush crackle. He threw his flashlight in the direction and saw two feet protruding from a hollow log. His heart was in his mouth. Walter! Fast in the log—and except for slight movements of the boy's feet, he would have believed him dead. Caswell ran to the other end of the log and called. Walter faintly answered. "Be quiet, son," ordered Caswell, "don't strain yourself any more—I will get you out."

A "hitch" and a pull on a pry-hole, and the log opened to the end where Walter was fast. Caswell sprang to his boy, rolling him out and clasped him in his arms. The boy was unconscious, but after a few moments opened his eyes and recognized his father, only to become unconscious again.

It was many days before Walter recovered from his terrible experience. Two things he fully decided. One was never to try to catch a rabbit in a log; and the other, that Old Dan had more sense than the neighbors who wanted to shoot him—whether that be plain or horse sense. Old Dan had won his laurels and an unending vacation at the Caswell ranch, even should there be no horse heaven—and sometimes I think there must be.—Herb Lewis, in Our Dumb Animals.

"TIME OUT."

"They say she always keeps her word."

"She has to! Nobody will take it."—Answers

A drug store advocates preparedness with this sign above its soda fountain: "Take home a brick. You may have company."—The Baptist.

Papa was deep in a book, when his wife called: "Dan, baby has swallowed the ink. Whatever shall I do?"

"Write with a pencil," was the reply.—Patton's Monthly.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. J. A. RANDOLPH.

Rev. J. A. Randolph, a member of the North Mississippi Conference, chaplain of the United States Army (retired), with the rank of Lieutenant Colonel, died at his home in Nashville, Tenn., on last Thursday morning, June 14. Brother Randolph was admitted on trial in the North Mississippi Conference, at West Point, Miss., in 1886; he was ordained a deacon at Starkville in 1888, and an elder at Grenada in 1890, Bishop Charles B. Galloway officiating in each case. He was appointed a chaplain in the United States Army in 1898, and served continuously until his retirement in 1922. As chaplain, he saw service in the Far East, in Mexico, and in Europe during the World War. As chaplain of the Second Regiment of Enginners of the famous Second Division, he was in the battles of Chateau Thiery, Belleau Woods, and Soissons; later he was in the St. Mihel offensive and the beginning of the Argonne offensive.

Colonel Randolph was one of the best known, most popular and most efficient chaplains in the service, winning the love of the men he served and the respect and admiration of his fellow officers.

Rev. J. H. Shumaker, writing of his death, says: "I was with him constantly during his last illness and when the end came. I know his brethren will be glad to hear that he died as he had lived—with steadfast and comforting faith in the saving power of the gospel and the hope of everlasting life. He died without serious suffering, and his going was as peaceful as going to sleep."

The funeral services were held in Nashville at 10 o'clock last Saturday morning, conducted by Brother Shumaker, assisted by the following brethren: Rev. R. L. Owenby, Dr. J. W. Shackford, Dr. W. W. Pinson, Dr. G. B. Winton, Rev. R. J. Craig, Rev. J. Q. Schisler, Rev. J. E. Stephens. Interment was in the National Cemetery near Nashville.

Colonel Randolph was a brother of the late Rev. J. B. Randolph, of the North Mississippi Conference. He is survived by his wife; his son, Dr. Peyton Randolph, San Antonio, Tex.; two daughters, Mrs. D. R. McDonald, of Nashville, and Mrs. G. R. Wright, of Memphis; three brothers and three sisters.

Colonel Randolph had lived a life of splendid service in the promotion of the interests of the Kingdom of God, and many a heart will be made sad at the news of his passing. The editor of the Advocate joins with his many other friends in extending to his family and loved ones sincere sympathy in their bereavement. It is our consolation in the gospel that we know where to find him.

PERSONAL AND OTHER NOTES.

Rev. Lester M. James, our pastor at Waterford, Miss., has our thanks for three renewal subscriptions recently sent in.

We express our thanks to Rev. R. G. A. Carlisle, Fulton, Miss., for a list of fourteen subscriptions recently added to our files.

The Advocate office greatly enjoyed a call by Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, one day last week.

Rev. C. B. Powell, Florien, La., has our thanks for a list of eleven subscriptions recently sent in, with the assurance that others will follow.

Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist, preached the commencement sermon of Johns Hopkins University on June 10.

Rev. E. L. Cargill, Cotton Valley, La., writes that the revival meeting at that place, previously announced in these columns, has started off well.

Dr. Mark Terrell, general evangelist, Dallas, Tex., has an open date beginning on July 22 that he would be glad to give some pastor in Louisiana or Mississippi.

We express our thanks to Rev. James W. Gibson, our pastor at Ethel, Miss., for a club of fifty subscriptions to the Advocate recently sent in, with check to cover.

We learn from the bulletin of the First Methodist Church, Shreveport, La., that Dr. and Mrs. George S. Sexton are spending their summer vacation in Colorado and points further west.

Rev. R. P. ("Bob") Shuler, of Los Angeles, Calif., will be the preacher at the revival meeting of the West End Tabernacle, Birmingham, Ala., beginning on Aug. 19 and running through Sept. 2.

We learn from "The Big Brother," organ of the Big Brothers' Class, Greenville, Miss., that Mr. W. W. Richardson has not missed a session of the class in six years. That is a record to be proud of.

We learn from the Wesleyan Christian Advocate that Bishop W. B. Beauchamp has appointed Dr. W. A. Shelton, of Emory University, as pastor of Grace Church, Atlanta, to succeed the late Dr. S. R. Belk.

Bishop Sam R. Hay preached the commencement sermon for the Mississippi State College for Women this year, and Bishop John M. Moore performed the same service for the University of Mississippi.

We express our thanks to Rev. I. H. Sells, Louise, Miss., for a club of sixteen subscriptions recently sent to the Advocate. Louise was deep under water last year—but its loyalty to the church was not washed away.

The Editorial Council of the Religious Press will hold its annual meeting in the chapel of the Methodist Book Concern, Cincinnati, June 19-20. Dr. Paul S. Leinbach, editor of the Reformed Church Messenger, is chairman of the Council.

The General Conference elected Dr. Dorr F. Diefendorf contributing editor for the Christian Advocates of the Methodist Episcopal Church, to succeed Dr. Halford E. Luccock, who resigned to take the chair of homiletics in Yale Divinity School.

Dr. J. C. Ballard, Little Rock, Ark., but a native Mississippian, in renewing his subscription to the Advocate, states that his grandfather was one of the original subscribers to the paper. If we mistake not, the Advocate has gone to the Ballard home continuously since that time.

Rev. Elmer C. Gunn, presiding elder of the Monroe District, Louisiana Conference, is in Jacksonville, Fla., attending the United States Training School for Officers. Brother Gunn holds the rank of Major in the National Guard. He will return home about the last of June.

Rev. G. B. Love, Mooreville, Miss., in sending us the renewal subscription of Brother R. M. Stone, Tupelo, Miss., for which we thank him, states that Brother Stone is nearly eighty-three years old and that he has been a reader of the Advocate for many years. Blessings upon him!

The report of the committe on the state of the church recommending that the words, "holy catholic church" be changed to "Christ's holy church," was defeated in the General Conference at Kansas City by the adoption of a minority report recommending that no change be made.

At its recent commencement, Kentucky Wesleyan College conferred the degree of Doctor of Divinity upon Rev. Robert H. Ruff, president of Morris Harvey College, Barbourville, W. Va. The many friends of Dr. Ruff in this part of the church will agree that the honor was worthily bestowed.

The board of trustees of the Seashore Camp Camp Ground School and the commissioners appointed by the recent sessions of the Alabama, the Louisiana, and the Mississippi Conferences to consider carefully the whole matter of the Camp Ground property, will meet at the Camp Ground on June 21.

Bishop Luther B. Wilson, stricken with an attack of the heart while reading the episcopal address at the recent session of the General Conference of the Methodist Episcopal Church at Kansas City, died on June 4. He was retired from active service at this session of the General Conference, having reached the age-limit.

Rev. J. D. Nesom writes from Mer Rouge, La.: "We closed a splendid meeting here on the night of June 13, Rev. Dan Kelly doing the preaching and Rev. Otis W. Spinks leading the singing. Sixteen joined the Baptist church, and forty came to us. This makes a total of about sixty new members received on this charge this Conference year."

The recent General Conference of the Methodist Episcopal Church at Kansas City adopted a report of the committee on itinerancy to the effect that hereafter a bishop may transfer a member of an Annual Conference only on the recommendation of a majority of the district superintendents (presiding elders) of the Conference into which the transfer comes.

Rev. J. O. Hanes, general evangelist, closed a fine meeting with Rev. A. A. Bernard at Rayne, La., on Sunday, June 10. There were thirty-three applicants for church membership. After filling a number of engagements in Alabama and Mississippi, Brother Hanes, with his singer, Mr. H. M. Scott, will begin a meeting with Rev. George Fox at Ferriday, La., on Aug. 19.

The Republican Convention nominated Hon. Herbert Hoover last week for the Presidency of the United States, and Senator Curtis, of Kansas, for the Vice Presidency. The Republican platform specifically endorses the enforcement of the Eighteenth Amendment. Much interest attaches to the meeting of the Democratic Convention in Houston the latter part of this month.

The editor of the Advocate had the privilege of preaching at both the morning and evening hour at First Church, Baton Rouge, last Sunday, in the

absence of the pastor, Dr. Frank L. Wells, who was attending the Epworth Assembly at Mansfield. Large and attentive congregations heard the messages. The editor greatly enjoyed the hospitality of the district parsonage while in Baton Rouge.

We acknowledge the honor of an invitation from the Workers' Council of the Main Street Methodist Church, Hattiesburg, Miss., to attend the formal opening of the new Sunday School House, which took place on Thursday evening, June 14. We congratulate the pastor, Rev. Joseph A. Smith, and his great church upon the addition of this fine plant to their working equipment. Its building is a notable achievement.

Dr. H. D. Knickerbocker, pastor of the First Methodist Church, Little Rock, Ark., has issued a challenge to the pastors throughout Southern Methodism that his church will raise more for Superannuate Endowment than any other church in the connection. His church has not only accepted its quota of $7,500, but has also assumed $10,000 additional. Dr. Knickerbocker is a great friend of the superannuates.

The cover page of the July Workers' Cuncil is a reproduction of the Declaration of Independence. The articles on "Christian Patriotism," by Dr. R. L. Owenby, of Nashville, Tenn.; on "Christian Citizenship," by Dr. Ira Landrith, President of the National Temperance Council; on "Father and Son," by Dr. L. T. Guild, of Los Angeles, Calif.; on "Death Valley," by Dr. W. H. Nelson, of San Francisco, Calif., and on "Discipline and the Child," by Mrs. Nancy Smith Krusekopf, of Columbia, Mo., are exceptionally fine. Send for sample copy.

Rev. J. W. Sells completed three years of his pastorate at Pascagoula, Miss., on June 1, he having been appointed pastor in June, 1925, to succeed Rev. J. W. Foreman. During the three years, Brother Sells has received seventy-six members into the church, baptized fourteen infants, and performed one hundred and one marriage ceremonies. During that time, $10,930 has heen raised for all purposes. We gather these facts from a recent number of the Pascagoula Chronicle-Star, which makes complimentary mention of the work of Brother Sells in the community.

Rev. J. O. Kim, of Korea, who represents the Louisiana Conference in its Sunday school work in Korea, will spend next Sunday, June 24, in New Orleans. He will speak at the Second Methodist Church at the opening of the service at 8:30 a. m.; at the Louisiana Avenue Sunday school at 9:30 a. m.; at Carrollton Avenue, at 10:30 a. m., and will preach at Parker Memorial at 11 o'clock. Rev. A. K. McLellan, Louisiana Conference Dual Extension Secretary, will accompany Brother Kim to the city, and he will speak to the Wesleyan class of First Church during the lesson period and the whole school at its close, and will preach at Felicity at 11 o'clock. In the afternoon Brothers Kim and McLellan will speak at Covington, and in the evening at Bogalusa.

Rev. E. R. Smoot, our pastor at Tchula, Miss., will be the preacher at the Kavanaugh Camp meeting, Louisville, Ky., this year, preaching twice a day. Dr. Plato Durham, of Emory University, will deliver a Bible lecture each day. Brother Smoot is active in evangelistic work, having held meetings at Belzoni, Mount Olive, Tchula, and being engaged in one at Ashland. Later, he will assist Rev. Mellville Johnson at Winona. That the work of his own pastorate is not neglected is indicated by the fact that the Millsaps College campaign quota of $1,400 has been raised in full, $150 raised on superannuate quota and the balance put in the budget, and $500 expended in beautifying the church grounds with shrubbery and providing tennis courts and croquet grounds for the young people.

HOME-COMING DAY AT BELZONI, MISS.

Dear Dr. Carley: Please announce through the Advocate that Belzoni Methodist Church will have Home-Coming Day, July 1. All former pastors, presiding elders and members invited to come home. Bishop Ainsworth will preach at the morning hour. We are planning a great and good time. You are invited.

J. V. BENNETT, Pastor.

COMMENDATION OF THE LOUISIANA PASTORS' SCHOOL.

Allow me to say that I am heartily in favor of the "School for Pastors" at Centenary College as announced for July. These schools are accomplishing great things wherever instituted, and in this instance the faculty and speakers are of such splendid type as to assure us of a very helpful school.

Dr. Goodrich and his helpers are to be congratulated on the program, and I trust every pastor in the Monroe District will take advantage of the opportunity and attend part, if not all, of the sessions.

ELMER C. GUNN,
Presiding Elder, Monroe District.
Monroe, La.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

IN THE HEART OF LOUISIANA.

The third round is on and ought to he fruitful of results on all lines. Remember Sunday School Day and send in the offering to Brother A. M. Mayo, the Sunday School Board's treasurer. Our aim is to have four Standard Training Schools in the district. Two have already been held. The collection on this day will help us to put on this type of work.

The Oakdale School was fruitful in results. They are anxious for another school next year.

Rev. Ira W. Flowers, a recent graduate of Emory University, has been appointed by Bishop Candler to Oakdale to fill the place made vacant by the illness of Rev. H. W. Bowman. He comes highly recommended and will give an account of himself in due time.

Brother Bowman is still in the sanitarium at Mansfield and is slowly improving. He intends to rest quietly during the remainder of the Conference year at his home near Pelican, La.

Our Louisiana Conference Pastors' Schoool will be held at Centenary College, Shreveport, La., from July 9 to 20. A good faculty has been secured. Make your plans to attend. For further information write to Rev. Robert E. Goodrich, D.D., Shreveport, La., who is Dean of the School.

The fifth Snnday afternoon meeting for July 29 will be observed as before. Good conferences were reported in each of the four areas. The captain and lieutenant will make out the program to cover all the features of onr work. Loyalty to the whole program of our church is our motto.

Revival fires continue to burn. Meeetings are constantly being held. We expect a gracious outpouring of the Spirit in every church.

Rev. Frank A. Matthews, from Brown's College, will labor with Brother D. B. Boddie at Opelousas and the surrounding country in the development of some of our weaker churches.

ALBERT S. LUTZ, Presiding Elder.

BOOK REVIEW.

A New History of the World.

The Standard Historical Society, with offices in the Atlas Building, Cincinnati, Ohio, has published the Standard History of the World, edited by Dr. Israel Smith Clare, author of many popular historical works, and revised by Dr. Paul Leland Hayworth, who has a wide reputation as a historical writer. Many of the outstanding historians of note have contributed to the work, which is published in ten bound volumes, containing more than 5,000 pages, with the promise of additional volumes in loose leaf binder form to be compiled during the next five or ten years. The volumes are handsomely bound in cloth, the print is in large and clear type, and the literary work is of a high class. The History is destined to meet with a splendid reception by students of history especially, and the reading public generally. The work is profusely illustrated with attractive and interesting maps and portraits. It is commended by scholars and leaders of thought throughout the United States, and the work deserves a place in the library of every student of history.

C. O. CHALMERS.

DR. ELLIOT'S MESSAGE TO BOYS.

The death recently at the age of 92 of Dr. Charles W. Elliott, long president of Harvard University, makes it fitting that we reprint the fine message he sent some time ago to the farm boys:

"It is a promise of success in life if a boy learns by the time he is 12 years old to use his eyes, ears, and hands accurately; that is, if he learns to see things exactly as they are, to hear the various sounds of nature and art with precision and enjoyment, and to touch or handle things deftly and effectively whether at work or at play.

"It is another good sign if a boy works hard while he works and plays hard while he plays, and tries both at work and at play to take a hearty part in 'team play.'

"It is another good sign if a boy keeps his senses and his mind on the alert, watchful to do a serviceable deed or perform a kind act.

"Again the promising boy will he on the alert for new suggestions, new lessons, and new objects of interest. He will not he content merely to follow the beaten path; he will wish to explore, discover, and invent."—Exchange.

South America has been called the "neglected continent." In the interior of this great country there are millions of scattered Indians who have never heard of the gospel of Jesus Christ, not even from the Roman Catholic Church, which claims to occupy this continent.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Died on May 16, 1928, at her home near Springfield, La., MISS ELLA D. McLIN, aged 53 years. She was the daughter of Hiram and Josephine Gerald McLin, deceased. Miss Ella was a fine Christian character and a member of the Methodist church at this place since childhood. She was known for her many good deeds. She leaves to mourn their loss three sisters and two brothers, as follows: Emma L., Ada J., and Lillie W.; H. Benjamin McLin, and Homer C. Cozens (a half brother); also many relatives and friends.

* * *

On Jan. 4, 1928, the spirit of MRS EMMA ALSWORTH KIMBROUGH took its flight from this life to the life beyond. She was born Jan. 26, 1855 and joined the Methodist church in early girlhood, and continued a faithful member until the day of her death She was first married to Mr. Albert Alsworth in 1880, who preceded her into eternity by about twenty years. She was married the second time, in 1910, to Mr. J. T. Kimbrough, who also preceded her into the great beyond by about eight years. Sister Kimbrough is survived by one son and two daughters, also several stepsons and many friends, who mourn her untimely death and who expect, after having lived faithful to Jesus Christ, to meet her some day where there is no death or sorrow to bring separations or to disturb the happiness of the soul. Sister Kimbrough's body was laid to rest in Liberty Chapel cemetery in the presence of many sorrowing friends and relatives. May God help each of us to emulate the virtues of this good Christian lady and faithful servant of the Master; and while we mourn her going, may we so live that some day we shall be with her in the glory of the eternal world.

JAS. W. GIBSON.

MRS. F. BYRON WHITE, nee Yoes, named Mary Leonide, was born Feb. 24, 1856; after marriage to B. F. Cline, April 17, 1873 (who had volunteered in the Confederate service at 16. was police juror, also steward at Blackwater), joined his church, was widowed by his death Aug. 12, 1889; married F. B. White in 1892, who died March, 1919, literally "fell on sleep" May 3, 1928, and was buried at Blackwater church, East Baton Rouge, La., May 4, 1928: Her funeral, conducted by her pastor, B. W. Waltman, proceeding from her home, occupied with her by Mr. and Mrs. R. H. Hausey, and at times by her devoted son, Frank, was the occasion of a great crowd paying tribute of affection and heartfelt sympathy. Of her seven children, all of her first marriage, the two oldest, aged 3 and 2, and the youngest nearly an infant, had gone before. and these four survive: Mrs. B. C. Black; B. F. Cline, police juror; Mrs. R. H. Hausey, and R. C. Cline. Her stepson, C. F. White, from 3 years of age, and these nephews and nieces: John A., Florence, Olivia, and William Coleman, E. E., T. DeWitt, and W. L. White, for longer and shorter periods, shared genuine parental care. The toil and pain of seventy-two years enriched her character and insured her reward. Many lips speak her praise. This queen of hospitality in the home here, devoutly loyal to the church, is at home in Heaven. This saint with ministering hands, gentlest manners, kind voice lovely face, extraordinarly luminous eyes, a lover of our Lord, will awake in his likeness.

J. W. BROWN.

The subject of this sketch, MR. JOSIAH GARRETT, was born in Jefferson County, Miss., Dec. 14, 1840, and died April 20, 1928. He spent his entire life in the same county and State where he was born, except the four years he spent as a Confederate soldier. He enlisted in the Charley Clarck Rifles (Company H, Twelfth Mississippi Infantry) in the beginning of the war, and served the four years in the Virginia army. The deceased was married to Miss Flora Carmichael on Jan. 17, 1867. They lived happily together until Dec. 6, 1906, when the Heavenly Father took her to himself. To this union eight children were born. Five of them are still living to mourn their loss. Brother Joe Garrett was soundly converted and joined the Methodist Episcopal Church, South, at Nebo church, in Jefferson County, and was a faithful and efficient member of the same for forty-three years. He served his church as superintendent of the Sunday school and as steward and trustee for forty-three years, except about five months when he became too feeble to attend to the business, and some one else had to take his place. It was the writer's privilege to have been his pastor for four years, and often visited the home of Brother W. H. Gibson, his son-in-law, where he made his home after the death of his wife. During my pastoral visits it was a great pleasure to me to read aloud to him an hour or more at a time. We always closed with prayer; and when I was with him and when I had left him I knew I had been in company with one that knew and loved God the Father and Jesus Christ whom he had sent, and that Jesus had met with us in our devotions. The funeral was held at Union church on Saturday morning, conducted by his old friend, Dr. C. W. Grafton, the pastor of the Presbyterian church, assisted by Rev. J. O. Williams, the pastor at Nebo, and Rev. J. W. Price, a fromer pastor. "Blessed are the dead that dle in the Lord. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

C. H. HERRING.

Vossburg, Miss.

DOLA MYRTIS SLOANE, daughter of Rev. John G. and Mrs. Mary Hays Sloane, was born at Crowley, La., Nov. 2, 1887. She was converted at an early age, and united with the Methodist Episcopal Church, South, in Crowley, La., on March 31, 1895, under the pastorate of this writer. She attended the local schools and completed her education at Mansfield College and Louisiana Polytechnic Institute. On May 31, 1926, in Gibsland, La., she was united in marriage to Professor Leroy S. Hays, this writer officiating. One child blessed this union, L. S., Jr., who, with the sorrowing husband, her father and four brothers, remains to mourn her loss. From early childhood, she lived a quiet, consistent life, giving herself in unselfish ministry for a number of years, as home maker for her father and brothers after the death of her mother; and for the last twelve years filling faithfully the position of wife and mother in her own home. She died suddenly at Sarepta, La., on May 10, 1928, and was laid beside her beloved mother in Greenwood cemetery, Shreveport, La., to sleep until the resurrection of the just. The appropriate and solemn service was conducted by Rev. W. W. Holmes. Her passing away leaves a sad loneliness in the hearts of the loved ones that can only be comforted by the Christian hope of a blessed reunion at her Savior's feet.

"God calls our loved ones, but we lose not wholly
What he has given;
They live on earth in thought and deed, as truly
As in his heaven."

W. WINANS DRAKE.

JOSEPH WARREN JENNINGS.

Joseph Warren Jenning was born in Campbell County, Ga., May 6, 1846, and died in the home of his son, Ed. Jennings, Homer, La., Nov. 25, 1927, aged 81 years, 7 months and 19 days. He moved to Claiborne Parish, La., in 1867, and settled near Homer, in the old Arizona community, and, except for a brief period, spent there the remaining part of his long, useful life. He was married to Miss Sallie A. Harris, Sept. 13, 1868. Of this union six children were born, two dying in infancy. His widow, Ed and Olin Jennings, Mrs. Edgar Maddox, all of Homer, La., survive him. Thus, in brief, is the record of a long, useful, happy life. It was my good fortune, in early youth, to become, for a brief period, an inmate of this good man's home. Certain characteristics of his life greatly impressed and influenced me throughout my life. Deprived of a father of my own, in a very real sense he became a father to me, bestowing all the gentle affection and fatherly interest in his kindly nature on me as though I were his own; so that until the day of his death, there was that feeling that existed between us that belongs to the real father and son. He was a genuine, conscientious, devout Christian. He joined the Methodist church in Arizona, La., in 1885, and I have never known a more devoted, loyal Christian character than he was. He allowed nothing to interfere with his duties as a Christian. No visitor, stranger or acquaintance, ever interfered with family prayers in his home. As regularly as the nightfall he gathered his family group about him, read a chapter from God's Word, in simple, earnest, fervent language offered prayers to God. The impress of this simple service in this humble home can never be erased from my mind and heart, nor can its incalculable value ever be estimated. I doubt if there has been any other single thing in life that has meant more to me, in a religious way, than this service of this godly man. Another characteristic of his life was his rugged honesty. He could be absolutely trusted. He was consistently dependable. In his dealings with his fellow-men, the members of his family, and the stranger within his gates, he was always the honest, fair, frank, open-hearted, generous man. He was a good neighbor, ready at all times to render a helpful service where needed, responding without quibble to every neighborly demand. He was greatly beloved and esteemed by those who lived as neighbors to him. While never possessed of much of this world's goods, he was a successful farmer, and represented in his humble, sincere way that type of American citizenship and Christian manhood that has made this the greatest nation in the world, and will ever keep it great. The influence of such a life abides through the ages, and though his name may be forgotten among men, he will still live in the hearts and lives of men. To his bereaved widow, who for nearly sixty years was his constant and devoted companion, and to the children, who abide as useful citizens of their community, there comes the assured comfort of those who know the faith that bore him through the many years of his useful life has given him a triumphant entrance into the "Kingdom of God." Our prayer is that we may be as faithful, as truly loyal and devoted, as sincerely honest and true to all the higher calls of life as was this good man, and that we may come to the end of our days as well prepared and fitted for the call of God as was Joseph Warren Jennings.

ROBT. W. VAUGHAN.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WHY A ZONE MEETING.

By Mrs. C. M. Pulliam.

Should you ask me, "Whence this meeting,
Whence this gathering of women,
With their look of earnest purpose,
With their very air of workers
Who know well their task, and, knowing,
Give to it their best endeavor,
Give their time, their love, their labor?
Whence this heraiding of meeting,
And this stir of preparation
Days before the time assigned it,
This look of anticipation
As of pleasure and of profit
From this meeting here together?"

I should answer, I should tell you.
From this "zone" have these foregathered,
Come here from our auxiliaries,
Willingly and gladly meeting
This one day, in earnest conclave,
Meeting, greeting, giving, getting
News and ideas and aspects
Of the work, both here and elsewhere,
E'en o'er all the world, that women
Of our church this day are doing
In their consecrated effort
All the world to win for Jesus.

If still further you should ask me,
"What the gain, and why this visit
Where the good from it arising?
Could not all be learned by reading
By their own home fires, in journals,
And in papers, told by others;
Told by those who're far more learned,
And whose knowledge of conditions
All these workers far surpasses?
Why then give this day to coming
All this distance; leaving pleasures,
Perhaps duties, that would claim them
In their homes, their towns, their circles?"

I should answer your inquiries
Straightway in such words as follows:
"Know you any undertaking,
Any sort of situation,
In whatever field of labor,
Whether in our seats of learning,
In our business enterprises,
Banks or senate chambers even,
Any, every sort of project,
Where without concerted action
And some organizing effort
Anything has been accomplished?
Is not interchange of ideas,
Plans and projects just as needful
In the smallest branch or office
As in any large headquarters?

"Is a head bank so familiar
With conditions and surroundings
Of a branch, that's situated
Miles away in other regions,
That it has there no directors
To advise, consult, discuss there
The affairs of its own district?
What if our great Woman's Council
Does direct and plan our programs
For our work and for our study?
Ours but to receive and use them.
Does choose channels for our efforts,
And with wider, greater vision
Glimpses far ahead what's needed
In this work we're all engaged in?
Does that mean that naught is left us
To discover, plan or project
Save what they alone suggested?"

Say not so, O, Christian woman;
That is why wise heads saw fitting
In these zones to group our women.
If branch banks must have directors
And have meetings every quarter
To facilitate their business,
Ought we not to be divided
Into smaller groups than districts?
Is not our work more important
Than the keeping, saving money?

Christ thought one soul more important
Than the world and all that's in it.
And we need more zeal, more courage,
More of love, devotion, knowledge,
Sacrifice, full consecration
If success attends our efforts.

That one reason is, and others
Prove themselves as plainly to us.
Can we estimate the value
Of this fellowship together,
And the inspiration gathered
From this meeting and from hearing
Something, that may chance some chord touch
That these many years lay dormant,
Waking it to active service?
What can be more beneficial,
More uplifting to the spirit,
Than a day devoted solely
To the workings of his kingdom?
These small zones, these subdivisions,
Furnish all of us that pleasure
And 'tis then, too, they prove helpful.

There are in each town, each district,
Those you want to see enlisted,
Those you feel could be a power
In this work for God and Missions.
Who, as they have never joined you,
Think not of the larger meetings.
Feel no call to go, no interest,
Doubtless know not when you have them,
But would willingly be present
At a "zone" meet if invited.
Zeal has often zeal begotten,
Love of work been caught by others
When they see a demonstration
Of unselfish work among you.

As we go from here this evening
May we all have been made stronger,
More devoted, prayerful members
Of our zone, our church, auxiliary.
And fear not to give more fully
Of our thoughts, our time, our efforts
Unto him who all things giveth.
May advancement of his kingdom
Henceforth be of first importance
And the keeping of his precepts
Be as State laws, just as binding.
Then will this zone meet have proven
And have satisfied the wisdom
Of these countless subdivisions
In the field of faithful workers.

Mrs. S. M. Collins, vice president of Louisiana Conference, writes asking our co-operation in a special day of prayer on June 25. Mrs. B. W. Lipscomb has passed on the call, which has been issued by the W. C. T. U. This will be the day preceding the great Democratic convention. May we all join in prayer for a dry Democratic nominee?

DISTRICT MEETING, LAKE CHARLES DISTRICT.

The district meeting of the Woman's Missionary Society for the north section of the Lake Charles District met at De Ridder, La., May 18, at 10:30 a. m., with a good attendance.

Mrs. Luella E. Dees, ex-district secretary, called the meeting to order. Opening hymn, "O for a Thousand Tongues to Sing." The Scripture reading was given by Brother H. W. Ledbetter, followed with a prayer by Brother R. F. Harrell.

Mrs. Dees introduced the new District Secretary, Mrs. R. S. Walton, of Sulphur, La., giving her a hearty welcome. In response Mrs. Walton expressed regrets that the district had lost such an able and efficient District Secretary as Mrs. Dees, and expressed the hope that we would keep up the good that had been accomplished.

Mrs. W. F. Raggio gave the welcome, which was responded to by Mrs. Reese Pattison, of Many. Mrs. Dees, of De Ridder, gave a report of the work for the year 1927, which was very interesting. She urged each officer to be prompt in sending in their reports on time and to be sure to have them made out properly, as that means so much to the District Secretary. Also, stressed social service, supply, and Bible study reports, and that failure to get these reports in promptly and correctly keeps us below standard. She said that she was proud of the fact that her district had raised their quota of Pauline Randle fund. Mrs. Dees expressed regret in giving up the work. She said it had inspired her to study and to seek better things and had brought her in contact with so many people whose influence has brought her closer to God, and that she gained much that will always linger a pleasure. She felt sure that Mrs. Walton would accomplish even more than she, and that every auxiliary would strive to help all they could.

Rev. H. W. Ledbetter dismissed the morning session with prayer, and the conference adjourned to the Masonic

(Continued on Page 14)

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"My friend told me to take some Black-Draught. I knew my mother had used it, and so I bought a package. When I got home, I took a good, big dose, and the next night, another. In a few days I felt much better, I was hungry and the dizziness was gone.

"A good many times I have had this dizziness and a bad taste in my mouth, or headaches, and then I take Black-Draught and get better. I do not have to take it very often. We buy from five to seven packages a year."

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How Much Water Should Baby Get?
A Famous Authority's Rule
By Ruth Brittain

Baby specialists agree nowadays, that during the first six months, babies must have three ounces of fluid per pound of body weight daily. An eight pound baby, for instance, needs twenty-four ounces of fluid. Later on the rule is two ounces of fluid per pound of body weight. The amount of fluid absorbed by a breast fed baby is best determined by weighing him before and after feeding for the whole day; and it is easily calculated for the bottle fed one. Then make up any deficiency with water.

Giving baby sufficient water often relieves his feverish, crying, upset and restless spells. If it doesn't, give him a few drops of Fletcher's Castoria. For these and other ills of babies and children such as colic, cholera, diarrhea, gas on stomach and bowels, constipation, sour stomach, loss of sleep, underweight, etc., leading physicians say there's nothing so effective. It is purely vegetable—the recipe is on the wrapper—and millions of mothers have depended on it in over thirty years of ever increasing use. It regulates baby's bowels, makes him sleep and eat right, enables him to get full nourishment from his food, so he increases in weight as he should. With each package you get a book on Motherhood worth its weight in gold.

Just a word of caution. Look for the signature of Chas. H. Fletcher on the package so you'll be sure to get the genuine. The forty cent bottles contain thirty-five doses.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. J. O. Kim, Conference Superintendent of Sunday School Work in Korea, who is supported by the Sunday schools in Louisiana, is making an itinerary in each district in our Conference during June 8-24. We extend him a hearty welcome, and no doubt his visit and messages to the Sunday schools in Louisiana will result in great good. Rev. A. K. McLellan, Extension Secretary, is accompanying Brother Kim on his visit.

The last two training schools, Oakdale and Winnsboro, had two days of rain to compete with. The out-of-Conference instructors were, Mrs. J. A. Bays, of Beaumont, Tex., in the Oakdale school, who had a fine class of Young People, and Mrs. Sue Brame, of Jackson, Miss., in the Winnsboro school, teaching a course on "Primary Organization."

Sunday morning, June 10, I left Alexandria for Homer, by way of Ruston. I reached Ruston in time to attend their Sunday School Day service, which was well attended. The great need of the Ruston Sunday school is a new church, and the pastor, Dr. W. W. Drake, with his official board, passed a unanimous resolution recently to build. We congratulate the pastor and his congregation on this unanimous action.

In the late afternoon, in company with Dr. Drake, we left for Homer to attend the opening of the Homer-Haynesville Standard Training School, which promises to be a good one. At 7:30 there were over one hundred present at the opening of the second session of the Standard Training School for Homer and Haynesville. The faculty were all present: Dr. W. W. Drake, Mrs. R. H. Harper, Mrs. R. E. Smith, and Rev. H. L. Johns. The presiding elder, Rev. W. D. Kleinschmidt, who had preached the sermon for the school, was there.

While in Homer we had the honor of being entertained by Mr. and Mrs. Edgar Gill. Mr. Gill is superintendent of the Sunday school and District Secretary of the Ruston District. Much credit for the success of the school is due him. The pastor, Rev. J. W. Lee, is much pleased with the attendance and spirit of the school.

The Board of Managers for the New Orleans Standard Training School met June 10 and organized, with Rev. B. C. Taylor as chairman of the Board, and Mr. J. H. Carter, Educational Director. The tentative date of the school is Oct. 14. This will be their eighth session, and we trust it will be the largest and best yet.

The last three Sunday schools to send in Sunday School Day offerings are the Gilbert Sunday school, in the Monroe District, and the Wesley Chapel school, in the Ruston District, on the Clay charge. The treasurer of First Church, New Orleans, writes: "I am enclosing check for $58 from the First Methodist Sunday school. This is an offering for Sunday School Day."

Rev. J. B. Grambling, pastor at Grand Cane, is planning, in connection with his third quarterly conference, a Sunday School Day rally, and we appreciate the invitation to be present.

Mr. Chesley Price, superintendent of Logansport Sunday school, writes: "We are looking forward with pleasure to your visit to us next Sunday, and I have announced that you would be here at the Sunday school hour, so am writing that you may let us know just when to expect you. Sunday is Brother Perry's day at Longstreet, and he announced you to fill the pulpit at the morning service here. Trust we may have a great day."

Mrs. R. H. Harper, of New Orleans, has taught a Junior course in three consecutive training schools in North Louisiana—Minden, Winnsboro, and Homer. Mrs. Harper is Elementary Superintendent in the New Orleans District, and we appreciate the service she is rendering us as an Elementary specialist.

There were four pastors to take credit in the Winnsboro Training School: Rev. J. A. Alford, Rayville; Rev. J. W. Faulk, Mangham; Rev. J. C. Price, Gilbert, and Rev. W. S. Henry, Winnsboro. We congratulate them.

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

It may be of interest to many to know that we had thirty-eight preachers in attendance at the Conference Training School and forty-nine schools were represented. The Aberdeen District had 9; Columbus District, 15; Corinth District, 14; Grenada District, 46; Greenville District, 4; Greenwood District, 15; Sardis District, 9. Of the fifteen who came from the Greenwood District, twelve were from the Swiftown and Isola charge. We all know that Suydam lives and works over there. The man in charge is the key to a trained, consecrated leadership in the church. Under the guidance of Miss Helen Swisher, the young people who attended the school were trained in conducting the worship services that were held each day. These services were as near perfect as any we have witnessed.

The eighth session of the Corinth District Training School will close Friday afternoon. We have had Chautauqua and rain all the week, but the students in attendance testify that this is the best school we have held in this section. We will issue fifty or more certificates. One reason a larger number will not attend these schools, the standard of work is too high. To be plain, the majority of people do not care to do hard study. There is no way to make the cross popular. The multitudes seek pleasure, not the cross.

Superintendents will do well to take notice of the Cokesbury Record System, just off the press. See advertisement on the outside cover of the magazine. These record books are the best, and the secretaries and teachers will like them.

Let us hear from you when you have observed Sunday School Day. Why not write a few lines to the Advocate, giving the results of its observance? May the Lord bless the men who are doing the work of the church, and may he be very patient with those who do not.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Alas and alack! The offering for the Dual Extension this month is smaller than it has been in over two whole years. I notice from the other Conferences there has been a steady increase. It looked at the first of the year as if there would be a steady increase from the Mississippi Conference; but behold a falling off that is beyond measure. It is hoped that the Sunday schools will catch step and all those who are not now holding the missionary program will do so and send in the money. Please bear this in mind and stress the need of the home field. The Dual Extension Program is much larger than it has ever been. We are covering territory never before reached. The demands made upon the resources of the Board are much heavier than any member of the Board thought at the first of the year. The mission fields are making demands also. Shall the Mississippi Conference set the pace of retrenchment, or will fall in step with the steady upward march of the other Conferences? This is a call to all the district workers and the local Sunday school workers to make a real effort to make the missionary programs and offerings meaningful in the highest and best sense.

(Continued on Page 16.)

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

SARDIS DISTRICT EPWORTH LEAGUE INSTITUTE.

The Sardis District Epworth League Instituts convened at Olive Branch, June 1, 1928, at 2:30 p. m., Miss Annie Lee Birmingham presiding.

"Onward, Epworth Leaguers," was sung to the tune of "Onward, Christian Soldiers."

An address of welcome was given by Mr. H. B. Warren, after which, "From All the Dark Places" was sung.

Brother Broyles, local pastor, had charge of the devotionals and expounded the parable of the talents (Mat. 25:14-31).

The roll was called and the following reports made:

Cockrum: (Two delegates). League recently organized. Doing good work.

Hines Chapel: (Five delegates). League two years old. Increased membership. Doing good work. All Leaguers take part on programs.

Senatobia: (Two delegates). Oldest League in the district. Doing excellent work. Will grade 85 per cent according to Standard of Efficiency.

Tyro: (Four delegates). Plans for study class on missions and one on the hand book. Welcomes visitors. Faithful bunch and can always be relied upon.

Olive Branch: (Fourteen delegates). Have good programs. Pay pledges. Very good League. Pastor rises and says, "Yes, a mighty good League."

Sardis: (Three delegates). League still young. Doing fine work. Fine bunch of young people to work with.

Round table discussion on "Why Have An Epworth League?" 1. It trains leadership. 2. It broadens vision. 3. It affords recreation and right kind of amusement and entertainment. 4. Eighty-five per cent of the preachers get their first training in the League. 5. It makes Christians. 6. It feeds directly into the church.

The following talks were made:

1. "The League Policy," by Mr. Wamble, from Senatohia.

2. "How to Make Programs Interesting and Helpful," Rev. K. S. L. Cooke, from Tyro.

3. "Business and Council Meetings, Their Relation, etc.," Miss Annie Lee Birmingham.

Special song, by Olive Branch Leaguers. Round table discussion on "Recreation and Culture." Hymn No. 489, "He Leadeth Me," was sung.

Speeches again as follows:

"The Mission Study Class," by Miss Elizaheth Neims, from Hines Chapel.

"Duties of the four Department Superintendents," Mr. Walker, from Senatobia.

A general discussion on "The Three Covenants" and on "A Standard Epworth League."

Miss Birmingham discussed the Summer Assemhly to he held at Grenada, June 11-15, and gave out literature concerning same.

The "Know Missions" oratorical contest was held, and results are as follows: First place, Mr. Wamble, from Senatohia; second place, Miss Lucy Mae Stevens, from Olive Branch. The judges were: Rev. A. J. Henry, Cockrum; Rev. K. S. L. Cooke, Tyro; Rev. Chas. M. Kinard, Sardis circuit.

Hymn No. 556, "Blest Be the Tie," was sung, and then the benediction. But this time the benediction did not terminate the meeting. Cool, delicious refreshments were served by the Olive Branch Leaguers. Thanks, Olive Branch, for your generous hospitality, and hoo-ray for Miss Birmingham, the District Secretary.

CHAS. M. KINARD,
Secretary for the Institute.

MERIDIAN EFFICIENCY INSTITUTE.

Dear Epworth Leaguers: "it seems more like the Assembly," was the comment often made by many attending our city Efficiency Institute; and that's ahout the biggest compliment we could have received, for we all know how wonderful are our assemhlies. We did have a great time despite the fact that it "rained pitchforks" almost incessantly for two days beforehand and then the first two days of the institute. Nevertheless on the opening night we kicked pitchforks aside and made our way to Central Church, where, at 6:30 p. m., the ladies of this church served us a lovely supper. it was free, too, as were all of the suppers served in turn each evening hy the ladies of the different Methodist churches of the city.

From supper we went to two classes, each of forty-five minutes' duration. The first period was either in Bible, Missions, Social Service, etc., just as one chose, and the second period was in Epworth League methods. These were followed hy a demonstration period each evening except Friday. The demonstrations were: a social meeting; a Council meeting; a business meeting, and a devotional meeting, given one each night in the order named.

I'll just tell you one event of our demonstration social. It was conducted by our genial and efficient Y. M. C. A. director, Mr. Wallace C. Journey, assisted hy his wife, who is a talented musician. You'll know that Mr. Journey is splendid and that we had worlds of fun when I tell you that he will almost equal our own inimitable Harhin and Pim. The special feature of this hour I suppose I might term a "Bottle Sitting Contest," in which our dignified dean, Mr. W. D. Hawkins, and our esteemed elder, former president of Whitworth College, Rev. H. G. Hawkins, were the two contestants. It was certainly a sight to be remembered as these two dignitaries sat each on a large round bottle on the floor and with feet crossed toe on heel, attempted to stay in position on the rolling bottles while struggling to strike a match or light their candles. After many spasmodic efforts, during which the surrounding floor was thoroughly mopped as they tumbled first off one side of the bottles then the other, "Pa" Hawkins succeeded in igniting his candle, and was greeted with deafening applause. Other interesting things followed for which I have not space, hut I think "Mr. Wallace" had us do most everything imaginable, either here or at one of the lunch periods, from yelling and singing Siamese and French songs to "sitting on a clinker" and meowing like a cat.

Just a word about our faculty and our Central Office representative. As to the latter, we had "no sech animal." We, that is "Pa" Hawkins, did his best to obtain one; thought he had secured Miss Brown, and rejoiced greatly, only to have our feathers fall by being informed that she couldn't be with us. As I've stated, this is the second Efficiency Institute in the history of our Union, the first heing held in November, 1927. At that time we were fortunate enough to have Dr. D. L. Mumpower, of Central Office, and Miss Lillian Knohles, missionary to China, with us; therefore we'd gotten it in our heads that we couldn't have an institute without some of these higher-ups. We thought we should despair upon heing refused, hut Dean Hawkins stiffened his backbone and said we'd do it all hy ourselves, and we did. But just look who we were. Among those on our facuity were Miss Addie B. Greely, deaconess at Central church; Mrs. A. F. Watkins, wife of our renowned Dr. A. F. Watkins, former president of Millsaps College; Rev. A. M. Broadfoot; Rev. James Smith; Prof. John Pearson, of the Meridian High School; Rev. H. G. Hawkins, former president of Whitworth College and once missionary to Japan; Miss Alpha Watheny, District Hl League Secretary, and Mrs. C. P. Blanks. We certainly found them all capable and inspiring instructors.

I shall have to omit many interesting and helpful events, and tell you of our closing night, which was perhaps

(Continued on last page)

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And as for Soft Corns a few applications each night at bed time and they just seem to shrivel right up and scale off.
No matter how discouraged you have been with pads, shields, or other applications, if you have not tried Emerald Oil, then you have something to learn.
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Every good druggist guarantees the first bottle of Moone's Emerald Oil to end your foot troubles or money back.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

dining hall, where a delicious lunch was served.

The meeting was again called to order at 1:30 p. m. Hymn: "O Zion Haste." Devotional, by Mrs. R. F. Harrell, of Many. Subject: "She hath wrought a good work on me" (Mark 14:3). Her talk was very inspiring and was greatly enjoyed by all. She compared the groups of women all over the world to the group of women that followed Jesus from place to place trying to do their best, working for a wider vision. She said that every woman should be in a missionary organization and use her talent to help enlist women for this great work. She contrasted the love of Mary and the motive behind the gift to the kiss of Judas that betrayed Jesus. That we must bring our gifts in the right spirit. She also spoke of gifts of recklessness—Mary gave all she had—and we should give our lives and ourselves. "If he is with us who can be against us." She also spoke of the comparison between Martha and Mary. We are all Marthas to a certain extent, but we should try to be like Mary. Mary gave her gift to Jesus at the time it was most needed, and at the time he needed a friend—her name was made immortal, and as a band of women we should carry out the command given us: "Go ye into all the world; Do this in remebrance of me; We may serve as many serve; She hath wrought what she could."

The reports from the auxillaries were very interesting, showing that each society was doing excellent work.

A duet, "There is no friend to me like Jesus," was beautifully rendered. Every one expressed their appreciation by a rising vote of thanks.

Mrs. Stanton, of Lake Charles, gave a very interesting talk on "Echoes from the Conference," followed by Mrs. Sailor, of De Ridder, on "Candle-lighting service."

Mrs. W. H. Gates, of Sulphur, illustrated the children's work with the skeleton of a doll, showing that with a failure to send in reports of the different departments the head, arms, or legs came off—and felt sure that none of us wanted a headless doll or society.

Mrs. Gott gave a very interesting report of the Junior work being done in Merryville.

Mrs. Harrell, Conference Historian, requested that any data concerning older societies be furnished her at the earliest possible date, as she is anxious to finish this work during the summer months. She expressed keen disappointment in so little co-operation. Out of 500 requests mailed out, only 158 replied.

Mrs. Malzacher, of Leesville, talked on the Jubilee work. Mrs. J. H. Cain, of De Ridder, State Superintendent of Young People's Work, talked on organization.

Round table discussion: "From the Mount of Privilege to the Vale of Service."

Mrs. Dees was given a rising vote of thanks for the good work accomplished under her administration.

It was voted unanimously that the Missionary Conference be held in Leesville, La., in 1929.

All ministers' wives in the congregation were introduced to the audience. after which "O Jesus I have Promised Thee," was sung by the audience. Closing prayer by Mrs. Hill, of Merryville, La.

The evening session was in charge of Mrs. Cain, who presented the work of the Young People.

MRS. R. S. WALTON,
District Secretary.
MRS. S. C. CARROLL,
Recording Secretary.

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A LETTER FROM MISS LOUISE PRESTON.

Dear Young Friends: You'd never guess what I've been doing, so I'm going to tell you—taking tucks in the Conference grand-twins' dresses; that is, in Jane's, for she is so tiny that hers have always to be altered. I'm no sort of seamstress, can't even use a thimble, so you know what a gigantic undertakng it was for me—and, oh, yes—I've thought of you all more than usual to-day, and decided to write and tell you so. (Every one laughs when we say "you all" out here). The twins are growing so fast, and are always into something. We haven't decided, yet, whether they'll be president or tin peddlers. Jane talks so much and makes so many gestures that she'll be a stump speaker of some kind, maybe a preacher; Jules is quiet and likes anything that looks like a fire, so maybe he'll be a fireman; and they both are well satisfied when they're carrying pots and pans all over the house. Jules likes his pacifier—he has been sick so much that he is a trifle spoiled—and his daddy is trying to make him give it up. "Son," he'll say, "you're a big boy—you don't want that thing. Let's throw it away." Son manfully throws it away, so long as daddy's near, but after a moment picks it up again. I'm thinking that we grown-ups are like that in more ways than one. How strong we feel when we deny ourselves something, or resolve to leave off a fault—and the first thing we know we're back at it again. We need to stay close to our Father, too, for "of yourselves ye can do nothing; with me you can do all things."

That quotation reminded me: I always put a Scripture reference on the flap of my envelopes, sometimes just below my return address, just a notion of mine. Recently I received two letters, addressed, respectively, "Louise Preston, Route 2, Box 147, Tucson, Arizana, Num. 6:24"—and "Route 2, Box 147, or Phil. 4:19." One was from a Mississippi Conference minister, too—but I won't tell on him this time. I knew that I try to live by my Bible, but didn't know I lived in it before!

It's warm out here, from 102 to 103 degrees in the shade. I wrote Brother Hawkins that, and he sent me a joke about a man answering, "Well, I don't have to stay in the shade," but, you see, I do!

You all should see the yucca bloom I have on my dresser. It looks somewhat like the Spanish dagger, but is more beautiful. The plant sends up a single stalk of bloom. So does the century plant, and they are blooming this year, most of them. They bloom every eight or fifteen years, opinions differ—and once allowed to bloom, the plant dies. Most of those who have them cut the stalks off before the blooms come, to prevent this.

The cactus is all in bloom, and there are so many varieties one can't keep up with them. Our neighbor across the street, a lady doctor from New York, has a hedge of ocatilla cactus, which has terrible thorns and beautiful blossoms. The Mexicans use these for fences, and they are certainly most effective ones. A neighbor who has a ranch out from town brought me several kinds of cactus blooms to look at, and I foolishly dumped them onto my bed. One kind has tiny thorns shaped like a fish-hook, and these worked themselves through the bed-clothes, so that I was fishing, or trying to fish, these tiny thorns from my hands, and even my feet, for days afterward.

Speaking of the lady doctor, she has always lived in apartments, and has never had a lawn, or grown things before. It is interesting to watch her work among her flowers, and to see her delight in them. You folks who are used to being out among growing thing can't appreciate them so much as we who have to be shut away from them, or who have never lived where nature reigned.

I've gained three pounds, weigh eighty pounds now; feel fine, am up about two hours every day, and have a good appetite, so I guess I'm all

(Continued on Page 15)

WILL DO ALL IT CLAIMS TO DO

Mrs. Steele Says of Lydia E. Pinkham's Vegetable Compound

Pratt, W. Va.—"I was so weak and nervous that I was in bed most all the time and couldn't sit up and I am only 30 years old. I saw your advertising in a magazine and after I had taken three doses of Lydia E. Pinkham's Vegetable Compound I could feel that I was better. After taking two bottles I began doing my work and I feel like a new woman. I recommend the Vegetable Compound to my friends and say it will do all it claims to do and more. I will gladly answer all letters I recive."—Mrs. S. E. Steele, Pratt, W. Va.

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CEDAR ODOR

A LETTER FROM MISS LOUISE PRESTON.

Continued from Page 14)

right. I read a "Practical Prayer" recently, which might well apply to us out here where foodstuffs are so high, especially the first two lines: "Lord, give me a good digestion—and something to digest." Now, I'll have Brother Bennett trying to send me something to eat, as he wished to send me some wood when I told about the wood question! Better send a fan, now—only fans give me pleurisy. The wind blows nearly all the time, though, and my own room has lots of windows and doors, so I fare very nicely, indeed.

I want to thank you, Brother Bennett, for your letter, and also Brother Oliver. How I enjoyed the "age" contests put on by Brother O'Neill! Vera beat me to the solution, though. I wish our Advocate out here were as friendly as yours, Dr. Carley. And, Leaguers, let me tell you what Dr. Carley did! He happened to think of me one morning, sat down at the typewriter and sent me a note wishing me a happy day. That touched me so, that little thought—it made me so happy that, womanlike, I just lay here and cried to think that such a busy man would pause to send such a kindly wish for my happiness that day, to me, whom he knows only through my letters to you. "Kind hearts are more than coronets" and we often do more good by our sympathy than by our labors."

The beautiful tributes to Brother Selby I certainly appreciated. He was good to me, and I loved him.

Oh, Leaguers, how I wish you'd send in news to the League page. Every week I look for it—and am disappointed. What's the matter with Ellisville, and Gulfport, and Laurel, and Meridian, and Vicksburg? Friends write me often of interesting things these Leagues are doing, and I wonder why they aren't reported in the Advocate. It's time to begin to boost for Assembly, anyway, isn't it? The "Scela" (Southern California Epworth League Assembly) folks are getting out such clever bulletins and magazines advertising their Assembly—and how they can boost! Of course, Californians are noted for that, but they really are doing splendid things in their Conference. In the Scela Magazine for May they have a page "The Scela Advertisers' Association." Leaguers are urged to "Patronize Your Assembly Officers." The District Secretary advertises "The very latest in Report Blanks—specials on July 1, Oct. 1," etc. The Reporter advertises "Free Publicity, any time—any quantity," the Treasurer advertises "Receipts to suit your pocketbook—No extra charge for Overpaid Pledges," and Doctor Epworth League says "Scela Tonic for tired, run down or nervous Leagues—one week at Scela will do wonders—Order yours now, from ——, Registrar." And, Leaguers, you know it pays to advertise.

Mr. Cheek is leaving us to-day, to begin work in California. I dont' see how we're going to do without him, either. I could write on and on, but I won't. Dr. Carley might not think so kldly of me if I write much more.

Here's a little verse to set you thinking—it did me:

"Some folks in looks take so much pride
They don't think much on what's inside.
Well, as for me, I know my face
Can ne'er be made a thing of grace,
And so I rather think I'll see
How I can fix the inside o' me
So folks'll say, 'He looks like sin,
But ain't he beautiful within!'"

And a little thought "There's nothing in the world worth doing wrong for."

If any of you come to the World's Sunday School Association, and stop over in Tucson, why, remember that I'm here. It's beautiful in the West this time of the year, and I'll be so glad to see you.

With loving wishes to each of you,

LOUISE PRESTON.

Route 2, Box 147, Tucson, Arizona.

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

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is no different from others, and if others have obtained absolute relief by using PAZO OINTMENT, so can you.
Every druggist sells PAZO OINTMENT under a guarantee to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, $1.00; or in tin box, 60c. Why not try it?

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Four-cylinder Touring $455; Roadster (2-pass.) $485; Roadster (with rumble seat) $525; Coach $535; Coupe $535; Cabriolet Coupe (with collapsible top) $595.

THE Whippet 4-cylinder Sedan is the world's lowest priced 4-door enclosed car. No other manufacturer has been able to produce a 4-door Sedan at such low cost. ¶ The last word in high quality and modern design and the newest thing in style, this smart, colorful roomy Sedan is tremendously popular everywhere. ¶ Its liveliness, its speed, its smoothness and its remarkable economy are a revelation. Of course it is equipped with approved 4-wheel brakes for utmost safety. ¶ Record-breaking sales attest the public's marked preference for Whippet values. The first five months of 1928 were by far the greatest in Willys-Overland history. May sales were 14% above April, the highest previous month. Demand continues at the same high level.

WORLD'S LOWEST PRICED SIX SEDAN
with 7 BEARING CRANKSHAFT
Whippet Six Touring $615; Roadster $685; Coupe $695; Coach $695. All prices f.o.b. Toledo, Ohio, and specifications subject to change without notice.
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EPWORTH LEAGUE.

(Continued from page 13)

the most profitable of all. At lunch hour we were delighted to have present three of the former Union presidents, Mr. W. D. Hawkins, Mr. Ralph Hayes, and Rev. James Smith. Aside from our songs and stunts, led by Mr. Journey, there is one other incident I hope you'll forgive me for mentioning that occurred at this last lunch hour. Pa Hawkins arose with a tall package all mysteriously done up in lovely white tissue paper, and after making a speech in behalf of the others about some one for whom the gift was intended, turned and presented it to me—an adorable little boudoir lamp, all rose and yellow, in the form of a candle, with its globe molded in the shape of a curving flame. There I was having to accept when "Unworthy! Unworthy!" were the words that surged within me! The room seemed suddenly filled with tear gas, and I could scarcely express my appreciation, for it was too well known that I had "fussed," refused, argued, "Let some one else do it for a while," and then finally accepted the presidency of the Union again. Right then and there I learned another of life's lessons.

After our last classes we reassembled for the awarding of certificates and for our consecration service. Forty-six Leaguers received each one unit of credit on their Christian Culture diplomas. Four others had done the required work, but were too young to receive credit. Among those receiving credit, and of whom we were very proud, were six out-of-town Leaguers from the Suqualena chapter, who braved the weather to be with us. Following the awarding of credits we entered into a most impressive consecration service, led by the dean. He appealed to the young people to commit themselves to a crusade with Jesus for the accomplishment of three things: First, the consecration of their lives for the evangelism of the world; second, for world peace, giving their influence to outlawry of war; third, for a Christian citizenship that maintains the ideals of Jesus. Every Leaguer present responded to the appeal, and our institute closed with our League benediction by all.

No, I won't say that it wasn't some trouble; that it didn't take much time and planning; and that we didn't have to sacrifice some less worth-while things; but if you had been with us those five evenings I believe you, too, would have agreed that it was well worth any time that had been spent upon it.

LILYBEC PHILIPS.

P. S. Any of you other districts that want to put on a good institute and if you will make us fair enough a proposition, we'll think about lending you our dean. It's bound to be good if Pa Hawkins is there.

Mother!

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When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

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ROCHE'S EMBROCATION

SUNDAY SCHOOL NOTES.

(Continued From Page 12.)

Sunday School Day money is slowly coming in. We have been encouraged by the reports that have reached us and we are hoping that this encouragement will continue to grow with the passing days.

Several new Sunday schools are calling upon us for support and we are doing our best, not only to respond with what they are asking, but all that ought to be done and then some if at all possible.

The present week six of the young people are out representing the Sunday School Board at various places, teaching Cokesbury Leadership Schools and other work. It thrills me to think of the interest and care with which these young people do this work. You who pray and love youth, pray for these that they fail not.

This is giving them a chance to find themselves; yes, and making it possible for them to gain the confidence which will make them more capable as they enter school rooms to teach this fall. You who uphold them will have a share in their future. I am pleased to report that the schools taught up to this time have been highly successful and encouraging.

• • •

The Standard Training School at Mount Olive had the same number of credits as last year. The rains and sickness and other unavoidable causes interfered and made it hard for the attendance to hold, but it did, with a spirit that was superb. Mr. W. A Welch and Mrs. Welch and Mrs. G. C. Speed came all the way from Bethel Church to the school, not missing a night in spite of the rains and floods. This was a round trip of 45 miles. I think the bravery of these made the spirit of the school much better than it could have been otherwise under any circumstances. We trust that these will have a blessing from their efforts that will make their own community better in every sort of way.

The First Standard Leadership Class ever taught in the Conference was conducted at Forest. This was almost disbanded on account of the rains, but it held, and four completed the work. We are in hopes that more of these classes will be conducted throughout the Conference.

Forest, we hope, will go forward from now on.

The men who are to check the Sunday schools this fall must begin to get lined up for this important task. The Newton District is ready to go. The Seashore District is ready. It is hoped the other districts will begin to make preparation also.

Pray for all the workers and all the work.

JOHN C. CHAMBERS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round.

(in part)

Lottie, at Rosedale, June 24, a.m.
Melville, at Palmetto, June 24, p.m.
Oberlin, at Hopewell, July 1, a.m.
Elizabeth, July 1, p.m.
Alexandria, Q. C., July 2, p.m.
Bunkie, July 8, a.m.
Marksville, at Evergreen, July 8, p.m.
Melder, at Forest Hill, July 15, a.m.
Glenmora, July 15, p.m.
Kurthwood and Alco, at Kurthwood, July 22, a.m.
Lecompte, July 22, p.m.
Pleasant Hill, at Robeline, July 29, a.m.
Evangelistic Conference, at Robeline, July 29, 3 p.m.
Natchitoches, at Montrose, July 29, p.m.

Remember the fifth Sunday afternoon meeting in each of the areas. Let the captain and lieutenant make out the program. Keep evangelism to the front. "The whole program for all our churches," is our motto.

ALBERT S. LUTZ, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Bay Springs, at Sylvarena, June 3, 11 a.m., 2 p.m.
Philadelphia circuit, at Coy, June 9, 11 a.m., 2 p.m.
Cleveland, at Linville, June 17, 11 a.m., 2 p.m.
Raleigh, at Burns, June 29, 11 a.m., 2 p.m.
Homewood, at Carr, June 30, July 1.
Burnside, at Philadelphia, July 6, 10 a.m.
Philadelphia, July 6, 10 a.m.
Carthage circuit, at Singleton, July 7, 8.
Carthage sta., July 8, 7:30 p.m.; Q. C., July 9, 8 p.m.
Union, July 11, 7:30 p.m.
Walnut Grove, at Sebastopol, July 12, 11 a.m., 2 p.m.
Harperville and Lena, at Contrel, July 13, 11 a.m., 2 p.m.
Montrose, at Garlandsville, July 15, 11 a.m., 3 p.m.
Lake, at Conehatta, July 20, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, July 22, 11 a.m., 3 p.m.
Newton, July 22, 8 p.m.
Rose Hill, July 28, 29.
Laurel, Kingston, Aug. 4, 7:30 p.m.
Laurel, First Church, Aug. 5, 11 a.m.
West Laurel, Aug. 5, 8 p.m.
Trenton, at Independence, Aug. 11, 12.
Forest and Morton, at Morton, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

Among the more than 14,000 white people living in St. Martin Parish, in Louisiana, there are less than 150 Protestants. In Iberia Parish our little French Methodist church at Lydia is the only religious work carried on in French for the French people of that whole parish. The Rev. A. M. Martin, one of our French Methodist missionaries, is in charge of this work.

666

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SECRETARY OF THE LAW SCHOOL

NEW ORLEANS

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 28, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"THE CHURCH COLLEGE TO-DAY AND TO-MORROW."

In our Methodist Episcopal exchanges of June 14 we find an article under the above title by Dr. James A. Beebe, president of Allegheny College, in which there are some significant and suggestive statements.

In answer to the question, "What will a Christian college do?" President Beebe says: "However Christian it may be to supplement in a co-operative spirit the work of other colleges, the church college which is content to be no more and no less Christian than the rest of the world, is notably deficient in the quality of its Christianity. Both the 'field and the function' of the church college appear in this: The significance for society and the individual of the Christian approach to all truth, and the Christian way of life in all relationships. For State and non-church private colleges this at most can only be incidental. For the church college it is primary and controlling. * * * Yet again and still more important, it is the function and province of the church college to seek the development of the Christian attitude toward men and God in its students. Can that college be called Christian which encourages its students to think of education in terms of personal advantages? to seek it because it gives one a running start to success in business, politics, or a professional life, or increases one's power, or adds to one's wealth? Can that be a Christian school whose courses in economics do not prepare a student to face intelligently the complex industrial life of today and help him to think his way through to a Christian attitude toward it? And can that be a Christian school whose courses in history and political science do not help the student form a Christian opinion about the problems of government, diplomacy, and international relations, including war? And can that be a Christian school whose extra-curricular life —whose fraternities, athletics, amusements—are not frankly controlled by Christian principles?"

Having thus stated the ideals of the Christian college as he conceives them, President Beebe proceeds to state some hindrances to the attainment of these ideals, which he lists as follows:

"1. A new type of student, attracted to the school by its buildings, its fraternities, the success of its athletics, the fame of its faculty, instead of its Christian atmosphere.

"2. A new type of teacher, the product of the modern graduate school, 'whose ideals are materialism in physical science, mechanism in biology, behaviorism in psychology, determination in history, imperialism in government and industry, expediency in ethics,' all of which tend to neutralize the Christian ideal of life and God and man. This teacher, unlike the pastor-teacher of earlier years, feels no obligation 'to make his students good.' He yearns for 'research' and 'productive scholarship,' by which last he does not mean 'constructive results in the lives of students.'

"3. A new type of administrator, who is more of a business man than an educator (as he is often called), who has few contacts with the student body, who is concerned chiefly with the problems of organization and finance, and who, at the hazard of losing his soul, must make a showing of growth and expansion to hold his own with the overshadowing State school and highly-endowed non-sectarian private school.

"4. A new type of alumnus, generally very vocal, who is eager to have a winning athletic team and is frankly out of sympathy with high Christian and scholastic ideals.

"5. A new type of trustee, selected often not for his religious earnestness, but for his skill as a business administrator and financial counsellor. Through this trustee an alliance is formed with business and industry, and economic liberalism is likely to be rebuked as sternly as theological errancy in the older period.

"6. A new type of church, which is much less dogmatic than the church of our fathers, and so much less sure of the necessity of maintaining colleges whose courses of study and whose ideals shall be different from those of State schools."

The substance of it all is that it is the function of the church college to be distinctively Christian in all its organization and activities, in its point of view, its atmosphere, its purposes; and if it does not perform this function, it has no justification for its existence. This we believe to be the decisive test. If a church college is not different from the State school and the non-church school in the specific things that distinguish Christianity from "the world, the flesh, and the devil," it is not a Christian college, and it has no right to be called such.

The church has no right to spend a lot of money in supporting non-Christian schools.

PURE IGNORANCE.

We esteem Dr. Cladius B. Spencer, editor of the Central Christian Advocate, one of the official organs of the Methodist Episcopal Church, a courteous Christian gentleman, who would not knowingly make a misstatement or intentionally do anybody an injustice. But we do accuse him of pure ignorance in connection with the following editorial, which appeared under the caption, "Lynchings," in his issue of June 14:

"The General Conference spoke with commendable plainness concerning lynching. But does condemnation go far enough when little is done to correct the state of mind that sets the **kerosene on fire?**

"So long as there is race hatred there will be lynchings. Lynching is a form of entertainment among those who are steeped in race discrimination. **This is obvious from the fact of the the**atricals that accompany lynchings, so diabolical that Satan himself, and the satanic inquisitors of the Middle Ages could devise nothing more gruesome than that accompanying some of these lynchings. The element of entertainment accompanies every one of them to a greater or lesser extent. It is not the simple and direct intention merely to exact the penalty of death. There is the crowd standing around, as of old they used to surround the gibbet in England, or the burnings at stake in Spain, amounting to a holiday.

"It must be that a better state of mind is pervading the people among whom race discrimination has been most pronounced, because during the first third of this year, 1928, there has not been reported a single case of this thing.

"So we take courage and press on toward some type of human affinity."

Dr. Spencer has been editor of the Central Christian Advocate for twenty-eight years, and he was elected by his recent General Conference for another term of four years; we cannot conceive, therefore, how a man who has been so long in a position to learn can be as densely ignorant as Dr. Spencer shows himself to be when he makes these statements: "Lynching is a form of entertainment among those who are steeped in race discrimination. * * * The element of entertainment accompanies every one of them to a greater or lesser extent. It is not the simple and direct intention to exact the penalty of death. There is the crowd standing around, as of old they used to surround the gibbet in England, or the burnings at the stake in Spain, amounting to a holiday."

Not so, Dr. Spencer, not so; absolutely not so. For the sake of your readers, we hope your ignorance about other things is not as dense as your ignorance about lynchings. Lynching is bad enough, God knows; but it is not as bad as ignorance, so gross as to be comic if it were not so tragic, makes it appear.

THE CHURCH PRESS.

Dr. James R. Joy, editor of the New York Christian Advocate, in an editorial in a recent issue on "The Church Press and the General Conference," says, among other things:

"Taken by and large, the General Conference did well by the church press. The fact that the papers as a whole do not 'make money' was accepted as a matter of course. It is becoming recognized that the quadrennial deficit should be regarded as an item of advertising expense—and, in comparison with the vast benefits of the publicity secured, an almost negligible item."

It is generally agreed that the church must have papers, whether they "make money," or even pay their way, or not. Perhaps the ideal situation would be for the paper itself to produce an income sufficient for all its needs, with enough surplus to provide for specially attractive but expensive features; but we do not know of any paper that has attained this ideal. In our opinion a church paper is necessary even if the larger part of its support has to be provided independently of its own income.

New Orleans Christian Advocate

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SAFETY SIGNALS.

By Rev. S. J. Davies.

It is said, "man is incurably religious." Au evidence of this universal quality lies in the fact of one's never-ceasing interest in the great spiritual teachings of the Bible. The old Book is like a fairy dream of a jewel cave. Top, sides and floor glitter and shimmer with gems of "purest ray serene." We read Genesis, and wonder ahout the hirth scenes of the coming earth, the tragedy of engulfing waters cleansing its face from the vile sins of an accursed race, and the saving grace for au elect remnant to replant the seed of man. We follow the patriarchs over sunlit Syrian plains aud in fancy can see their flocks and herds as they dot far reaches of hill and vale; or we sit in the shadows of the eventide near the sheltering tent of the father of this romanic(?) race, and in a maze of wonder behold him entertain visitants from realms unseen. After these comes Joseph, with a life story of such an intricate cast, and rare human interest, as well as traciug in clear outline the wonder of divine providence that its outline and plan scarcely find a parallel in the wide range of letters, profane or sacred. Moses, great because God shaped and directed his life and destiny, and used him to reveal to a darkened world an ethical code unequalled in its purpose and purity, elsewhere in the realm of law. Out of the pride and arrogance of Egyptian tyranny and superstition, he is strangely driven hy the avenging weight of his own crime to the far-off desert place, that he might more fully learn that mercy and love ever temper divine retribution for justice. When this divinely taught man of God's right hand leads his emancipated people for forty weary years through the stark waste of a naked and waterless land, we how in humhle acknowledgment of a supernaturai power, which causes the very dry rocks to gush forth living waters, and the heavens to rain food. A hard school was this desert schooi, hut it was the oniy way to teach righteousness to a stuhborn, rehellious race. Judges, prophets, priests and kings pass in stateiy procession, through decades and centuries of history. Great eveuts occur; mighty deeds are wrought; battles iost and battles won; nations live and disappear in the gulf of time; ever onward, upward through the mystic enchanting pages of the great Book, the seeing eye and understanding heart may trace God's purpose in man's life and destiny. In no other history can this purpose, this holy, righteous purpose, he so outlined and marked. Only in him, who lived, and loved, and died that man might live and love and not die, may we find the consummation of all this wondrous chain of events that links centuries together and vindicates fuliy the claim of the divine guidance and inspiration of the Old Book. Yet no man may see the real beauty of the Bible, its full meaning, its marvelous lessons of heroism and faith, until the drama of human life shall close and the kingdom be delivered up to God the Father. Then perhaps, we may study it auew, and understand it more fully.

* * *

The prosy preacher was lecturing on the prophets. The major prophets had claimed some two or more hours of his time. "And now," said he, "we coue to the minor prophets—what place shali they have?" A weary and worn hearer arose, and said: "Parson, if you don't mind, they may have my place." Despite the humor of the locus mutandi, the minor prophets are not aitogether among the least of the prophets. The book of Micah is a gem of intrinsic worth and literary finish that lies tucked away amoug these. Its prophetic uote is as clear as the call of a cardinal from a hedge, dew-spangied, on a spring morning. Iuspired prophecy possibly finds no fuller and more positive declaration elsewhere in the Old Testauent. Micah warns his people in no uncertain tones of impending judgment, and tells of the horrors of the Assyrian invasion. Yet in wrath God will remember mercy, and the promised restoration of the holy city is assured. The glory of Christ's kingdom is foretold; even his birthplace is mentioned. Universal peace will he the great, final outcome. War shali be no more, and the ingathering of all nations will close the suhlime drama.

This hook is well worth our study as the church grapples with great problems of world-wide import and realizes as never before its call to renewed and vigorous missionary effort and enterprise. For surely if the golden visions of Israel's prophets are yet unfulfilled in all the fullness of their meaning, how much less are the more perfect and assured promises of Christ's Kingdom.

628 Kings Highway, Shreveport, La.

WHAT THE GENERAL CONFERENCE DID.

(We are indebted to the Northwestern Christian Advocate, Dr. Dan B. Brummitt, editor, for this comprehensive summary of the recent General Conference at Kansas City.—Editor.)

Adopted a strong expression concerning the need of temperance education in churches, Epworth Leagues, Sunday schools, and other societies.

Declared that a bishop has no authority to pledge the credit of the Methodist Episcopal Church in his area for financial enterprises in connection with local or Conference institutions.

Decided that district superintendents cannot he nominated, elected, or confirmed hy the Annual Conference, but must continue to he appointed by the hishop presiding—until the constitution is amended in the regular way.

Enjoyed the presidency, for the first time in Methodist Episcopal history, of a general superintendent not of the white race. Bishop Robert E. Jones, of New Orleans, will be remembered as one of the presiding officers who drove the spirited General Conference team with the deceptive ease of an expert.

Agreed that the tenure of a hishop is until retirement hy age or disability, and that this tenure cannot he fixed at a definite term of years. The constitutional amendment route is still open, of course.

Broke the record for presentation of flowers. tahles, verhal houquets, and other complimentary, and, for the most part, quickly forgotten "ohituaries of the liviug and the dead," as Bishop Berry called them.

Recorded its disapproval of compulsory military training in colleges, and of all military training in high schools, in the face of warnings that the American Legion would be grieved by this action.

Changed the residence of the bishops of Europe from Copenhagen, Denmark, to Stockholm, Sweden.

Made very few changes in the organization of the benevoient hoards, except that the work of the educational institutions department of the Board of Educaion was adjustd to meet more effectively the needs of the church's institutions of higher learning. The entire section in the Discipline covering the Board of Education was rewritten and made to harmonize with the legislation of four years ago. No changes were made in the board, hut the board has the power to reorganize itself.

Provided for Including the theological schools in the askings for benevolent work, as a seperate item, added to the askings of the Board of Education.

Provided for the formal recognition and commissioning of persons who by Christian experience, natural ability and training are qualified to be teachers of religion in the local churches.

Approved the principle of local responsibility for property in mission fields, and advised the Board of Foreign Missions and the Woman's Foreign Missionary Society to transfer their property to local bodies under such safeguards as may seem necessary.

Released the Woman's Foreign Missionary Society from the necessity of submitting its appropriations and its candidates to the Board of Foreign Missions for approval.

Ordered the appointment of a new commission to deal with all proposals, questions, and investigation with reference to church union.

Ordered that each local church shall provide an additional membership record in the form of a register, which each person when admitted into membership shall sign.

Made the editor of the Epworth Herald the editor also of Epworth League literature.

Made all the effective bishops members of the Board of Foreign Missions, with the right to vote.

Sent down to the Annual and Lay Electoral Conferences the constitutional amendment providing for the organization of Central Conferences, and giving to such Conferences the power to elect bishops whose episcopal supervision shall be within territories hy which they are elected, but who shall he permitted to exercise jurisdiction in another Central Conference when requested to do so by that Conference.

Re-established the missionary episcopacy, and elected a missionary hishop for the Singapore Area, and made this area to include the Philippine islands.

Made the Book Concern at Chicago a publishing house, and the house at Portland, Oregon, a Desopitory.

Approved union with the Methodist Episcopal Church, South, in Korea and Mexico.

Referred the new penson plan to a small commission to meet in the fall of 1928 with power to adopt subject to limitations and instructions that conserve the essentiai features of the plan, and make its operation possihle in Conferences that are properly prepared financially.

Made tentative provision for deaconess pensions.

Provided possibility of Sabbatical year for deaconess study, rest, and travel.

Received report of General Conference Commission on Women's Work as related to deaconess work. This is the first officiai study ever made of total program of women's work in the church.

Made provision for continued study of women's work in the church.

Sent down to the Annual and Lay Electorai Conferences a constitutional amendment providing for the organization of a lay conference within each Annual Conference, to meet at the same place and during some part of the session of the Annual Conference, for the purpose of considering and acting upon matters relating to lay activities such matters as the Generai Conference shall designate. The Lay and Annual Conference shall meet in a united session and deliberate as one body. The amendment is to be submitted to the spring and fall Conferences of 1929.

Continued, without change, the six missionary and benevolent boards, which, together with our church's share in the support of the American Bible Society, constitute the World Service work of our church.

Continued the World Service Commission but reduced its membership hy nine.

Made all gifts accepted by the constituent board for any purpose creditable on World Service apportionment, excepting annuities, bequests and gifts for permanent funds.

Provided for the appointment of Methodist ministers to community and federated churches.

Made overtures to the Presbyterian Church in the United States of America "looking toward

early organization and union without reservation or condition."

Established a Commission on Peace and World Fellowship with sufficient funds to carry on its operations. The commission is empowered to employ an executive secretary.

Ordered the appointment of a committee for the revision of the Ritual and the Psaiter, and another for the revision of the Ritual.

Adopted three important amendments to the 1908 pension system: (1) Gave each Annual Conference power to determine its own annuity rate subject to a minimum rate equivalent to one per cent of the average salary of the Conference, including house rent, valued at fifteen per cent of cash salary if parsonage be occupied; (2) fixed entire liability for each minister's pension or accrued service up to Jan. 1, 1929, in the Annual Conference in which membership is now held, and after the date mentioned, each Annual Conference will pay only for years of service rendered within its boundaries; (3) improved the disallowance law by dealing definitely with certain flagrant abuses, and requiring a two-thirds majority for disallowance in all other cases.

OUR NATIONAL HYMN.

By Rev. H. H. Smith.

While "The Star-Spangled Banner" is prescribed by army and navy regulations as our national anthem, "My Country, 'Tis of Thee," is our popular national hymn. Samuel Francis Smith, who was a classmate of Oliver Wendell Holmes at Harvard, is the author of "My Country, 'Tis of Thee." In a class poem, Dr. Holmes once described him thus:

"And there's a fine youngster of excellent pith.
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free—
Just read his medal, 'my country,' 'of thee.' "

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

It was while he was a student for the Baptist ministry, at Andover Theological Seminary, that he wrote "America." It was written in less than a half hour. Dr. Tillett, in "The Methodist Hymnal Annotated," says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of the loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a hymn more popular with the people than this."

When some one expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I don't share this regret. On the contrary, I deem it a new and beautiful bond between the mother country and her daughter."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston.

The following verses, published in the Boston Courier in 1885, indicate the wide use our public schools have made of this national song:

Passing the Primary School.

"Again each morning as we pass
The city streets along,
We hear the voices of the class
Ring out the nation's song.

"The small boys' treble piping clear,
The bigger boys' low growl,
And from the boy who has no ear
A weird, discordant howl.

"With swelling hearts we hear them sing
'My Country, 'Tis of Thee—'
From childish throats the anthem ring
'Sweet Land of Liberty!'

"Their little hearts aglow with pride,
Each with exultant tongue
Proclaims: "From Every Mountain Side
Let Freedom's Song be Sung.'

"Let him who'd criticise the time,
Or scout the harmony,
Betake him to some other clime—
No patriot is he!

"From scenes like these our grandeur springs,
And we shall e'er be strong,
While o'er the land the schoolhouse rings
Each day with Freedom's song."

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America" sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples; in the Baths of Pompeii; in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

Ashland, Va.

FROM THE MONROE DISTRICT.

Monk and Monroe.

Monk is "smilin' through" at Monroe. This is a great church and steadily growing greater with the passing months. We have nearly, if not quite, fifteen hundred members in our First Church, and with the tremendous progress in building and business affairs, there is no reason why that membership may not be increased to much larger proportions in a very short while.

Brother Monk is a wonderfully effective leader. He looks zealously after all the interests of Methodism in his church, and his assistance makes the work of the presiding elder far less burdensome than it otherwise might be.

This year Brother Monk has extended his activities to include the organization of a new church on Gordan Avenue, in the south section of Monroe. A building and lot have been purchased, a church, Sunday school and Missionary Society organized, and Rev. John Norris, assistant to Brother Monk, has been preaching regularly there. This will be a strong church in the near future, although it is not yet set off from First Church.

We have reason to be proud of the record made by Methodism in this city during the last few years. Great strides forward have been taken, but the end is not yet. Efficient leadership, Christian co-operation, consecrated effort, will bring to pass greater things with the passing years. We are moving onward certainly and rapidly, and we hope to continue so to do.

ELMER C. GUNN, Presiding Elder.

ANNUAL STATEMENT OF THE PUBLISHING HOUSE METHODIST EPISCOPAL CHURCH, SOUTH TO THE ANNUAL CONFERENCES, 1928.

Dear Brethren: In accordance with the provision of the Discipline, we submit our annual statement to you for the fiscal year ending Feb. 29, 1928.

The total sales for the past year were $1,980,588.36, showing a net profit of $130.586.45, and an increase in profit of $12,194.75 over the previous year. The sales were divided between the houses as follows:

Nashville	$1,006,368.22
Dallas	498,835.87
Richmond	447,350.47
San Francisco	28,033.80
Total	$1,980,588.36

Messrs, Ernst & Ernst, Auditors, by order of the Book Committee, have examined all of our accounts and records, and we submit to you their statement as follows

Summary of Consolidated Assets and Liabilities (As of Feb. 29, 1928, Compared with Feb 28 1927.)

ASSETS.

Current:	Feb. 29, 1928.	Feb. 28, 1927.
Cash	$ 190,659.03	$ 45,229.21
Notes receivable	3,805.93	1,460.83
Accounts receivable	435,274.07	485,651.99
Inventories	630,828.97	666,635.88
Total current assets	$1,260,558.00	$1,198,977.91
Other assets	190,432.96	175,213.89
Permanent	1,359,614.34	1,400,691.54
Deferred charges	100,444.58	86,393.19
	$2,911,049.88	$2,861,376.53

LIABILITIES.

Current:	Feb. 29, 1928.	Feb. 28, 1927.
Notes payable	$ 20,000.00	$ 20,855.00
Accounts payable	34,881.25	36,811.87
Accrued accounts	6,020.76	5,248.28
Total current liabilities	$ 60,902.01	$ 62,915.15
Special funds	2,292.42	1,192.38
Deferred liabilities	46,000.00	66,000.00
Reserve	1,000.00	1,000.00
Nomnial:		
Surplus (including reserve for contingencies)	2,800,855.45	2,730,269.00
	$2,911,049.88	$2,861,376.53

Financial Statement for the Year Ending Feb. 29, 1928.

Accounts payable of $34,881.25 show a decrease of $1,930.62 as compared with the previous year. All bills are current. We take advantage of every discount obtainable. The Publishing House has never been in a better financial condition. Total assets are $2,911,049.88.

The circulation of the Christian Advocate and Methodist Quarterly Review remain about the same as last year. We ask the interest and support of the church in our effort to secure the largest possible circulation of these splendid periodicals.

In review of the year's work, and considering the state of the business, the Book Committee has appropriated $75,000 for Conference claimants. If we equal this amount next year, and we feel that we can, provided we have the loyal support of the church, the total for this quadrennium will be $270,000, fifty thousand dollars more than ever before contributed by the Publishing House over a period of four years.

We express our appreciation to the ministers and laymen of our great church for their loyalty and support. We appeal to the large membership of the church for its continued interest and co-operation in carrying on this great business of the church.

Respectfully submitted,
LAMAR & WHITMORE, Agents.

Approved by the Book Committee at its annual meeting at Richmond, Va., May 16, 1928.

C. A. CRAIG, Chairman;
W. LOUIS DAVIS, Secretary.

"Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop."

"I've tried that already, mamma. They never do stop."—Pearson's Weekly, London.

HOW TO GET MEN TO READ THE BIBLE.

By John R. Pepper, Superintendent, First Methodist Sunday School, Memphis, Tenn.

I think all Christian workers and Bible students will agree that every professing Christian ought to read some portion of the Holy Scriptures every day. Now, I have always believed that any legitimate plan which gets large numbers of people to read the Bible regularly and systematically is bound to prove a great blessing. Many people make it a rule of life to read the Bible every day, but a much larger number will neglect it altogether unless they are encouraged by the good example of their associates.

A rather unique plan for getting men in large numbers to read the Bible in a large way was initiated by the Byrd Murray Bible class of Tulip Street Methodist Church, Nashville, Tenn., of which Mr. J. M. Way, associate secretary and treasurer of the General Board of Lay Activities, is the teacher. This plan was inaugurated on Jan. 2, 1927. There had been no previous publicity or discussion. The work began with the simple request that every member read at least one or two chapters a day, that the reading begin with Mark and the Acts, and that a book be finished before the reader should turn to another book. The lesson study had revealed the great need of a larger and more accurate knowledge of the Scriptures.

At the end of the first week the teacher placed a neatly printed report card in the hands of all the members with the request that they report their reading for the week, giving names of the books in which they had read and the number of chapters read in each book. When the offering was taken the Bible-reading report, which serves also as an attendance card, was collected also. Just before the closing prayer the total number of chapters read by the class and the name and number read by each member in excess of twenty-five chapters was announced.

It was a small beginning. The aggregate for that week was only 114 chapters, but the aggregate for the year 1927 was 33,252 chapters. The average attendance of the Byrd Murray Class was approximately 50. The average reading per member amounted to considerably more than one-half of the entire Bible.

When I heard of this very simple and inexpensive plan to stimulate Bible reading, I at once decided to try it in some of the classes of First Methodist Sunday school. We began on July 2, 1927, just six months after the Byrd Murray Bible class started. In eleven months five of our classes have read 54,913 chapters, or a little more than forty-six times through the entire Bible. The work is going on with increased interest, and I am writing this article for the sole purpose of inducing other Sunday schools and Bible classes to adopt the plan and share the blessings which flow from the regular, systematic reading of God's Word.

No new organization is necessary, and the only expense involved is the cost of the report card which is to be filled out by every member every Sunday. A sample of this card will be furnished to any one who will send a self-addressed stamped envelope to John R. Pepper, Memphis, Tenn., or to J. M. Way, Nashville, Tenn., and your local printer can print the cards as you need them.

Each of the five classes following this plan makes a report at the end of the month showing the aggregate number of chapters read. On the following Sunday I visit each class, call for the member who read the largest number of chapters during the month, and present him with a vest-pocket edition of some portion of the Scriptures. The present costs very little, but the recognition that goes with it is of great value. It is a rare thing that the same individual wins this present more than a month at a time because others are stimulated to outstrip him in reading. And thus the greater benefits grow out of the greater reading of the Holy Book.

I am sure my good Brother J. M. Way, whom I have known as a faithful Sunday school worker for many years, will not object to my reference to him and his work, for my only purpose in writing this article is to extend and promote the good work which he had the honor to begin.

HELPING THOSE WHO HELP THEMSELVES.

(Interview with the Rev. R. B. Burgess, President Textile Industrial Institute.)

"Help those who help themselves," may be termed the motto of the Textile Industrial Institute of Spartanburg, S. C., where 179 American-born and American-bred boys and girls, and men and women are enrolled as students, earning a living as well as an education at one and the same time.

This unique piece of home mission work is carried on under the auspices of the Home Department of the Board of Missions of the Southern Methodist Church, with a view to giving the underprivileged people of the mill and mountain districts of the South an opportunity to earn an education which they could not get otherwise. The present enrollment of 179 at Textile Institute is the largest in the history of the institution, the number having increased from seventy-eight in the past three years. With few exceptions the students are all self-supporting. By working part time in the neighboring mills and going to school part time, they are able to earn as they learn.

"With students already enrolled from eight of the States in our Union, namely, North and South Carolina, Tennessee, Georgia, Alabama, Florida, Vermont, and West Virginia, we are looking forward to the day when Textile Industrial Institute shall become a great training school for leaders in the industrial world," declares the Rev. R. B. Burgess, president of the school. "One of the chief aims of the school is to train leaders for our industrial population, not only religious leaders but political leaders as well. At least 75 per cent of our students go back into mill work, either as operatives or overseers or as Christian workers. To-day a dozen or more members of the Upper South Carolina Conference are graduates of Textile Institute, while at least that many of our former students are now managers of big mills. Some of the Textile Institute boys have gone into politics, and we have found out that they not only get the votes of the mill workers but of the downtown business men as well."

Mr. Burgess spoke with pride of the three members of the first graduating class of 1915, who returned to Spartanburg to take part in the commencement exercises of the school in 1927. These three early graduates have all made good along their various lines of endeavor, he declared. One of them has become the overseer of one of the biggest mills of the country and gives employment to a number of the students from Textile Institute, thus offering to others the same opportunity that meant so much to him. The second graduate is a prominent attorney in Spartanburg, S. C., and a member of the Legislature of that great State. The third member of the class, who belonged to the Baptist church, is now a missionary in Brazil, having under his jurisdiction forty native preachers in a territory covering an area larger than the State of South Carolina.

The students who come to Textile Institute, according to Mr. Burgess, belong to independent old Anglo-Saxon stock, and there is no desire to pauperize them; therefore every student must pay something for what he gets. Many of the students come from the highlands of Tennessee, Georgia, Alabama, and Virginia and belong to the fine old Scotch-Irish stock that has been sealed up in the mountains for generations, probably some of the purest blood in our country.

A recent survey of the students of Textile Institute shows 88 per cent of them members of some Protestant church; 70 per cent devout Christians who really try to put into practice in their daily lives the principles of Christianity; twenty-four out of the 179 are life service volunteers; and ten are taking special technical training for positions as mill overseers.

Textile Institute is located in the center of the textile industry of the South, for within seventy-five miles of its doors the majority of all the spindles of the Southern States are located. One large mill contiguous to the campus of the school and another about a mile away both offer employment to the students, the heads of the mills giving prefereuce to student workers, who, they say, do the best work of any employees of the mills. Other mills nearby have voluuteered to take student workers, and it has already been found, says Mr. Burgess, that adequate employment could be given to several times more students than are at present on the roll of Textile Institute.

How is it possible for students to work in the mills and go to school at the same time? Mr. Burgess, in answering this question, explained the system of management of Textile Institute as follows: First, the entire student body is divided into two equal sections, and one job in the mills is assigned to each pair of students, one member of the pair being taken from the first section and the second member of the pair from section number two. The two students take charge of the same job and alternate their work, one going to school one week while the other works in the mill. The mills give first choice of the mill jobs to the students in the institute because of the efficiency of the student workers. Each student in the mills earns from $12 to $15 each week during the two weeks' time that he is at work in the mills, and in turn pays to the school a sum of $9.50 a fortnight for his room and board. This leaves him with the difference between $9.50 and his $12 or $15 with which to pay for his clothes, books, and other incidentals. School is in session almost the entire year, the only vacation being in the months of July and August.

Textile Industrial Institute is now on the accredited list as a high school, and during the present year two years of college work have been added. The work done by the school is credited by Wofford College, Spartanburg, S. C., by Furman University, and by the State Agricultural and Mechanical College.

Mr. Burgess told many interesting stories of students at Textile Institute who had made good. One boy, who came from the mountains of Tennessee at the age of fourteen, found a job in the mills at Greenville which at first paid him nothing at all. Soon he began to draw small wages, practically all of which he sent back to his father, a poor tenant farmer in the mountains. Hearing of Textile Institute, the boy decided to enter the school, and in one year finished both the tenth and eleventh grades, not only making the highest record in his class but also winning the medal as the best weaver in the mill during the year and a scholarship to Wofford College. He was outstanding man in the Senior class at Wofford and won second place in the big oratorical contest, delivering an oration written entirely by himself—a plea for the people of the mountains. He is now teaching to earn money to put himself through law school.

Another student, a married man of 35 or thereabouts, with four children, gave up a job as an overseer in a mill at a salary of $200 a month to come to Textile Institute for an education so that he might become a preacher. Here he has a job earning $15 a week for two weeks of the month, going to school the other two weeks. His splendid wife, however, is standing behind him in his ambition to fit himself to preach the gospel to his people, and she also has taken a job in the mill. This man was formerly a professional baseball player in the South Atlantic League.

Student number three is rated as the best basketball player in the mill basketball teams of the South. He turned down an offer of $125 a month to play professional basket-ball and is hard at work in the mills for $15 a week, rating the opporunity that is given him at Textile Institute to equip himself for life as higher than any amount of money that could be paid to him untrained.

This young man also expects to put himself through college.

A conference supply from a mill district also belongs on the list of Textile students. Along with his two grown daughters he has come to school, he in the ninth grade and they in the tenth. His aim is to continue his education until he can become a full member of the Conference and thus be better prepared for service among his people.

Another was a weaver at Greenville, young and ambitious, but he had never really had a chance. As he stood at his work he could watch the boys hurrying to and from school, and as he thought of the hopelessness of his own life and his lack of education, he wept. One day somebody told him of Textile Industrial Institute—a place where he could still work in the mill and yet get an education for which his heart hungered. A chance for him at last! He came to the school and plunged headlong into the work, and in six years he had accomplished the impossible task—he was graduated from Wofford College, and behind him in the Junior class he left one of those selfsame boys he had watched with eyes of envy from his little window six years before.

Helping those who help themselves, lending a hand to our own American-born boys and girls who have never had a chance—that is the great work that Textile Institute is doing to-day.

BAY SPRINGS (MISS.) WESLEY BROTHERHOOD.

On the night of June 20, the men of Bay Springs Methodist church met and partook of a palatable luncheon in the basement of the church, prepared by the "ever ready" ladies of the church, and after some words of explanation by the pastor and Rev. W. W. Nelson as to the objectives of a Wesley Brotherhood, an official moved that we organize, which move was carried and the following officers were elected: W. F. Thompson, president; Dr. R. D. Pittman, vice president; J. B. Horn, secretary; D. T. Burnett, treasurer, and H. H. Crisler, Jr., Methodist Layman agent. Twenty-one gave their names for membership. Money was handed the treasurer to pay for the charter, and it was decided to meet once a month in the basement of the church, with luncheon, program, and special entertainment. July 19 is the date for the next meeting, when Methodist men all over the charge and surrounding towns and communities are specially invited to attend. Notify the secretary, at Bay Springs, if you think you can come. You'll receive a royal welcome.

J. A. WELLS, Pastor.

THE SARDIS DISTRICT MINISTERS' ASSOCIATION.

My Dear Dr. Carley: Please publish the program for the Sardis District Ministers' Association. We are to meet on Tuesday morning, July 10, at 10 o'clock, in the Methodist church at Pope with Rev. G. W. Robertson as pastor-host. The program committee has submitted the following program:

10:30 a. m., Sermon, by Rev. C. T. Floyd, of Sardis.

11:30 a. m., "What Is the Best Plan for Getting the Benevolences?" Discussed by Rev. H. N. McKibben, Rev. T. H. Porter, and Rev. J. D. Simpson.

"What is the Pastor to Do When a Congregation Refuses to Permit an Offering to Be Taken?" Rev. T. M. Bradley, Rev. W. W. Hartsfield, and Rev. A. T. Clanton.

"What Is the Relation of the Pastor and the Sunday School Superintendent, and Can They Cooperate for a Better Sunday School?" Rev. G. A. Baker, Rev. A. J. Henry, and Rev. S. B. Potts.

Round table discussion, "What Is Worship and What Object Does Our Order of Worship Serve?" led by Brother H. R. McKee.

I am too busy to give a lengthy report of our last meeting, which was held in the beautiful little church in Coldwater with Rev. G. A. Baker and his good people, but I want to speak of the sermon feast that we had in a really great missionary sermon preached by Rev. K. S. L. Cooke, our pastor at Tyro. Then our chairman, Rev. C. T. Floyd, spoke very earnestly to us about the importance of the Golden Cross enrollment and it seemed agreed that we would try and get every church in the Sardis District to respond to the Golden Cross enrollment.

A. T. CLANTON, Secretary.

AN APPEAL FOR HELP.

To the friends of the church in Louisiana and Mississippi.

Dear Brethren and Friends: We are struggling hard to establish the Methodist Episcopal Church, South, in Hays, La. We have a small congregation and no place of worship. We have a plot of ground and there is a man that proposes to give us a house if we can move it, and we have not the money to move it. If we had $150 or $200, we could move the house and repair it and have a very respectable house. If our friends in Louisiana and Mississippi will help us, by the help of God we will establish Methodism here. Send contributions to W. L. Doss, Jr., presiding elder of Lake Charles District, or J. M. Spires, P. C., Grand Chenier, La.

LOUISIANA CONFERENCE REPORT ON SUPERANNUATE ENDOWMENT.

Following up the Plan worked out by the Secretary of the General Board of Finance and Conference Directors in the St. Louis meeting, some weeks ago I requested the pastors of our Louisiana Confernece to report to me the results of the Superannuate Endowment Campaign by June 15. A good many have made their reports; others have not yet finished the work. I am receiving reports every week, and shall expect to hear from all the pastors sooner or later who have not yet reported.

Advocate readers will be especially interested in the following reports by two of our French pastors serving mission charges:

"This is to tell you that the Bayou Blue charge has sent in the balance due on superannuate endowment. We really cleaned up our balance. We collected chickens and eggs and the balance in cash.

"C. F. THIBODEAUX."

"Enclosed will find a check for $5 for the superannuate fund, the same to be credited to the Port Eads church, Delta circuit. We had no quota (it's a new circuit), but we want to be present in all the causes of the church.

"LEON PICONE."

Rev. J. B. Peters, pastor First Church, New Orleans, reports that every dollar of his quota will be collected this year in hard cash. My ear is to the ground listening to hear as fine reports from the other big churches of the Conference. Rev. G. D. Purcell writes: "Oberlin will pay by the 15th of June the remainder of her pledge." Rev. W. R. Harvell, Hammond, will clean up this year. Rev. R. W. Tucker, Bogalusa, has things arranged to pay up in full next year. Rev. H. N. Brown, Natchitoches, will clean up his entire quota by "next year, or break a trace." And Brown will raise every dollar of it. Others have made splendid reports, but I must stop right here. More later.

L. W. CAIN,
Conference Director.

Baton Rouge, La.

A YEAR OF REAL REVIVAL IN KOREA.

By M. B. Stokes, Director of Evangelism.

The year 1928 is proving to be a year of real revival in the Korea Conference. The work is going forward on all sides. They are now having a great series of meetings in the Choonchun city church. As many as 800 people are in attendance upon the services. This is by far the largest attendance that the church has ever had. Also large numbers are coming into the church as new believers.

In the Seoul District.

The work in the Seoul District continues to go forward with encouragement.

The Sukkyo Church, which has had a steady increase since last fall, recently reached the high mark of more than 180 in attendance at the morning service. They have had to order twelve more benches to seat the newcomers.

At Wondong the new church had more than eighty at the service last Sunday morning. If that congregation keeps on growing the problem will be where to put the people. The building will hardly hold more than 100 even if we crowd them in all over the floor.

The little new group outside the East Gate is making fine progress. I managed to get them a little temporary place for worship, and last Sunday there were more than fifty in attendance. They are having a revival there now, and the people are coming so well that some have had to stand outside. On the very first night ten people decided for Christ.

Just the Beginning.

The above are a few instances of what is going on all over the Conference. And as yet the revival is just beginning. We can look forward to a greater movement next fall.

The Tongmoonan Church in Songdo is in the midst of a continual revival. The congregation has increased to about 300.

A Great Forward Movement.

Now is the time for a great forward movement in Korea. Next fall we want to put on a big campaign in non-Christian villages, and this will take a good deal of money. The total cost of the campaign so far has been less than yen 800, or about $400. We have been very careful in our expenditure of money and have yet used nearly all that was granted us.

I do not know the financial conditions of other districts, but in the Seoul District, along with the successful revival movement, we are having a fine year in contributions. Out of the eight charges of the district, three have paid in full all Conference collections, including the assessments for Conference missions. Two other charges are almost out.

Truly in every way the year 1928 is proving to be a year of real revival in Korea.

Seoul, Korea.

REV. W. E. THOMAS CONDUCTS REVIVAL IN NEW ORLEANS.

Rev. W. E. Thomas, the Kentucky evangelist, assisted by local pastors, is holding services every evening under a tent at Lakeview, New Orleans, on the Canal Boulevard, near Taylor Avenue. The Board of City Missions is sponsoring the meetings.

THY STRENGTH.

I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

The joy of the Lord is your strength.

Strengthen ye the weak hands, and confirm the feeble knees.

Let us not be weary in well doing; for in due season we shall reap, if we faint not.—The Scriptures.

OUR MODEL.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

This is my commandment, That ye love one another, as I have loved you.—The Scriptures.

AUTOBIOGRAPHY—ROBERT ANDREWS DAVIS.

(Continued From Last Week.)

An order came for us to cross the Mississippi River. We marched through Alexandria ou to Sicily Island, where we camped awhile; thence on up the Columbia. We stoppped here to rest on our march and some one built a fire of log heaps. I found a green pumpkin and threw it in the fire. We were ordered to march and I grabbed my pumpkin out of the fire. I hroke it open and tried to eat it—did swallow a few mouthfuls, being so very hungry, but it made me sick and I have never liked pumpkiu since.

We marched up past Monroe and camped in the Ouachita flats, untii the rain drove us out. One night I was on guard as corporal, with two hours on and four off; these off hours I tried to sleep, but when I would lie down, it was in a puddle of water; next morning with wet ciothes I found a fire quite comfortabie untii I was dry. That winter I wore a pair of cottonade pants all winter.

On the first day of January, 1864, we marched through Mouroe; cold, snow on the ground. I thought I would freeze on the march. We camped somewhere between Monroe and Bastrop. I was sent with a detail up into Arkansas. On our return to camp, quite a number took pneumonia, and some died, Wm. McCail, from Grand Chenere for one. I was also stricken down and sent to the hospitai, and never regained the ranks of my regiment until after the Mansfield fight. I was sent from an old Negro cabin we had used for a hospitai, through Monroe, across the river, to a hospital above Monroe about three or four miles, and as soon as I was able they carried me on out to a hospital at Mount Lebanon, where I remained for some time. During these trips the battle of Mansfield and Pleasant Hiii were fought. Here was where I heard a young medical student say, as he was preparing to drive an ambuiance out in the country for forage for the hospital, as he stepped in the vehicle and picked up the reins to drive, "Well, I am an M. D. now." He was driving a pair of muies.

When I was discharged from the hospital, Brother Upton, a Methodist preacher, took me in his buggy and carried me out about twenty-five or thirty miles to one of his quarterly meetings. I preached for him on Saturday at 11 a. m. We stopped at a Brother Shehee's Saturday and Sunday. Mr. Shehee's wife was a Rambow. When Brother Upton told me that I nearly split my sides laughing. But I was much impressed with Miss Shehee.

Monday morning I started for Shreveport, soldier-fashion, afoot. I crossed Lake Bisteneau (the only time I ever crossed it), and walked nearly all that day. Toward night I began to look for a place to stay. I was a stranger in a strange place. I reached a nice place and asked the gentleman if I could stay all night. He took me in, treated me fine, and next morning sent me on horseback to Shreveport. This I enjoyed.

On reaching Shreveport, I reported to the post commander. He sent me to the Shreveport ferry, where I was on guard and had to read all the passes of the people passing. While here, a storm came up and biew our boat out into the river. I attempted to get off the boat and found we were away from and.

After the storm subsided, the guard on the pontoon bridge told me that the wind was carrying him down the bank into the river; when he caught hold of a post, the wind biew him up and down on the ground and gave him a worse whipping than ever his mother gave him.

I was sent to the hospitai after this, where I spent my time nursing my comrades, preaching in the dining room, and acting as ward master in the first ward in the hospital in the City Hotel iu Shreveport.

At the battle of Mansfield, we lost our field officers, General A. Mouton, Brigadier Generai, Colonels Armour, Beard, Lieutenant Colonel Walker, and many men. I was reported dead, but was ill in hospital at Mount Lebanon, as stated above, so was not in the battle at all.

I remained in the Shreveport hospital quite awhile. I went from there up to Jefferson, Tex., with a number of convaiescents, where we stayed until most of the sick men were discharged, and we were returned to Shreveport.

Afterward we rejoined our regiment and did a good deal of marchiug. Finally we went up into Arkansas; camping here and there, we reached Monticello, where our army was reviewed by General Magruder.

During the review I was in a fix. I lost my shoestring and my shoe continued to come off my foot; every time I would stoop and put it on. This angered our "Cajin" Captain so much that he came near iashing me with his sword. But the review came to an end and we were ordered back to Louisiana. This meant several days' march. During the time it turned coid and we marched daiiy in the rain and sieet, at night sleeping in our wet ciothes. Having contracted dysentery, I straggled along and reached my command way in the night. I asked Dr. Boswell to send me to the hospitai. He did. Such a place! In there were men eaten up by great fat body lice. I was given a bunk with a hard cotton mattress on it. I was so sick, worn out and weak that for awhile I was miserabie. But the biessed Lord did not forsake me. As I lay on my hard bunk thinking of home, father, mother, sisters and brother, I, in prayer, said to the Lord I was satisfied; only one more sign would I ask about my call to preach. If he would iet me get out of this miserable war, get weii and get home to see my father, mother, sisters and brother, I would feel I was not mistaken in my cali to preach, and I would do it in some way the baiance of my life. Immediateiy, I feit better. I was soon up and was made steward of the hospital, and was given charge of the hospitai, with Dr. Greenstead iu charge as surgeon. We were placed in Washington, Hemstead County, Ark., where I remained untii given charge of some convalescent hospital stores to go to Lewisviiie, Ark. I acted as steward at Washington.

I was on one occasion providentiaiiy cared for. I felt quite a heavy burden resting on me. It was part of my work to go to the baker and get the bread for the hospital. Having something eise to do, I sent my comrade, the ward master. As he called for the bread the baker said: "Why didn't Davis come, he must have smelt a mouse." The ward master told me about it; so when the baker came to the hospital I asked him what he meant. He would not teii me then. After a few days we were ordered to take charge of some forty or fifty convalescent stores and the wagon to carry everything to Louisville. So we packed up and struck out. On the first night we camped out, the baker and the cook were in the same mess with me, and as we sat down to eat I asked a biessing, as I usuaiiy did. After supper the baker called me aside and asked me if I remembered the question I had asked him about smeiling a mouse. I said yes, and he said: "I am ashamed to acknowiedge it, but this very cook that ate supper with us to-night had come to me and said you accused me of stealing the soldiers' bread. It made me so mad that I vowed I would not give you a chance, but would strike you down with an ax handie when you opened the bakery door. But hearing you ask that blessing so earnestly just now convinced me the cook iied."

We reached our destination the next day, and I delivered the men and goods. I then had nothing to do, but I preached to the men in the wards every chance I got. Then a place was made for me as hospital steward.

I became acquainted with the chaplain of the post, Mr. Weiis, who proved a good friend to me. When Colonel Coiiins ordered me to return to my regiment, Brother Weiis went to General Magruder's acting generai and prevailed on him to have me as steward in the hospital and his assistant to preach to the soldiers. Now I was happy, and here I remained until I was given a sixty days' furlough. I went to Shreveport for my furiough, where I heard "Old Pap," Generai Price, deiiver his last address to his command, declaring the war was over, Lee had surrendered, and we could go to our homes.

So with the Missouri troops I boarded a transport at Shreveport and went down the river to Grand Ecore, where I met up with my own regiment and went aboard auother transport, on which the regiment went down to Alexandria. Here Chug White (my uncle Dr. Will White, afterwards of Abbeville), and myself hired a hack, which took us to Opelousas. While ou the boats I fell sick again, and for a iong time after I got home I was sick.

I'll never forget that homecoming. Oh, it was giorious! I borrowed Grandpa White's horse and buggy and drove to Prairie Gregg. When I got to the house I hallowed, "Hurrah for the Confederacy!" Every one jumped up and ran out of the house, and there was son and brother. Mamma was not there, but had gone over to a neighbor's, about a mile distant. I went to bed. Turning over to the window, I saw her coming. The pony seemingiy couid not travel fast enough. But she arrived at iast, came in and threw herself across my breast and burst out crying. "Well," I said, "if my coming home makes you cry, Mamma, I'd better stay away." She exclaimed, "No, no, I am weeping for joy, I am so giad to see you return. We heard you were killed on Mansfield battlefield."

I cured myself of dysentery with clabber. But oh, didn't I eat! I was so near starved that I ate so much that papa said, "Son, you are surely welcome to as much as you want, but you are liable to kill yourself." So I said: "Papa, I have no control over my appetite. You tell me when you think I have eaten enough and I'll quit."

(To Be Continued.)

OVER-INDULGENCE.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

The desire for ease and plentiful diet is common alike to both man and animal. When a man becomes greedy and takes more than his share of the good things of life, nature punishes him. In the race for power and ease, modern man has forgotten to acknowledge the rights of his body. His infractions of physical iaws will inevitably find their just reward.

With over-induigence comes a ioss in body tone, a decrease in mentai activity, a sluggishness of matter and mind that closely indicates disintegration and decay. Over-fed, under-exercised bodies do not respond to the demands of the instant with aiertness and strength of purpose. The excellent brain becomes ciouded, the steady hand inaccurate, the feariess eye dimmed, and the gaze uncertain. The final debacle is near at hand. Such a condition is eminently preventable.

It is the man or woman who lives the well balauced iife who gets the most out of himself or herself and who is of greatest service to fellow-men. You cannot eat your cake and have it, too, nor burn the proverbial candle at both ends without exhausting its lighting capacity quickly. Nor can the man who over-works, the "go getter" of busiiness iife, the sport who over-plays, the gourmand who over-eats and drinks, expect to live the allotted span. It is likely to be very brief and end at the most productive age, "for verily they shall have their reward."

The one who is moderate, who keeps to the "middle way," will, barring accidents and epidemics, achieve his goal with a long and useful life. Chances are overwhelmingly in favor of the individual who maintains a standard of a simple, healthful diet, and offsets mentai work with physicai exercise or recreation. When success comes to such a one he can enjoy in peace of mind and contentment the fruits of his labor. For "what profiteth a man that he gain the whole world and lose his health?"

The Home Circle.

A Boy's Hands.

Sometimes it's only shadows
When mother says it's dirt;
But I know it's only shadows,
'Cause I scrubbed them till they hurt.

I don't know where they come from.
My father says that he
Sometimes used to have them
When he was small like me.

My mother never has them:
Her hands are always white;
But just 'cause boys are different.
To scold me isn't right.

Sometimes it's only sunburn;
Then dad and mother grin;
But I know it's only sunburn,
'Cause it's in, in, in.

—R. K. Gordon, in the Canadian Forum.

"GREYFRIARS' BOBBY."

Among all the noble monuments that adorn the beautiful city of Edinburg there is one of modest preiensions that rivals in popularity, among children, the proudest of them all. It stands on George IV Bridge, and is dedicated to the memory of a faithful dog, called "Greyfriars' Bobby." In 1858 the owner of this little terrier was buried in the churchyard of Greyfriars, that historic spot where, 200 years before, the Scottish Covenanters had signed, many of them with blood drawn from their own veins, the famous Solemn League. For three days after the funeral, Bobby the chief mourner, disappeared. On the day following, a spectacle of woe and bunger, he entered Traill's restaurant where, with bis master, John Grey, he had been a regular mid-day visitor. On two successsive days, punctually at 1 o'clock, each day, when the loud gun booms out the hour from the historic castle, Bobby came for bis meal, which consisted of a bun and a bone. The interest of Mr. Traill having been aroused, be followed the dog to discover his whereabouts, and found that he had taken up his abode on tbe freshly-made grave. Frequent attempts to lure him away, and even to chain him up were unavailing, for piteous howls indicated that such methods were a mistaken kindness. For nine long years Bobby received his daily bounty, and became the favorite of friends at the restaurant, and of visitors in the churchyard. Then a tragedy almost happened. Mr. Traill and Bobby were summoned to the court, and in due course brought before the magistrate, Bobby for the crime of "vagrancy," and his benefactor for "harboring." If Mr. Traill must feed a masterless dog, the law enacted that he must pay the license, or the animal must be shot. Justice, however, was tempered with mercy, and both offenders were set free "with commendation." For five years more, the wonderful vigil was kept at the silent grave, interrupted only by the severity of weather, during which Bobby would creep under one of the flat tombstones. Then he, too, was laid to rest beside his master; and the spot, marked by a rose bush, is visited by numerous admirers. One of these was the Baroness Burdett-Courts, who was so impressed by such a fine example of fidelity that she erected a monument in the form of a drinking fountain, surmounted by an image of the dog, taken just before bis death. It bears the following inscription, which is read with pride by visitors from all parts of the world:

A Tribute
to the affectionate fidelity of
"GREYFRIARS' BOBBY."

In 1858 this faithful dog followed the remains of his master to Greyfriars' Church, and lingered near the spot until his death in 1872.—The Presbyterian Messenger.

A WISE OLD HORSE.

Long, long ago, before there were any automobiles, all farmers owned horses. They had carriage horses and work horses and all sorts of horses. Sometimes when the faithful animals grew too old for hard work and could no longer plow or draw hay wagons, they were sold to cab drivers in the cities, which is a sad way for a farm horse to end his life.

But there was a farmer who loved one of his old horses so much that he wouldn't sell him when he grew too old for the hardest work. "Instead of doing that," he said, "I shall give good old Toby to Lucy for a pet." Then he laughed, because Lucy, his little girl, was only four years old. She was fond of pets and had a great number of them, but Toby was the biggest pet she had.

He already loved the little girl, for she went to the pasture fence and called, "Come, Toby, Toby, Toby!" and when he came galloping across the field, he was almost sure to find a lump of sugar in her hand. Then he would stand perfectly still while she climbed to the top of the fence and from there to his back.

After that when Lucy said, "Get up, Toby, get up!" Toby would give his bead a toss and go stepping along, stepping along, slowly and carefully, so that the little girl wouldn't fall off; and she, hanging tight to Toby's tough mane, rode on, smiling and happy. Toby also liked to have Lucy walk up to him and say: "Good old Toby, good old Toby." Then he would put his head down low so that she could pat his long nose and brush the flies away.

But one day Toby and the little girl had a sad accident. Lucy was taking her usual ride, and Toby was stepping along, stepping along, slowly and carefully, when something unusual happened.

It was a warm day, and Toby made up his mind that he wanted a drink of water; so he walked splash-splash, splash-splash into the creek and stood there for a minute in the cool water and looked up the creek and down the creek. Lucy began to brush back her curls, which the wind had blown into her face.

Then Toby bent his head to drink, and in doing so it made his neck into a steep hill, and he did it so suddenly that little Lucy, at the top of the steep, high hill, went slipping, sliding, slipping down the hill so fast that the next thing Toby knew his little friend had gone splash! into the deep water. It was a loud splash, too, enough to scare any horse.

The creek was deep, and Lucy could not swim, and would surely have drowned had not Toby been a wise horse. Before she could sink even once he bent his head and stretched out his long neck and picked the little girl up by fastening his teeth in her gingham dress. Then he walked fast, splash, splash, splash, splash, straight across the creek and up the bank on the other side, and there he dropped Lucy, soaked and scared, on the soft green grass.

The hired man saw what had happened, for he was away up on a big platform, oiling the windmill. Down the ladder he slid as fast as he could slide; and when he reached the ground, he ran over the little bridge across the creek as fast as he could run. Then he snatched up little Lucy and ran with her to her mother, although she was still dripping wet, she wasn't frightened but was laughing.

Toby came home at last over the bridge, stepping along, stepping along rather slowly as if he expected to be scolded perhaps and maybe wishing that he could say to the family: "Accidents will happen." But when he reached home, he was astonished. The family came to meet him. They petted him and fed him with sugar and patted his long nose and called him "Good old horse, good old Toby," just as if he was the most wonderful horse in the world. Lucy's mother put her arms around his neck and kissed him, the big brothers brushed his coat until it was as smooth as satin and combed his mane until it was soft and silky, and ever afterwards as long as he lived nothing was too good for him.—Exchange.

MOTHER CENTIPEDE GOES TO THE SHOE STORE.

"Where are you going, Mother Centipede?" asked the twelve Centipede children.

"I am going to the shoe store," their mother replied.

When she came to the shoe store, she said "What shall I do, Mr. Storekeeper? I have twelve little darlings, and each little darling has a hundred legs. How can I buy shoes and stockings for all of them when I have only a dollar?"

"Well, you might buy enough for just one child, Mrs. Centipede," answered the storekeeper.

"What! and hurt the feelings of all my other darlings?" exclaimed Mother Centipede. "No, indeed, that would never do!"

"Well, then, you might buy each child two shoes and two stockings, Mrs. Centipede," replied the storekeeper, smiling affably.

"What! and have my little darlings limping along with shoes and stockings on only two feet? No, indeed, Mr. Storekeeper, that would never do."

"Well, then, you might buy all of them stockings for all of their feet and let them do without shoes, Mrs. Centipede," said the storekeeper.

"What! and have a whole basket of stockings to darn the very first day?" cried Mother Centipede. "Stockings without shoes would soon be all holes. No, indeed, Mr. Storekeeper, that would never do! But thank you. I see I shall have to go home and put on my thinking cap."

On her way home she met Dr. Owl. "Please give me your kind advice, Dr. Owl," said Mother Centipede. "I have twelve little darlings, and each little darling has a hundred legs. How can I buy shoes and stockings for all of them for a dollar? If I buy just enough for one little darling, that will hurt the feelings of all my other little darlings; and if I buy each one shoes and stockings for two feet, that will make my darlings limp; and if I buy them all stockings for all their feet and let them do without shoes, the stockings will soon be nothing but holes, and I shall do nothing but darn stockings for my little darlings."

"Do your children go to Sunday school, Mrs. Centipede?" asked Dr. Owl.

"No, Dr. Owl," said Mother Centipede. "There is no Sunday school near enough."

"Well, then, do your children go to day school, Mrs. Centipede?" asked Dr. Owl.

"No, Dr. Owl," Mother Centipede replied. "It is summer time; there is no school now."

"Well, then, Mrs. Centipede," said Dr. Owl, "just let your children do without shoes and stockings. They do not need them in the warm weather, and it is much more sensible to spend the dollar on a picnic for the little darlings."

"Why, Dr. Owl!" cried Mother Centipede. "That is a fine plan. You are very wise. They do not need shoes and stockings, and I shall spend the dollar on a picnic for my little darlings. Thank you, wise Dr. Owl." And she went home.

The very next day Mother Centipede took all of her little darlings on a picnic, and every little darling liked it much better than it would have liked shoes and stockings.—Elsie Parrish, in Youth's Companion.

The ladder of life is full of splinters, but we never realize it until we begin to slide down.—King's Business.

A school girl was asked: "What did Henry VIII do to Anne Boleyn?"

The reply was surprising: "Please, teacher, he ironed on her."

The child repeated her statement. She was quite confident that Henry had caused Anne Boleyn to submit to this treatment. It fitted in with her idea of his character.

Chapter and verse were then demanded, and the child opened her history book and pointed triumphantly to the passage: "Henry pressed his suit on Anne Boleyn!"—Tit-Bits.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

We express our thanks to Rev. J. D. Simpson, Byhalia, Miss., for two subscriptions recently sent in.

Rev. and Mrs. K. L. S. Cooke, Tyro, Miss., announce the birth of a son, John Leon, on June 16. Blessings upon the young man!

Rev. and Mrs. M. W. Porter, Port Gibson, Miss., announce the birth of a daughter, Julia Louise, on June 19. Blessings upon the little lady!

Dr. John M. Barcus, long an outstanding figure in Texas Methodism, died at a hospital in Fort Worth on June 12. He was 67 years old.

We thank Rev. J. M. Metcalf, pastor of the Scotland charge, Mississippi Conference, for three subscriptions recently sent in to the Advocate.

Rev. Luther Bridgers, of Georgia, recently assisted Rev. C. M. Crossley in a fine meeting at Columbia, Miss. Brother Bridgers was accompanied by his wife, who rendered splendid service in the meeting.

The Manufacturers Record quotes Henry Ford as saying: "Prohibition is a fine thing. I believe it will become world-wide. Alcohol destroys the brain cells and lowers a man's efficiency. I believe that industrial competition will force prohibition upon the whole world."

Miss Rebekah Lewis, daughter of Rev. and Mrs. B. W. Lewis, Homewood, Miss., was married to Mr. S. K. Williams, of Kosciusko, Miss., on June 16, at the home of the bride's parents, the father of the bride officiating. The Advocate extends all good wishes to the happy young couple.

The recent death of Mrs. Lutz, mother of Dr. A. S. Lutz, presiding elder of the Alexandria District, removed another of the old line of Methodists in New Orleans. She had heard practically all the Methodist preachers who have labored in this city as far back as the time of Bishop Linus Parker.

At the third quarterly conference of the Ripley, Miss., church, held recently, the pastor, Rev. H. P. Lewis, reported that 80 per cent of the benevolences were already in hand in cash; and Mrs. Lawrence Clayton reported the superannuate quota paid in full and remitted to Dr. Todd, thus completing the five-year pledge from Ripley. Fine!

At the third quarterly conference of the Brandon charge, held at Pelahatchie, the presiding elder, Dr. J. L. Decell, preached such a timely sermon that the pastor, Dr. Rolfe Hunt, and the congregation requested him to publish it in the Advocate. We hope Dr. Decell will send us the manuscript.

Rev. L. M. Sharp, Georgetown, Miss., has our thanks for two renewal subscriptions to the Advocate, recently sent in. The work moves along well on the charge. Brother Sharp announces that Rev. J. O. Hanes, general evangelist, with his singer, Mr. H. M. Scott, will begin a meeting at Georgetown on July 22.

Evangelist Claude P. Jones has just closed a meeting with Rev. H. G. Roberts, at Flora, Miss. This is the thirteenth meeting Brother Jones has held this year. He goes next to Mize, Miss., with Rev. B. H. Williams. Pastors who may desire his services for fall dates can communicate with him at Hattiesburg, Miss.

A Daily Vacation Bible School will be held at Epworth Church, this city, beginning on Monday, June 25, and lasting several weeks. The school is especially for primary and junior children. The pastor, Rev. Guy M. Hicks, is acting as general superintendent of the school, assisted by a competent corps of instructors.

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DR. ROBERT E. GOODRICH, Dean

Dr. F. M. Freeman, pastor of the First Methodist Church, Texarkana, Ark., formely pastor of Parker Memorial, this city, paid the Advocate office an appreciated call on Tuesday of last week. He was in the city to officiate at the marriage of Miss Bessie Monroe, daughter of Mr. and Mrs. J. T. Monroe, to Mr. Edwin A. Ehaugh, on Tuesday evening.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, Louisiana Conference, has been fortunate to secure Rev. J. F. McClellan, of the Mississippi Conference, lately president of the Mississippi Conference Training School at Montrose, Miss., to serve the Pine Grove charge until Conference. Brother McClellan will take charge of the work this week.

Good reports from each church were made at the recent third quarterly conference of the Nettleton charge, of which Rev. E. M. Shaw is pastor. The Carolina church reported a most excellent Sunday School Day program. The work moves along well in all departments. We thank Brother Shaw for four names added to the list of subscriptions recently secured.

The following telegram from Rev. Elmer C. Gunn, sent from Laurel, Miss., and dated June 22, will bring sorrow to many friends: "Mother died at Laurel, Miss., this afternoon, aged 78 years, 9 months. She had been ill about two weeks." Our heartfelt sympathy goes out to Brother Gunn and other members of the family in this great bereavement.

The twentieth session of the Seashore Divinity School, closing this week at Biloxi, Miss., has maintained the high standard of former years. The lectures of Dr. Leander S. Keyser have been interesting and thought-provoking. It has not yet been our privilege to hear Dr. Faulkner, of Drew, who is scheduled to occupy the platform this week. We expect a full report of the School from the secretary, Rev. H. M. Ellis.

The Advocate office was brightened on Monday morning of this week by a visit from Rev. W. W. Graves, of Columbia, Miss. Brother Graves was in the city for medical attention, another operation being deemed necessary, which he was to undergo Tuesday morning. He is hopeful that as a result of this operation he will soon be enjoying good health. His many friends will pray that it may be so.

Rev. Ira W. Flowers, a recent graduate of Emory University, Atlanta, has been appointed pastor at Oakdale, La., in place of Rev. H. W. Bowman, who was forced to give up the work on account of ill health. Brother Flowers has entered upon his work and has already won the esteem of his people. In this connection, we are glad to be able to report that Brother Bowman's condition is somewhat improved and he is now resting quietly at his home. The brethren will, we are sure, remember him in their prayers.

Professor J. B. Mitchell, Jr., son of Dr. and Mrs. J. B. Mitchell, of Rayne Memorial Church, this city, has recently been on a visit to his father and mother here. He will complete his work for the degree of Doctor of Philosophy at the University of Chicago this summer. He has been elected associate professor of biology in the University of Georgia, which position he will assume at the beginning of the fall term. Professor Mitchell is regarded as one of the most brilliant of the younger scientists of this country.

The following items from the Corinth District, North Mississippi Conference, indicate the substantial progress being made in that part of the church: A new church building at Booneville, Rev. W. H. Mounger, pastor, to cost $75,000, is going up; a new church at Guntown, Rev. M. H. Weed, pastor, has been completed without any indebtedness; a new church at Wheeler, Rev. W. C. McKay, pastor, will be completed soon; a Sunday school annex at Kossuth, Rev. G. D. Burt, pastor, is nearly finished; a new church at Snow Down, on the Iuka circuit, Rev. E. P. Craddock, pastor, will soon be completed; two successful Standard Training Schools have been held, one at Corinth, and one at Ripley (now in session). Evidently the presiding elder, Rev. E. H. Cunningham, and the pastors of the Corinth District are busy men.

The Emory University Glee Club sailed on June 8 from New York for its second European tour. Before leaving Atlanta, a farewell concert was given which drew an audience of four thousand people, the night being designated by official proclamation of Mayor Ragsdale as "Emory Night." The club gave a recital in New York previous to sailing which drew the enthusiastic approval of the musical critics of that city. On July 5, the club will assist in the dedication of a memorial window to Lawrence Washington, great-great-grandfather of George Washington, in All Saints Parish Church, Maldon, England. It is a

source of pride that our great university at Atlanta has developed a musical organization which has won world-wide renown. It is of special interest in this section that Lawrence Chaffee, of New Orleans, son of Mr. and Mrs. L. D. Chaffee, active members of our First Church here, is one of the soloists of the club.

Rev. Jimmie Smith, who is one of our general evangelists and a member of the Mississippi Conference, with residence at Dallas, Tex., has enjoyed a busy and successful season in the evangelistic field since Jan. 1. He has conducted ten revivals during the first two quarters of the evangelistic year, with almost a thousand additions to our church, and half as many to other denominations. He is with our pastor at Cotton Valley, La., in a town-wide revival that is attracting unusual attention. The meetings are being held under his big tent, which has a seating capacity of 1,500 people, and capacity crowds are hearing him nightly. The big tent is being used for the first time at Cotton Valley, and is the third large tent Brother Smith has dedicated to the great work of evangelism during the last six years. The dedication service for this one was held on June 10. Brother Smith will go from Cottton Valley to Sulphur Springs Bible Conference, Sulphur Springs, Ark., where he will deliver the evening addresses for the Conference each evening at 8 o'clock.

FROM REV. H. E. CARTER.

Dear Dr. Carley: I am here with my mother, who is very sick. Her condition is very serious. I ask that you and all our friends remember her in your prayers, that if it is God's will she may be restored to health. She is 74 years old. Pray for us.

Yours in the Master's service,
H. E. CARTER.

HAVING EYES TO SEE.

A well-known nature-lover and writer on nature themes tells us a somewhat pathetic story of coming upon a magnificent view as he drove his car out from a stretch of woodland one lovely spring day, and stopping to feast his soul upon the sight, and being greeted by a resident of the district to whom he tried to express his pent-up emotions, only to get the crushing response that the resident had never been impressed with the sight and that it had meant nothing to him through all the years. It was the tragic case of a man who lived in a beautiful world and who never had eyes to see it, one to whom green fields and blue skies and trees and golden sunsets meant nothing.

It is, indeed, a tragedy when men and women have no sense that appreciates the wonderful beauty that is spread all over the great world of nature that lies about them. But, after all, is not such a lack only a type of another one that is still more serious and fatal? I heard the other day a man lamenting that he had not always appreciated at their full value the virtues of his friend who had gone; he felt he had been too keen to notice his faults and failings and not keen enough to see his great and outstanding virtues. It may turn out to be a real tragedy when this is done, when we shut our eyes to the goodness that is in the heart of our neighbor, or perhaps in the hearts of the boys and girls in our own homes—goodness that might be helped greatly if some friendly eye should look upon it and should understand, and goodness, too, that it might help us greatly both to see and to appreciate.

Much is being said these days about the wickedness that there is in the world, about the triumph of evil courses and the failure and disappointment of enterprises that seek ideal ends; but that is only one side of the picture, and it would be a terrible tragedy if any of us should, stupidly or willfully, fail to see that other side. There never were as many sincere, high-minded, honest-purposed people in the world as there are to-day; here and there all over the face of the earth high and holy purposes for the good of the race are being carried to fruition as they never have been before; kindness and brotherhood and goodness are growing in the earth as they have not grown since the dawn of civilization, and it would be a terrrible mistake if you and I had our eyes so filled with the sight of the evil and wrong and error that are all about us in the world that we could not see this great, broad, beautiful scene of human progress and the triumph of right over the wrong. Indeed, it would be a tragedy of tragedies if we did not see it.—The New Outlook.

THE FIRE OF JESUS.

Jesus Christ said: "I am come to send fire on earth." Christ has come, and he has not come for nothing. He has not lost faith in the great objects of his mission, to make us sons and daughters of the Father, and to bring in his kingdom in this world in a life that expresses service and unselfishness.

It is for us to come under and to keep under the spell and the power and the fire of his might.

There are often special reasons that attach us to the Christian church, such as old associations, cherished traditions, which have a vitality of their own not to be despised, which will not be quenched even by the drudgery of church work. But the pure motive that ought to be supreme in all our loyalty is sympathy with the ends of our Lord.

The deeper and more intelligent that sympathy is, the better we shall be able to bring to Christ that composed zeal which some one attributed once to John Wesley, that composed zeal that is not hectic, not spasmodic, but steady, because the fuel that catches fire from God is laid by hard thought and patient service. Otherwise, all Christian enthusiasm is apt to flicker out.

The same applies to our personal experience. In one of the great scenes of the "Pilgrim's Progress" Bunyan tells how Christian was taken on the heights of the neighborhood and shown a fire burning against the wall, and one standing by it always casting much water upon it to quench it, yet did the fire burn higher and hotter. Christian asked the meaning of this, and was told that the fire represents the work of grace. Then he was taken and shown at the back of the wall a man with a vessel of oil in his hand, of which he continually cast, but secretly, into the fire. And that is an interpretation of Christ, who with the oil of his grace maintains the work he began in the heart of man.

There are times when we are all tempted to say that there is nothing in the world or in our lives but the things of apathy, selfishness and so on, that threaten to quench the great fire of our religion. In the worries and hardships of life we are sometimes acutely sensible of how much there is that throws cold water upon our faith and our enthusiasm. But the fire is not left to itself. Many waters cannot quench that fire.

What Christ kindled is not left to itself. It is a care to himself, and there is always one who is behind the wall constantly and secretly, in ways often unknown to oursieves at the moment, maintaining the warmth of our devotion to him.

We need not be afraid of that. What we do need to be afraid of is losing touch with our Lord.

There are some people who in speaking about their personal religion are extremely concerned. There may be some here who feel that the glow of their personal faith and the fire that they once had in their hearts to the Lord is much less than it was. People wonder sometimes if, with the physical handicaps of life, the troubles that they have got to meet in the immediate future, there is any use keeping up the fire. They consult you, and sometimes you get the impression from them—as you often do from people who write about Christianity in our newspapers—you get the impression that Christianity is a little group of people on a moor, carefully kneeling around a little spark of fire, sheltering it from the high winds lest it be blown out.

Men and women, is that our Christianity? God forbid! We have a far deeper faith than that. Our personal religion is not some little contrivance of our own, for which we are responsible. It is a fire lit by the Lord Jesus Christ. Although you may see first and foremost what is throwing water upon it, the discouragements, the difficulties, remember there is one behind the wall, there is the unseen Lord who lit that fire, and who will not let it go out!

What you have to do is to maintain contact with Christ by prayer, by thoughtfulness, by attendance at the sacraments, by the hearing of the Word and the reading of the Word. If you do that, he who is behind the wall will constantly, but secretly, do for you what he has done for his people through all the ages, keep that fire burning. "The smoking flax he will not quench."—From an Address by the Rev. James Moffatt, D.D.

THREE DOORS.

Three doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking;
They put their strength to the wheel,
For they have no time for thoughts sublime;
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.

—William Watson.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. IDA BAILY SHAW was born in the southern part of Marshall County, Miss., in March, 1862, near old Ebenezer church. Very early in girlhood she was converted to Christ and united with the Methodist church at Ebenezer, later moving her membership to Harris Chapel church, on the Waterford circuit, where she remained an active member until her death. Sister Shaw was blessed in childhood with Christian parentage. Being reared under this environment, she developed a life of true devotion to her church and was an inspiration to all with whom she was associated. In 1895 she was united in marriage to John Newton Shaw. To this union was born one son, Jessie Shaw, who resides in the Laws Hill community. On Mothers' Day, May 13, 1928, Sister Shaw fell asleep at her home adjoining Harris Chapel church. For some twelve months or more she had been affected with heart trouble, from which she never recovered. During the eighteen months that the writer knew Sister Shaw, her devout Christian life was an inspiration to him. She loved her Bible, and loved to hear it read. And the beautiful expressions that she gave as to its teachings would readily impress one that she had no fear of death, but looked upon it as a peaceful sleep, from which she would awaken into an eternal day. These profound truths she learned not only by her study of the Bible, but most of all by her sweet relation with the Great Spirit. Although the touch of mother's hand will be missed, the sound of her gentle voice hushed and her place vacant in her church, yet the message she has left is the message of a life that shall live on in the hearts and lives of those with whom she was associated. She leaves one son, two brothers, seven step-children, and many other relatives and friends to mourn her departure. Her funeral was conducted by her pastor, and interment was in Mount Moriah cemetery, beside her relatives who have gone on before her, "God gave, he took, he will restore. He doeth all things well."

LESTER M. JAMES.

WILLIAM FRANKLIN LAGRONE was born near Banner, in Calhoun County, Miss., on Dec. 16, 1872. He died on March 18, 1928, at Tupelo, Miss., and was buried at West Point, Miss., where he had lived for a number of years. He left to his widow, Mrs. Willie Smith Lagrone, and three children, Lucy Frances, Martha and William, Jr., the heritage of a life well spent and example of a strong, manly Christian character. He inherited many of the excellent qualities which were so evident in his father, Rev. W. S. Lagrone, who for fifty years was a leading Methodist preacher in North Mississippi Conference. He never drifted from the teaching of that parsonage home. There he was taught to be loyal to his church, and throughout his life he was right in the midst of all of the activities of the church, local, district, and Conference. At the time of his death, which occurred suddenly while seated in the hotel at Tupelo, he was serving on the board of stewards of the West Point church. During his whole life his religon colored his plans and purposes. He thought deeply on religious things and was well informed on all church matters. His opinions were well founded and he knew where he stood on every issue, moral and civil, and gave to all who needed the benefit of his counsel. The fifty-six years of life were not lived in vain. His friends, his church, his State miss him even now. The large Methodist church was crowded with people when the funeral was conducted by his pastor, assisted by Revs. R. A. Tucker, Carroll Varner, W. N. Duncan and E. S. Lewis.

W. R. LOTT, Pastor.

RESOLUTIONS.

Whereas, on the 7th day of May, 1928, God, in his wise providence, deemed it best to call our beloved friend and brother, JOHN SIDNEY OTIS, from his earthly labors to his heavenly home; and,

Whereas, our church, Sunday school and the community have suffered greatly in the loss of this influential, upright Christian gentleman and recall the many acts of virtue which he constantly displayed in his regular walk among us for a half a century; and,

Whereas, we deeply appreciate his service to his fellow-man, the church, the community and the country;

Therefore, be it resolved, That we extend to his wife and children our deepest sympathy in the loss of a devoted, loving husband and father; and,

Be it further resolved, That a copy of these resolutions be placed on the minutes of the third quarterly conference and also the Sunday school minutes; that a copy be sent to the family of Brother Otis, and a copy be sent to the Christian Advocate for publication.

Respectfully submitted:

D. R. Weston, Sunday School Superintendent and Steward; Roy Baxter, Assistant Sunday School Superintendent.

Logtown, Miss.

A DAUGHTER'S LETTER TO HER MOTHER ON MOTHERS' DAY.

My Dear Mother and Father: As today is Mothers' Day I have especially been thinking of you. I cannot express in words the thankfulness and appreciation that I feel toward you, my own mother and father, for the rearing that you gave.

Those memories of happy childhood days are fresher in my mind than things that have passed only a few days ago. I can hardly realize yet that I have the responsibility of my own life. But as I know I have, and, more than that, I am a mother, I realize a greater responsibility. But in having the cares of motherhood and many trials and temptations of life, the influence of your life has meant so much to me. I can remember lots of words you spoke to me when I was a child, and of course they have been helpful to me; but the life that you lived before me has meant more to me than anything else I can tell you about. I feel that I have been blessed by having such a father and mother as you.

Our home was not a home of worldly luxuries, but a home that was richer than these, a home of love and peace, and a home where dear father and mother taught us children the way of salvation. I know we owe a lot to our mothers.

I feel, Mamma, as I speak these words to you, I owe a lot of honor to dear old papa, who has been as good a papa as a child ever had. We have been blessed with a father that lots of others do not have. It was mother and father who cared for us while we were sick and while we were not able to take care of ourselves. It was mother and father that worried over us when we were disobedient, but that loved us more than any one else on earth. As a child I was sometimes disobedient and caused you probably many heartaches. But to-day I am out away from your care. I want to live that I may not cause you any more worries as to the character of my life; and now that I am the mother of two children, I want to live the life before them that will be a great influence to them in the life to come.

Now that I have grown out of your care, and no longer have the privilege of being obedient as a child to you, I can be obedient to our Heavenly Father, who gives us the privilege of loving him.

I send you much love and many thanks this Mothers' Day for what you have done for me.

Your own child,

MRS. ALTA HEARN.

(Daughter of Rev. and Mrs. Jerry Fordham, Olla, La.)

A GOOD LETTER FROM VINTON, LA.

Dear Brother Carley: I do not feel that I would be intruding to ask a small space in your appreciated paper, as I only ask this favor about once a year. I do this to let you know that we are not all resting at ease in Zion.

We had a change in our preachers this year. Brother Walton came to us a stranger, but I am sure he does not feel so now. He took hold of the work as if it was no new thing for him to do, and is moving on nicely. We organized a men's Bible class that seems to be appreciated. We have a good Sunday school, conducted by Brother Zatta. We have quite a lot of promising young people in the school, also a good Epworth League and a fine, up-to-date Missionary Society, doing a fine work.

The women have just finished a nice parsonage, and are now going to repair the church building. Of course, they get some help in the buildings, but they are the moving force in the work. Their motto is, "Never wait for the other fellow." I often wonder how we could get along without them.

Vinton is a growing town, and religion must grow with it. We have three oil fields in reach of us, and fine rice fields. Some of the oil men have built nice homes here and this means they have come to stay, and have put their children at school and attend churches. We have good hotels, good merchants, a strong bank, several good garages, a fine high school, conducted by Prof. Norton, and fine teachers. All we need now is more old-time religion, and we are praying for that.

My eighty-second birthday is a thing of the past. The good ladies called on me as usual, with some nice presents; a few hymns were sung, and prayer was offered; then good-bye came, wishing the old man many more happy birthdays.

May God bless you.

R. M. DAVIS.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

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DEAR REPORTERS.

In giving you the new address, that of Mrs. W. M. Williams, Magee, Miss., who has just been elected to this office, may I thank you most warmly for this year of happy co-operation and ask you for a continuance of your interest and prayers.

A WORD FROM THE RETIRING EDITOR.

Mine was the great honor, one year ago at the mid-year ex-meetiug, to receive appointment as your Editor; throughout these weeks I have been most happy to serve you and to do whatever I could toward making our page attractive and worth-while.

I have grown to love the work deeply and to see its multiple possibilities. Really, I am just now heginning to get connected lines over the Conferences, and to form something like a satisfactory "home-base," so it is a keen disappointment and sorrow to me to have to give it up. But I feel sure that you will rally quickly to Mrs. Williams, our new officer, and we will not even feel any jar of change.

My great desire is, that all with one accord, we may make sure that each report shall house an inspirational thought, that each page couch a message of uplift, and that each week prove a stepping stone into that greater future just ahead; and, pressing forward to a richer to-morrow, remembering with Emerson that "nothing great was ever achieved without enthusiasm," may we keep our page vital, teeming with great varities of constancy, "the secret of success;" hope, "of all ills that men endure;" "the only universal cure;" faith, "girt with golden wings," and truth, who holds in her palm "the eternal years of God."

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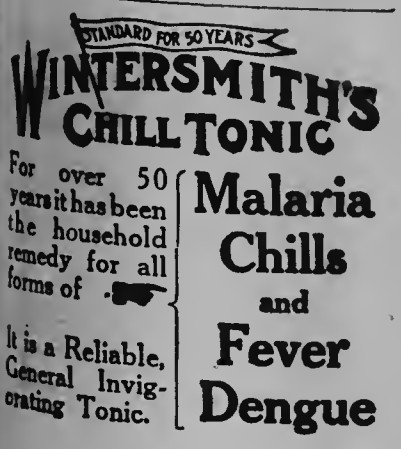
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PATRIOTS IN CHINA.

"The Chinese nationalists consider themselves just the same sort of patriots as the American nationalists considered themselves in the days of the Revolutionary War when they were fighting against overwhelming odds to establish the independence of their country," declares Dr. W. B. Nance, former president of Soochow University, now in the States on furlough. "And just as the American patriots believed that they would finally win out even in those days when Washington was being villified and the Continental Congress was trying to set him aside, so the patriots in China to-day believe they will finally succeed in establishiug a stable government in China, in spite of present handicaps and hindrances."

Dr. Nance has been a missiouary in China under the Board of Missions of the Southern Methodist Church for thirty-three years and has heen connected with Soochow University since the organization of that institution in 1901. In 1914 he became vice president of the school, and was elected president in 1922, which office he held until the spring of 1927, when he resigned to give place to the new day in Chinese leadership. Since that time Dr. Nance has served as "Western adviser" of the institution. Just prior to his departure from China a few weeks ago, Dr. Nance was one of the guests of honor at a hirthday celebration given hy the alumni of Soochow University to three men who had heen long connected with the university and had had much to do with building it up to its present success. In addition to Dr. Nance the other guests of honor were Dr. J. W. Cilne, a former president, and Prof. Joseph Whiteside, head of the department of English.

"The nationalists under the Kuomintang insist that they must capture Peking," says Dr. Nance, "for whoever is in charge there will inherit the recognition foreign governments gave the Chinese republic after the revolution of 1911-12. In spite of the fact that they control all of the country south of the Yanstze river and much of the territory north of it, they have not heen recognized hy any nation as a government, and without this recogniticu they canuot demand any revision of treaties. Therefore, they will not consider any truce with the northern militarists, which would permit each to control his own section of the country."

Dr. Nance refused to prophecy as to the prospects for a stahle government in China. When he left China early in March everything was quiet, but just how long this quiet might last he declined to conjecture. One of the chief difficulties facing the nationalists today, he declared, is that Chang Tso Ling, the northern militarist, is backed up by Japan, to whom he has granted wide concessions in Manchuria in return for their military assistance. The nationalists are also handicapped at present by their break with the Soviet government in Russia, as they formerly obtained supplies, munitions of war, and expert drillmasters from this country.

"Yet in spite of these handicaps and in spite of dissensions in their own ranks, caused by personal ambitions and jealousies, which manifest themselves from time to time, the nationalists look upon themselves as patriots called to defend their country from foreign oppression, and believe that in the end they will win out," Dr. Nance declared.

A GREAT SPIRITUAL YEAR.

"It looks as if the year 1928 would he the greatest spiritual year we have ever known among the Mexicans in the United States," declares Rev. F. S. Onderdonk, superintendent of the Texas-Mexican Mission. "In all my ministry of thirty years among the Mexicans I have never known anything like it," Dr. Onderdonk adds.

Early in April Dr. Onderdonk hegan a meeting among the Mexicans at Mission, Tex., as a result of which he baptized and received into the church sixty-four souls. Following the meeting at Mission he held services at Pharr, Tex., and on the very first night the church was crowded beyond capacity, and many of the children had to sit on the steps of the platform. Many of those in the audience were students from Valley Institute, the Methodist mission school for Mexican girls. At the very first call the people came to the altar three deep, and many were converted.

"Everywhere the revivals are continuing with unabated power," says Dr. Onderdonk. "The year 1928 bids fair to become known in history as the greatest spiritual year ever known among our Mexican brethren."

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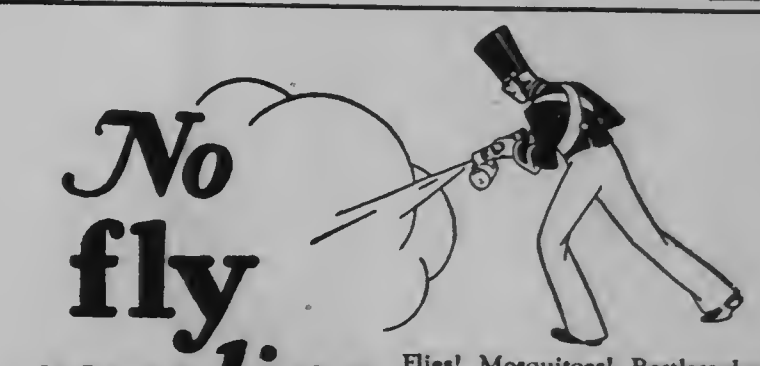

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Four months and we shall gather at Pontotoc to make reports of the work for the year. Much can be done during the remaining months. Some things were put off for a later date, and they are still undone. Reference is made to the observance of Sunday School Day. About twenty-five schools have observed the day and have reported. What about three hundred other schools? There is no board in the Conference that is doing more to help build the kingdom of God than your Sunday School Board. We are having urgent calls from needy places that we cannot answer because we do not have the money to pay the expenses of those who have prepared themselves for the work. Is there any way to get rid wholly of the results of the sin of neglect? The remedy for a thousand ills in the country church is a leadership trained to teach the rising generation the way of Christian living.

The Workers' Council, a monthly magazine published for the Sunday school officers and teachers, is one of the most helpful periodicals sent out by any church. If your school does not receive this magazine, send for sample copies and see for yourself that is what the teachers need. Another periodical that is indispensable to the teachers of beginners, primaries, and juniors is the Elementary Teacher. Send for copies of this magazine and give it a trial.

What are you doing for the children in the towns that are running loose, with no one to guide them in their play? The Daily Vacation Church School is intended to help these children keep clean and happy. The children do not get more than forty hours of instruction in the Sunday school during the year. A school conducted for three weeks, four hours a day, would afford sixty hours of instruction. The children need it; they will like it; they will suffer for lack of it.

The Standard Training School being help at Houston is distinguished by the number of young girls in attendance who have never been in a training school before. Rev. W. N. Dodds, pastor; Mr. C. R. Justice, superintendent; Mrs. Fred Dulaney, and others have worked hard for several weeks to secure a large attendance. Rains, sickness, deaths have hindered in the work. We are doing the work for those who attend and we know that "a little leaven leaveneth the whole lump." The fight against the world, the flesh, the devil, and spiritual illiteracy is to continue indefinitely. We are assured of "all power in heaven and in earth." We can afford to go on in the confidence that some day we will triumph.

The morning paper chronicles the death of Rev. John A. Randolph, a member of our Sunday School Board. He was a really great, good man. We shall miss his wise counsels, his mature judgment. He has fought a good fight, he has kept the faith and will receive his crown. We shall meet again.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

At the time of this letter we are in the midst of the first session of the Pastors' School. The enrollment of the Pastors' School is small, but the work being done is of a high order. The instructors have given universal satisfaction. It is hoped that this first effort will be the forerunner of larger and better schools. We are having many visitors who come for a short stay and pass on. We will in all probability have many more who will drop in for a time and get a taste of the work. From all indications the undergraduate groups are up to the years agone. The public platform ministry of Dr. Keyser is being well received, and he is giving satisfaction in a most marked degree.

The reports of the Cokesbury classes are beginning ot come in. It is very gratifying, the interest taken by the superintendents in this work. Our teachers are geting a fine reception, and they are doing, so far as can be gathered, a fine, outstanding piece of work.

Several of the places did not send in an offering of $3, or a collection. If each church that has a Cokesbury School will do this, it will enable us to hold at least four other schools we would not otherwise have the opportunity of holding. At the same time please do not think you are in any way compelled to do this.

We are hoping and praying that each and every Sunday school in the Conference will put on a program of missionary education that will make each Methodist Sunday school pupil thoroughly missionary. It is not to our credit that we have to put on campaigns to get the money to do our missionary work. We ought to grow an intelligent membership that would joyously assume its responsiblity to the saving of the entire world. The missionary programs will aid; but, greater than that, we will need to emphasize the missionary teachings in the regular sessions. Our people must be taught that missions is a part of the mian stream and not a side issue. If each teacher could only realize the importance of showing the missionary implications of each lesson as taught in the Sunday school, it would bring a new day with us. Missions must become a part of the regular work of the ordinary church and its organizations.

We are anxious to do more for our Sunday schools than ever. We are anxious to hear from you as to how we may do this. We are hoping that the "D" Type Program of Work will be released for use by this fall, to say the least. This is a vital need.

You on your part can help us by holding the Sunday School Day and giving a substantial offering to the cause.

Pray for the workers and the work,

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. J. W. Lee, pastor at Homer, and Educational Director of the recent Homer-Haynesville Training School, writes: "We had, all in all, a great school, if the date was not propitious." Records of this school show an enrollment of sixty-five; issued sixty-one credits.

The class on "Program of Christian Religion," taught by Dr. Drake, issued eighteen credits; "Princples of Teaching," by Mrs. R. E. Smith, eighteen credits; "Intermediate-Senior Agencies," by Rev. H. L. Johns, thirteen credits, and "Junior Administration," by Mrs. R. H. Harper, twelve credits. The pastors and superintendents at each place, Rev. J. W. Lee, Rev. H. M. Johnson, Mr. E. E. Gill and Mr. T. W. Camp, took credit in this school. Wherever the leaders lead, the teachers follow.

Saturday morning, June 16, found me en route to Mansfield by auto, accompanied by my family and office secretary, to visit the Epworth League Assembly. We were delighted with the attendance and interest we found at this great Assembly. Saturday night we heard the oratorical contest on "Know Missions."

Sunday morning we reached Logansport in time to attend the Sunday School Day program, and preach at the 11 o'clock hour. The attendance at Sunday school in this beautiful little village on the Sabine River, which divides Texas and Louisiana, was 173. Mr. Chesley Price, in whose home we enjoyed noon hospitality, is superintendent of this progressive Sunday school.

(Continued on last page)

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Epworth League Department

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Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI EPWORTH LEAGUE ASSEMBLY.

The North Mississippi Conference Epworth League opened its twentieth annual Summer Assembly, June 11, 1928, at Grenada College, Grenada, Miss., with 184 registered delegates participating.

Under the leadership of President W. C. Newman and his assistants, work in every department was highly successful. Class-room work, under the direction of a group of consecrated and efficient teachers, was very proficient, practically every delegate receiving credit.

The Assembly was very fortunate in having among its teachers Miss Julia Wasson, who has spent some years on the mission field in China. Association with her filled us with a desire to walk more closely with the Master. Rev. E. O. Harbin, in the classroom, on the playground, and in his platform addresses, endeared himself to every Leaguer. He made it plain that it is possible to take Jesus into our social and business world as well as into our spiritual life.

For fun and a jolly good time, this Assembly couldn't be beat. Each Leaguer had plenty of pep. Yells, songs, and stunts filled their rightful place on the program.

The closing date, Friday, June 15, found a group of young people declaring this the best Assemly ever, and, because of their fellowship with each other and the renewing of their spiritual vision, more determined to uphold the banner "All for Christ" as they go forward under the leadership of Jesus Christ.

GENA STEPHENS, Secretary.

AN EPWORTH LEAGUE PILGRIMAGE.

The Epworth League Pilgrimage, which was conducted last July to Trinity Methodist Church at Los Angeles, Calif., was such a success that it has been decided to make the trip again this year.

The Epworth Leaguers and their friends will meet together at various assembling points on Saturday, Aug. 18. The Louisiana delegates will join the party from the Eastern States in Dallas on Aug. 18.

The trip will be made by way of Denver, through to San Francisco, then to Los Angeles, and return by way of the Southern Pacific Railroad.

The Pilgrimage will include sight-seeing trips at Pike's Peak, Colorado Springs, Denver, Salt Lake City, Lake Tahoe, Berkeley, Oakland, San Francisco, Chinatown, Los Angeles, Venice, Hollywood, the Apache Trail trip through the Roosevelt Memorial Dam in Arizona, El Paso, Juarez, San Antonio, Fort Worth, and Dallas. Special arrangements have been made for private cars and sight-seeing buses in the main cities for this group.

For an illustrated folder giving the information of rates, routes, etc., those persons desiring to go should write to Rev. J. D. F. Williams, First Methodist Church, Fort Worth, Tex., or to Miss Elizabeth Langford, Box 260, Alexandria, La.

Meridian Dist.—Third Round.

Matherville, at Salem, June 29.
Waynesboro Ct., at Hebron, June 30. July 1, a.m.
Bucatunna, at Lewis' Chapel, July 2.
Vimville, at Toomsuba, July 7, 8 a.m.
East End, July 11, p.m.
Waynesboro, July 18, p.m.
Pachuta, at McGowan's, July 14, 15, a.m.
DeSoto, at Hopewell, July 16; Crandall, preaching, July 15, p.m.
Daleville, at Bethel, July 21, 22, a.m.
Seventh Avenue, at Bonita, July 22, p.m.
Porterville, at Union, Aug. 19.
Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

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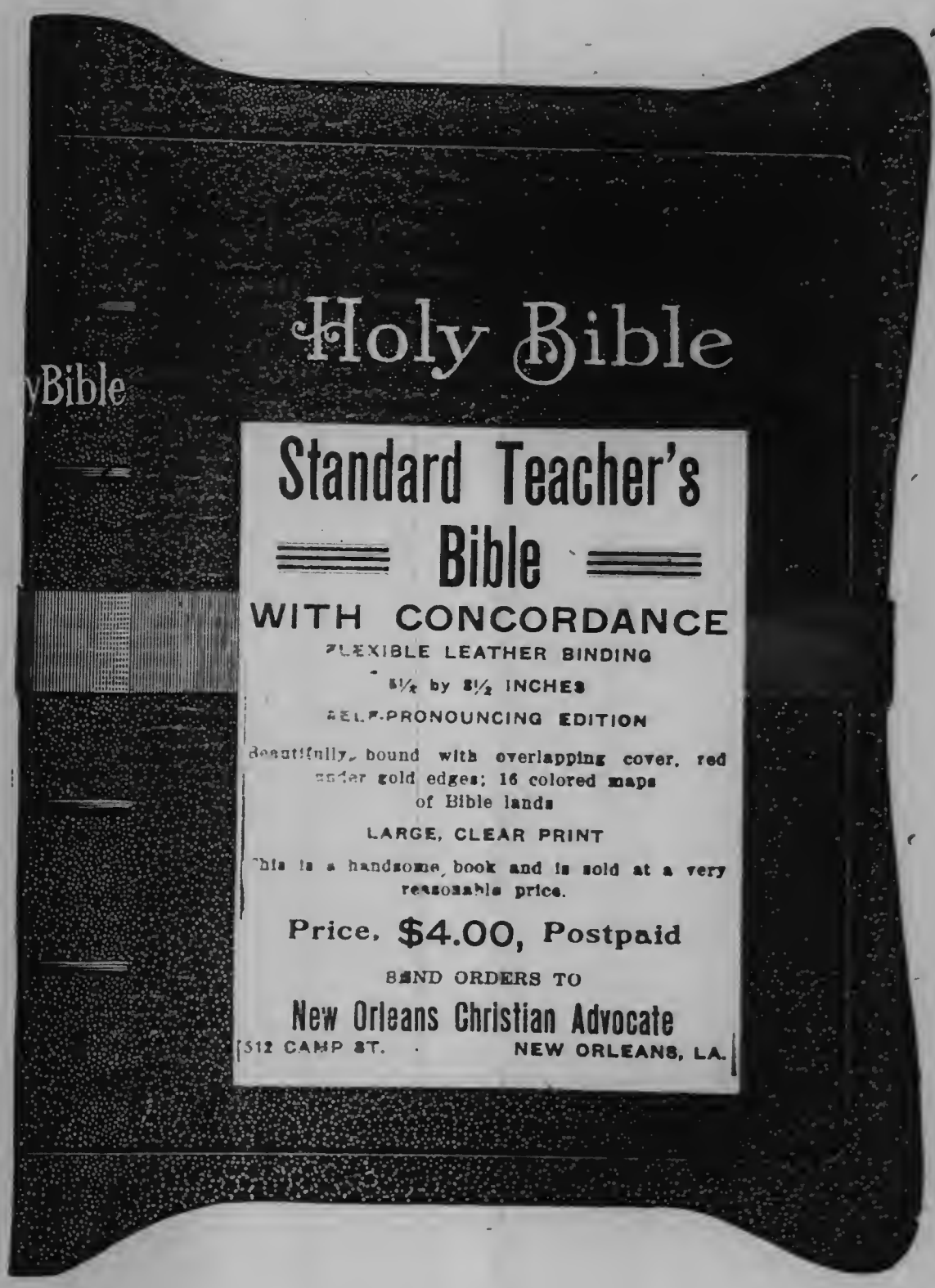
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FROM SHUFORD, MISS.

Dear Brother Carley: I have just read Brother Ben. P. Jaco's letter of June 14, relative to his birthplace, See's Chapel.

It was my good fortune to be pastor of that noble band of workers at See's Chapel, 1926 and 1927; and may I say to Brother Jaco the good work he mentions is still carried on.

The laymen he mentioned are not there any more, but they left footprints there, and their memory still lives; and there are S. M. Nelson, Ben Nelson, V. Y. Burford, G. W. Coleman, T. M. Wright, Bud Vanderburg, N. A. Morris, that take charge of the experience meetings, and if the pastor does not show up the good work goes right on.

There is Mrs. T. B. Nelson, Mrs. Ruby Nelson, Mrs. G. W. Coleman, Mrs. V. Y. Burford, Mrs. Jewell Burford, Mrs. Herbert Nelson, Mrs. Tom Wright, Mrs. Richmond, Mrs. May Morris, and Mrs. R. P. Nelson. A finer band of Christian workers are not found in the North Mississippi Conference.

In the little church known as "See's Chapel" you'll find a larger per cent of adult members in Sunday school every Sunday, I suspect, than any church in our Conference—and the church is not on a graveled road.

I want to join Brother Jaco in saying, Mr. Editor, the next time you get that close to See's Chapel, visit them. They have the true spirit of old-time Methodism.

But I was about to forget that I am on Shuford charge, where Brother Jaco has many warm friends who are continually asking about him. I am sure that he recalls every church on Shuford charge, and we will be glad to have you come and visit this little historic charge.

It was here at Shuford that the good women of our Conference placed a field worker for full time for about four or five years, to make Shuford a "model" circuit.

My wife used to tell me and others that she had a "model" husband, and so one day I got down the dictionary and looked up the word "model," which meant "a small imitation of the real thing." Since then I have objected to being a model anything. But at any rate, Mr. Editor, I believe that both the circuit and myself are going to get over this model sort of business and get down to something worth while.

A. C. JOHNSON, P. C.

The present enrollment of 179 in Textile Industrial Institute, Spartanburg, S. C., is the largest in the history of the institution, the number having increased from 78 to 179 in the past three years. This school is a unique piece of home mission work; operated under the auspices of the Home Department of the Board of Missions of the Methodist Episcopal Church, South. Here American-born and bred men and women and boys and girls can earn a living and an education at the same time by working part time in the neighboring mills and going to school part time.

Seventeen years ago Methodist missionaries were stoned out of the town of Cunha, in Sao Paulo, Brazil. Two years ago work was begun there again, and when services are held there today not only is the building full, but more people stand outside to listen than can get into the house.

Don't Make a Toy Out of Baby
—Babies Have Nerves—
By RUTH BRITTAIN

Much of the nervousness in older children can be traced to the overstimulation during infancy, caused by regarding baby as a sort of animated toy for the amusement of parents, relatives and friends. Baby may be played with, but not for more than a quarter of an hour to an hour daily. Beyond that, being handled, tickled, caused to laugh or even scream, will sometimes result in vomiting, and invariably causes irritability, crying or sleeplessness.

Fretfulness, crying and sleeplessness from this cause can easily be avoided by treating baby with more consideration, but when you just can't see what is making baby restless or upset, better give him a few drops of pure, harmless Castoria. It's amazing to see how quickly it calms baby's nerves and soothes him to sleep; yet it contains no drugs or opiates. It is purely vegetable—the recipe is on the wrapper. Leading physicians prescribe it for colic, cholera, diarrhea, constipation, gas on stomach and bowels, feverishness, loss of sleep and all other "upsets" of babyhood. Over 25 million bottles used a year shows its overwhelming popularity.

With each bottle of Castoria, you get a book on Motherhood, worth its weight in gold. Look for Chas. H. Fletcher's signature on the package so you'll get genuine Castoria. There are many imitations.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Third Round.

Shannon, at Pleasant Grove, preaching and Q. C., June 29.
Mathiston and Maben, at Clarkson, preaching and Q. C., July 1.
Eupora, at Long Branch, preaching and Q. C., July 2; preaching at Eupora, July 1, p.m.
Bellefontaine, at Spring Hill, preaching and Q. C., July 3.
Amory Ct., at Grady's Chapel, preaching and Q. C., July 5.
Greenwood Springs, at Quincy, preaching and Q. C., July 6.

We hope the brethren will make every effort to have three-fourths of the finances in full at these conferences. This would afford comforting relief to pastors, stewards, people, and would prove of great service to the work of our Lord.

May God bless you richly and give you success.

E. NASH BROYLES, P. E.

Corinth Dist.—Third Round.

Wheeler, at Mount Hebron, June 29.
New Albany ct., at Well's Chapel, July 1, 2.
Myrtle, at Bethlehem, July 3.
Booneville ct., at Blackland, July 6.
Burnsville, at Chapel Hill, July 10.
Mooreville, at Andrew's Chapel, July 11.
Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15.
Potts Camp, at Macedonia, July 15, evening; 16, morning.
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.

Superannuate Endowment—Remember the "forgotten man." Send in quota. Let us labor and pray for every interest of our great church and make this quarter a completely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

High Point, at Center Ridge, June 30, 11 a.m.; Q. C., 1:30 p.m.
District Standard Training School at Kosclusko, July 1-7.
Noxapater, at Rock Hill, July 7, 11 a.m.; Q. C., 1:30 p.m.
Louisville, preaching and Q. C., July 8, 8 p.m.
Macon ct., at Soule's Chapel, July 13, 11 a.m.; Q. C., 1:30 p.m.
Mashulaville, at Vernon, July 14, 11 a.m.; Q. C., 1:30 p. m.
Crawford, at Curtis' Chapel, July 15, 11 a.m.; Q. C., 1:30 p.m.
Artesia, preaching, July 15, 8 p.m.; Q. C., July 16, 2:30 p.m.
Ethel, at Liberty Chapel, July 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Greenville Dist.—Third Round.

Boyle and Pace, at Salem, July 1, a.m.
Cleveland, July 1, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Third Round.

Belzoni, Tchula, Cruger and Sidon, Swiftown and Isola will meet together at Swiftown, June 28.
Minter City, at Minter City, July 1, 11 a.m. and 2:30 p.m.
Schlater, at Philip, July 1, night.
Itta Bena, July 8, 11 a.m. and 2:30 p.m.
Sunflower, at Fairview, July 14, 15, 11 a.m.
Indianola, July 15, night.
Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, July 22, night.

We are looking for a great time at the two group conferences above. There will be a good program at these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary questions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

For Bruises, Sprains, Surface Burns—and after Shaving. Same formula for 66 Years.

DR. TICHENOR'S ANTISEPTIC

Grenada Dist.—Third Round.

Durant, July 1, evening.
Winona circuit, at ——, July 5.
Poplar Creek, at Shiloh, July 7, 8.
Sallis, at McAdams, July 14, 15.
Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ——, July 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

Sardist Dist.—Third Round.

Red Banks, at Mahon, June 30, July 1.
Byhalia, at Emory, July 8, 11 a.m.
Hernando, July 8, 8 p.m.
Coldwater, at Brooks Chapel, July 12, 11 a.m.
Sardis ct., at Bethel, July 15, 11 a.m.
Charleston, July 15, 8 p.m.
Mt. Pleasant, at New Salem, July 20, 11 a.m.
Olive Branch, at Oakgrove, July 22, 11 a.m.
Horn Lake, at Eudora, July 29, 11 a.m.
Sardist District Training School, Sardis, May 27 to June 2.
Training School, Grenada College, June 4-9.

Let every pastor get behind the Golden Cross Enrollment campaign during the month of May. One thousand members of the church should enroll in the Golden Cross this year in the Sardis District.

We call upon all the people of the district to pray and work for a real revival in every church. We can have it if we will pay the price in prayer and work.

T. M. BRADLEY, P. E.

Grove's Tasteless Chill Tonic

The Old Standard Remedy for Chills and Malaria. It destroys the malarial germs in the blood, Stops the Chills and fortifies the system against Malaria and Chills. 60c.

It is easier, now, to kill insects

—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. *Write us for FREE insect booklet.* If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

BEE BRAND

Powder	*Liquid*
10c & 25c	50c & 75c
50c & $1.00	$1.25
30c (*Spray Gun*) 35c	

Bee Brand INSECT POWDER OR LIQUID

CEDAR ODOR

HEADACHE.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

There are twenty or more classes of disease that may cause a headache. In fact, headache is most frequently the symptom of some disturbance elsewhere, and the pain is caused by irritation of sensitive nerve fibers either in the covering of the bone, in branches of one of the large sensitive nerve trunks that supply the face, or it may emanate from pressure on the dura, the skin that covers the brain.

It is stated that the brain substance is devoid of sensation, and that all pain must come from the outside through the nerve fibers. This is substantiated by the relief afforded when an operation on the skull gives room for expansion of a brain in which a tumor is growing.

The cause of a headache is often difficult to determine and sometimes impossible. If careful enough examination is made, usually one of the following troubles will be found to be the true cause: Neuralgia, ocular defects, constipation, epilepsy, neurasthenia and hysteria, arteriosclerosis with high blood pressure, nephritis, anemia or lack of hemoglobin, inflammatory changes in the nose, at the roots of the teeth or in the sinuses, syphilis, meningitis, encephalitis, brain tumor. The typical attacks of sick headache produce characterstic symptoms that stand out as a special disease, though often grouped as a form of epilepsy; nor must disturbances in that minute but extremely important gland, the pituitary, situated at the base of the brain, be forgotten. We should not fail to include headaches resulting from infections and dietetic indiscretions, which presumably disturb the balauce in the blood supply to the head.

This does not exhaust the list, but the few causes mentioned are enough to show how far from being a simple matter a headache may be. Fortunately, relatively few forms of the severe type occur. What we usually experience is due in the overwhelming majority of instances to eye strain, nervous tension that disturbs vasomotor equilibrium, digestive disturbances, including constipation and "biliousness," or perhaps a temporary toxemia from organisms propagating in the tonsils, pharynx and nose.

These are the troubles so easily influenced by the salicylates, and aspirin is espcially popular and effective. This useful substance suppresses pain, brings about a redistribution of blood, causes a dilation of the skin vessels, stimulates skin excretion, and perhaps also acts as a diuretic. In combination with a mild purge and rest, the best results can be expected, and they are likely to be permanent. Aspiring fails completely when the trouble lies deeper and when its pharmocologic action is without influence on the primary disease.

HYSTERICAL

South Carolina Lady Tried Cardui and Says She Noticed Remarkable Improvement.

Anderson, S. C.—"I suffered a long long time, before I tried Cardui, and my only regret is that I did not know about it sooner," says Mrs. Lillie Pruitt, 130 "K" Street, this city.

"I was badly run down in health. My nerves 'went to pieces', and I had to go to bed. I was not able to do my house work for many months. I got so bad off, I could not bear to have anybody walk across the floor of my room. The least little thing upset me. Sometimes I became hysterical. I had bad pains in my back and sides, and my head and limbs would take spells of aching, which almost set me wild.

"One day I was reading and I saw where a woman, who had a trouble like my own, had been relieved by Cardui. I decided at once to try it; so I began on a course of the 'Home Treatment'.

"It began to help me from the very first. I took Cardui regularly, for several months, and my improvement was so remarkable, that my family and friends were delighted. 'Cardui has no equal, in my opinion. I gladly recommend it to others."

For sale by druggists, everywhere. Get a bottle today! NC-194

QUARTERLY CONFERENCES.

Jackson Dist.—Third Round.

Grace, June 17, 8 p.m.; Aug. 2, 8 p.m.
Terry, at Spring Ridge, July 1, 11 a.m. and 1:30 p.m.
Edwards, at Reeve's, July 8, 11 a.m. and 2 p.m.
Bolton, at Raymond, July 8, 4 p.m. and 8 p.m.
Florence, at Rexford, July 10, 11 a.m. and 1:30 p.m.
Glendale, July 11, 8 p.m.
Harrisville, at Poplar Springs, July 12, 11 a.m. and 1:30 p.m.
Camden, at Millville, July 13, 11 a.m. and 1:30 p.m.
Benton, at Zeiglerville, July 14, 15, 11 a.m.
Eden, at Dover, July 15, 3 p.m. and 8 p.m.
Flora, at Adell, July 17, 11 a.m. and 1:30 p.m.
Satartia, at Mount Olivet, July 21, 22, 11 a.m.
Clinton, at Pearl Chapel, July 22, 4 p.m. and 8 p.m.
Madison, at Pearl River, July 24, 11 a.m. and 1:30 p.m.
Vaughan, at Soule's Chapel, July 25, 11 a.m. and 1:30 p.m.
Mendenhall, at Bethany, July 26, 11 a.m. and 1:30 p.m.
Yazoo ct., at Lake City, July 28, 29, 11 a.m.
Yazoo City, July 29, 3:30 p.m. and 8 p.m.
Lambuth Memorial Day at Pearl River, Aug. 2.

J. L. DECELL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Plaquemine, at Plaquemine, July 8, a.m.
Baton Rouge, First Church, July 8, p.m.
Walker, at Holden, July 15, a.m.
Hammond, July 15, p.m.
Springfield, at Huff's Chapel, July 22, a.m.
Ponchatoula, July 22, p.m.
Denham Springs, at Alford's Chapel, July 29, a.m.
Donaldsonville, at Meadow's Chapel, July 29, 2:30 p.m.
Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Crowley, July 1, a.m.
Gueydan and Kaplan, at Gueydan, July 1, p.m.
Sulphur and Vinton, at Edgerly, July 3, p.m.
Acadia ct., at Church Point, July 8, a.m.
Rayne, July 8, p.m.
Many and Zwolle, at Bayou Scie, July 15.
Converse and Hornbeck, at Henrietta, July 22.
Merryville, July 29.
Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Calcasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

Monroe Dist.—Third Round.

Winnsboro, July 1, 11 a.m.
Delhi, July 1, 8 p.m.
Gilbert, at Boueff Prairie, July 8, 11 a.m.
Rayville, July 8, 8 p.m.
Wisner, at Crowville, July 15, 11 a.m.
Oak Ridge, at Girard, July 15, 8 p.m.
Bastrop, July 22, 11 a.m.
Bonita, July 22, 8 p.m.
Mangham, at Little Creek, July 29, 4 p.m.
Crew Lake, at ———, July 29, 8 p.m.
Monroe, Aug. 1, 8 p.m.
Lake Providence, Aug. 3, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 5, 11 a.m.
Tallulah, Aug. 5, 8 p.m.
Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

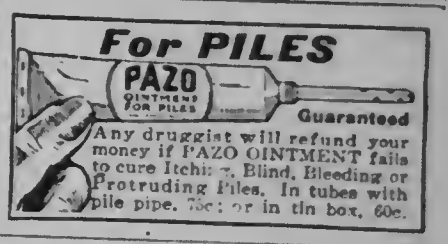
ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Ringgold, at Heflin, July 1, 11 a.m.
Winnfield ct., at Sanders' Chapel, July 8, 11 a.m.
Winnfield, July 8, 8 p.m.
Sicily Island, at Vidalia, July 15, 11 a.m.
Ferriday, July 15, 8 p.m.
Trout and Goodpine, at Goodpine, July 22, 11 a.m.
Jena and Jonesville, at Jonesville, July 22, 8p.m..
Selma, at Pollock, July 29, 11 a.m.
Castor, at Goldonna, July 29, 8 p.m.
Minden, July 30, 8 p.m.
Hall Summit, at Holly Springs, Aug. 5, 11 a.m.
Coushatta, Aug. 5, 8 p.m.
Sibley, at Brushwood, Aug. 12, 11 a.m.
Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St. Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Collleges?

K. W. DODSON, P. E.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Guaranteed
Any druggist will refund your money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, 75c; or in tin box, 60c.

Doctor Found Women and Children Sick More Often than Men

As a family doctor at Monticello, Illinois, the whole human body, not any small part of it, was Dr. Caldwell's practice. More than half his "calls" were on women, children and babies. They are the ones most often sick. But their illnesses were usually of a minor nature—colds, fevers, headaches, biliousness—and all of them required first a thorough evacuation. They were constipated.

In the course of Dr. Caldwell's 47 years' practice (he was graduated from Rush Medical College back in 1875), he found a good deal of success in such cases with a prescription of his own containing simple laxative herbs with pepsin. In 1892 he decided to use this formula in the manufacture of a medicine to be known as Dr. Caldwell's Syrup Pepsin, and in that year his prescription was first placed on the market.

The preparation immediately had as great a success in the drug stores as it previously had in Dr. Caldwell's private practice. Now, the third generation is using it. Mothers are giving it to their children who were given it by their mothers. Every second of the working day someone somewhere is going into a drug store to buy it. Millions of bottles of Dr. Caldwell's Syrup Pepsin are being used a year.

Its great success is based on merit, on repeated buying, on one satisfied user telling another. There are thousands of homes in this country that are never without a bottle of Dr. Caldwell's Syrup Pepsin, and we have gotten many hundreds of letters from grateful people telling us that it helped them when everything else failed.

While women, children and elderly people are especially benefited by Dr. Caldwell's Syrup Pepsin, it is promptly effective on the most robust constitution and in the most obstinate cases. It is mild and gentle in its action and does not cause griping and strain. Containing neither opiates nor narcotics, it is safe for the tiniest baby. Children like it and take it willingly.

W. B. Caldwell M.D.
AT AGE 83

Every drug store sells Dr. Caldwell's Syrup Pepsin. Keep a bottle in your home,—where many live someone is sure to need it quickly.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE-SAMPLE BOTTLE.

SUNDAY SCHOOL.

(Continued from Page 12)

Tuesday, June 19, we spent in Oakdale and Lake Charles. At Oakdale at 10 a. m., we were in a missionary rally, at which Brother Kim gave the message. At this rally were representatives from Glenmora and Hineston. Among the Hineston visitors was Miss Maxine Terry, Sub-District Leader of Sunday School Work, who is planning a Sunday School Rally for the fifth Sunday in Juiy.

At Oakdale we found the new pastor, Brother Flowers, recent graduate of Emory University, in charge. He has made a fine impression on the entire community.

We arrived at Lake Charles in time to enjoy the noon luncheon at the church, prepared for a zone meeting of the Missionary Society. This zone meeting, on account of its large attendance, reminded me of a district conference.

We had a satisfactory conference with the Dean, Dr. R. H. Wynn, and Educational Director, Miss Pauline Wynn, of the Camp Conference School to be held at Lake Arthur, Aug. 7-17 In addition to these leaders, Rev. W. L. Doss, Jr., presiding elder; Mr. A M. Mayo, district secretary, and Rev A. K. McLelian, Extension Secretary, were in our group.

Sunday School Day Offering to Date:

Alexandria District.

Bunkie, $10.50; Eunice, $5.60; Fellowship, $3.60; Glenmora, $4.27; Melder, $1.31; Marthaville, $2.50; Opelousas, $10.20; White Chapel, $4.25.

Baton Rouge District.

Denham Springs, $2; Holden, $2.15; Huff's Chapel, $1; Istrouma (Baton Rouge), $5; Keener Memorial (Baton Rouge), $25; Tickfaw, $4.

Lake Charles District.

Church Point, $8.60; Gueydan, $10.46; Hornbeck, $7.13; Lake Charles, $50; Sulphur, $8.20.

Minden District.

Olla, $5; Ringgold, $9.78; Springhill, $15.

Monroe District.

Bastrop, $23.89; Gilbert, $5.43; Little Creek, $8.30; Taliulah, $10.

New Orleans District.

Covington, $5; Carrollton Avenue (New Orleans), $50; Epworth (New Orleans), $25; Felicity (New Orleans), $10; First Church (New Orleans), $58; Jeanerette, $1.98; Louisiana Avenue (New Orleans), $10; Parker Memorial (New Orleans), $40; Rayne Memorial (New Orleans), $87.48; St. Mark's (New Orleans), $25; Slidell, $1.51.

Ruston District.

Athens, $6.42; Erso, $4; Homer, $27.51; Haynesville, $22.12; Lisbon, $6; Sikes, $4; Wesley (Clay), $6.50; Wesley (Athens), 60 cents.

Shreveport District.

Grand Cane, $8; Gilliam, $16; Hosston, $5; Ida, $5.63; Logansport, $10; Mansfield, $42.86; Vivian, $10.

C. D. ATKINSON,
Conference Superintendent.

Brookhaven Dist.—Third Round.

Osyka, at Holmesville, July 5.
Barlow, at Lebanon, July 8.
Bayou Pierre, at Sweetwater, July 15, 11 a.m., 2 p.m.
Wesson, July 15, 16, 7:30 p.m.
Tylertown, at China Grove, Juiy 22.
Georgetown, at Oma, July 29.
Meadville and Bude, at Meadville, Aug. 1.
Foxworth, at Kokomo, Aug. 5, 11 a.m, 2 p.m.
Magnolia, Aug. 5, 7:30 p.m.
Monticello and Pleasant Grove, at Tilton, Aug. 12.
Scotland, at Galatia, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Tayiorsville, at Fair Mount, July 6, 11 a.m., 2 p.m.
New Augusta, at Leaf, July 1, 11 a.m., 2 p.m.
Magee, at Rials, July 8, 11 a.m., 2 p.m.
Hatttiesburg ct., at presiding elder's office, July 11, 8 p.m.
Court Street, July 13, 7:30 p.m.
Williamsburg, at Oakvale, July 14, 11 a.m., 2 p.m.
Silver Creek, at New Hebron, July 20, 11 a.m., 2 p.m.
Main Street, July 20, 7:30 p.m.
Heidelberg, at ———, July 21, 11 a.m., 2 p.m.
Mount Olive, at ———, July 22, 11 a.m., 2 p.m.
Sumrall, at Sumrall, July 25, 11 a.m., 2 p.m.
Purvis, at ———, July 26, 11 a.m., 2 p.m.
Prentiss, at ———, July 29, 11 a.m., 2 p.m.

J. R. JONES, P. E.

666

is a prescription for

Malaria, Chills and Fever, Dengue or Bilious Fever

it kills the germs.

Extra Value

IN THIS LOWEST PRICED SEDAN

THE perfected Whippet Four Sedan is actually the lowest priced 4-door enclosed car on the market. Yet its astoundingly low cost does not reflect the remarkable quality of this smart, lively car. Low-swung, roomy, stylish, it offers every desirable quality of performance—power, speed, pickup, flexibility and safety.

The new Whippet Six is the world's lowest priced Six. Yet it offers such fine car features as a 7-bearing crankshaft, full force-feed lubrication, invar-strut pistons and many more.

We invite you to see these popular cars.

$610 WHIPPET FOUR SEDAN

WHIPPET SIX SEDAN $770 WORLD'S LOWEST PRICED SIX with 7 BEARING CRANKSHAFT

Four-cylinder Touring [illegible] Roadster (2-pass.) [illegible] Roadster (with rumble seat) $525; Coupe $595; Cabriolet (Coupe (with collapsible top) $625.

Whippet Six Touring $695; Roadster $695; Coupe $695; Sedan $770; f.o.b. Toledo, Ohio, and specifications subject to change without notice.

Whippet FOURS AND SIXES

WILLYS-OVERLAND, INC., TOLEDO, OHIO

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3708.

HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, JULY 5, 1928. | CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

BEAUTY SPOTS.

In making the trip from New Orleans to Biloxi one day last week, we passed through great stretches of marsh grass, which, over large areas, was brown and dead-looking. There was nothing before our eyes but the monotonous expanse of withered grass. Yet, now and then, we would catch a glimpse from the car window of a little lagoon or a small patch of open water literally covered by water lilies in full bloom. These were veritable beauty spots in the midst of an apparent wilderness.

So it is, we mused, in life. Sometimes it seems that our way lies altogether through desolate wastes. We lift our eyes and look even to the distant horizon—and all we can see is the never-ending stretch of the monotonous path through dreary wastes. But as we continue the journey, here and there we come upon scenes and experiences that charm our eyes and cheer our spirits, putting a song in our hearts and sending us on with lighter steps and a more vibrant hope. Maybe one of these experiences was a hearty handclasp and a fervent "God bless you!" from a friend. Thank God for the beauty spots along life's way.

THE POLITICAL CONVENTIONS.

An observer of the proceedings of our national political conventions finds very little ground for hope—if the reports in the daily press are to be believed—that our national affairs are to be conducted by men who "see things sanely and see them whole." There is no great comfort in reading that delegates have to be kept quiet by policemen, that supporters of rival candidates try to take by force the standards and banners of other State delegations, and that the assumption seems to be that the crowd that can make the biggest noise and keep it up the longest is unquestionably the one that has the support of the people at large. Some of the actions at the recent conventions suggest that they were performed by rather small children of the under-privileged classes. We take no great pride in the way these conventions are conducted.

Of course everybody knows that the Republican convention nominated Hoover and Curtis for the presidency and vice presidency, respectively, of the nation, and that the Democratic convention nominated Smith and Robinson. The nominations for the presidency were made on the first ballot, which is an unusual thing.

Greatest popular interest centered in the pronouncement of the platforms concerning prohibition and, of course, the candidates to be chosen. The Republican platform is generally taken to be dry, and the candidates are considered dry supporters; the Democratic convention adopted a plank pledging a sincere effort to enforce the Eighteenth Amendment and legislation connected therewith; the presidential nominee, a pronounced wet, accepted the platform, but, after his nomination, called attention to his well known position and stated that he considered it his duty "to point the way to a sane, sensible solution" of the situation; the vice presidential nominee is understood to be a "bone-dry." In popular understanding, the wet and dry issue is clearly drawn between the rival parties, the Republicans representing the drys and the Democrats the wet. Of course there are other important issues involved.

The New Orleans Christian Advocate, not being a political organ, will not engage in the political campaign that the country now enters upon. Thousands of devout Christians and loyal Methodists will be found supporting both parties. The nature of the issues involved will doubtless cause a shifting of votes from one party to another such as has not, perhaps, been seen in any previous campaign. Both parties will gain and lose adherents because of these issues. The church will—it ought to, anyway—continue its work of establishing, extending, and maintaining the kingdom of God on earth without violating in its activities the principle of separation of church and State, which is one of the basal principles of Protestant Christianity. At last, the individual has to test his own actions by the professions he makes.

A RETIRING AGE FOR BISHOPS.

Doubtless many of our readers saw the article in the Nashville Christian Advocate of June 22, by Bishop John M. Moore, on, "Four Things I Liked." Among the four things he saw at the recent General Conference of the Methodist Episcopal Church at Kansas City that appealed to him, he comments somewhat at length upon the provision for retiring bishops at the age of seventy. In connection with this subject, he says:

"They superannuate their bishops at a fixed retiring age and save them from humiliation that would come from discussing their infirmities of body or mind. Every bishop knows on the day of his election just when he will take out, and he prepares himself and his affairs for that event. Of course ill health may come upon him, and he may retire because of that, but the question of general superannuation is solved. * * * During my thirty years of attendance upon our General Conferences most of the retirements of our bishops have been accompanied by distress and heartaches upon the part of these bishops and their friends. A few times some the members of the Committee on Episcopacy have been accused of voting to retire a bishop in order to create a desired vacancy. Under our system the infirmities of age frequently have to be strenuously and distressingly exposed in order to bring about even a just superannuation. * * * I say frankly that I would welcome the establishment by the General Conference of a retiring age for our bishops."

Taking into consideration the inevitable burdens of the episcopal office and the almost inevitable infirmities of threescore years and ten, we agree heartily with Bishop Moore in the position that the next General Conference would do well to fix a retiring age for our bishops.

THE SEASHORE DIVINITY SCHOOL AND THE PASTORS' SCHOOL.

The Seashore Divinity School and the Mississippi Conference Pastors' School closed their sessions at the Seashore Camp Ground on Friday evening of last week. While these schools were held at the same time and place, they were not related to each other. We were not privileged to attend any of the classes of the Pastors' School, but we heard many fine things of the work done by Dr. R. E. Smith, Dr. W. G. Henry, Dr. G. F. Winfield, Rev. John C. Chambers, Dr. J. L. Jerdine, and others connected with the work. Rev. J. T. Leggett, director of the School, had everything in good working order.

Being a member of the board of directors of the Seashore Divinity School, we came a little more directly into contact with its work. This was the twentieth session of this School, and it was one of the best sessions held thus far. There was a considerable number of undergraduates from four Conferences taking their courses of study under competent and skilled instructors, and a good attendance of others who took advantage of the opportunity to hear the lectures by Dr. Keyser and Dr. Faulkner. The weather was delightful and the occasion was one of great pleasure as well as profit.

We believe there is a distinct need and place for the Seashore Divinity School in the work of the church. It is not just a preachers' institute, but a well established institution that for twenty years has done the finest kind of work in helping our young ministers to complete their courses of study under the personal direction of competent teachers and with the inspiration that comes from personal association in the class room. It is well supported and well attended; and is making a definite contribution to the efficiency of those who attend its sessions from year to year. Under the presidency of Rev. J. T. Leggett, the School is maintaining its high record of successful work.

The North Mississippi Conference voted cooperation in the School last year and appointed as its representatives on the board of directors the following: Rev. Carroll Varner, Rev. A. Y. Brown, and Rev. W. W. Mitchell. Brother Mitchell was unable to be present this year, but Brothers Varner and Brown were in their places. The following officers were elected for the ensuing year: Rev. J. T. Leggett, president; Rev. C. C. Miller, vice president; Rev. H. M. Ellis, secretary and publicity director; Rev. A. Y. Brown, treasurer; Dr. R. H. Harper, dean. The next session will be held June 11-25, 1929.

New Orleans Christian Advocate

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SAFETY SIGNALS.

By Rev. S. J. Davies.

To tax or not to tax; just how much, when and in what way, manner or form, aye that's the question! Tariffs, revenues, excises, many are the names under which these charges on the people come, and all are unwelcome guests. Roads, schools, levees, pensions, State, Federal and municipal improvements, asylums, hospitals, prisons, reformatories, must be built and maintained. A new industry or discovery of mineral wealth, instead of lightening taxation, increases it. The great army of public officials also increase, for every new industry demands or secures new officers. Then there are boards, commissions, divers and many, all, I presume, **pro bono publico,** and several mills are added to the tax list. One mill is not much, but many mills make a muckle, and they grind.

At the capital, they fight, and fuss and fume about it all, while the legislative mills grind grist of new plans and strange devices for **revenue only,** according to the time-honored principle of democracy.

When the collectors claimed a personal tax from our Lord, he told his overseer to go fishing and pay it for both. That is what peaceable citizens do, just attend to their daily business—Peter's was fishing—and meet the obligation. In those days governmental authority came from above, was handed down; with us it supposedly rises from beneath the masses, and at least we have the privilege of saying something about it all, without incurring the crime of **lese majesty,** and having our heads cut off, though our incomes do suffer, for they are cut somewhat.

Well, it requires some cerebration, and undue excitation of the brain cells to draw a moral from all this; only I will say in passing patient service will in the end bring its reward, especially if this service is tempered with a goodly share of common sense and a manly, independent, loyal love for fair play and just dealing in church and State.

* * *

This brings on more brain exercise. Training for leadership is the cry bruited abroad in our church papers. "Let him that is greatest among us be your servant." Our Lord did not have much to say about leadership, but had many lessons concerning service. Train our youth for service and the leadership will take care of itself. In fact, service, by precept and example, in the ranks or at the head is Christlike. The places on the right and left in the kingdom are not as soft and easy seats as some may imagine; besides that, they are the gift of God to those who are worthy. **"Ich dien"**—"I serve"—is a worthier and loftier motto to bear in any battle than "I rule." A kind of obsession prevails among us, at times, demonstrated by a phrase or term, and away goes the body ecclesiastic, like a steed with an empty saddle covering space and carrying little. After all, you cannot train a man for leadership, for real leaders in all departments of human activity come up from the ranks. When the French called Napoleon "The Little Corporal," they recognized this principle. Sometimes at our feasts, public or private, I am placed at the head of the table, owing probably to age; but I notice the food is just as good on the side lines. I am quite sure this is true at the feasts of spiritual joys and rewards which our gracious Lord spreads for his guests. In fact, they are all knights of the round table.

May my muse, who sometime would sing in lowly service free,

Lead me, Lord, that I may others lead,
To Thee.
Teach me that I may also teach
For Thee.
And so in service seek my daily bread
Of Thee.
And with thy presence, thy ransomed reach
In Thee.

628 Kings Highway, Shreveport, La.

"A BETTER FINANCIAL SYSTEM."

By Rev. John W. Ramsey.

The editor of the New Orleans Christian Advocate and I so seldom agree that for once it gives me a vast deal of pleasure to express unreservedly my perfect agreement, unqualified approval and endorsement of his most excellent editorial in the Advocate of June 21, under the above caption.

The editorial referred to is so nearly in accord with the things that for some months I have been thinking and trying to formulate that I feel like I want to hand the editor a fragrant bouquet of the beautiful flowers which have been growing and blooming in my parsonage yard this spring and summer.

The editor is right when he says that a better financial system is needed, and he is right again when he states that there is a general dissatisfaction with the present system. How widespread this general dissatisfaction is among both laity and the ministry, is distressingly known by the pastors who are next to the people; but this disturbing fact does not seem to have penetrated the consciousness of our church leaders and all those in authority. They do not seem to be aware of the deep, strong undercurrent of dissatisfaction, growing, becoming more insistent month by month, and which is, sooner or later, going to find its way to the surface in an unmistakable manner to the astonishment of those responsible for these financial campaigns which the pastors, through pressure from above, have been under the necessity of presenting to the people or lose prestige.

After stating that "we are trying to raise money in too many ways," the editor proceeds to enumerate the various causes which the pastor is expected to present and to which the people are expected to give. Let us take the experience of this year as an example. Immediately following the Conference session, in common with all other pastors, I had to attend various gatherings at different points where I was supposed to be "cultivated" myself by those in authority and then, returning to my charge, I was expected to "cultivate" my people during a period of approximately two months, this "cultivation" of myself and people having for its objective, of course, a special collection for missions. Following this was the Superannuate Endowment Fund campaign which was supposed to have the right of way for three months, including another "cultivation" period; but before this movement was well under way the campaign for Millsaps College was launched and, at this writing, is still in progress, the end not being in sight. While both these money gathering organizations were in progress at the same time, there came the Golden Cross Enrollment. For years the pastor has been urged to take the collection for raising the regular assessments in the early part of the year, but the benevolences were necessarily side-tracked for the simple reason that the pastor could not give his attention to the regular assessments with all these other special collections on his hands. As I have bowed beneath the burden of these numerous and various collections, I confess that I have felt in sympathy with that Texas preacher who last fall at his Conference session asked to be placed on the superannuate list, assigning as a reason for his request that he had found himself unable to keep step with the program of the church in the matter of financing campaigns.

The editor of the Advocate "hits the nail on the head" when he says: "The necessity of taking one collection after another, of putting on one campaign after another, of carrying on intensive periods for collections year after year has done two things: **it has made of the ministry largely an agency of propaganda for financial activities, and it has produced a state of mind in the laity that borders very closely upon resentment."** (Type emphasis mine.) These wise and timely words precisely state the exact situation as it exists today among the laity and in the ministry, and if something is not done at an early day to relieve the stress of the situation which, as the editor affirms, "borders very closely upon resentment," the result will be utter indifference to all financial appeals, if not rebellion. The evidence that we are already rapidly approaching one or the other of these conditions is manifest, as indicated in the editor's further statement that "the financial returns under the present system are growing less all the time, while more and more intensive methods have to be used to produce even these diminishing results." We are indeed, as the editor truly says, **"face to face with a situation that is highly critical and that threatens disaster unless a better financial system can be found."** (Type emphasis mine.)

Following the forceful statement of the critical situation produced by high-pressure methods of those who have been out of the pastorate so long that they are apparently unaware of the conditions herein discussed and which the church is now facing, Dr. Carley offers some excellent, pertinent and thought-provoking suggestions as a remedy for the relief of the present critical situation and looking toward the adoption of a better financial system. The first of these suggestions is in substance that the General Conference declare all church-wide campaigns closed, and the editor emphasizes his attitude by saying that when he says closed he means closed. More emphatically Dr. Carley adds: **"Wipe the slate clean."** (Type emphasis mine.) In my opinion this first suggestion, including the cancellation of all pledges made in these campaigns—"wiping the slate clean"—is fundamental to all the other suggestions offered by the editor. Personally, I am not waiting for the General Conference to declare these financial campaigns closed—my part in them, with the single exception of the mission special, is already closed, **and I have wiped my slate clean.**

One of the finest paragraphs in the editorial under discussion is the closing one, a part of which I quote: **"We have heard it said that a revival will come when the church begins to give as it ought to give; we believe it more likely that the people will give as they ought to give when a revival comes. * * * The primary need of the church is spiritual power—and that power will come from more religion, and not from more money. Let us develop the power and the money will take care of itself."** (Type emphasis mine.)

During his ten years as editor of the New Orleans Christian Advocate, Dr. Carley has never written a wiser or more timely editorial than the one in which he has so admirably presented the conditions as they exist in the church to-day than the one in which he has so ably discussed, "A Better Financial System." I only wish I had had the ability to write and the intellectual acumen to have conceived that editorial. Let every preacher and layman, **and more especially those in authority,** read again that fine editorial, and then to every word, sentence, and paragraph let all join me in saying, "Amen!"

Before closing this article, I wish to express a hope that Dr. Carley will publish his editorial in leaflet form for distribution throughout the church, and that a copy may be placed in the hands of all the delegates who may be elected to the next General Conference.

CRIPPLES BY THE WAYSIDE.

By J. R. Pepper.

A Lay Meditation. Acts 14.

There are cripples of many kinds; some in body, in mind, and in spirit; just waiting for somebody to speak the healng, sympathetic word. The great Adam Clark says that he was a physical cripple in his brain; he supposes that some membrane was pressing upon his brain, which prevented its normal action. So one day the inspector came to the school and he was wearing the "dunce cap" because he could not learn, and the teacher said to the inspector: "'Don't ask that boy who has the dunce cap on to answer anything, for he is really a dunce and does not seem to be able to learn." This so excited Adam Clark that he states that the rush of blood to his head, he thinks, ruptured the membrane and turned his brain loose, and after that he went ahead of his class continuously.

Faith the Foundation Stone of Real Life.

There is very much faith in the world, as all business must be done, more or less, by faith. Therefore, social and commercial life are based upon faith. No one can succeed without faith in his fellows. Implicit faith in God is the greatest element in any character. Many have faith enough to rise, if we could perceive it.

Every Life Has Its Own Temptations.

Each person has different temptations, but equally strong, perhaps. How we behave under temptations determines our character. There are six stages of temptations: 1. Being tempted. 2. Yielding to temptation. 3. Tempting others. 4. Resisting temptation. 5. Outliving temptation. 6. Helping others to overcome temptation.

Like Passions or Knowing One's Self.

It is well for us always to remember that we are much like the balance of the world. Some of the best people have enemies. Convictions touching righteousness cut across the grain of wrong, and will always do so. Do right and be just, is the only safe rule. Then let enemies howl with rage, if they will.

Truth Cannot and Will Not Die.

Christianity was supposed to be dead several times; but it always revives, to take quicker and longer strides. Be sure of truth and never fear.

Our Debt to a Few People in World Circles.

We never will know it. Paul and Barnabas returned over the same route as they went over, establishing the church, although very hazardous to life. They were the first and successful foreign missionaries.

Fruits of Unknown Ministry and Service.

The boy Timothy was the fruit of this perilous journey. What he became to Paul and the church, we will perhaps never know until the revelations of eternity. So we may project our lives into the future by such a faithful ministry.

Memphis, Tenn.

FROM THE MONROE DISTRICT.

Winnsboro and Henry.

Winnsboro has one of the most beautiful and complete churches in Louisiana. Rev. H. W. Rickey found an old, dilapidated building there in 1924 when appointed there from the Conference at Crowley, and in the three splendid years of his pastorate he brought to pass the almost miraculous work of a complete modern church building wholly adequate to the needs of this growing little city and the pride of our Methodist constituency there.

Rev. W. S. Henry is in the first year of his pastorate and is getting along fine. He has all the interests of his church at heart. The official board is not only well organized, but is keeping up entirely with the budget requirements.

The ladies are improving the parsonage, which had fallen into disrepair because of the strenuous effort necessary in the church building campaign. We have every reason to look for great and greater things from the Methodists of the city of Winnsboro.

ELMER C. GUNN, Presiding Elder.

"A MISSIONARY MOTIVE FOR THIS GENERATION."

Final in the Epworth League "Know Missions" Contest.

By W. L. McDuff, Monroe District Contestant.

Fellow-Leaguers: My purpose this evening is to present to you a Missionary Motive for this generation. To my mind's eye, the greatest problem that confronts you and me as young Americans is the teaching of our fellow-man about Jesus Christ. And surely we remember his great command, "Go ye into all the world and preach the Gospel to every creature." Is this, I ask, not a sufficient missionary motive for us of this generation?

True, you and I at some time may have been hostile to foreign missions, and even now we may have friends, yea, even parents, who have this same attitude. Yet after we understand, after we know, we will doubtless wonder why and how we could have ever been so confused, so dumb to the teachings of our Lord and Master. To me this little answer solves the seemingly used-to-be puzzle. First, to us geographically speaking, foreign pertains to any country far-away or outside the boundary of our country. Then, without a doubt, religiously thinking, you already know how our Saviour would have us think in regard to those in need of missionary aid. Would he have us merely think geographically? Nay, never, but he would have us think of those who are foreign to the teachings of God, those who live far away from the standards of Christ. They are the ones in need, regardless of whether they reside in home lands or in foreign lands. And, my brothers of this generation, do we not see that it is up to us, not as individuals alone, but collectively, to live up to the teachings of our Lord, so that the example which we as a nation set before the world will be missionary in spirit, in thought, and in deed? This, to me, is the most essential and important missionary motive for this or any generation: That we should work harder than ever before in the effort wholly to Christianize our own America, so that the effect will be far-reaching; as the light which shines brightest at home shines farthest.

I am sure you all know that formerly our missionaries abroad, in telling and teaching of Christ and his great, satisfying love, caused their hearers to think that all Americans were as good and Christlike as the missionary himself. This, of course, was not their intention, but nevertheless it had its effect, and the listener in most cases did not learn of the un-Christian acts committed in our own country. To-day an entirely different situation confronts us. In fact, some of you will no doubt register amazement when I tell you that the world has shrunk so in size that should I attempt to compare the shrinkage for you, I might toss upon the fingers of this hand a fully inflated basketball to represent the world of our forefathers' time; then without exaggerating, we might let the tiny tennis ball represent our world of to-day. How and why? you will doubtless ask. And the explanation might run thusly: In the days of our forefathers, weeks and weeks were required to make a trip across the mighty Atlantic; to-day, it is a matter of only a few days. In fact, inventive genius has almost made it possible to breakfast in America and lunch the following day in Paris. Then, of course, we would consider the fast train, telephone, wireless, radio and the wonderful feats which they make possible. Just a few score years back when the Father of our Country, George Washington, passed away, it took several days for the news to reach Boston from the city of New York. A very few years ago when no less a personage than our late President, Woodrow Wilson, breathed his last, the news was flashed around the entire world in an hour's time. Therefore, we can easily see why the Christianizing of our own country is so vitally important if we are properly to back up our missionaries abroad. For now cannot our every un-Christian act be flashed through the air to appear in the headline of their daily papers, naturally having its effect upon our missionary efforts in their countries? But young men, young women, can you not see the providential hand of God Almighty as it stretches out across the universe bringing to light these mysterious and wonderful performances of the electrical and mechanical powers? Can you, too, not feel the appeal of his wonderful, magnetic love beckoning to us of this generation, down through the ages, in the gift of his only Son, saying: "Ye are the light of the world?" Is this, I ask you, not a superior missionary motive for our generation: The giving of his only Son that all the world might know?

Go with me now, if you will, in your mind and let's catch a glimpse of our world as it is to-day, yes, visions and scenes that will grip our hearts, that will cut their impressions so deep upon our minds and souls that mere man should never forget. First, let us dwell in our own homeland, where our forefathers came in search of religious freedom, where we worship a true and living God and know of his tender mercy, his great, affectionate care. Do we realize that others are following in our footsteps? Then, my brothers, where will we lead them?

Next, we might visit the far Northland, where there's no sunlight, no daylight for weeks and weeks. There in the icy huts of the Eskimos we may catch a glimpse of a cold, chubby baby hand as it stretches forth from its mother's bosom, grasping, yearning for more of God's beautiful sunlight. Then can we, too, not feel the appeal of these tiny hands yearning, longing to know more about, to get closer to this wonderful Saviour, who can indeed warm their very hearts, their whole life, causing them to live anew? It's up to you and to me, my brother. Shall we enlighten them?

And now let us travel to the faraway South, the land of sunshine, the land of those who worship idols, and who appease their false gods with human sacrifice. There we will tarry for a short visit with our African brother in Christ, for such he is. True, you and I may not love the yellow, the brown, the black-tinted physical being, but equally as true he is our brother in Christ, and we should indeed love his soul to the extent that we would gladly yield to the opportunity of serving him. In the name of our Christ, and his Christ, I ask you, Will you go?

Then again, let us journey to the orient, and there catch a glimpse of our stunted brother, physically and mentally, as well as spiritually. He, too, is a worshiper of false gods; he, too, after nothing else seems to satisfy, stretches forth his yellow-tinted, bony fingers, appealing to you and to me, grasping to catch the truth, yearning for this Jesus Gospel, this Christ Child who is able to satisfy his every need, his every desire. I ask you must Jesus bear the burden alone? Nay! Never! For we know that all these are our brothers in his name.

Therefore, we must go, help go, and let go to their aid as never before. For did not he who shed life's precious blood upon Calvary's Cross that we and they might have everlasting life, leave the command of: "Go Ye into all the world and preach the Gospel to every creature?" This in itself should be a sufficient missionary motive for us of this or any other generation. But as we journey along down the years of time, and as we read the names of David Livingstone, John Patton, Bishop Lambuth, and scores upon scores of others who, too, gave their life's blood, the best that was in them, their very all, in this same missionary effort; can we then not feel the age-old appeal as it comes down the high-roads of time making for you and for me, a supreme, a superior, in fact an all sufficient missionary motive? not only for this, but for all generations to come.

Nancy went to visit her cousins one day. When she arrived, Aunt Margaret said: "Now, let Nancy have whatever she wants, because she is your guest."

After a few minutes of playing, Nancy ran out to the kitchen and said: "Aunt Margaret, will you please tell them who I am."—*Liberty.*

FOR A BETTER FINANCIAL SYSTEM—A LAYMAN WRITES.

Dear Dr. Carley: Without having glanced at any sheet of the Advocate of the current date except the first page, whereon appears the editorial headed, "A Better Financial System," which I have read carefully, permit me to say that this editorial should be put in the hands of every member of the church, within and without the jurisdictions served by the New Orleans Advocate.

It is timely. The slate should be wiped clean. Church-wide campaigns should be carried on only when absolutely necessary, and not more than one every quadrennium. A budget should be made in line with Section 3 or suggestion 3, and this budget should be collected 100 cents on the dollar.

In the humble position of lay leader of a church of some seven or eight hundred members, in the average small city of the North Mississippi Conference, I have assisted in putting on campaign after campaign for the past four years for the raising of money. All of them have been successful; never a fall down; yet I have come to realize that your closing sentence should be the slogan of the church: "Let us develop the power, and the money will take care of itself." I am not one of those who immediately grow restless when the subject of money is mentioned, but the church needs, as you have said, more real preaching than it is getting, and less of exhortation from the pulpit for the purpose of putting over this campaign or that. That should largely be the layman's job.

Again permit me to say, your editorial is timely.

Sincerely yours,

JAMES O. PRUDE, JR.

Amory, Miss.

JOHN A. RANDOLPH—AN APPRECIATION.

By Dr. Cawthon A. Bowen.

A recent sorrow has stalked forth to smite the hearts of a group bound together by a single bond of obligation and devotion to one who had befriended them and overmastered them by his radiant life. This strong, kindly soul has brought to a close the circle of his completed tasks; he has returned to One by whom he was commissioned, to be decorated again for signal bravery both under fire and amid the less tumultuous struggles of everyday living.

The reader cannot but have suspected the language just used of being militaristic. But our contention is that it is possible to transfigure the organization and workings of war when God is the Supreme Commander and his chosen men are playing a brave part in the offensive against the enemies of righteousness. That God had found just such a man and used him in the peaceful ministry of Methodism, in training camps, at outposts, in hospitals, behind the front, in front-line dug-outs, and in councils of peace makes such language appropriate when friends gather to voice their grief over Colonel John A. Randolph, U. S. A. For in his case the term "Colonel in the United States Army" and "good soldier of Jesus Christ" are synonymous.

His wide range of service carried him away from the circle of friends in his native State. It was there as a boy that I came to honor him; and often in my father's home there came news which precipitated discussion of the single-hearted devotion to duty which carried this man and his equally heroic wife to posts of danger and hardship.

But it was our good fortune that those splendid closing years of his life were spent back at home with those of us who thought that we had a peculiar claim on him. When he returned to the pastorate it was to take an important charge and minister with skill and vigor to its needs. He took an intense interest in the program of religious education of his Conference and brought to this task at a trying period the foresight and confidence which had become his possession through the experience of years. Later on, his removal to Nashville, Tenn., placed him in close contact with the important central activities of the church and with the educational life of "the Athens of the South." Though the years had been heavily reenforced in their attack upon him, he never lost that buoyant, sparkling interest in the life about him. Be it an important board meeting, or religious gathering, or the class session of some outstanding educator, this man, who seemed to have discovered the fountain of youth, was apt to be present and actively interested in what was going on. I recall his presence in the peace discussions carried on at the Young People's Conference at Memphis; his annual summer residence at Junaluska, where he worked alongside the youngest and most diligent in the effort to prepare himself for further service; his enrollment as a student at Peabody College and his high standing in a class in one of the more difficult subjects. So it was with this genuine disciple, this learner. His mind never hardened; his spirit had the resiliency of its youth. To the end he was growing, preparing, expecting, spreading the spirit of adventure and discovery.

It may be that he has been transferred, his preparation finished, to undertake greater discoveries under more favorable conditions. He has left us. But even the poignancy of our common grief cannot blind us to the completeness of his way of life.

"Whosoever liveth and believeth in me shall never die."

Nashville, Tenn.

METHODIST LAYMEN'S CONFERENCE, LAKE JUNALUSKA, N. C., AUG. 19-26.

By Maud M. Turpin.

One of the significant activities of Southern Methodism during the past quadrennium and a half has been the growth and development of the laymen's movement.

Under their own organization and with the slogan, "One is your master, even Christ, and all ye are brothers," at their masthead, Methodist laymen have pressed forward, bringing into their religion and the programs of the Methodist church that same energy, interest, and efficiency which have characterized them as business and professional leaders.

So rapid and marked has been the progress of the laymen's movement that one is scarcely surprised to find plans under way for celebrating the sixth anniversary of the organization of the Board of Lay Activities by a great laymen's convention and conference; nor that the theme of that conference should be, "Religion in All of Life."

Equally appropriate is the site selected for the conference—Lake Junaluska, North Carolina, seat of the Methodist Southern Assembly, where the Board of Lay Activities was organized in 1922, and which from its inception has been associated with the work of laymen.

The plans for the approaching laymen's conference at Lake Junaluska, Aug. 19-26, are the most complete that have ever been attempted, and the conference promises to set a new standard in the way of attendance, program, and recreational features.

A Friendly Invasion.

More than 4,000 laymen are expected. In every nook and cranny of Southern Methodist territory the laymen are discussing the conference and modes of travel. Texas has planned to route special trains bearing State delegations; Tennessee laymen will travel by motorcade. Coming in trainload lots or by public and private conveyances over the scenic highways of Arkansas, Louisiana, Georgia, Kentucky; Tennessee, Virginia, and the Carolinas, the friendly invasion of Methodist laymen will behold en route some of the most beautiful and interesting spots in America, while those who are fortunate enough to be at Lake Junaluska during those notable days of Aug 19 to 26, are going to be favored with seeing the most representative group of men ever assembled in one body. The gathering will include "rich men, poor men, doctors, lawyers, merchants, soldiers, sailors, teachers, tailors," perhaps a governor or two, and no telling how many presidential possibilities. Every known variety of what Methodism can produce in the way of a capable, upstanding man will be represented, with one exception—the crowd will not include any preachers, although preachers will be welcomed to sit in the body and to speak from the platform.

But it is a layman's conference. Four thousand laymen gathered to discuss how they can carry their religion into their everyday life! What a sight that will be, and what good will undoubtedly come out of it.

Theme and Speakers.

With "Religion in All Life" as the central theme, some of the subjects to be discussed include such topics as "The Witness of the Spirit;" "Religon and Theology;" "Spiritual Movements in Methodism;" "Our Methodist Forbears;" "Religion and Citizenship;" "Christianity in International Relationships," and various phases of Methodist work, such as missions, stewardship, brotherhood, education, and healing.

In addition to Methodism's own leaders, including bishops, pastors and board secretaries, the speakers include such men as S. D. Gordon, of "quiet hour" fame; Dr. F. W. Boreham, Australian author, lecturer and preacher; Walter P. Fraser, of Pittsburgh, Christian business man and philanthropist; Thomas D. Taylor, of Philadelphia, president of the Methodist Committee of One Hundred of the United States; Honorable E. Dow Bancroft, of Chicago, and others.

The program will not be all speeches and addresses. Ample opportunity will be given for colloqui and round table discussions, with special reference to themes having to do with the lay work of the Methodist Episcopal Church, South, under the direction of the General Board of Lay Activities.

The New Caruso.

General Secretary, G. L. Morelock, who was a recent visitor at the General Conference of the Methodist Episcopal Church at Kansas City, was enteprising enough to secure at that time the golden voiced Mario Capelli to give special musical programs from time to time during the conference as he did at Kansas City.

Mario Capelli alone would be worth the trip to Lake Junaluska. He calls himself an Italian-American. Although one of the youngest opera stars, he is rapidly becoming famous. He was a pupil and protege of the late Enrico Caruso, who was also his friend and counselor, and who, it is said, declared Capelli to be the only person he would be willing to have called the successor to Caruso.

Signor Capelli, aside from his music, is an interesting personality. Born of Italian parents and reared in the Roman Catholic Church, he sang for five years in the Pope's cathedral choir in Rome. The story of how he became a Methodist and how he bummed his way to New York in a freight car to seek out Caruso, and became his student and disciple, is one of the interesting chapters of his life. Like his illustrious maestro, Capelli has a tenor voice of wonderful range and power. He will spend an entire eight days with the Methodist laymen's conference, where he will inspire the men with his singing of sacred music and Negro spirituals, of which he has made a special study.

Time for Play, Too.

In planning the program, recreation and fellowship have not been forgotten. The afternoons will be left free, and beautiful Junaluska and the surrounding country will afford every means to meet the most varied tastes in recreation, whether it be swimming, boating, hiking, mountain climbing, golf, tenuis, or visits to such points of interest as Eagle's Nest, Chimney Rock, Blowing Rock, Mount Mitchell, Grove Park Inn, Biltmore, and other places of unusual attraction.

Special Arrangements.

And as for railroad transportation and hotel accommodations, Ralph E. Nollner, superintendent of the Southern Assembly, has made special ar-

rangements for the laymen's conference. A number of railroads east of the Mississippi have granted a special rate of one fare plus $1 for the round trip, with a twenty-day limit for the return trip, or a tourist rate of one and one-third fare can be secured on all railroads during the entire summer.

Equally attractive are the rates for hotel accommodations, where the best possible entertainment may be had at reasonable cost. Write to Superintendent Nollner about all these things. Watch the Methodist Layman for complete program outline, and let nothing deter you from taking your place in the great laymen's conference at Lake Junaluska, N. C., Aug. 19 to 26.

OLDER GIRLS' CAMP CONFERENCE, LAKE ARTHUR, LA., AUG. 7-17.

Realizing the possibilities for Christian education in summer training schools, the Louisiana Conference at their last annual session authorized that the Louisiana Older Girls' Camp Conference be held at Lake Arthur in Southwest Louisiana. In conference with Mr. O. S. Gates and Miss Alleen Moon, our specialists in young people's work with the General Sunday School Board, the details of the program were worked out and approved by them. The purpose of the camp is:

1. To furnish the girls of Louisiana Methodism an opportunity to fit themselves more fully for Christian service;

2. To supply ten days of fun and fellowship and inspiration under capable and consecrated Christian leadership;

3. To challenge the girls to higher standards of Christian living.

Class work will begin on the morning of the 7th, and delegates should arrive on the evening of the 6th.

It is intended for girls between the ages of 15 and 24 who have been recommended by the pastor, Sunday school superintendent, or teacher.

It will include a Standard Training School, each student being allowed to enroll for two courses, and credits will be given for satisfactory work done.

The following subjects will be taught: "The Principles of Teaching," Mrs. G. F. Winfield; "The Missionary Message of the Bible," Dr. W. W. Drake; "Worship in the Sunday School," Miss Pauline Wynn; "The Organization of the Small Sunday School" (Cokesbury Course), Rev. A. K. McLellan.

The devotional services will consist of morning watch, vespers and prayer groups.

Special features will include messages from Mrs. L. L. Harris, Misses Julia Reid and Dorothy Weber, Mrs. J. A. Stockwell, Dr. R. H. Wynn, Dr. W. W. Drake, and others.

The recreational attractions will be boating, competitive games, nature hikes, treasure hunt, track and aquatic meet, swimming, stunt night and camp fire programs.

There will be one adult counselor-advisor for each group of eight girls. The campers will form their own organization, as much like a young people's department as circumstances will permit, and will have practical experience under adult guidance.

The expenses of camp will be $22 for board and lodging, in addition to registration fee of $2.

Send for registration cards to Miss Pauline Wynn, Box 378, Lake Charles, La., by July 20 if possible.

Lake Arthur is on a splendid model highway, thirteen miles south of Jennings and forty-five miles southeast of Lake Charles. Bus lines run from Jennings and Lake Charles to Lake Arthur. Delegates coming from New Orleans save mileage by taking LaFitte Cut-off at New Iberia, which has recently been completed.

The Board of Directors comprises the following members: Rev. C. D. Atkinson; Rev. A. K. McLellan; Rev. R. H. Wynn, Dean; Miss Pauline Wynn, Camp Director; H. Wynn Rickey, Alexandria; Rev. J. H. Bowdon, Baton Rouge; Miss Elizaheth Langford, Monroe; R. H. Nelson, Shreveport; Rev. J. T. Harris, Rochelle; Mrs. M. S. Monk, Monroe; Rev. H. L. Johns, New Orleans; A. M. Mayo, Lake Charles; Mrs. W. M. Buchanan, Lake Arthur; Rev. W. L. Doss, Jr., Lake Charles; J. H. Cain, De Ridder; Rev. T. F. King, Lake Arthur.

MRS. R. H. WYNN.

LOYALTY.

By Rev. J. Tillery Lewis.

In a small dictionary that I have on my desk I find "loyalty" briefly defined thus: Faithfulness; constancy; devotion. I call that analyzing loyalty. That's laying loyalty bare and looking through and through its meaning. I do not know what you think about that definition, reader, hut it gripps me and causes me to admire that word more; while it prods me and causes me to examine my own self to see whether or not I know anything about loyalty either to God, to my church, or to the other hig obligations of life.

Loyalty, My! what an exhilirating paradise of bubbling happiness this mundane world would be, if all of us were but loyal to the duties and obligations of life!

In my mind's eye I see a home wherein every inmate thereof is loyal. The parents are each loyal to the other. The husband and wife are faithful, constant and devoted to each other. Other husbands and wives may look askance at other men and women, while with heart yearnings they long for one other than their companion; but not either of these; they are faithful to each other even in thought. Their love is ever constant. Whether with each other, or separated by a thousand miles of space or months and years, each is as constant toward the other in thought, word and deed as is the constancy of the north pole to the north star. Each is devoted to the other. Each finds in the other that boon of conjugal love out of which grows the highest type of human happiness. Then the children are loyal to their parents and to each other. The parents are devoted not only to the physical and intellectual well-being and development of the children, but they are even more deeply devoted to the highest spiritual well-being and development of the children. it is a boon, a blessing, a joy and a privilege to be in such a home. Thank God we have many such on earth.

We have churches that are likewise loyal. Of course not all the members are loyal, but perhaps a majority of them are loyal. Nothing can swerve these loyal church members from their obligations and privileges in the church. Of course in the very nature of human events it now and then happens that even a loyal church gets a pastor who has sharp angles and is in many respects unlikable and non-considerate of others; but these loyal church members do not get huffy and desert their church while they are afflicted with such a minister, but, realizing that their loyalty, devotion and love are to Jesus Christ, and that their church is the only adequate vehicle through which they can express their loyalty to God and to Jesus Christ, they endure the hardship imposed upon them through their non-considerate pastor, while they work faithfully and honestly to help put over the great forward programs of the church.

Then last but not least, we have loyal preachers. It frequently happens that a loyal minister does not receive from his congregation the earnest, constant and devoted support that always makes the heart of a preacher glad and inspires him to his greatest efforts for service. More than one loyal minister, in all our denominations, has failed, not because of lack of loyalty and ability on his part, but because a worldly-wise church, under the leadership of one man or woman, failed to respond to spiritual leadership. Said minister preached the gospel with wisdom, earnestness and efficiency, but because of unbelief on the part of the leaders of the church, was unable to accomplish anything worth while, either in material or spiritual progress. More than one minister has sensed the fact that he was getting nowhere in his work, because of the fact that he was blocked in his efforts through the influence of one man or woman who was of the low-pressure type and who had no spiritual vision. It has also happened, more than one time, that according to worldly-wise wisdom, said minister knew just what to do to succeed apparently and win the support of the key man of his church, but loyalty to Jesus Christ kept him true to the gospel, with the result that he was supplanted by another who allowed the boss of the church to have his way. Thus the preacher's loyalty to Jesus Christ cost him humiliation; but what of that? Jesus was not only humiliated, but was put to death because of his loyalty to God. Jesus told his followers that it is enough for the servant to be as his master. Men have not been put to death in recent years because of loyalty to Jesus Christ, though there was a time when Christians were burned, thrown to the beasts and otherwise put to death. Why should a minister refuse to be loyal to Jesus Christ because of the little humiliation that comes to him through a mild sort of persecution? After all, it is not the minister to whom objection is made, for those who demand his removal often are free to admit that he preaches the gospel faithfully, and that there is nothing personal against him; therefore it is the same old story of being opposed to Jesus Christ and his lordship over their lives to which they are opposed.

Loyalty, most anywhere, cannot be had for the asking. Loyalty, like every other worth-while thing that comes to us, costs us something. It costs self-denial, self-sacrifice and sometimes the endurance of hardships and persecutions. But the dividends in blessings, whether in the home, in society, in the political and business world, or in the church, are always forthcoming. Loyalty always pays in the long run. Disloyalty may hand out an immemdiate pay-envelope, but the blessings thereof are temporary, after which the disloyal soul often must nurse the conviction that he is a cheat, a cad.

Judas was disloyal and received thirty pieces of silver as his price for delivering Jesus to the mob; but watch him as he throws the thirty pieces of silver on the ground and then hangs himself! Ananias was disloyal and kept back part of the price of his land, while he told the apostles that he was laying all on the altar. Watch him! See, yonder he goes, feet-foremost, to be buried as a liar.

The disloyal church, the disloyal church member and the disloyal minister are fast being drawn toward destruction and damnation, to which sad estate they will arrive, except they repent.

O God, let me be loyal to Jesus Christ and his gospel at any earthly cost!

Water Valley, Miss.

CHURCH DEDICATION AND HOME-COMING DAY.

Dear Dr. Carley: Please announce through the Advocate that there will be a Home-coming Day at McAdams church, on the Sallis charge, July 15. We are to have our church dedicated, and we invite all former pastors, presiding elders, and members to come home and enjoy the day with us. We will have the dedicatory sermon at 11 o'clock, and other speakers in the afternoon. We invite you to be present. Come.

A. W. BAILEY, Pastor.

The boys and girls in the little Thursday school at Malines, Belgium, operated in connection with the Flemish Methodist church in that city, are full of enthusiasm for the work. There are many other children who wish to come to the school, but dare not because their parents have been terrified by the priests. At Christmas time the little children of the Thursday school made all the decorations for the Christmas tree, paying for the colored paper, the paint and the brushes, etc., themselves. "This is wonderful," says the pastor, the Rev. A. Miletes, "for the Belgians think it is more pretty to receive than to give."

AUTOBIOGRAPHY—ROBERT ANDREWS DAVIS.

Shortiy aftre this time I assisted my father to move to Opelousas, where they took charge of the boarding department of the Opelousas Female College. I boarded with them and attended the male college, preaching wherever I was called. I wrought in the shop and went to schooi pretty well through the winter; then I took charge of a school at Waxia, and preached up on Bayou Boeuff.

Joins Louisiana Conference.

I joined the Louisiana Conference on trial in the spring of 1866, at the Conference in New Orieans. I was ordained deacon by Bishop James O. Andrews. I was named for him.

I was appointed to the Big Cane and Evergreen circuit. Papa and mamma had moved to Evergreen to teach, so again I was able to stay with them.

In 1868 I was appointed to the same circuit, but Brother Fred White, the presiding elder, changed me to the Spring Creek circuit, which extended from Cheneyville to Calcasieu River, embracing the territory from Red River north of Rapides Bayou, to the Texas line west of Alexandria, down to Cocodria, and back to Bayou Boeuff. I continued to live with my father at Evergreen while on the Spring Creek circuit.

I was called on for the first time to baptize by immersion. We had a number of accessions to the church on the Sugartown circuit and the pastor couid not baptize them, being unordained, so he called on me.

I had bought me a splendid pony, so I rode down and assisted the preacher. All the candidates for baptism were wiiling to be baptized my affusion except one young lady. To gratify her I secured some clothing from a country brother. We found a beautifui place near a mili. As I stepped into the water I began singing, "We'li cross the River of Jordan," and as I went into deeper water, which I found very coid indeed, I was singing, "We'li—cross—the—River—," I said, "Brethren, you will have to sing, the water is too cold for me to do that." I led the young lady out pretty deep so I would have no troubie raising her up after I dipped her under.

I returned to my circuit, and at Brother Laird's was struck down with a severe type of fever, which iasted me quite a time. But a good doctor was near, and with his skiil, medicine and the biessing of the Lord, I got all right again.

Whiie on the Spring Creek circuit, toward the close of the year, I was called on to marry a couple. They iived in the pine woods about sixty or seventy miies from Evergreen. So I mounted my pony, rode up Bayou Boeuff, through Alexandria, up Bayou Rapides, and out into the hiiis. I stopped with a Brother Simms on Bayou Rapides, for that was home to me, being one of my preaching places. Then I went on to the piace where I was to marry the coupie. When I arrived I was astonished at the poverty of the people. But as it was a year of work for nothing, I went in and made myseif known.

I married the couple and then went into the dining room. All the floors were dirt, for the house was a mere four walls with a roof on it. The bride's cake was made with molasses. The funniest thing about it aii happened after dinner. The groom asked me to step outside with him. Then he said, "Let's take a waik." My suspicions were aroused. During the war some of our company had been detaiied to hunt jaw-hawkers in or near this section of country. I thought maybe this man had found out I was a member of the Eighteenth Louisiana Regiment and wanted to take the spite out on me. I noticed he kept iooking around each clump of bushes we passed. Then he examined the thickets on each side of the road for the mile or more we covered. I had ieft my pistol in my saddle-bags and I had no pocketknife, but I decided to use my fists if necessary and sell my life as dearly as possible.

Suddenly, he stopped, then turning into the thickest thicket we had passed said, "Come in here." As I took the next step he ieaned up close to me and said, "Parson, how much do I owe you?" I was so reiieved, I exclaimed, "Not a cent, not a cent." "Thank ye, sir; and when you are in this country come to see us and you wiii aiways be welcome," was his reply.

I was not iong in getting back to Sister Davidson's and Brother Simms. At Brother Simms, I married his stepson to a beautifui girl. He gave me a fine $50 broadcloth coat for my services.

During this year I repaired the wheels on my father's buggy and he let Brother Robert Randle and me drive to Conference in it. This Conference was held at New Iberia, and it was at this time I was transferred to the Mississippi Conference.

For the year 1869, I was appointed to the Clover Hill circuit. Here I taught school. The work extended from Clover Hill to Egg Point, on the Mississippi River, over the muddiest roads I ever saw.

At the end of the year, in December, 1869, I attended Conference in Jackson, Miss. Here is where I first saw young Charies B. Galloway, afterwards one of our bishops. Dr. John C. Keener, also afterwards bishop, preached as fine a sermon as I had ever heard, from the text, "Had they known it, they would not have crucified the Lord of Giory" (I Cor. 2:8). The sermon made an indelible impression on me. I was returned to the Clover Hill circuit, where I continued my school.

During this year, I was attacked with a very severe pain in my right side and confined to my bed. My friends despaired of my iife, and my dear mother came up to see me in great fear and anxiety. But when she arrived at Uncle Lawrence T. Wade's she found me better and up. The good Lord had been with me and brought me through.

I bought me a fine $175 horse, which could take me throough the mud of these bad roads.

During the summer I made a visit to my father's house. He had been appointed to the Columbia circuit and had moved to Copenhagen Prairie, six miles from Columbia. A protracted meeting had been appointed, but my father was sick, so the conducting of the services devolved on me.

On Saturday, Aug. 20, I was in the puipit by 11 a. m., and looking over the congregation just before announcing the hymn, about midway I saw a pretty giri. I said to myseif, "If that young lady is not a widow or engaged, if I have a chance I'il make a speech to her."

The horse my mother was riding, a few days prior to this Saturday, stumbied and fell, and mamma feil to the ground, spraining her knee. Of course, this kept her in bed for some time.

This same Saturday afternoon, as mamma was lying in bed, the above-mentioned young lady came to see her. I came in and mamma introduced me to Miss Lizzie Day. She was quite a friend of my sister Eiia, and had come to see my mother, also to stay all night and take in the meeting.

We had quite a stir, penitents at the aitar, a number converted.

Whenever I couid, I was with Miss Lizzie. The parsonage was a miie from the church, or schoolhouse, where we preached. I walked with the young lady every night, until on Wednesday night, the 24th of August, 1870, we became engaged. You may believe this was a happy time for me.

Fifty conversions and forty accessions to the church were the resuit of the meeting; besides, I had found a sweet giri to love.

I went back to Mississippi, taking Sister Mollie with me, finished my years's work, and attended Conference.

The Conference was divided that year into the Mississippi and the North Mississippi. It was heid at Crystal Springs. Here, on Dec. 18, 1870, I was ordained eider by Bishop David Seth Doggett.

I transferred back to the Louisiana Conference and was married to Miss Lizzie A. Day, Jan. 1, 1871. The Louisiana Conference was heid in New Orleans. I was appointed to the Caldweii circuit and papa was superannuated.

This circuit consisted of fifteen appointments or preaching places. I received $50 for my year's work.

Conference met at Monroe in January, 1872. I was reappointed to the Caldwell circuit.

On our way back from Conference Brother Parvin was with me and preached for me at Columbia, and to my amazement took up a collection for me. In taking up the collection, in his talk he had occasion to speak of my horse. "Why, brethren, I saw his horse this morning lying flat on his back and could not get up. Why? The horse in failing had gotten between two potato rows, and whichever side he turned there was the ridge in the way."

During 1872 I received for my work $150 quarterage, includnig some home-made meat full of skippers.

In 1873 I was sent to Lake Charles, where we had a fine school during part of the year. Before its close the town decided to open a public school, and asked us to take it. My wife had to take the teacher's examination. The chairman of the board asked her to write out an application as assistant teacher, which she did. When he had read it he told her the English and spelling were perfect; so that was her examination.

With the school and circuit I received $500.

In 1874 we were given charge of Patterson and Morgan City. In Patterson we taught school for $50 per month. This was the combined salary of wife and self.

Here in July our first baby was born. We named her Eula. She was born July 17, 1874. We were returned to Patterson and Morgan City in 1875.

(To Be Continued.)

STORM THE THRONE OF GRACE.

"Storm the throne of grace," said John Wesley, speaking from much experience, "and persevere therein, and mercy will come down." "Let not the man who prays with a weak and wavering faith," says St. James, "think that he shall receive anything from the Lord." Prayer that seeks and secures power from on high cannot itself be a weak and impotent thing.

Writing of prayer as "the most powerful organic of efficiency," W. E. Doughty says: "The Bible often asserts and everywhere assumes that prayer has power to change things. Something really happens when we pray aright. In Christ's teaching prayer involves the putting forth of vital energy intended to secure definite and unmistakable results. Prayer is not passive; it is active. It is the kinetic energy of the soul applied to the highest tasks in the kingdom. . . . Prayer puts forces at the disposal of God to be applied by him to definite tasks. Prayer does not change the will of God, but it enables God to change the wills of men. Prayer does not persuade God, but it gives God a power to bring to bear on men to persuade them. All prayer is directed to him, and the putting forth of prayer-energy releases forces which God can and does use to accomplish dsfinite and practical ends."

But the thing that inspires a great faith and a prayer of power must be something spiritual and not something of trifling significance and merely material value, such as food and drink, and raiment and riches; after which things the Gentiles seek, and because it is such things as these that they pray for, the idea of power is never associated with pagan prayer.—W. F. Tillett, in "Providence, Prayer and Power."

Open-air services have been inaugurated by Methodists in Santa Clara, Cuba, in sections of the city where there are no churches. Although great numbers of people in Cuba would never think of entering a Protestant church, it has been found that a majority of this class will come to the open-air services and listen attentively to the singing, praying, and preaching. The preaching in Santa Clara has been done by an official of the Cuban Provincial Government, who is a member of the Methodist church in that city.

The Home Circle.

WHY JOHNNY FAILED.

Johnny had a little mind;
It was his very own,
And nothing could be put in it
Except by him alone.
It wasn't very big, it's true,
But there was room inside
For lots of things, chosen out
As Johnny should decide.

Mother and father gave him
All sorts of good advice;
But Johnny never put it in
Or thought about it twice;
But all the ugly things the boys
Upon the corners said,
Why Johnny picked them up at once
And put them in his head.

At school the teacher tried her best
To give him facts and rules
Of every useful sort—but no,
For Johnny hated schools.
He picked up brag and vulgar slang,
Dime novels, too, ten deep,
And filled his mind till it was like
A tainted rubbish heap.

So when the day of manhood came,
When Johnny searched his mind
For skill and power, it played him false,
And nothing could he find
But worthless trash and ugly thoughts
And lo, he failed, alas!
Is any other boy who reads this
Coming to Johnny's pass?

—Herald of Light.

THE LITTLE LOST CALF.

One summer morning, sixty years or so ago, something dreadful happened in the little village of Jason. Perhaps you remember reading how the cows of the village gathered together every morning in a little herd and went to and from the meadows of their own accord, feeding all summer on the rich grass and pure water, carrying these home every night in the form of sweet, creamy milk for the village boys and girls.

This morning, down in one of the cow pens after the cows had started on their early morning trip to the meadows, a little red-and-white calf stood and bawled lonesomely. His mother had gone with the rest of the herd; but he was too little, his owner thought, to follow her all that long way. So he was kept at home.

The little daughter of the house had a very soft spot in her tender heart for the gentle cows and the dear long-legged calf. She slipped out to the pen to pet him and keep him from being so lonesome. But alas—as she opened the gate to go in to him, he saw his way clear to freedom and mother. Before she could stop him, he had dashed past her out of the gate. With a flourish of heels and tail, off he went at a surprising speed.

He did not go out the front way, as his mother had gone. There is where he made his sad mistake. Instead, he was cut of the back gate like a flash and away across the fields.

Breathlessly the little girl ran after him. But try as she might, she could not keep up to him. By the time she was across the fields she found that he had disappeared in the woods that backed them—miles and miles of Jersey pines and underbrush, in which it was easy for a little red-and-white calf to hide and lose himself, and hard, too hard, for a breathless, tearful little girl to find him.

Straight back to the factory she ran and told father.

"Don't cry, Dolly," he comforted her. "His mother will find him and bring him home again."

But the meadows were in the opposite direction from the trail of the runaway. Evening brought the cows home as usual; but no little red-and-white calf came with them. The mother cow bawled sorrowfully through the night—and Dolly wept with her. Searching parties scoured the woods and fields the next day, but found no trace of the lost calf. Other parties and other days brought no better success. Dolly and the bereaved mother had about given up hope, when, down the village street one afternoon there traveled a strange procession. Several half-grown boys came walking very sedately for half-grown boys. In their midst they bore a rude litter, made of poles and leafy branches; and on the litter lay a very weak, very thin but still very much alive and hungry little red-and-white calf. They had found it lying exhausted in the woods, miles from home and the meadows.

Such tears of joy as Dolly shed—enough to wash away all tears of sorrow. Such petting and feeding and nursing as brought that returned runaway back to health and strength. It was a wonderful time; and it was hard to tell whether Dolly or the mother cow was happier to see him, and love him back to the life he had so nearly left.—Selected.

TOM'S LESSON.

Uncle Jack had taken Tom for a walk in the woods, and as they came through the grove, Tom idly brought his stick down upon a family of ants that were busy carrying into their home some crumbs that had been left by a picnic party.

"I am sorry that the woodland newspaper will have to report a tragedy," said Uncle Jack, soberly. "They will have to say: 'While busy storing provisions in their home near Long Pond, the ant family were struck by a terrible tornado, and nearly every one perished. This was an excellent family and was doing no harm. In the home were several little ones, who waited through the night for something to eat, but finding the house overturned and their parents missing, they strayed off into the woods and were lost. The cause of the tornado is unknown.'"

"Why, is it like that?" asked Tom, in surprise.

"Certainly. They have been at some pains to build that little house; see how ingenious they were fashioning it! Now it is laid waste and they must find a new spot. Some of the little ones are dead, too."

Tom looked down ruefully at the havoc he had made.

"I know what will make them happy," he said; "I will leave this piece of nut cake from my lunch box, and they will eat that." He laid the cake down carefully and was rewarded by seeing other ants swarm over it and carrying bits to another place, where he thought they meant to build a new home. "I think they will soon forget," he said; "don't you?"

"Probably, but if they forget, I am sure you will not," said Uncle Jack. And Tom found that he never did.—Youth's Companion.

A NEWSBOY PREACHER.

A bright-eyed, shabby little fellow was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted.

The car started while he was making change, and the conductor, passing him, laughed. "Caught this time, Joe!" he said. "You'll have to run to Fourteenth Street."

"Don't care," laughed Joe in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy and questioned him concerning his way of living and his earnings. There was a young brother to be supported, it appeared. "Jimmy" was lame and "couldn't earn much himself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant. "No, I couldn't. Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? Or of gettin' things if there was nobody to divide it with?"

"Fourteenth Street!" called the conductor, and as the newsboy jumped out into the gathering dusk the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that."—Presbyterian of the South.

ALPHABET OF BIBLE TRUTHS.

A new commandment I give unto you, that ye love one another as I have loved you (Jesus). John 13:34.

But if any of you lack wisdom, let him ask of God, who giveth to all liberally and upraideth not. James 1:5.

Come unto me all ye that labor and are heavy laden, and I will give you rest (Jesus). Matt. 11-28.

Direct your hearts into the love of God, and into the patient waiting for Christ. II Thess. 3:5.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. I Cor. 2:9.

For the Lord giveth them light, and they shall reign for ever and ever. Rev. 22:5.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Jesus). Matt. 29:10.

Heaven and earth shall pass away, but my words shall not pass away. (Jesus). Matt. 24:25.

In my Father's house are many mansions. . . . I go to prepare a place for you (Jesus). John 14:2.

Jesus, when he was baptized, went up straightway from the water; and, lo, the heavens opened unto him, and he saw the Spirit of God descending like a dove.

Keep thyself pure. I Tim. 5:22.

Love one another. John 13:34.

My Father worketh hitherto and I work (Jesus). John 5:17.

Neither for these only do I pray, but for them also that believe on me through their word (Jesus). John 17:20.

Owe no man anything but to love one another. Romans 13:8.

Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you (Jesus). John 14:17.

Quench not the Spirit. I Thess. 6:19.

Receive with meekness the ingrafted word which is able to save your souls. James 1:21.

Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you (Jesus). Matt. 6:33.

The God of love shall be with you. II Cor. 13-11.

Understanding is a well-spring of life to him that hath it. Prov. 16:22.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God (Jesus). John 3:3.

Whatsoever ye would that men should do unto you, even so do ye also unto them (Jesus). Matt. 7:12.

Except one be born of water and the Spirit, be cannot enter into the kingdom of God (Jesus). John 3:5.

Ye shall receive power, after that the Holy Ghost is come upon you (Jesus). Acts 1:8.

Zealous of good works. Tit. 2:15.—Selected.

Father: "The dean complains that you own and operate an automobile on the quiet."

"Impossible—it's an old Ford."—Judge.

A coal merchant had advertised for a boy. A red-headed, red-faced boy applied for the job.

"Do you like work?" asked the merchant.

"No, sir," said the boy.

"Then you can have the job. You're the first boy who's been here to-day and hasn't told a lie."—New Outlook.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. Luther Bridgers will be the preacher at the Seashore Camp meeting this year.

Rev. O. S. Lewis, our pastor at Natchez, Miss., was recently elected president of the Exchange Club of that city.

Union services will be held at Greenville, Miss., each Sunday evening until September, all the churches participating.

Mrs. Mary Moore McCoy, president of Athens College for Women, was given the degree of Doctor of Laws at the recent commencement of Birmingham-Southern College.

"We have a fine, prosperous church here and a most excellent young man for pastor—every one loves him," writes a correspondent from Fayette, Miss. Rev. J. B. Cain is the beloved "young man."

Rev. H. W. Bowman, in writing to request that his Advocate be changed from Oakdale, La., to Pelican, La., states that he is at home and slowly improving. Let prayers continue to be made in his behalf.

Dr. John R. Mott, after a connection of forty years with the Young Men's Christian Association, has resigned as General Secretary, to take effect in October, to accept the presidency of the International Missionary Council.

Rev. Alonzo Monk, Jr., general evangelist, has been engaged to preach in the revival at West Point, Miss., in September. Rev. W. R. Lott, the pastor, and his people are working and praying for a great spiritual revival.

Rev. S. J. Davies, writer of "Safety Signals," writes to say that the word "romanic," which appeared in his article last week should have been "nomadic." We are glad to make the correction. The proof readers some times have an impossible task.

Rev. and Mrs. K. W. Dodson, Minden, La., announce the marriage of their daughter, Agatha, to Dr. Gordon Lee Hastings, on Saturday, June 23. The happy young couple will make their home at El Dorado, Ark. The Advocate extends all good wishes.

Mrs. N. E. Cunningham, of Gibson Memorial Church, Vicksburg, Miss., in a business letter to the Advocate, says: "Our pastor, Rev. H. A. Wood, is a splendid, consecrated minister and has worked untiringly this year for the Master's cause here among us."

Rev. J. Tillery Lewis, Water Valley, Miss., writes: "In April we had a very fine and spiritual meeting in our church, with Rev. O. S. Lewis doing the preaching. Representatives of all denominations say it was one of the best and most uplifting revivals ever held in Water Valley."

A fine meeting was recently held at Natchez, Miss., in which the pastor, Rev. O. S. Lewis, was assisted by his brother, Rev. J. Tillery Lewis, of the North Mississippi Conference. Reports are to the effect that the preaching was of an unusually high order, and that the church was greatly helped by the meeting.

The Daily Vacation Bible School at St. Mark's, this city, is in the third week of a successful session. It has an enrollment of 232, with an average daily attendance of 150. Some of the nationalities represented are: Chinese, French, Greek, Austrian, Mexican, German, with a majority of Italians. Rev. W. H. Giles is pastor of St. Mark's.

The new church building of the Broad Street Methodist Church, Hattiesburg, Miss., is progressing nicely, and it is expected to be ready for occupancy by the first of September. The pastor, Rev. J. W. Thompson, and his people are happy over the prospect. An attractive year book and directory of the membership has been issued by the church.

A beautiful incident of the 11 o'clock service at the Carrollton Avenue Church, this city, last Sunday morning was the presentation of some beautiful flowers to Mr. Ellis Robbert, who completed on that day his fourth year as organist of the church. Appropriate remarks were made by the pastor, Rev. H. L. Johns, and the chairman of the music committee, Dr. R. S. Crichlow.

The meeting at Ackerman, Miss., in which the preaching was done by Rev. W. N. Duncan, presiding elder of the Columbus District, was a very successful one, twenty-seven members being received into the church. The congregation join with their pastor, Rev. C. A. Northington, in saying that Brother Duncan did some of the best preaching it has been their privilege to hear.

Some of our readers will be interested in the following appointments of the Florida Conference, recently held: Fort Myers, First Church, L. M. Broyles; Lakeland, First Church, H. F. Tolle; De Land, J. S. Purcell; University of Florida, student pastor, A. B. Austin; Miami, Trinity, S. H. C. Burgin; Oakland Park and Progresso Mission, J. A. Tolle; Oneco and Samoset, C. F. Tolle; Tampa, Hyde Park, Walt Holcomb.

A Daily Vacation Bible School is being conducted in the First Methodist Church, Baton Rouge, La. It began on June 25 and will continue for several weeks. Standard courses for Beginner, Primary and Junior children are being taught. The enrollment is 125. Mrs. Dan Runyah, the pastor's assistant, is general superintendent of the school, and is assisted by a corps of competent workers.

Dr. Arthur J. Barton and Bishop James Cannon, Jr., have united in a call for a conference to be held at Lake Junaluska, N. C., between July 11 and July 18 to effect an organized movement "for the election of dry Democratic Senatorial, Congressional, and State nominees for public office and for the defeat of the wet Tammany candidate for President." The exact date of the conference is to be announced very soon.

The George Tucker evangelistic party closed a most successful meeting at Hernando, Miss., on Sunday, June 24. This was the second meeting of this party in Hernando. The meeting was held in the Methodist church, but all the other churches of the city called in their evening services in co-operation. During the last week of the meeting, all the business houses closed for the morning service.

Mr. R. W. Stewart died at Alexandria, La., on June 26, and was buried at his old home, Madison, Miss., on the following day. This announcement will bring sorrow to a large number of friends and acquaintances. His wife is a sister of Mr. T. A. Holloman, formerly of Mississippi, but now a resident of Alexandria. The Holloman name is an honored one in Methodism. The Advocate extends sincere sympathy to the sorrowing family.

The following sad news comes from Rev. L. W. Cain, presiding elder of the Baton Rouge District: "Brother and Sister W. H. Royal's little five-year-old afflicted child, Harriet Elizabeth, died yesterday (June 28), and I conducted the funeral this afternoon in their home at Natalbany, assisted by Brother W. R. Harvell. She will be buried tomorrow at Shreveport. This is the little one who had a stroke of paralysis some four months ago and was carried to Boston for treatment." The Advocate extends sincere sympathy to the sorrowing parents.

The tent meeting under the auspices of the New Orleans City Board of Church Extension, after a successful series of services in the lower part of the city near the Industrial Canal, has been transferred to Canal Boulevard and Taylor Street, with Rev. W. E. Thomas, one of our general evangelists, doing the preaching. The meeting will continue probably two weeks. It is hoped that new church organizations will be effected as a result of these meetings. Such an organization is in process of formation in the Industrial Canal section. Members of the various Methodist churches of the city are asked to co-operate in this effort by their presence and prayers.

The report of the Committee on Itinerancy at the recent session of the General Conference of the Methodist Episcopal Church, by the adoption of which a bishop was prohibited from transferring a preacher without the consent of a majority of the district superintendents of the Conference into which he was to be transferred, was nullified by an eleventh-hour action, due to the fact that in a Conference where there was not more than two district superintendents the bishop might be deprived of his episcopal function. Zion's Herald gave the action as originally taken, but corrected the item in a later number. The operation of this rule was postponed till the next General Conference.

MISSISSIPPI MOTORCADE TO JUNALUSKA.

The Board of Missions and the Sunday School Board are conducting jointly a Summer School at Lake Junaluska, July 31 to Aug. 14. Courses are given by both, and credits may be had from both. The "Course in Missions" lasts only one week; those by the Sunday School Board, two weeks. For the program for the School of Missions, kindly refer to page nine of the Missionary Voice of July.

Join the Methodist Motorcade to Junaluska! Get a car from your city or charge to go. This will reduce the expense, afford you the best way to see the scenery en route; have the car for use in the afternoons while there (no program in afternoons), visit points nearby of historic or scenic interest. The Motorcade will go by Birmingham, Chattanooga, Knoxville, and Asheville, returning by Murphy, Stone Mountain, Atlanta, and Montgomery.

The expense need not be unreasonable; in fact you will be surprised how cheap you can make it; ask for information about rates.

A chairman has been named for each of the pre-

siding elder's districts in the Conference, who will arrange for the cars from their respective districts: Brookhaven District, Mrs. L. W. Alford, McComb; Hattiesburg District, Rev. J. L. Carter, Mount Olive; Jackson District, Dr. J. L. Decell, Jackson; Meridian District, Rev. W. J. Dawson, Shubuta; Newton District, Rev. M. M. Black, Forest; Seashore District, S. A. Tomlinson, Gulfport; Vicksburg District, Rev. Otto Porter, Port Gibson.

Write to the chairman of your district about the trip, and get some other folks in your church interested in going; it will be of great value to you. I am ready to assist in any way I can to make the trip pleasant and profitable. This trip will afford a fine vacation, sight-seeing, good fellowship, delightful climate, information about the work of the church, and you will return home with the inspiration and determination to do more than we have ever done. What more could you want?

W. D. HAWKINS.

Meridian, Miss.

A PARTIALLY CULTIVATED FIELD.

By Dr. J. Callaway Robertson.

One of the most interesting and promising aspects of modern church development is found in the adult class and department of the Sunday school. Twenty years ago the Sunday school belonged almost exclusively to childhood and youth. There were relatively few men and women sharing its privileges and responsibilities. In 1908 the International Sunday School Association accounted for only 1,059 adult classes. Within a decade their records had grown to 60,000. To-day the Methodist Episcopal Church, South, has more than 25,000 adult classes with an enrollment that will exceed a half million persons. To complete the picture we shall have to include a vast company of loyal men and women who are serving as officers and teachers in the specialized work of the church school to-day.

The widespread interest in the spiritual enrichment of adult life parallels an international awakening to the values of adult education in general. But even more interesting is a certain relation the enrollment of large numbers of men and women in the Sunday school seems to bear to the greatly expanded program of the church in recent years. Many influences have operated to make possible the wide expansion of the influence and efforts of the church. One of them is the information and inspiration afforded the adult part of the church through the great classes of the Sunday school.

It was after men and women through the Sunday school began to know the world program of the church that the great advances in modern missions were made. It was after a period of instruction through the Sunday school that adults began to hear and to heed the challenge of stewardship. It was after adults in the Sunday school came to appreciate the need of religious training for boys and girls and men and women that the movement for better and more beautiful church buildings was started. It was after adults in the Sunday school faced together some of the facts about social living that the church, with strong hand, took hold of certain situations and effected reforms that are gradually revolutionizing the way of living for many American people.

It would be a display of sheer ignorance to claim that the Sunday school through work with adults has alone made possible the day of larger service for the church. Indeed, the point is not in locating credit or honor at all. It is rather in pointing out a great new possibility in shaping the life of our generation. In our own church we have hundreds of thousands of men and women in Sunday school classes every Sunday. In the nation there are millions. With earnest effort the number can be greatly increased. They are eager to know the truth and to share in the work of making a better world. They can be enlisted for an increasing contribution to the total enterprises of the church.

One of the finest opportunities the church has to-day can be uncovered in the adult class or department of the Sunday school. Here are the parents of our homes and the citizens of the community. In their hands rest the actual management of the affairs of this generation. They may, through misunderstanding, neutralize all our efforts for childhood and youth. The boy and girl must go home after they come to us. With proper guidance they may touch life deftly with the spirit and truth of Jesus Christ.

The General Sunday School Board of our church has wrought out a well rounded and challenging program for men and women. It has in it all the elements needed to make it vital in the enrichment of life and dynamic for a larger Christian service. The program has grown up out of years of earnest effort and study and is to-day actually engaging about four thousand classes scattered over the church. The Board, through the Department of Adult Work, covets the privilege of assisting pastors and leaders of adult classes to make larger use of their opportunity with men and women in the Sunday school.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

LIEUTENANT COLONEL JOHN A. RANDOLPH, A TRIBUTE.

By Rev. J. Q. Schisler.

John Anthony Randolph was born March 16, 1859, near Shiloh, Tenn. He moved with his family when quite young to Mississippi. He joined the church early in life. On Dec. 1, 1880, he was married to Miss Dora Laird. He was licensed to preach and joined the North Mississippi Conference in 1886. He served appointments in Clarksdale, Holly Springs, Macon and other places, as well as the presiding eldership of the Greenville District. In 1898 Brother Randolph volunteered for the Spanish-American war and was appointed chaplain in the army which went to Cuba. Upon the close of the war he was appointed as a chaplain in the regular army. He rendered most valuable service in the Philippine Insurrection. He served in this country in army posts in Texas, Montana, California, and Georgia. He accompanied General Pershing with the expeditionary forces to the Mexican border and into Mexico.

For two years he was over-seas in the World War. Chaplain Randolph was with the soldiers in the trenches at the front in some of the most important battles of the war. He later became the Senior Chaplain in the Second Army in charge of a school for chaplains in France. He was retired from the army, Dec. 1, 1922, with the rank of Lieutenant Colonel and with the highest admiration and respect of General Pershing and other major officers of the army, and of the soldiers.

Since his retirement from the army he has served for brief periods of time as pastor at Jacksonville, Fla.; Sardis, Miss.; and at Inglewood Church in Nashville. Colonel Randolph died in his home at Nashville, June 14, 1928.

Certain characteristics of the life of Colonel Randolph after his retirement endeared him to those who knew him well. The first, was his dislike of sham. He was a sincere and honest man, with a keen sense of justice and right and a deep regard for truth. In the second place, though retired from the army and superannuated as a Methodist preacher, he was young in spirit and mind. Upon recommendation of his Conference Superintendent of Sunday School Work, he agreed to prepare himself to teach some Bible courses in training schools. Not satisfied with his long years of study of the Bible, he enrolled as a student in Scarritt College in Nashville and pursued his courses with all the enthusiasm of a young man. Colonel Randolph was a modest man. Honors came to him in the army which are attained by few men, but you did not hear of these honors from the chaplain himself.

Funeral services were conducted in the home in Nashville by his long-time friend, Rev. J. H. Shumaker, and other friends in the city, and the burial was in the National Cemetery near this city. The sounding of taps by a soldier from one of the near-by army posts added much to the impressiveness of the simple rites at the grave.

THE LAW COULD NOT OUTLAW THIS LAWYER'S DEBTS.

The bankruptcy law takes no account of moral obligations. It is a legal device by which the property of a person unable to pay his debts may be taken and distributed among his creditors, while he himself, if he has made a full surrender of his property and is free from fraud, may start afresh, absolved of legal claims against him. Whether he is free of moral liability for monetary losses other men may have suffered through his shortcomings or misfortunes is a question to be settled by his own conscience.

Back in 1906 Gray Carroll, then a middle-aged lawyer, went through voluntary bankruptcy here in Little Rock. He was legally freed of liabilities totaling more than $24,000. He went to Tulsa, Okla., started there, and prospered. And now, a man of 70, he is of his own accord paying off every dollar of those legally cancelled claims, with interest for the years that have elapsed. For every $1 of the debts he owed in 1906 he is paying an additional $1.25. And he is doing this solely because, through all those years, he remained a debtor in his own mind. For him a legal decree could not cancel a moral obligation. His is the code not merely of the law, his own profession, but the code of scrupulous honor.—Arkansas Gazette.

TENT MEETING IN NEW ORLEANS.

Rev. W. E. Thomas, General Evangelist, of Nashville, Tenn., is conducting a tent meeting on Canal Boulevard, under the auspices of the Methodist churches of New Orleans. He has an open date. Address Rev. W. E. Thomas, care Advocate office.

Presbyterian Hospital of New Orleans

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A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course. salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On April 2, 1928, the spirit of MRS. ROSA SUMRALL STEELE, wife of the late E. W. Steele, took its flight from this life to the life beyond. She was born Oct. 23, 1854, and joined the church in early girlhood, and continued a faithful member until the day of her death. She was married to Mr. E. W. Steele, who preceded her into eternity several years before. To this union were born five children, only two of whom survive, Mrs. Ada Shepherd and Mrs. Leulla Allen, who, together with eleven grandchildren, six great-grandchildren, and many relatives and friends mourn her untimely death and who expect, after having lived faithful to Jesus Christ, to meet her some day where there is no death or sorrow to bring separations or to disturb the happiness of the soul. Sister Steele's body was laid to rest in Georgetown cemetery in the presence of many sorrowing friends and relatives. May God help each of us to emulate the virtues of this good Christian lady and faithful servant of the Master; and live to be with her in the glory of the eternal world.

L. M. SHARP.

MRS. EMMA SHAFFER, wife of Brother George M. Shaffer, of Gibsland, La., was born April 5, 1866, and went to her rest March 24, 1928. Sister Shaffer was a woman of splendid character and her kind and frienly spirit was such that it readily endeared her to those whose good fortune it was to know her. Faithful to her home and to her neighbors, she was no less faithful to her church, and gladly testified both by word and life that her hope was in Jesus Christ. Her home was one that always ministered with its peace, its contentment and its comforts to the needs of the pastor when he was in the neighborhood. Never was this good woman too weary or too cumbered with her duties to make her pastor realize that his presence was a joy and a wished-for blessing whenever he came. Sister Shaffer was married twice, and leaves the following children to honor her memory and mourn her loss: R. B. Cook, B. M. Cook, Mrs. Fred Rhodes, Mrs. Lelia Hines, Mrs. J. B. Day, and Mrs. W. J. Foster; one daughter, Miss Carrie May Cook, departed this life May 15, 1911. During the last years of her life, Sister Shaffer lived with her companion, Brother G. M. Shaffer, in the midst of their children and grandchildren. Her faithful husband, whose long life likewise has abounded with good works and faith, is stricken with grief and loneliness over his loss. But his eyes are turned toward the glorious portals of the City Eternal, where all his heartaches shall be overwhelmed by the joy of his Saviour's presence, and where he shall meet again those whom he has loved and lost.

CHAS. E. McLEAN.

RESOLUTIONS.

(Adopted by the Board of Stewards of the Methodist Church at Enterprise, Miss.)

Whereas, our Heavenly Father, in his wisdom, has called from this life our brother and co-worker in the church, MR. J. L. BULLARD, whose departure is deeply felt among us;

And, whereas, he was a true citizen and Christian who desired and earnestly labored for the progress of his community and upbuilding of his church;

And, whereas, the community at large and the church have lost a true and valued friend, and his services and co-operation in both will be greatly missed;

Therefore, be it resolved, That we shall hold in sacred remembrance our association with him in the work, and that we extend to his bereaved family our sincere sympathy.

Resolved, further, That a copy of these resolutions be given his family; a copy spread upon the minutes of the quarterly conference, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: D. W. Ulmer, Pastor; J. E. Williams, W. P. Bass, F. L. McMullen, Miss Latitia Wright, Mrs. I. L. Hunter.

YOUNG PEOPLE'S MISSIONARY SOCIETY ORGANIZED AT NETTLETON, MISS.

Seven young people met at the home of Mrs. J. A. Price, Wednesday afternoon, June 20, for the purpose of organizing a Young People's Missionary Society, with Mrs. E. M. Shaw as the Young People's superintendent. The following officers were elected: President, Florene Trapp; vice president, Ruth Stephens; recording secretary, Mary Kate Shaw; corresponding secretary, Charlie McEown; treasurer, J. Francis Trapp; Mission and Bible study superintendent, Henrietta McEown.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

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*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 3326 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: For the past two weeks I have missed the opportunity of writing to you because of our busy times before and during our Assembly. You who had the pleasure of being present know how very busy we were. To you who were not present, I can only say that I am sorry that you didn't have the fortune of enjoying such wonderful fellowship as was ours for eight days.

Of course, I cannot give a very detailed report of everything that took place. I'll leave that job to the Leaguers who returned home to give to the local chapters what they received at Assembly. I think it would be so fine if some of those Leaguers would send to the Advocate tstimonies of what the Assembly did mean to them. How about it, Leaguers?

We opened our tenth annual Assembly at Manafield College on the morning of the 12th, with Rev. James B. Grambling, Dean of the Assembly. We feel that we are greatly indebted to the faculty, chaperones, executive officers, district secretaries, the Mansfield Chamber of Commerce, Shreveport Police Jury, the citizens of Mansfield, Mrs. Sharp, the dining hall matron, and to every Leaguer present for their contribntion toward the success of the best Assembly we have ever had.

The Morning Watch services, conducted by Miss Anna Pharr Turner, were always an inspiration to the young people. Her theme, "Get Right With God," was beautifully developed each morning.

After breakfast classes were conducted in Bible, Missions, a Recreational period and Departmental Methods. The business meeting closed the morning sessions, and the Leaguers were always ready for dinner, but they were never too busy eating to sing, yell, and cheer for their fellow-Leaguers. Each meal was made more pleasant by a "Stunt" presented at the close of the hour by one of the districts. The Ruston District was given the honor of having presented the best stunt.

Immediately after dinner a class in Epworth League Administration was attended, after which the entire assemblage welcomed quiet-hour. The afternoons were spent in various forms of entertainment. On Wednesday afternoon the Leaguers surprised Mr. and Mrs. Grambling with a lovely set of china in recognition of their ten years of untiring service to the Leaguers of Louisiana, and also their tenth wedding anniversary. This was only a small way of showing their love and esteem and wishing them many decades of happiness together and of further associations with the Leaguers who so dearly love them.

On Thursday afternoon the Leaguers were invited to see the Epworth League parlor that had been arranged with very attractive furniture, curtains, rugs and lights, which they agreed to buy as Leagues, Unions, districts or individuals and thus present to the college in the name of the Epworth Leagues of Louisiana. Mr. T. L. James, of Ruston, paid for a handsome bookcase, and Mr. Earl Reid purchased the curtains in the name of Julia Reid. Am sorry that I cannot mention each gift separately. The walls of the League room will contain pictures of each Assembly and of the State officers as they serve the State.

On Friday afternoon the Leaguers had the pleasure of making a motorcade to Shreveport. The trip was made possible by the splendid co-operation of the Mansfield Chamber of Commerce and the Police Jury of Shreveport. After visiting the places of interest in Shreveport, the young people were entertained with refreshments by the Leaguers of the Park Avenue Church in Shreveport.

On Sunday afternoon the Colored Jubilee Chorus of Shreveport entertained the Assembly delegates with a most attractive program in the Epworth League auditorium.

Supper was served at 5:30, and the Vesper services, which are said by many to be the sweetest part of the day, were conducted on the lawn, just at sunset, by the Epworth Leaguers. It was at this service that every Leaguer welcomed the opportunity to tell of his or her love for Christ. It would make the hearts of the older people of our church glad if they could have witnessed the testimonies of these young people. Their prayers and testimonies were inspiring to both Leaguers and leaders.

One of the most enjoyed fatures of the Assembly was the platform hour, when Rev. A. M. Serex led the song service, Mrs. Serex favored us with special vocal numbers, and Dr. F. L. Wells brought us his wonderful messages, telling us how we might take America for Christ. On the last night every Leaguer present expressed a desire for fuller consecration to his service, and twenty-two young people volunteered for full-time definite Christian service. There were twenty-eight former volunteers present, which made a total of fifty life-service volunteers. Rev. Guy M. Hicks was elected as the new Life-service superintendent, to succeed Dr. M. F. Wilson, who has held the office for several years.

After a fellowship period on the campus, prayer meeting groups were held with prayer-group leaders. At the close of the service the Leaguers marched to their rooms singing their Assembly song, "Into My Heart." The bugle taps sounded at 10:15, after which all was lost in slumber.

On Saturday night the Leaguers attended the Oratorical Contest to determine the State winner. There were five contestants, but one of the contestants, Miss Irene Shields, of Minden, could not enter because of sickness. Those who entered were: Miss Mary Matthews, Shreveport; Miss Octavia Rickey, Alexandria; Miss Julia McGowan, New Orleans; and Mr. W. L. McDuff, Monroe. The judges announced that Miss Julia McGowan was the winner. Miss McGowan will be sent to Mount Sequoyah by the State, where she will contest for the Western elimination. We feel sure that Julia will carry all the honors as her oration is splendid in construction and presentation.

On Tuesday, the 19th, a banquet was served as the "final number." The credits and diplomas were then issued by Mr. Grambling. There were 206 registered for the Assembly. Of this number, 187 received credits for work. Fifteen Christian Culture Certificates were given to Leaguers having completed six credits. Nine Christian Culture Certificates were given to Leaguers that had completed their six credits during the past year. Miss Anna Pharr Turner, of Shreveport, received the highest honor that can be conferred in Leaguedom—an Institute Expert Diploma, which represented eighteen institnte and Assembly credits passed on by a strict examination from Central Office. Miss Turner is the only Leaguer in Louisiana who holds this honor.

(Continued on page 14)

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CEDAR ODOR

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, June 24, was the first time for me to see the Alexandria Sunday school in session in their new Educational Building. During the lesson period I had a satisfactory conference with the pastor and superintendent concerning their fall Standard Training School, which is dated for Sept. 2-7.

The third session of the Natchitoches Standard Training School opened Sunday, June 24, at 7:30 p. m. Prof. C. F. Myers, of the State Normal, was Educational Director in this school. He and Prof. Maddox took the course on "Program of Christian Religion," taught by Dr. W. W. Drake. The other members of the faculty were: Miss Ruth Nuttal, Dr. Cleanth Brooks, and Prof. D. B. Raulins.

Monday noon, June 25, at the Y. M. C. A., I met with the pastors and superintendents in Shreveport in the intrest of their fall Standard Training School. They elected the District Secretray, Mr. R. H. Nelson, chairman of the Board of Managers, and Mr. W. A. McKennon, Educational Director. The date of the school is Oct. 7-12, at First Church.

While in Shreveport we enjoyed our stay at the district parsonage and accompanied the presiding elder Monday night to Harmon, La., where he was assisting the pastor, Rev. Alvin Smith, in a revival. Prospects were fine for a great meeting.

Tuesday morning, in company with the interesting young pastor at Bossier City, Rev. Don E. Dulaney, we visited Ida, where the presiding elder had called a "set-up" meeting in the interest of the North Caddo Standard Training School. The following pastors were present: Dr. Alonzo Early, Belcher; Rev. J. M. Alford, Vivian; Rev. C. W. Lahey, Oil City, and Rev. W. F. Roberts, Ida.

This group is calling a meeting of the leaders in each local Sunday school, at Belcher, Sunday afternoon, July 15, to decide on the training courses, etc.

At Ida we found a revival meeting in progress, under the leadership of Brother Dan Kelly. The entire group of preachers enjoyed his message on "The Power of the Gospel."

Tuesday afternoon, in company with Dr. W. W. Drake, we made the trip from Shreveport to Natchitoches.

Our office was honored Wednesday with a visit from Prof. D. B. Raulins, President of Mansfield College. Sunday school leaders will be pleased to know that Prof. Raulins has consented to get out a special Mansfield issue of the Sunday School Outlook.

Wednesday night we spent in De Ridder at a meeting in the interest of the De Ridder-Leesville Standard Training School. We had a pleasant visit at Leesville en route to De Ridder—found the pastor, Rev. A. H. Parker, and his leaders willing to cooperate in another great school. The leaders elected Mr. George Ferguson chairman of the Board of Managers, and Mr. W. C. Roaten, Educational Director. The presiding elder, Rev. W. L. Doss, Jr., was with us and offered his services for a course on the Bible. The other tentative courses were: "Worship;" "Sunday School Organization or Junior Lesson Material," and "Religious Education of Young People."

While in De Ridder we attended the third quarterly conference, and from the report made by the pastor, Rev. H. W. Ledbetter, every cause and interest of the church is being looked after. We noted he reported forty-five additions to the church during the quarter. The Sunday school has an average attendance of 200. The Young People's Missionary Society reported an enrollment of seventy.

Enjoyed hospitality during my stay in De Ridder at the parsonage.

Rev. J. A. Alford, pastor at Rayville, writes: "Please send us a Sunday School Day Program. Mr. L. L. Greer is no longer our superintendent, and in his stead Dr. John C. Calhoun has been appointed."

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Any pastor would have a right to feel a little queer if one of his stewards should collect quarterage and forget to turn it in to the quarterly conference. Four of the servants of the Conference are wondering why we are forgotten and neglected by some of our fellow-workers. The "Golden Rule" is a very good rule to practice on both sides. We are very grateful to the men who have done something to help along with the work. Do not forget us when you pray; do not forget to lend a helping hand.

The school at Ripley comes to a close Friday. We have enrolled sixty-eight in the fine classes. The Methodists at Ripley have not forgotten the beautiful grace of hospitality. Their doors have been opened not only to the faculty, but to a goodly number of young people who live too far off to come and go every afternoon during the session of the school. What virtue do we mean shall take the place of hospitality? The truth is, we open our doors to such guests as we realiy desire to entertain. Rev. H. P. Lewis has advertised the schooi thoroughly in ali the territory near Ripley. His own people are supporting the school with enthusiasm, and seven of the churches adjacent to Ripley have done quite as well. From present indications we will issue almost as many credits as students enrolied.

Rev. W. R. Hammontree, who works in Monroe and Itawamba Counties; Mr. E. M. Sharp, who works in the big Corinth District, and Rev. Ray Grisham, worker at large, are taking courses in the Ripiey school. These young men are graduates of Millsaps College; they are not afraid of hard work, nor do they shrink from enduring hardships. They are heiping the pastors make surveys, organizing Sunday schools so they can do better work, teaching Cokesbury training schools, spreading the gospel of joy and doing with their might whatever their hands find to do. If any one desires to know the value of the work these young men are doing, ask the presiding eiders under whom they are working. Shall the Sunday School Board use these young men in this work another year? The men who put on the missionary program and observe Sunday Schooi Day are answering the question in the affirmative.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Mr. John R. Pepper, of Memphis, has just sent a copy of a little booklet he wrote several years ago, "Thirty years at the Superintendent's Desk." This little volume has many good suggestions and any one of our superintendents who wishes to read it, we will be pleased to make it possible for you to get the book as a loan at ieast.

The first session of the Seashore Pastors' School is history. This was a small school, issuing 17 credits; but the spirit of the school was excellent and the brethren who took the work are loud in their praises.

Dr. Winfield, president of Whitworth College made a fine impression and endeared himself greatly to the brethren. We received him into full feliowship with all the rights and privileges of a contributing member. I pray God's blessings upon him and ask for him from you a prayer for his good success with our school.

Dr. Jerdine, the pastor of Macon, and for 25 years a missionary to Korea, gave us a fresh view of the conditions and work in the mission fields that made us wish that it were possible for all our official members to hear these iectures and read the book.

Dr. Henry, who was the pastor of Galloway Memorial and First Church, Brookhaven, and now at Emory, made a fine impression, both for the courses of study and for Emory University and for the future of the church.

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Dr. R. E. Smith, of Shreveport and Centenary College, delighted his large and appreciative audiences, for it became that, because there were so many who came and went who were delighted to hear him.

We would be pleased to have our same faculty back again and sit under their instruction.

The public lectures of the Divinity School were delivered by Dr. Keyser and Dr. Faulkner, while Brother J. T. Leggett presided in a most kindly and brotherly manner. The brethren heard the lectures with profit and were strengthened in their faith and lives. The weather was ideal and everything moved for a fine fellowship.

Now for the summer pull for the Sunday schools.

Don't allow anything to prevent your school's meeting and carrying on its work. There will be many occasions to dismiss and go some other place, but hold your school together and God will bless you and each member.

Pray for the work and the workers.

JOHN C. CHAMBERS.

REV. W. E. DICKENS.

No, I am not writing Brother Dickens' obituary; but I was in a meeting recently with Rev. B. W. Ware at Daleville, where Brother Dickens lives, and I just feel like sending these lines to the Advocate about him. In a very true sense our superannuates (some of them, at least), are "forgotten" men.

Brother Dickens got the lumber and his children have built him and his faithful wife a beautiful little dwelling right near the parsonage at Daleville. And they are so thankful for this little "nest" they can call home! But both of them were far from being strong and well while I was there. His wife was in bed part of the meeting—had been in bed a week or more—and he was just up from several weeks of being indoors in bed. He was just able to drive some in the Ford for the mail and milk. How they did seem to appreciate my visit! And the Lord blessed real good and felt so near as we knelt to pray. Brother Dickens said very likely when he left this little home he'd be carried to the cemetery. Oh, how both of them need our prayers and sympathy! Not for their souls—their souls are mounting up as the wings of eagles! But they are human, they remember the days of health, vigor, and joyful work for the Lord, and when they were mixing and mingling with their friends and parishioners; but now they are cut off from practically all this. The people of Daleville love them and keep them in mind, but how lonesome they must get! A married daughter was with them temporarily, and also a little grandson, but when they get better and stronger they are going to have to go to their homes, and then they'll be to themselves again.

My brethren and sisters of the ministry especially, don't entirely forget them—pray for them, send them a line occasionally, and a little material lift would come in so handy!

I write these lines purely because of my love for them and because I want to make their path a little brighter, and it's entirely without their knowledge. God bless them both!

Finding the yoke easy,

J. A. WELLS.

FROM OXFORD, MISS.

Dear Advocate: Oxford Methodists are holding their own with other progressive movements here. Our pastor, Brother S. H. Caffey, is away in the interest of the new church building. We have had visions for a long time of a building adequate to the growth of the town and university.

We had Dr. Countiss, of Grenada, with us last Sunday, and he gave us a fine and thought-provoking sermon from the text, "What Think Ye of Christ?" A full house from all denominations greeted him and honored the message with marked attention.

Brother and Mrs. Caffey are doing a good work here, and are loved by their people and the community at large.

Bishop Moore's sermon at University commencement was a masterpiece. Subject of text, "If the truth shall make you free, ye will be free indeed." He stressed the importance of knowledge and obedience to God's Book—that enlightenment comes with careful, prayerful study and devotion to service.

Blessings on the dear Advocate. It is a wonderful influence in the home. I would that every home could have its weekly visits.

Camp meeting at the Oxford Camp Ground convenes as usual the first Sunday in August, at which time, I believe, Brother L. P. Wasson will be at the gospel helm.

This good month of June must be a Baptist month, as we are almost submerged with rain, and crops in this section are all but lost in grass and weeds. Farmer folk are very much discouraged and depressed over the situation. However, the things we can control are the things that should bother us most. If we are yoked up with God and living in obedience to him, it matters little about the weather. When our new church materializes come to see us.

MRS. A. F. CALLAWAY.

THE WESTERN METHODIST ASSEMBLY, MOUNT SEQUOYAH.

July 22-29 a great camp meeting is to be held on Mount Sequoyah. Dr. W. A. Shelton, of Emory University, will speak every morning and evening. Evangelist Luther B. Bridgers, Gainsville, Ga., will preach each afternoon at 3 o'clock. There will be a devotional service each morning at 9 by other leading ministers. There will also be an Evangelistic Conference here at this time for all our evangelists and evangelistic singers. Efforts are being put forth to make this meeting a great success, and we want as many of our people present as possible. Please write and make your reservations early, because at this time, a week before, every room is engaged for the big "Leadership School," beginning July 5. Send reservations to Rev. S. M. Yancy.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Revival at Beulah Church, July 1-8.
Chuodrant, at Beulah, July 5.
Jonesboro, at Jonesboro, July 11.
Blenville, at Arizona, July 13.
Athens, at Wesley, July 14, 15.
Revival, at Antioch, July 15-22.
Revival, at Salem, July 22-27.
Simsboro, at Salem, July 25.
Eros, at Sikes, July 28, 29.
Revival, at Oak Ridge, July 29-Aug. 2.
Lapine, at Oak Ridge, Aug. 1.
Bernice, at Summerfield, Aug. 4, 5.
Revival, at Longstraw, Aug. 5-12.
Clay, at Longstraw, Aug. 8.

Pastor and people are urged to pray and work for gracious revivals in the district.

Pastors are also kindly requested to have all answers as required by the Discipline.

W. D. KLEINSCHMIDT, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Osyka, at Holmesville, July 5.
Barlow, at Lehanon, July 8.
Bayou Pierre, at Sweetwater, July 15, 11 a.m., 2 p.m.
Wesson, July 15, 16, 7:30 p.m.
Tylertown, at China Grove, July 22.
Georgetown, at Oma, July 29.
Meadville and Bude, at Meadville, Aug. 1.
Foxworth, at Kokomo, Aug. 5, 11 a.m, 2 p.m.
Magnolia, Aug. 5, 7:30 p.m.
Monticello and Pleasant Grove, at Tilton, Aug. 12.
Scotland, at Galatia, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Taylorsville, at Fair Mount, July 6, 11 a.m., 2 p.m.
New Augusta, at Leaf, July 1, 11 a.m., 2 p.m.
Magee, at Rials, July 8, 11 a.m., 2 p.m.
Hatttiesburg ct., at presiding elder's office, July 11, 3 p.m.
Court Street, July 13, 7:30 p.m.
Willlamsburg, at Oakvale, July 14, 11 a.m., 2 p.m.
Silver Creek, at New Hebron, July 20, 11 a.m., 2 p.m.
Main Street, July 20, 7:30 p.m.
Heidelberg, at ——, July 21, 11 a.m., 2 p.m.
Mount Olive, at ——, July 22, 11 a.m., 2 p.m.
Sumrall, at Sumrall, July 25, 11 a.m., 2 p.m.
Purvis, at ——, July 26, 11 a.m., 2 p.m.
Prentiss, at ——, July 29, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Vimville, at Toomsuba, July 7, 8 a.m.
East End, July 11, p.m.
Wayneshoro, July 18, p.m.
Pachuta, at McGowan's, July 14, 15, a.m.
DeSoto, at Hopewell, July 16; Crandall, preaching, July 15, p.m.
Daleville, at Bethel, July 21, 22, a.m.
Seventh Avenue, at Bonita, July 22, p.m.
Porterville, at Union, Aug. 19.
Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

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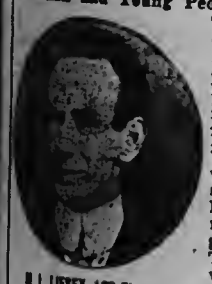

Thirteen years' experience working in fourteen different States. Few open dates for Summer and Fall. References. Bishop William N. Ainsworth, Macon, Ga., and Dr. J. W. Perry, Gen. Secretary of Evangelists, Nashville, Tenn. Write or wire for dates.

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Every good druggist guarantees Moone's Emerald Oil to end your foot troubles or money back.

EPWORTH LEAGUE.

(Continued from page 11)

There are many other attractive features of the Assembly that I would like to tell about, but I am just wondering if Brother Carley is going to let all of this letter get by the press without cutting it in two. I'll just have to continue my news in my next letter. By the way, you might like to know that I am to serve you as your Field Secretary for another year. May I ask for your earnest co-operation and prayers that 1928-29 may be the biggest year the Leaguers of Louisiana have yet known? I am proud of the honor of serving you, but I must have your constant support if we are to succeed for our Master. In my next letter I will name all of the new officers for the coming year in order that you may know to whom you are entrusting the work of the Leagues of Louisiana.

Yours for a greater year in his service,

ELIZABETH LANGFORD,
Field Secretary.

WOMAN'S MISSIONARY SOCIETY.

ZONE MEETING.

Zone No. 3 had their regular quarterly meeting at Mangham, La., in the school auditorium on Sunday afternoon, June 24. A short business session was held. In answer to roll call all places in zone were represented but two.

Mrs. F. B. Hatch, district secretary, brought echoes of the Council meeting held recently in Nashville. She described beautiful Belle Bennett College, reminding us that it is not only a memorial to Miss Bennett but every Southern Methodist woman. She stressed the study of the new Mission study books and asked that the adult auxiliaries get busy and organize the young people and baby divisions.

Only two baby divisions in the Monroe District!

Law enforcement was urged, each auxiliary was asked to send a telegram to the Louisiana delegation at Houston to vote for no candidate not in favor of the Eighteenth Amendment.

Four little girls from Buckner Junior Missionary Society sang "Spelling Love,"

"America's Obligation," a pageant depicting the responsibility of Christian America to give the gospel to all men everywhere, was very impressively given by members of the three churches of the Mangham charge. Men, women and chiidren, dressed in appropriate costumes, representing all organized work and workers of Home and Foreign fields, presented an appealing picture to America, church and missions—"that if America is to remain the Christian nation that the United States Supreme Court has declared her to be, she must take the lead in propagating a potent church."

"Noblesse Oblige." Rev. Mr. Faulk, pastor of Mangham chrage, took the leading part, that of chronicler. Rev. Mr. Holt, of Mangham Baptist church, and Dr. Smith of Alexandria, who is holding a Baptist revival, gave gracious assistance. Special music was given by Mangham Junior and Senior Orchestra.

The choirs of Mangham Methodist and Baptist churches gave the appropriate songs which so fittingly depicted the spirit of the pageant. Special numbers were given by Mrs. T. A. Judd and Mr. Cannon.

Refreshments were served to an appreciative audience.

REPORTER.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round.
(in part)

Bunkie, July 8, a.m.
Marksville, at Evergreen, July 8, p.m.
Melder, at Forest Hill, July 15, a.m,
Glenmora, July 15, p.m.
Kurthwood and Alco, at Kurthwood, July 22, a.m.
Lecompte, July 22, p.m.
Pleasant Hill, at Robeline, July 29, a.m.
Evangelistic Conference, at Robeline, July 29, 3 p.m.
Natchitoches, at Montrose, July 29, p..m.

Remember the fifth Sunday afternoon meeting in each of the areas. Let the captain and lieutenant make out the program. Keep evangelism to the front. "The whole program for all our churches," is our motto.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Third Round.

Plaquemine, at Plaquemine, July 8, a.m.
Baton Rouge, First Church, July 8, p.m.
Walker, at Holden, July 15, a.m.
Hammond, July 15, p.m.
Springfield, at Huff's Chapel, July 22, a.m.
Ponchatoula, July 22, p.m.
Denham Springs, at Alford's Chapel, July 29, a.m.
Donaldsonville, at Meadow's Chapel, July 29, 2:30 p.m.
Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Acadia ct., at Church Point, July 8, a.m.
Rayne, July 8, p.m.
Many and Zwolle, at Bayou Scie, July 15.
Converse and Hornbeck, at Henrietta, July 22.
Merryville, July 29.
Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Calcasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

Monroe Dist.—Third Round.

Gilbert, at Boueff Prairie, July 8, 11 a.m.
Rayville, July 8, 8 p.m.
Wisner, at Crowville, July 15, 11 a.m.
Oak Ridge, at Girard, July 15, 8 p.m.
Bastrop, July 22, 11 a.m.
Bonita, July 22, 8 p.m.
Mangham, at Little Creek, July 29, 4 p.m.
Crew Lake, at ———, July 29, 8 p.m.
Monroe, Aug. 1, 8 p.m.
Lake Providence, Aug. 3, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 5, 11 a.m.
Tallulah, Aug. 5, 8 p.m.
Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Winnfield ct., at Sanders' Chapel, July 8, 11 a.m.
Winnfield, July 8, 8 p.m.
Sicily Island, at Vidalia, July 15, 11 a.m.
Ferriday, July 15, 8 p.m.
Trout and Goodpine, at Goodpine, July 22, 11 a.m.
Jena and Jonesville, at Jonesville, July 22, 8p.m.
Selma, at Pollock, July 29, 11 a.m.
Castor, at Goldonna, July 29, 8 p.m.
Minden, July 30, 8 p.m.
Hall Summit, at Holly Springs, Aug. 5, 11 a.m.
Coushatta, Aug. 5, 8 p.m.
Sibley, at Brushwood, Aug. 12, 11 a.m.
Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St. Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Collleges?

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Grace, June 17, 8 p.m.; Aug. 2, 8 p.m.
Edwards, at Reeve's, July 8, 11 a.m. and 2 p.m.
Bolton, at Raymond, July 8, 4 p.m. and 8 p.m.
Florence, at Rexford, July 10, 11 a.m. and 1:30 p.m.
Glendale, July 11, 8 p.m.
Harrisville, at Poplar Springs, July 12, 11 a.m. and 1:30 p.m.
Camden, at Millville, July 13, 11 a.m. and 1:30 p.m.
Benton, at Zeiglerville, July 14, 15, 11 a.m.
Eden, at Dover, July 15, 3 p.m. and 8 p.m.
Flora, at Adell, July 17, 11 a.m. and 1:30 p.m.
Satartia, at Mount Olivet, July 21, 22, 11 a.m.
Clinton, at Pearl Chapel, July 22, 4 p.m. and 8 p.m.
Madison, at Pearl River, July 24, 11 a.m. and 1:30 p.m.
Vaughan, at Soule's Chapel, July 25, 11 a.m. and 1:30 p.m.
Mendenhall, at Bethany, July 26, 11 a.m. and 1:30 p.m.
Yazoo ct., at Lake City, July 28, 29, 11 a.m.
Yazoo City, July 29, 3:30 p.m. and 8 p.m.
Lambuth Memorial Day at Pearl River, Aug. 2.

J. L. DECELL, P. E.

Newton Dist.—Third Round.

Philadelphia, July 6, 10 a.m.
Carthage circuit, at Singleton, July 7, 8.
Carthage sta., July 8, 7:30 p.m.; Q. C., July 9, 8 p.m.
Union, July 11, 7:30 p.m.
Walnut Grove, at Sebastopol, July 11, 11 a.m., 2 p.m.
Harperville and Lena, at Contral, July 13, 11 a.m., 2 p.m.
Montrose, at Garlandsville, July 14, 11 a.m., 3 p.m.
Lake, at Conehatta, July 20, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, July 22, 11 a.m., 3 p.m.
Newton, July 22, 8 p.m.
Rose Hill, July 28, 29.
Laurel, Kingston, Aug. 4, 7:30 p.m.
Laurel, First Church, Aug. 5, 11 a.m.
West Laurel, Aug. 5, 8 p.m.
Trenton, at Independence, Aug. 11, 12
Forest and Morton, at Morton, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

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GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value. 60c.

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FROM THE DELTA CIRCUIT.

The Delta circuit is the youngest charge in the Conference, yet we have all reasons to be thankful. The several preaching points are well established, services well attended, the spiritual state of the people is good.

The church at Port Eads is doing splendidly; a collection of $5 for our orphanage at Ruston, and another of equal amount for the superannuated cause has been made, and many of the folks are securing Bibles, which we use at the Bible study hour before every service.

At Burrwood, we have the largest attendance; yet this work is not yet organized. Here many New Testaments have been distributed and the interest is good. I promised to give any child who would attain the highest percentage in his class in the public school a Testament, and a Bible to the one who would graduate with the highest honor; a girl and a boy worked so hard that it was impossible to decide who the winner was. The boy is Catholic, the girl a Methodist; she waived her claim in favor of the boy, but I want to give her a Bible; will some one send me a Bible for this girl?

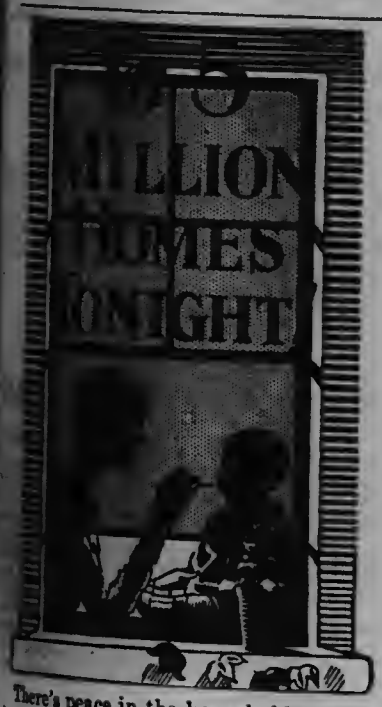
Pilot Town, Pointe-a-la-Hache and Laing are doing fine. At Pointe-a-la-Hache we have an organization now, and we are doing fine.

Traveling down the river is rough at times; mosquitoes are very healthy and powerful in this section; in my trip, aside of my Bible, I carry a sqnirt gun with some Flit, and I try to meet conditions the best way possible.

The reader will please pray for this work.

Yours sincerely,

LEON PICONE,
R. F. D. No. 5.



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No less than five million modern mothers have come to depend on Castoria, for twenty-five million bottles were bought last year! Get yours today; don't wait for some night when it's needed, and the drugstore is closed!

Children Cry for Fletcher's CASTORIA

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.
(Revised)

Van Cleave, July 7 and 8, 11 a.m.
Escatawpa, July 8, 8 p.m.
Kreole, July 15, 11 a.m.
Americus, at Hurley, 3 p.m. and 7:30 p.m., July 15.
Mississippi City, at N. Biloxi, July 18, 8 p.m.
Pass Christian and Lyman, at Nugent, July 22, 11 a.m.
Coalville, at Bethel, July 22, 3:30 p.m.
Mentorum, at Antioch, July 28, 11 a.m.
Wiggins, July 29, 11 a.m.
Brooklyn and Bond, at Maxie, July 29, 3:30 p.m.
Saucier, July 29, 8 p.m.
Carriere, at McNiel, Sat. Aug. 11, 11 a.m.
Picayune, Ang. 12, 11 a.m.
Bay St. Louis, Ang. 12, 8 p.m.
Wesley Memorial, at Epworth, Aug. 15, 8 p.m.

The Divinity School and Pastors' School will be held at Seashore Camp Ground, beginning at 8 p.m., June 13. Let us have as full an attendance as possible. The School will close on June 29.

The Seashore Camp Meeting will begin Aug: 1 and continue for a week or more. Rev. Luther Bridgers will be the preacher. He comes with the best of recommendations. Plan to hear him.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Centerville and Stephenson, at Macedonia, July 8.
Silver City, at Midnight, July 11.
Woodville, at Percy Creek, July 15.
Rosetta and Monnt Vernon, at Mount Olive, July 18.
Oak Ridge, at Porter's Chapel, July 22, a.m.
Vicksburg, at Crawford Street, July 22, p.m.
Gloster and Liberty, at Mount Carmel, July 25.
Mayersville, at ———, July 29, a.m.
Rolling Fork and Cary, at Rolling Fork, July 29, p.m.
Rocky Springs, at ———, Ang. 5, a.m.
Port Gibson, Aug. 5, p.m.
Lorman, at Mizpah, Aug. 12, a.m.
Fayette, Aug. 12, p.m.
Roxie, at Greendale, Aug. 15.
Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p. m.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Third Round.

Amory Ct., at Grady's Chapel, preaching and Q. C., July 5.
Greenwood Springs, at Quincy, preaching and Q. C., July 6.

We hope the brethren will make every effort to have three-fourths of the finances in full at these conferences. This would afford comforting relief to pastors, stewards, people, and would prove of great service to the work of our Lord.

May God bless you richly and give you success.

E. NASH BROYLES, P. E.

Corinth Dist.—Third Round.

Booneville ct., at Blackland, July 6.
Burnsville, at Chapel Hill, July 10.
Mooreville, at Andrew's Chapel, July 11.
Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15.
Potts Camp, at Macedonia, July 15, evening; 16, morning.
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.

Superannuate Endowment—Remember the "forgotten man." Send in qnota. Let us labor and pray for every interest of onr great chnrch and make this uqarter a completely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

District Standard Training School at Kosciusko, Jnly 1-7.
Noxapater, at Rock Hill, July 7, 11 a.m.; Q. C., 1:30 p.m.
Louisville, preaching and Q. C., July 8, 8 p.m.
Macon ct., at Soule's Chapel, Juiy 13, 11 a.m.; Q. C., 1:30 p.m.
Mashulaville, at Vernon, July 14, 11 a.m.; Q. C., 1:30 p. m.
Crawford, at Curtis' Chapel, July 15, 11 a.m.; Q. C., 1:30 p.m.
Artesia, preaching, July 15, 8 p.m.; Q. C., July 16, 2:30 p.m.
Ethel, at Liberty Chapel, Jnly 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, Jnly 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment qnota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continne this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Greenwood Dist.—Third Round.

Itta Bena, July 8, 11 a.m. and 2:30 p.m.
Sunflower, at Fairview, July 14, 15, 11 a.m.
Indianola, July 15, night.
Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, Jnly 22, night.

We are looking for a great time at the two group conferences above. There will be a good program at these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary qnestions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

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ROCHE'S EMBROCATION

Grenada Dist.—Third Round.

Winona circuit, at ———, July 5.
Poplar Creek, at Shiloh, July 7, 8.
Sallis, at McAdams, July 14, 15.
Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ———, Jnly 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

Sardist Dist.—Third Round.

Byhalia, at Emory, July 8, 11 a.m.
Hernando, July 8, 8 p.m.
Coldwater, at Brooks Chapel, July 12, 11 a.m.
Sardis ct., at Bethel, July 15, 11 a.m.
Charleston, July 15, 8 p.m.
Mt. Pleasant, at New Salem, July 20, 11 a.m.
Olive Branch, at Oakgrove, July 22, 11 a.m.
Horn Lake, at Eudora, July 29, 11 a.m.
Sardist District Training School, Sardis, May 27 to June 2.
Training School, Grenada College, June 4-9.

Let every pastor get behind the Golden Cross Enrollment campaign during the month of May. One thonsand members of the church should enroll in the Golden Cross this year in the Sardis District.

We call upon all the people of the district to pray and work for a real revival in every church. We can have it if we will pay the price in prayer and work.

T. M. BRADLEY, P. E.

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ZONE MEETING AT CROWDER, MISS.

The fifteenth meeting of the first zone of Greenwood District Woman's Missionary Societies convened in the Crowder Methodist church Tuesday, June 26.

Meeting opened by all singing zone hymn, "Onward, Christian Soldiers;" invocation by the Rev. Mr. Guinn, of Marks; devotional led by zone chairman, Mrs. C. G. Jones.

The Marks Society presented a beautiful pageant of a historical nature, depicting the earnest, untiring efforts of a few consecrated Christian women in perfecting the first organization of a Conference Missionary Society in Nashville over fifty years ago, taking for their first missionary project Mrs. Lambuth's mission school in Shanghai, China.

The pageant was presented in a very commendable manner, calling forth much praise and admiration from all present.

Another enjoyable feature of the program was the rendition of several musical numbers by Mrs. Gordon Cooper, of Lambert.

Following dismissal by the Rev. M. E. Scott, of Lambert, refreshments were served by the hostess society.

Next meeting will be held in Lambert, with Crowder Society furnishing the program.

MRS. TOM RICHARDSON,
Zone Secretary.

MOUNT SEQUOYAH.

By Dr. Burke Culpepper.

Every dam has to have a spillway; every engine a pop valve; every automobile an exhaust; every organized school a playground; for the world has learned that man has a social as well as an intellectual and spiritual nature. Man has to have some outlet—some avenue through which he can best lubricate his brain, build up tissue, regain control of spent energy and rebuild nerve centers.

For several years the Methodist Episcopal Church, South, has endeavored to help ministers, laymen, and workers in general in buiiding up this energy, nerve force, and spiritual power. In an effort to do this the church, through wise counsel and forethought, has beautified Mount Sequoyah, overlooking Fayetteville, Ark., one of the most picturesque little cities in the far-famed Ozarks, whose sky line challenges Alpine beauty and grandeur.

Each year programs have been put on, and on these programs some of the most spiritual and intellectual men and women in the church have had a part. There have been spiritual, recreational, and social features connected with this great assembly that have been second to none. The best talent possible has been secured, and to-day Mount Sequoyah is known far and near as a place where one may go and receive inspiration that few places can give.

This year, under the capable leadership of Rev. Sam M. Yancy, Mount Sequoyah offers more than ever in the history of its organization. Almost every phase of church work and church activities will have a place on the program. This program is comprehensive and will be a spiritual feast to all who take advantage of it. Superintendent Yancy has spared neither time nor expense in getting the best talent, and a casual glance at the program will convince any one of the advantage to be gained by going to Mount Sequoyah for at least a part of their summer vacation.

Cool nights, comfortable cottages, good water, a splendid cafeteria, together with the best of mental diet, are some of the attractions there this year, made so by new additions of cottages and a desire on the part of the management to make this the best place in all Southern Methodism to spend a few weeks during the torrid months of June, July and August.

Write to Rev. Sam M. Yancy, superintendent, for a program of the activities and make reservations at once for yourself, family, and friends, and enjoy the spiritual feast that is prepared.

Memphis, Tenn.

666
is a prescription for
Malaria, Chills and Fever,
Dengue or Bilious Fever
It kills the germs.

APPRECIATION OF SECULAR PRESS BUREAU.

The following resolutions, adopted at the Jubilee session of the Woman's Missionary Council at Nashville, refer to the Secular Press Bureau of the Methodist Episcopal Church, South:

"Whereas, the Associated Press has carried notices of the work of our church in its various activities throughout the past year, thus placing before the news-reading public the work of its various Boards and Commissions in an attractive, discriminating and dignified manner; and,

"Whereas, this splendid contribution to the religious life of our country has been largely due to the Secular Press Bureau through its representative, Mrs. Maud Turpin; therefore,

"Be it resolved, That the Woman's Missionary Council commend this work of the Secular Press Bureau under its efficient manager, and express the conviction that the relation which the Board of Missions has established with the bureau is of great value and should be maintained."

Te hospital at Tunda Station in the Congo closed the year 1927 with a record of only three deaths, though over 800 patients passed through the hospital during the year and more than 5,600 treatments were given in the dispensary. The work could have been greater had there been more equipment and more supplies.

Very many chiefs of the Congo, having been impressed with the improvement in those villages where native evangelists have been stationed, have asked that evangelists be sent to their villages also. Some have even gone so far as to erect suitable church buildings, but they are now standing idle, as there are not enough missionaries to train a sufficient number of evangelists to answer the demand.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3709

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 12, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A REVIVAL.

Revivals follow the law of indirectness. They do not come as the direct result of a movement mechanically organized to produce a revival, but as the indirect result of the faithful presentation of the gospel of salvation to a sinful and needy world. Revivals do not spring out of corporate consciousness of need, but out of an acute personal consciousness of need. A revival may spread, but men and women are converted individually. It is as impossible to set the place and time of a real revival as it is to set the time and place of a shower of rain. The showers will come; and sometimes the showers will continue and grow into a great deluge, swelling the streams into great torrents that sweep away all in their path. So sometimes showers of grace will grow into great outpourings of grace, and thousands will be brought into the kingdom of God.

So far as we recall, none of the great revivals of history has been expected and arranged for in advance. These revivals have begun—some of them, at least—in the most unexpected places and at most unexpected times. Thus it has been that in such revival periods men have always marveled at God's power and God's ways.

We do not mean to suggest, even remotely, that men should not do all in their power to bring about a revival; we are simply saying having a revival is not like building a railroad or digging a canal. It is not a mechanical process.

Multitudes will not be saved until and unless individuals are saved. Is it not likely, therefore, that we should direct our preaching for a season to the individual, rather than to the social mass? Society may realize its own sins and shortcomings without the individual's realizing his personal sins and his acute need of a Savior from sin. Perhaps it is possible for what begins as a social uplift movement to result in arousing the individual to a realization of his personal delinquency; we think it is more likely, however, that the sound conversion of individuals will result in great social betterment.

We remember that John the Baptist began his ministry by proclaiming, "Repent ye, for the kingdom of heaven is at hand;" and we remember that Jesus likewise began his preaching with the text, "Repent ye, for the kingdom of heaven is at hand."

There can be no great revival without great repentance. Sin must be got rid of before grace can rule in the heart. It may be that we need to shift the emphasis of our preaching back to the individual, and that we need to do more preaching about sin and repentance. We have never known a man to feel the agony of conviction of sin and pass through the experience of true repentance without experiencing the joy of forgiveness and the exaltation of a new life.

It is still true that the gospel is the power of God unto salvation to every one that believeth.

VACATIONS.

We believe in vacations—and if we could, we would take one every year. Happy ought to be the man that can so arrange his work and provide for his responsibilities as to make it possible for him to take a vacation. Unless he can do that, he has no business with one.

The trouble about vacations is that many of us do not understand their real purpose. Too many people seem to think that a vacation is a time to squander energies that have been laid up through the year for just such a period of relaxation; as a matter of fact, a vacation is a provision whereby a man is enabled to recuperate the energies that have been expended during the year in the faithful performance of his duty.

The man that comes back from his vacation "worn to a frazzle" has lost more than he has gained.

PAYING DEBTS.

It is our privilege to come into rather close contact with laymen in various sections of the church. Perhaps we have a certain kind of advantage over some of our ministerial brethren in the fact that we sit in the pew a good deal, thus being on the receiving rather than the sending end of the service. We have learned a good deal in this position.

One thing we have learned is that the laymen have great respect for the ministry, being nearly always sympathetic in their attitude and ready to make allowances for the shortcomings of their pastors. We honor these laymen for their loyalty and devotion.

But we have discovered that one of the hardest things for a layman to overlook in his pastor—or any other preacher, for that matter—is his failure to pay his debts. They take, we think, a very reasonable and sensible view of the matter. They say that it is not right for a preacher, any more than any other man, to incur obligations beyond what he has a reasonable right to expect to be able to take care of with his income; but if he should find himself in debt to an embarrassing extent, he owes it to himself, to the church, and to his fellowmen to use the most rigid economy, even to the point of sacrifice, to enable him to meet his obligations. We have discovered that the laymen have the utmost respect for the preacher "whose word is as good as his bond," and that they have mighty little use for the one that calmly ignores his financial obligations and goes serenely on his way, leaving his creditors "the bag to hold."

The only other thing we know of that forfeits the respect of the laymen so quickly and completely for a preacher is gross immorality.

SOME SUMMER SUBSCRIPTIONS.

We hope the brethren will not forget that the summer is a good time to get subscriptions for the Advocate—good for two reasons: In the first place, it is a time when they have more general access to their people than at any other season, on account of good weather and good roads and on account of protracted meetings; and, in the second place, because it is a season when the paper itself is in great need of all the financial assistance it can receive. There is no "slack season" in the expenses of the Advocate—those expenses are like the brook that goes on forever. It costs just as much to print the paper in July as it does in December. But there is a "slack season" in receipts—and the summer is that season.

If it were possible to accumulate a surplus during the winter, the summer could be taken care of very well; but the winter receipts are not large enough to provide that surplus.

The club rate having expired, the subscription price of the Advocate is now $2 a year—the regular rate. We earnestly ask our pastors and others interested to do their best to secure some subscriptions during the summer. The people need the paper and the paper needs the money, and the paper is worth the subscription price.

"A friend in need is a friend indeed," and we shall be especially grateful for subscriptions received at this time.

FUNNY!

According to the daily press, the anti-gambling committee of the New Orleans Association of Commerce addressed a communication to Governor Long recently, asking him to use his authority and the resources of the State to close the gambling establishments that are said to be flourishing in the parishes adjoining New Orleans. At the same time the committee assured the Governor that it was studying the situation in the city itself and that it would do all in its power to suppress the gambling establishments in New Orleans.

Well and good, and we hope both city and neighboring parishes will "put the lid on" these places at once and keep it on forever. But it is a bit funny to us that the great race track gamble goes on unabated, even being approved at the recent hearing before the committee of the Legislature by prominent citizens of the city as a great business asset. We venture the guess, without knowing the facts, that as much gambling is done on the races during the season as in all the gambling joints of the city and adjoining parishes during the year. Why not get rid of the races?

ONLY A TRIFLE, BUT—!

As we sat at a table in a restaurant not long ago, our attention was attracted to a party of four at another table. Three of them we took to be husband, wife, and child, and the other we guessed to be the father of one of the parents. All were nicely dressed and bore all the outward marks of culture and refinement. They were more than ordinarily attractive in appearance. But as we looked, we saw the young woman take an extraordinarily big bite from the roll she was holding in her hand. We attached no moral value to the act—but the violation of a simple rule of etiquette started a train of thought. Trifles sometimes have a profound effect upon opinions.

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SAFETY SIGNALS.

By Rev. S. J. Davies.

This country of ours is now in imminent danger from backsliders. We are saddened again and again, by the articles from some of the leading writers who apparently have lost their convictions as to the benefits and blessings that have come to us from the enactment of organic and legislative statutes against the selling of inoxtcating liquor. I have just read a contribution from a talented woman on what one might call the futility of prohibition. It is but a rehash of the same old arguments of liquor, or the saloon in some form, that have been palmed off on a patient, long-suffering public for years and years. Yet this lady confesses that she was formerly an earnest worker for prohibition. Now she has changed and assigns as reasons for her change frequent violations of the law. This kind of argumentation is so old and threadbare that moths would starve to death trying to feed on it. As our country is soon to have this question tested again in the nomination of presidential candidates, I wish to give a simple statement of some facts from observation and experience. I believe these teachers are **persona grata** in and out of the seats of knowledge and wisdom. In the old days—**the good old days** of the open saloon—I was accustomed, as a circuit rider, to journey through the country places no Saturday to meet my appointments at my country churches on the following Sabbath. In passing country stores these places would be crowded with Negroes, men and women, drinking, brawling, while the keepers, white men, served them freely with the vilest of liquors. These stores were common in almost any section of Louisiana.

I have walked through the streets of a river town by night, on my way to church, and seen white men dancing with Negro women in the blazing light of an open saloon.

I have seen white men shooting dice, craps, for the drinks over saloon counters with their Negro customers.

I have helped to pick up from the dust and mire of the road, leading citizens of our country towns, so drunken they were helpless, and helped to lug them home, bathe their sodden faces and put them to bed.

I have walked arm in arm with poor, drunken friends through city streets and steadied their meandering footsteps to save them from arrest by the police and possible imprisonment.

On a certain Christmas Day I walked through the main thoroughfare of a certain central Louisiana town. There were four or five saloons on this street. I must have seen and met at least sixty or seventy men. If any of these were sober, their conduct did not show it, for they were loud, hilarious, boisterous. Something has stopped all this open shame and disgrace. Blind tigers are better than open eyed, thirsting tigers; speakeasys are better than loud drunken, yelling and swearing. White mule may have a deadly kick, but does not have the dynamic power of the saloon to ruin homes and wreck the lives of women and children. Why any sensible American citizen who loves his country and its institutions wants such a hideous sore as the open saloon to be grafted on the body politic of our great commonwealth—well, he should move so far away from these prohibitionists that he might have all the liquor and license his thirst and inside inclination demand.

We have had lots of rain recently, but it was pure water, the kind the good Lord sends. May he deliver us from a cloudburst of beer, gin, and whiskey. Say Amen, brother, and vote right.

Shreveport, La.

PATHWAYS TO POWER.

By Rev. James W. Sells.

"All things are yours." I Corinthians 3:21.

We are taught in our courses in sociology that there are two primal instincts of mankind, and that most of our actions are a result of these hereditary instincts and cannot be escaped. These two instincts are: Hunger, the demand for food and shelter, and self-perpetuation, or an animal instinct for sex-gratification. There is another instinct or an urge that is not listed with these by some of the psychologists, but should be, for it it is as important as these two. And that is, The Urge to be Great, or that desire, instinct or demand of the inner ego which insists upon our personalities' being recognized upon our worth realized, upon a place in the life of those around us in accordance with our worth and our ability. It is this urge to be great that causes the creative work of the world, that is responsible for the initiative shown by any individual and is the desire back of ambition.

It is well that we acknowledge the desire for power prevalent in the world to-day. This desire for power is the ultimate expression of the urge to be great. Greatness brings power, power brings greatness. Wealth is power, fame is power, goodness is power. A powerful life is that life lived to the fullest extent possible, developed in accordance with its own peculiar personality.

In our study of power in its relation to the life of the individual, the first consideration should be for the individual to make up his mind as to certain things. The most important of these is one's goal. What do you really want? What do you want to have, to be, or to do? Streeter in his book "Reality" says: "The essence of common sense is to know exactly what you want to achieve, to make sure that your object is to you worth the price which must be paid for it, to estimate accurately the assets you possess and how best to utilize them. It is not common sense at all to strive after things which other people value, but which you yourself do not, or to strive after things which you do desire, but without counting the probable cost, and being willing, if necessary, to pay it."

The first pathway to power, then, is Vision.

Jessie B. Rittenhouse describes the limitations we put on ourselves in the following poem:

"I bargained with Life for a penny,
And Life would pay no more,
However, I begged at evening
When I counted my scanty store.

"For life is a just employer;
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.

"I worked or a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid."

So I say there must first be the vision necessary to see what we want in life, to see what we might become, what we might do, to see what we might be.

This of course entails imagination. Nothing can be accomplished in the sense of creative accomplishment that is not a product of the imagination. The architect sits in his study, possibly with feet upon his desk, a pipe in his mouth and eyes closed, apparently asleep. But his imagination is at work and he is constructing a building. The outline is formed, then the curves, the peaks, the projections; finally it takes form and hastily he places a sketch of the imagined outline on paper. Then he fills in the details, working in the minor outlines and dimensions. Soon he begins to draw to scale, then to figure proportion and to place a complete picture of the building on paper. After this comes the cost, the kind of material to be used, and whether it be possible to construct such a type of building with the funds at hand. We term all this preceding work as the imaginative process. It is the same with the building of life. Cannot you imagine that your life should be just as creative as the imagination of the architect? Should you not have the ability to envison your life as a complete whole, a distinct outline of an abundant life? Yes, you should.

"We can do only what we think we can do, we can be only what we think we can be, we can have only what we think we can have."

Therefore think, imagine, dream of what you want, of what you can be, of what you can do. Do not merely envision your own life as a selfish entity. Dream in what manner you can make the greatest contribution to the growth of your own community, State and nation; think of the impact of one's life on the sum total life of the community; realize how one man can change the current life of a whole people. Read history and see how all crises of history are the result of some individual standing out against the stream of civilization, head and shoulders above the crowd, with the tumultuous torrent of circumstances against him until the tide is stemmed and life is different after him. Whether it be Savonarola, Wesley, Napoleon, Abraham, or Jesus, the test is the same. These men all envisoned the power of one life and placed that power into action.

Do not be content to drift through life, as worthless scum afloat, blown by the winds and tossed by the tide. Have a desire to be, to do, to have. it is easy to drift; it takes no trouble to drift, and it is popular to drift, but those who drift are the worthless ones. They have been beaten into insensibility and have not the desire necessary to make the effort.

The first pathway to power is vision, a calm secret vision in the quiet of your own soul, with a firm determination to see the vision accomplished.

The second pathway to power is courage.

And courage has for its opponent in life fear.

There is a devastating influence exerted by fear. It controls our lives, changes our lives, and keeps us from achieving our vision. James Harvey Robinson says: "It is fear that holds us back. And fear is begotten of ignorance and uncertainty. And these mutually re-enforce one another, for we fully try to condone our ignorance by our uncertainty, and our uncertainty by our ignorance."

To be fearless, banish fear. Whip it out completely. Refuse to think of the results of failure or defeat. Absolutely banish it from your thinking and never let fear get a place in your life. For fear, substitute courage, the courage necessary "to jump off the dock" if called for; the courage that will enable you to gamble your all on the outcome. If you win, you win big; if you lose, you lose big, and your abilities to start again are that much better, for you know you gave your best, and you were not to blame. You are not held back by half-hearted attempts at success, which are always made by those who knew to start with that they are whipped. Have the courage to fight and fight to a finish. The dictionary says that courage is "Calm and persistent bravery in the presence of moral as well as physical dangers." Some of the greatest instances of physical bravery are to be found in the history of the recent exploits of the air. Men have braved death in every horrible emergency imaginable to achieve their goal, to win fame, honor and a place in history for themselves. It is easy to exhibit physical courage; our desire for a fight, our animal heritage, our love of battle and rivalry breed physical courage. A higher type of courage is that of David Buick, creator of the famous Buick automobile. Buick founded

his company, was well on the way to success when a nervous breakdown came and then financial ruin. After regaining his health he found his automobile company gone, everything lost and only a job as a day laborer in the machine shops ahead of him. Years afterward at the advanced age of 74 he states that he has never been whipped, that he has lost but never whipped. The victories may have gone to others, they may have gained wealth, but he has gained complete mastery over himself and to-day is happy in the life of the laborer that he is living. That is courage. That is true victory.

This life we live to-day is too soft. We are not trained to be hard and face life front foremost. Our fathers and mothers want to shield us from the hard things of life; they do not want us to have to labor and slave as they did. And just in proportion as they try to shield us, just in proportion do they harm us. We need the hardening of the Spartans to face life of to-day. Do not let them make a mollycoddle of you—get out and get in the fight. The best moral stimulus that I can give you is to get, read, re-read and digest Emerson's essay on Self-reliance.

The second pathway to power in this life to-day is Courage.

The third pathway to power is Faith.

First I would say faith in God, in his divine goodness, his wisdom, his desire for the best things in life for you and his care for you. Have faith in the kind of God that Jesus had faith in, a God that was "Sublimely sensible, absolutely reliable and wholly loving."

Then have faith in your fellow-man. Barton in his latest book relates the story of August Bender and his comeback. It seems that Bender was down and out, a drunken sot. A missionary came to the western town he was living and persuaded him to become the church clerk, because he could write with a neat hand. This faith the missionary had in him finally enabled him to regain his self-respect, and with his self-respect came a desire to put into practice a formula that he had discovered years before. This faith led him to correspond with experts in Germany and Chicago. They informed him that his product was valuable if it could be gotten from the ore, and he knew how this might be done. This faith in Bender that the missionary had led Bender into the paths of fortune for himself and family, self-respect for himself, and the respect of the community.

And have faith in yourself. It is said that when Philip II of Spain sent the Duke of Medina Sidona against Drake at the time when it looked as if England would be wiped out hy the Spanish Armada, the Duke requested that he not be sent. He claimed that he could not navigate, that he became seasick, that he had no experience in sea battles and that he knew he would fail. Phillip II tried to encourage him, sent a faithless leader at the head of the supposedly invincible Spanish Armada. Spain sent a man who was whipped before he started; England depended on Drake, and the result was, as you well know, that Drake and his faithful crew saved England from defeat.

It is absolutely necessary that you have faith in yourself, that you show this faith in the self-confident manner by which you control yourself. Attack any job with the firm belief that if it is possible for it to be done you will do your best toward doing it. Believe and you shall have. Have faith in yourself and you shall have, do and be.

Therefore we say that the third pathway to power is faith.

The fourth pathway to power is religion—not church membership, not denominational affiliation, not inherited beliefs, but real religion. Quoting from Streeter again: "For in exact proportion to its truth and our sincerity, religion is power." Conceive of God as Christ conceived him, make a genuine effort to trust him and to follow Christ, and experience shows that prayer, communion and meditation will prove to be the road to power. Salvation, that is, inspiration and deliverance in one, is within your grasp. Salvation, deliverance from the lower and inspiration to the higher, is indeed yours. Then if we make suffering an opportunity, if we make loss a stepping stone to gain, and find in failure retrieved and pain conquered—if we do these things, we will find that we have acquired the secret of power.

These then are the pathways to power: Vision, Courage, Faith and Religion.

The two ways offered to man are well expressed in Edward Rowland Sill's poem, "Opportunity:"

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A Prince's banner
Wavered, then staggered backward, hemmed by foes.

"A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing—' he snapt and flung it from his hand,
And lowering crept away and left the field.

"Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."

Will you play the part of the coward, and throw away the opportunity that the king's son makes success of? Or will you play the part of a son of the king and make success of defeat through Vision, Courage, Faith and Religion find that Pathway to Power that will indeed make "All things yours?"

LETTER FROM REV. G. D. PARKER.

Sant' Anna do Livramento,
Rio Grande do Sul, Brazil, May 23, 1928.

My Dear Friends: I have just returned from a three weeks' absence from home, during which time I held three quarterly conferences, one district conference, attended three district conferences, conducted three Sunday school institutes, co-operated in two district Epworth League conferences and one Life-work conference, addressed the students in three of our boarding schools, preached to the prisoners in State penitentiary, addressed the Y. M. C. A. at Porto Alegre on Mother's Day, collaborated in the editing of the next number of the "Cruz de Malta," official organ of the Epworth League, and helped stage a pageant that I wrote for the Sunday school institutes.

This completes the round of Sunday school institutes in the South Brazil Conference, one having been held in each presiding elder's district. Our work practically covers this great State of Rio Grande do Sul, and the difficulties of travel, especially for the young women, make the district institutes more practical than the Conference institutes. The signal success of this recent experiment convinces us that the time has come for us to attack more seriously the problem of the preparation of Sunday school teachers. To accomplish this we will need a secretary that can give full time to this important work.

The Young People of Brazil.

I was impressed more than ever before in Brazil with the intelligent enthusiasm of our young people in all these student assemblies and noted that they are beginning to resemble student bodies in the United States of America. We are reaching a better class of young people, holding them longer, and appealing to older students, as we have not been able to do in the past.

Recently I held a series of services for the students in Union College, Uruguayana, making two addresses a day—in the forenoon to the advanced students and in the afternoon to the lower grades. Every student in the former group expressed publicly a desire to follow Christ.

Our five boarding schools in this Conference are filled to capacity and large numbers of students are turned away for lack of space. The principal of Collegio Americano, our school for girls at Porto Alegre, the State capital, told me that she had to refuse more than thirty boarders, and the principal of Porto Alegre College, our school for boys in the same city, stated that among others he had had to turn away the son of his Secretary of State for lack of room. In addition to the two schools mentioned above, our other boarding schools in the South Brazil Conference are Union College at Uruguayana, Institute Gymnasial at Passo Fundo, and Collegio Centenario at Santa Mahia, the latter being a school for girls.

There were forty-one choice young people, picked men and women, from our Leagues, Sunday schools and colleges, in attendance upon the Life-work Conference held in Santa Maria during the month of May, and I have never seen a more earnest body of students. From such groups must be enlisted our recruits if we are to win Brazil for Christ and build up a strong autonomous church.

During the past summer there were eight Daily Vacation Bible schools held in the South Brazil Conference, in which were matriculated 323 students and forty-six volunteer teachers employed.

Nearly all of our seventy Sunday schools in this Conference are organized into missionary societies and are raising money to help support a missionary in the Madeira Islands, from which has come a loud and long Macedonian call.

Cordially yours,

G. D. PARKER.

(Note: Rev. G. D. Parker, of Brazil, is supported as a special by the Rayne Memorial Church of New Orleans and the First Methodist Church of Shreveport, La.)

FROM THE MONROE DISTRICT.

Price and the Gilbert Charge.

Gilbert and Boueff Prairie form a splendid charge of two half-stations. To this charge Brother J. C. Price was sent by the last session of the Annual Conference.

Brother Price is a systematic worker and has made a splendid impression on the Methodists of his charge. He is one of that large group of preachers in our Conference who go tirelessly and quietly about the work they have in hand, and who year after year hring high-grade reports to the Conference sessions. Last year from Mangham charge Brother Price carried up a full report, the first time in the history of the charge everything was paid in full. This year hids fair to see such report returned to Conference from Gilbert and Boueff Prairie.

The church at Gilbert, practicaiiy new, will be paid out either late this year or eariy next year. it is a hasement church and in that low country has been giving trouble in the way of seepage. The Board of Church Extension made a donation recently, and this very great defect in construction may now happily be overcome.

This charge will grow with the passing years. There are few more splendid farming sections in the South than surrounding these churches, and with the surfaced road now under construction out to the Boueff Prairie country, we may expect large gains in our interests there.

ELMER C. GUNN, Presiding Elder.

CHRIST'S ALONE.

"'Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look;
Who sets his hand upon the plow
And glances back with anxious brow
His calling hath mistook.
Christ claims him, wholly for his own—
He must be Christ's, and Christ's alone.'"

—John Ozenham.

TWO ITEMS OF GOOD NEWS FROM FIRST CHURCH, BATON ROUGE.

On July 2 the First Church, Baton Rouge, paid $40,000 in cash on its church debt. Thirty-five thousand dollars of this amount was used to retire bonds which would be due in 1929, 1930 and 1931. The other $5,000 was used to pay interest and to cancel some smaller obligations which had been assumed by the church debt committee. This means that the bonded indebtedness has been reduced to $70,000 on property valued at $300,000.

The other item of good news is that we have engaged the services of Mr. Charles H. McEuen as Secetary of Young People's Work, with special reference to students at the university and as director of music. Mr. McEuen has been holding a similar position for several years in the University Church at Austin, Tex. He will bring to the program of First Church valuable experience in a field of service in which he has been eminently successful.

We feel that the Methodists of the Louisiana Conference will be especially interested in the following facts: During the past five years the congregation of First Church paid into the building fund $130,000, this includes a few contributions from friends of the church who reside in Baton Rouge. During the past ten years, according to the statistics in the Annuals of 1918 to 1927, the congregation contributed to benevolences, including the Centenary and Christian Education and the annual benevolences of the budget, $80,133.

There is great rejoicing in the congregation. We will be able to give them a "breathing spell" for several years before putting on another campaign for the church debt. They deserve this "breathing spell" because they have done splendidly under a heavy burden of obligations, as has been given in the figures above. We are thankful to God for the tokens of his guidance, and we face the future with radiant hope.

FRANK L. WELLS, Pastor.

"THE LOST CHORD OF METHODISM" AND REVIVALS.

By Rev. Howard G. Roberts.

My Dear Brethren: Several years ago I became very much interested in revivals. My brethren were using me all the time that I could afford to be away from my charge, until a dreadful state of insomnia—nothing else—forced me to forego all such efforts. But I am thankful to say that I have won the fight, and am now able, ready, and anxious to resume such work. I am sleeping like a laboring man—haven't had a break since the fall of 1924. I shall be glad to assist my brethren anywhere.

I think that I have found the secret to successful revivals. The secret is clearly set forth in the writings of Mr. Wesley and the early Methodists, as well as in the Scripture. In tracing up this secret I dipped into some fifty different books, making a stack five and one-half feet high, from which I gathered some valuable information, and many points that are practicable and usable today. I have during the past sixty days compiled many of these facts into a little booklet of twenty-nine pages for free distribution. My brother, Rev. Luther L. Roberts, had me have 1,000 copies printed at his expense. The title of the booklet is "The Lost Chord of Methodism and How to Reclaim It." It is a brief review of what Mr. Wesley termed "The grand depositum of Methodism;" "the purpose for which God has raised us up." It is a supplementary revision of my former booklet written nine years ago during a siege of insomnia, and consequently not with a steady hand. But this one, I think, will bear investigation and stand the test.

It seems that the spiritual state of the church has ebbed and flowed from the time of Abraham. It has been no less true with Methodism since the founding of those first societies by Mr. Wesley. If I read history correctly, Methodism has been blessed with three or four great revival periods. We are now in the midst of our third or fourth general relapse or backslidden state. Our bishops and the General Conference have issued a call for us to engage in a special effort in behalf of another great revival period. History shows that whenever they get in dead earnest about the matter, the thing came off—something happened. Sinners by the multitude were converted, and believers were sanctified. I observe that every one of those great revival periods was brought about by reverting to the original doctrines and purpose of early Methodism. There are some among us to-day who ridicule the very idea of reverting to first principles, "the good old days;" they say in derision, "Times have changed." Fortunately, however, many of the laymen—educators, statesmen, editors, and business men are crying out for an old-time revival of religion. Thoughtful men on both sides the Atlantic have paid high tribute to those great revivals that spread over the world, first in Europe, then in America, both in the conversion of sinners and the sanctification of believers. I give the facts and the dates in my booklet which I offer from the pulpit after preaching on some phase of the subject. My first effort was in the form of Pentecostal services in my own church. It has gone into fifty of my homes in this way. I am anxious to load my Chevrolet down with these and other books and Bibles, and put them on display in churches and preach to my hearer's content for any of my brethren who might need my services.

If any of my readers desire a copy of my booklet, send a 3-cent stamp for postage.

Flora, Miss.

ON THE ROAD TO EMMAUS.

Chesterton somewhere says he has often had a fancy for writing a romance about an English yachtsman who slightly miscalculated his course and discovered England under the impression that it was a new island in the South Seas. "There will probably be a general idea that the man who landed (armed to the teeth and talking by signs) to plant the British flag on that barbaric temple which turned out to he the Pavilion at Brighton felt rather a fool. But," the writer goes on, "how enviable was his mistake!"—to discover all over again for himself what had been discovered long ago.

Rediscovery.

And what is true life but stage after stage of discovering all over again for ourselves the beauty and the wonder that lie behind familiar things, of seeing with new eyes the glamour of another spring-time, say, or the pathos and preciousness of human love, or that boon all undeserved that transfigures every other, the nearness of Jesus Christ in all the glory of his Resurrection?

"Their eyes were opened." So it is written of two wayfarers who journeyed to Emmaus in the gloaming of a spring day long ago, and it may be, if we join them for a little, the scales may fall from ours. We need no passport to their company, for who does not know how swiftly the doors of twilight open upon the unseen, nay more, who has never had a sore heart? Jesus of Nazareth was dead. "There's not a joy the world can give like that it takes away." The light of their life was quenched and out. They had loved, and they had lost.

Ah, if beside the dead
Slumbered the pain,
Ah, if the hearts that bled
Slept with the slain,
If the grief died—but no,
Death will not have it so.

Bewildered grief was crying out for even a glimmer of light on that appalling cross. How real was their dilemma! Either God was wrong or Jesus was wrong, and the bare idea of either was intolerable. "Cursed is he that hangeth on a tree," said the Word that was God's voice. Blessed beyond all hope of telling was every memory of their Master. Would the light ever break?

They are hammering at that enigma when there is a footfall in the dusk and a stranger asks them of their trouble. Dumbfounded, one of them can only say he must have lived in Jerusalem remote and aloof never to have heard of it—O irony! —he, the cynosure of all eyes, who had been at the very heart of the fire. "What things?" says he, harrowing only that he may heal, and how humanly they both break out, as though they must, of one who had come wielding triumphant powers, and kindling exalted hopes—how near had seemed the kingdom of their dreams!—and now the unbelievable, ghastly end two days ago—nothing left of him but women's tales. Tenderly he upbraids them for reading their Bibles wrong, for selecting only what pleased themselves, and lighting up and linking old, half forgotten words he reveals how all down the years blessedness had come through heartbreak and pain. The great truth, as he spoke on, went thrilling to their hearts that actually God was in all this. Jesus was taking the one inevitable road. The disgraced outcast was more than ever the beloved Son. And so, led on through amazement and relief and gratitude to new faith and expectation, it needed only—what was it?—a tone or a gesture as they sat at meat at the journey's end, and they knew him for their lost friend. Who could tell the gladness of that crowning hour?

O, glory of the lighted soul!
The dawn came up on Bradlaw Knoll,
The dawn with glittering on the grasses,
The dawn that passed, and never passes.

The Every Present Science.

Can we let another Eastertide slip by without seizing upon a truth so plain? At every single step of life there walks with us also through the feeble twilight of this world (and closer to us than the world our senses tell us of) one whose message of the Father alone makes sense of life, who, if there be but a lowly heart that looks to him, will pour in triumphant power and his own deep peace. How unspeakably blind we are!—staggering through a pitiful, unequal struggle with fear and care and pain and sin, and all the time here by our side the eager love of the Redeemer is holding out to us all "the powers of the world to come." "If you only knew," he said to the woman of Samaria. "If you only knew," he cried in tears to the city of his fathers. He says it to us all to-day, "if you only knew—I am alive or evermore for you. All power is with me, and I am with you always to the very end."

But he is depending upon us. No more than to those travelers of old does he say, when he joins us, who he is. Faith in this world will never become sight. He leaves it to every one of us to put him to the proof. Does it seem incredible that the poorest human being among us should be so royally befriended? He lavished his love that day on two unheard-of-men who were on the mere fringe of his following—one of them has no name. Whoever you are, though the teeming millions of the earth and the vastness of the universe seem to come between you and a Saviour's grace, cast yourself upon his love, believe that in spite of the poor past years he will never give you up, that each hour of your little day is his infinite concern —just live as if that were true and, centuries of believing men being witness, you will know what is meant by eternal life—the light perpetual, the rest eternal, and the joy that cannot be spoken. "O taste and see!"

We kneel how weak, we rise how full of power;
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong?—
That we should ever weak or breathless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with thee?

—The Rev. A. W. Burnet, in the Scots Observer.

A PRAYER FOR THE DAY.

By Edith Dunn Bolar.

I thank thes, God, at early morn
For all the day may bring of good;
For duties with the new day born.
Oh, let me llve the day as should
A child of thine.

And as I meet my feliow-man
In bustling shop or market piace,
May I rsflect as best I can
Soms measure of thy kindiy grace
And love dlvine.

And may those held by me most dear
Within the fastness of my heart,
At no time fsel that I appear
To mistrust thee, or walk apart,
Dear God, from thce.

Lord, when the tasks of day are done,
Let quiet cheer and peacefui rest
My portion be. May there be none
Of sinfulness to be confessed,
O God, to thee.

Pittsburgh Christian Advocate.

A MESSAGE OF REALITY.

By Staniey H. Mullen.

Yes, it was just a common bush that grew along ths way, but it disclosed a secret which most men have been unable to appreciate.

You remember that story of a shepherd who, while walking along with the sheep, was attracted by a bush. No doubt, he had looked at the bush many times before when it was just as beautiful as it was on that particular day. But never before had he really seen it. And how true that is of all of us! Ths eternal, in one form or another, is continually knocking at our minds and hearts, but most of the time we are not aware of it. Often he has to wait until some tragic event overtakes us before he can get our attention. I doubt not that such was the case with thls shepherd. His people were down in a foreign land and severely persecuted by a foreign ruler. A deliverer must arise to rescue them. From whence would he come? Who would he be?

Such was the burden that bore down upon him. He was shepherding sheep, but his interest was elsewhere. He was searching for some power that would assure him of deliverance for his people. Perhaps he was saying over and over: "Where is the Power that formed the rocks and gave beauty and strength to the forests? If there is such a Power, why is he asleep to the needs of his people? If there is such a Power, I must find him this morning."

With such questions in his mind and with a great burden for his people on his heart, he stopped in meditation before a bush. As he looked at ths bush, other questions may have arisen. "What Power made you? Who gave you color? Is that Power alive, and does it see all things? Would it make you, a mere bush, so beautiful and let my people suffer? Where are you? Ars you the same Power that sustains my being? Can't you come to the rescue of my people? Can't you raise up a leader for the task?"

While hs thought upon these things, hls eyes were opened, and he saw as he had never seen before. That bush, hitherto so common and meaningless, became alive with the presence of God. Ths more he looked at it the more meaningful it became. It was more than a mere bush; it was the living garment of the Eternal. Out of that visible garment came a voice that the ears of his soul could hear. it had a message for him. It said: "Moses, go down into Egypt and tell Pharoah to let my people go."

"But, God," replied Moses, "who am I that I should go? I am no orator, and I know not what to say. They will want to know who sent me, and what shall I say?"

"Teli them I sent you," answered the Voice.

"Yes, Lord, but that will not satisfy them. They will want to know who you are, then what will I say?"

"Tell them I **am that I am,**" said the Voice. "You will not need further message. That which is, is self-evident to those whose eyes are open, and no proof is needed. Just be faithful in revealing Reality, and you will win. Pharoah may try to overcome you, but he can't win against Reality. It is a case of unreality versus Reality. That's all, Moses. Don't you see it? It's everywhere, Moses. The very ground under your feet is its habitation."

And that is the experience and the message that the world is hungry to hear. How different it is from some of our cheap, sensational, so-called evangelistic preaching. Is it any wonder that the Pharoahs of sin have kept God's children in bondago so long? We need leaders who have experienced Reality. Only messages of Reality can win in the fight against the Pharoahs of unreality. And such messages come only to those who experience the immanent and Christlike God.—Pittsburgh Christian Advocate.

THE LOVE FEAST.

Some denominations even to-day are very jealous of their "closed" communions. The subject occasionally causes annoyance and is even spoken of disrespectfully. Our love feasts were "closed," but it might be said that they automatically closed themselves.

These occasions were truly the upper room—the transfigured mount. When the "local preachers' plan" reaveaied that a love feast was to take the place of the usual prayer meeting after the Sabbath evening preaching service, the congregation knew without announcement that those who remained at that meeting were those whose deeply spiritual experiences would meet upon a common ground, and as the wafer was partaken, and the glass of cold water was passed, and the devout prayers of those simple country folk were offered to the Heavenly Parent, the Spirit manifested himself in a wonderful manner. A searching quietness prevailed—a quietness almost resembling that in a meeting of "Friends," or Quakers; for rash utterance and ill-advised words were not indulged in at the love feast. This service differed from the Holy Communion in that these simple elements were distributed to those present while they remained in their pews. The dignified privilege of distribtion was made by the class leaders. And what a feast it was!

After the Holy Spirit's presence had been invoked, and the people had partaken of the emblems, the outflow of their hearts was given of their experience in living in the presence of God—of his daily leadings. These folks were human, very human; faults were theirs and failings, but they had a triumphant faith. Men there were who had drunk deeply of the draught of sin, but had been redeemed—reclaimed, with their feet placed upon the rock. Experience? Certainly! A rare one! And gladly they spoke of the power of the Cross!

Some were there whose faltering tongues refused to respond to the promptings of the Spirit within them, while others grew eloquent in their simple language, speaking of the leading of the Divine Hand in their lives. Enoch of old was not the only one who walked with God, for many of these saintly souls, whose hearts the Lord had touched, were not unfamiliar with the rare experience of holding close, sacred converse with him who declared, **Lo, I am with you alway.**

Hymn books were not used in this sacred service, but hymns, grand and glorious, came spontaneously from hearts and lips, as the responsive chord of a related "experience" was struck.

"And can it be that I should gain
An interest in the Saviour's blood?
Died he for me who caused his pain,
For me, who him to death pursued?
Amazing love! How can it be,
That O my God it found out me?"

The spirit of these meetings was carried by these people into their daily lives. It was no uncommon occurence to hear them greeting each other upon the street with passages of Scripture in place of the ordinary greeting, such as: "Brother Lukey, it **is a faithful saying and worthy of all acceptation.** . . ." And the response would be: **"Of whom I am the chief**—but, ah, **his grace is sufficient."**

These men, and women, too, were the salt of the earth. Perhaps these conditions are only a memory, but such memories have been productive of good which cannot be measured by human calculations. And this leads one to ask: **Is the arm of the Lord shortened? Is there no balm in Gilead?** Are modern conditions such that men do not desire the rare privilege of being in the secret of his presence? Or is it their preference to be associated with the material things of the world by which they would obtain satisfaction?

Does the Lord delight in the work of men's hands—skyscrapers, and giant air and ocean ships and the like? Yes, peradventure, he does:

"But saints are lovely in his sight,
He views his children with delight;
He sees their hopes, he knows their fears,
And looks and loves his image there."

—Selected.

WHERE IS GOD?

A noted infidel once met a plain countryman going to church. "Where are you going?" said the infidel. "To church, sir," said the countryman. "What are you going to do at church?" "Worship God." "Is your God a great or a little God?" "He is both, sir." "How can he be both?" asked the infidel. The countryman replied: "He is so great, sir, that the heaven of heavens cannot contain him, and so little that he can dwell in my heart." The infidel declared that this simple answer had more effect upon his mind than all the volumes the learned doctors had written against him.

Here is a secret all of us need to learn. How different it would be with us if in those bitter moments of sorrow, or temptation, we could only feel that God, the loving Father, is near us? If in times of trouble and affliction we love to have those near us who love us most, even if they can do no more than sympathize with us, how much more consoling it is to realize the presence of him who not only loves us with infinite love, but is also able to do for us far above all that we ask or even think.—Gordon H. Baker, in "Christ's Cure for the World."

FROM THE MONROE DISTRICT.

Oak Grove and Buck.

Oak Grove has had the new experience of full-time preaching this year, and Brother Buck has made a splendid record there. At the second quarterly conference held recently all current expense finances were reported up to date, the first time such has been the case in the history of the church thus far, and progress was noted along all lines.

Brother Buck has a way of getting his church to follow him in all his undertakings. He has a program for himself as pastor, and for every organization of his church. He gets behind this program and carries it through. The result, as may well be expected, is that he builds his church.

Oak Grove likes the "full-time" arrangement, as churches do when once they try it, and henceforth we may be confident that all movement of this charge will be forward. There are indications that next year will see a substantial increase in the budget, and that marked progress will be noted in every phase of church activity. We are praying and looking toward this end.

ELMER C. GUNN, Presiding Elder.

AUTOBIOGRAPHY—ROBERT ANDREWS DAVIS.

At the following Conference, the Bishop moved me to Lafayette and Plaquemine Bruile circuit (Lafayette was then Vermillionville). Here we stayed two years. Here, on Feb. 26, 1877, was born our first son, Percy Erwin.

Conference that year was in Opelousas. I was appointed to Moorlngsport. We left Lafayette in the mornlng, reaching New Iberla too late for the boat, of course. We found a hotel. It happened to be a frlend of mine, Mr. Ollie Hilliard, that was keeping it. The pastor of the Methodist Episcopal Church, South, came to see us and to apologize for not entertaining us. This was Wednesday and we could not leave until midnight Sunday. We reached Berwick the next day and could not locate any of my baggage. Finally they found lt had all gone to New Orleans.

On we went again and arrived in New Orleans too late for the boat to Shreveport. None would leave tlll the middle of the week. So again we went to a hotel.

Finaliy the boat was ready and we went aboard. We shipped with a very nice and kind captain.

We were several days getting to Shreveport. En route, as we neared Alexandria and Coushatta, the coffee got very weak. I called the steward to me and asked if there were a great many lakes and ducks in that country. This was done in the presence of the waiters and they were all ears. The steward sald there were lots of both. I replied I thought so, as the coffee indlcated that a graln had been tled to a duck's foot and the water dipped up behind lt and served to us for coffee. It seemed the walters would almost spilt their sldes laughing, any they certainly guyed the steward. 1 received good coffee after that, all the way to Shreveport.

When we got to Shreveport it was very cold, with snow on the ground. I was out of money; what should I do? Twenty miles to my work and no way to get there. "Trust in the Lord and do good, so shalt thou dwell in the land and verlly thou shalt be fed," had been my motto. I sought the preacher in charge, Brother Joel T. Daves. "I would like to take care of you and your family, Brother Davls, but my family are sick," he said. If preachers can't and will not sympathize with each other, who will? He took me to his office. Where were my hopes? Cold as blizzards and compelled to leave the boat, with no money to go to a hotel with my wife and two llttle chlldren. We reached the preacher's office and had not been there long before one of my maln stewards, Brother Moore, stepped into the office. "Well," says Brother Daves, "you're all right now, here is your steward, Brother Moore. This is your pastor and he needs help to get hls family to Mooringsport." "I will send a comfortable hack to the boat to get them right away," said Brother Moore. Some good friends provided us with warm wrapplngs and we were soon on our way.

On and on we went in the cold. The roads were terrlble, and about sundown we began to inqulre for a stopping place for the night. Calling at a gentleman's house we lnquired if we could stay all night. "No, we are golng to have a party here for the llttle folks and won't have room." I then asked how far it was to the Mooringsport work, and he repiled, "you are right in the middle of lt now." "Well," says I, "I have been appolnted pastor for this year and am tryling to get there." "Weli, you can't go any further to-night, Brother Davls." "Yes, I must try to get to the place you referred me to." "You are my pastor, and I and my wife will find a piace for you and entertain you as best we can. Get out, Slster Davis, give me one of the chlldren; how many have you? Two? Well, come in out of the cold." Oh, we were so glad. We stayed of course and spent a good time with them.

At the supper tabie when the children came in my wife said, "You ought to name those boys Tom, Dick and Harry." "That is exactly their names."

We spent two very pleasant years on this work, though during this time our littie boy Erwin died. This nearly killed me. Here also, on Oct. 14, 1879, our second daughter, Mary Leona, was born.

We went next to the North Bossier work for the years 1880-81-82. The parsonage was supposed to be at Benton, but had burned and we had to take a cabin out from the town on a blg red hiil overlooklng the Red River. Little Lonle died here and our oldest llvlng daughter, Gussie, was born on Dec. 10, 1881.

While on thls work my heaith failed. I suffered with dyspepsla, yellow jaundice, etc. Every one thought I would not live slx months. I would have to be carried to the church in a buggy and llfted into the pulpit and sit in a chair to preach. But I seldom missed an appointment, thanks to the kindness of the good brethren around me. Sufferlng excruciatlngly, I went to the blessed Lord and told him: "O Lord, if thou hast any more mlnisterlal work for me to do, let me get well, for I cannot serve thee as I should In this suffering body. If there is no more work for me to do, take me home to glory." I quit the medicine I was taking, passed the first day without much suffering, then the second and thlrd day without pain, so I shouted, "Glory to God."

Conference was held in New Orleans that year, so I took my family to papa's in Opelousas and let them stay until after Christmas. I sold my horse and buggy in order to go to this Conference.

While in Opelousas Gussie took whooping cough from papa, the third time papa had it. Her mother almost died when she was born, due to the carelessness of a drunken doctor. The old Negro nurse used snow and hot water bottles to save my wlfe's life.

I was next sent to the Many charge for 1883. This was a hard but happy year.

Next I spent the years 1884-86 on the Montgomery and Colfax work. I taught school, heid protracted meetings, and traveled considerably.

In 1884, on the first day of August, May was born, and on the 17th of December, 1885, Emma came to us, both born at Montgomery. 1 was getting quite a houseful of chiidren, but there was room for them all, bless their hearts.

We went next to the Coushatta charge, spending two years of hard work.

Shortly after we arrlved there I was sitting on the parsonage gallery when a pistol shot, followed In quick succession by another, rang out. I told my wife that meant no good, and sure enough two men had killed each other. I burled both of them in the town cemetery.

Brother Cassidy was my presiding elder and he was a widower. He told my wife if she would persuade her cousin, Ludie Day, who lived with us, to marry him he would see she got the best appointment in the Shreveport Dlstrlct. Of course she could not promise this. Ludie was one of the most beautiful and lovable women I ever knew. She was llke a daughter to us, and our chlldren lover her as a slster. She came to us an orphan, graduated at Mansfield while we lived at Coushatta, taught in the college and then married Rev. L. L. Picket at our house in December, 1888.

(To Be Contlnued.)

THE MAIN HIGHWAY.

By Ralph W. Sockman, D.D.

There is only one main thoroughfare to God the Father. There are varlous other trails Godward. Along those trails people in all ages have come near enough to discover something of the divine nature. Along those paths certain great strong souls have come near enough to get very noble conception of God. But along those roads no natlon has ever been able to move in a great social advance toward a kingdom of God. The travelers by those trails have never caught the full glory of God. It was not until Jesus of Nazareth came as "the way, the truth, and the life" that humanlty had a perfectly improved through road lnto the Divine Presence.

The acid test of the good highway is bad weather. A few weeks ago I was giving some addresses In a Kansas town. The plan for my departure was to drive me some slxteen miles to a junctlon of a trunk line rallroad. Between my town and that junctlon polnt was a fairly good looking clay road. The night before my leaving a heavy rain fell. The result was that I did not drive. The clay road was impassable. Good enough in fair weather; it was almost useless in foul weather. If that had been one of our modern improved automobile thoroughfares, rain and storm would not have stopped me. The superiority of the road Christ made between man and God is best seen in life's bad weather. When the storms of calamity come and the rains of trouble fall, the other Godward trails that men follow become very difficult. In such times it is most clearly seen that "No man cometh unto the Father," but by "the way, the truth, and the life" of Jesus Christ.

One form of bad soul weather that so often hinders the spiritual journey of those who are not using Christ's main road is *irreligious moods*. Some men allow non-religious moods to settle upon them. No normal man, I suppose, feels religious all the time. There are times when he feels quite the opposite. There may be whole weeks of low visisiblity when spiritual things seem very dim and unreal. It is treacherously easy to allow these non-religious moods to grow on oneself. A man does not go to church or pray to-day because he does not feel like it. To-morrow he will likely have a little less appetite for those things. So the taste disappears. And if religious progress is left to the feelings merely, most people soon come to a standstill. The highroads of Christ is not blocked by such moods. The traveler on his road gets through, for when a man's feelings no longer propel him Godward then he can keep going on Christ's road by using other parts of his nature. Jesus said: "I am the way, the truth, and the life."
—The Christian Advocate.

THE ONLY WORTHY AIM.

"Is it thy meat and drink 'to do the will of thy Father which is in heaven?' Is thine eye single in all things? Always fixed on him? Always looking unto Jesus? Dost thou point at him in whatsoever thou doest? In all thy labor, thy business, thy conversation? Aiming only at the glory of God in all—'Whatsoever thou doest, either in word or deed, doing it all in the name of the Lord Jesus; giving thanks unto God, even the Father through him?' "—John Wesley.

ONE SHORT HOUR WITH THEE.

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

—Archbishop Trench.

HELP US FIND THE WAY.

Dear Father, there are so many things that I cannot understand, so many questions come into my mind that I cannot answer. Help me to find my way in the darkness. Give me the confidence in thee that a son should have in his father. Where I cannot see, give me faith and trust to go with thee. When doubts and difficulties trouble me, may I never prove false to the truth, to the pure life, to the right, to my conscience and to thee. So may my strength grow under the stress and struggle, so may I steadfastly and surely hold on to the things which cannot fail and to thee in the name of him who endureth all things for my sake. Amen.—Thomas C. Richards.

The Home Circle.

REDHEAD.

By Marion Richardson Heath.

"Redhead! gingerbread!"
Hear the voices calling.
Saucy taunt and merry gibe
On our ears are falling.
School is out and on the street
A noisy group is teasing.
And they think it's lots of sport
To use a name displeasing.

"Redhead! gingerbread!"
Don't you mind their guying!
They couldn't match your shining head
By bleaching or by dyeing.
Heads of brown are all about,
Black or tow or sandy—
All of these are well enough,
But copper heads are dandy.

"Redhead! gingerbread!"
Sure, you're proud to own it!
Just the shade you would have picked
If you could have known it.
Brown-eyed lad with freckled face,
Hold your head up proudly!
It's just because they envy you
That they shout so loudly.

—Zion's Herald.

POLLY SPEAKS.

Little Dorothy Adams and her parrot were the best of friends. And they were just as happy as they could be.

It happened that Dorothy's daddy was a shoe dealer. He sold lots of fine shoes to little children, and to big folk, too. And his small daughter, Dorothy, was very fond of shoes; especially new ones.

On this particular forenoon, Dorothy was reading an interesting book. But Polly didn't like books. She could not read, you know, and she wanted Dorothy to talk to her.

So, to attract Dorothy's attention, she began to talk as fast as any bird could possibly talk.

"Set the table, Dottie!" she called, but Dorothy went on reading. "Naugh-ty b-o-o-k! Daddy coming! Daddy bring—shoes! shoes!"

"No, daddy won't bring me any shoes to-day," Dorothy finally declared, as she stopped reading for a few seconds.

Polly was delighted, so she went on repeating all the things that her small mistress had taught her to say. She wished Dorothy would put up that book.

From where Polly sat near the wide window, she could see lots and lots of things. She often saw Dorothy at her play, and she almost always saw her when she returned from school. She could see a long way down the street. That is how it happened that she frequently saw Dorothy's daddy coming home to dinner. On such occasions, she would perk her head and call: "Daddy coming! Set the table, Dottie!"

This morning, Polly wanted to talk about shoes all the time, so she kept calling over and over again: "Daddy bring shoes!"

"Now, look here!" Dorothy exclaimed, shaking her finger at her pet. "I'm going to finish this book, Miss Polly, and you're going to keep quiet. Do you know what you are, Polly Parrot? You are a big chatterbox!"

Polly looked at Dorothy, and put her head over on one side. Then with just one eye she gazed at the little girl. Polly didn't know just what a chatterbox was, but she knew Dorothy called her by that name only when she wanted her to be quiet.

Polly kept still for a minute or two, but that was all. "Daddy bring shoes!" she said. Then, "Naughty Poll!"

Dorothy laughed. "You're a darling old Poll," she exclaimed, "but listen!"

Polly looked right at the small finger that Dorothy shook at her, and kept as quiet as a mouse.

"Now, Miss Polly, you must keep quiet. Don't you speak again, unless it's really necessary. Not a word, unless it's really and truly necessary."

"Dorothy," said mother as she looked into the room, "when you see daddy coming, set the table, won't you, dear?"

"Yes, Mother," Dorothy replied, as she moved her chair up close to the window.

Polly knew Dorothy very well, but she didn't speak. She just kept her eyes on the road, while Dorothy continued with her reading. But Polly was getting a bit anxious. It certainly took a long time to read that story. Suddenly, she saw a familiar figure coming up the street.

"Yes," said Polly to herself, "that's daddy! My! I must speak. I just cannot keep still another second."

So she turned her head, and looking at Dorothy called: "Set the table, Dottie! Daddy coming. Daddy bring shoes! Set the table!"

Dorothy looked up in amazement. Yes, sure enough! There was daddy coming, and she hadn't put a single thing on the table. She had forgotten all about it.

"You darling old Polly!" she exclaimed, as she hastily closed her book. "You remembered what I told you, didn't you? And Dottie forgot all about the table. You're a darling old Polly."

Polly was happy indeed. She perked her head once more. "Pretty Poll," she said. Naugh-ty bo-ok!"—Margaret B. Elms, in Zion's Herald.

THE KING OF MECHANICS.

Two professors at the American College at Samokov discovered recently the "king of mechanics."

They were returning from the earthquake zone by automobile when their engine broke down twenty miles from Sofia. They spent three hours in vain attempts to make repairs while daylight rapidly faded. They had reconciled themselves to sleeping in the fields overnight when another automobile approached.

"Can I help you?" the chauffeur of the second car said in Bulgarian as he drew up beside the stranded Americans.

"Yes, but we are afraid you cannot do much," they answered. "We have monkeyed with the engine for three hours without success."

Throwing aside his coat and hat, and rolling up his sleeves, the friendly young chauffeur, whom the Americans noticed had a strikingly studious and refined face, proceeded to raise the hood covering their engine and to examine the carburetor, magneto and spark plugs. Within ten minutes he had put his finger on the seat of the trouble.

"Try it now," said the Good Samaritan motorist, his face and hands smeared with grease. One of the Americans put his foot to the accelerator and the car started with a rush. In their flight one of the professors suddenly remembered. "We didn't give that poor fellow a cent for his trouble."

Ten miles further on the second car caught up with them and the Americans were amazed to see the whole countryside saluting and bowing in homage to the young man who had extricated them. They were stupefied later when they found that he was King Boris of Bulgaria.—New York Times.

THE SMILE THAT REACHED BOTH EARS.

Patsy was a little Irish boy with curly hair and big blue eyes and a smile which almost touched both ears. Patsy's mother took in washing, and his father—well, Patsy's father was drunk most of the time, and Patsy himself ran errands all day long for a man who lived on Twenty-third Street, and it was Patsy's smile that helped to give him his position. This is how it came about: The rent was due, and there was scarcely any money even for food, and Patsy's father kept on getting drunk. One day Patsy started out to look for work. Many days he walked the streets. His mother became sick, and the money was all gone. He worked harder than ever; but people only turned and smiled at him, and some of them laughed, he was so little. One day he picked up a newspaper a man had dropped and laboriously spelled out the words of the advertisement: "Wanted—a good, clean boy to run errands, carry packages, and for other odd jobs. 265 Twenty-third Street."

Mr. Kendrick looked in astonishment at the first boy who had come in answer to his advertisement. Patsy smiled, his teeth were clean, and not quite all his curls were rumpled.

"You're too small, my little man," explained Mr. Kendrick kindly but firmly. "See, this is the kind of packages I meant." And he pulled out one which Patsy was barely able to lift, and that was all.

"I could get some sort of a little wagon to wheel them in," he ventured.

Mr. Kendrick smiled. "I'm afraid you wouldn't do. You see, there are other things besides carrying the packages, which you could not do either. Have you had experience in anything?"

"No, sir," answered Patsy.

"I'm sorry," exclaimed Mr. Kendrick.

"All right, sir, I'll try another place," Patsy said with a bright smile, although he had had no dinner and very little breakfast. "Well, good day, sir."

There was something strangely fascinating about his curls, which needed cutting, and the little outgrown cap placed rakishly over one ear. Mr. Kendrick watched him out of the window, and suddenly Patsy turned and looked up at him and smiled in spite of the rain that was coming down in torrents and the knowledge that he would go supperless to bed that night.

That was too much for Mr. Kendrick. He motioned him to come back. "I was mistaken," he said. "I guess you're the boy I want after all."

If you should ever by chance or mischance happen into No. 265 Twenty-third Street and ask to see the head of the establishment, you would, to your great delight, be ushered into the presence of a pleasant-faced man with a winning smile which nearly reaches both his ears.—Exchange.

"TIME OUT."

Little Cohen: "Dad, we learned at school to-day that the animals have a new fur coat every winter."

Old Cohen: "Be quiet, your mother is in the next room."—Gemuetliche Soches, Leipzig.

"So you're a salesman, are you? What do you sell?"

"Salt."

"I am a salt seller, too."

"Shake."—Exchange.

Roscoe: "The only thing I admire about Gertie is her natatorial prowess."

Alicia: "You don't do her justice—she's a wonderful swimmer, too."—Judge.

"My wife explored my pockets last night."

"What did she get?"

"About the same as any other explorer—enough material for a lecture."—Judge.

"That fellow next door threw a stone through the window while I was playing a piece on the piano."

"Silly fellow! Now he will hear you all the plainer!"—Exchange.

Visitor: "Can you spell horse?"

Hostess' Little Girl: "I could if I wanted to, but what's the use of spellin' anything so out of style?"—Exchange.

Professor: "You look weary, my son."

Student: "Yes; opportunity has been knocking at my door so much that I can't sleep."—Arizona Kittykat.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Mrs. C. A. Powell, Hattiesburg, Miss., has our thanks for a subscription recently received from her.

Rev. A. K. McLellan and Rev. J. H. Bowden will teach an approved Cokesbury Training School at Ethel, La., Sept. 16-22.

We are informed that the School for Pastors, scheduled for July 9-20 at Shreveport, has been cancelled.

Miss Elizabeth Langford, Field Secretary of the Epworth League work of Louisiana, has recently been ill, but is now recovering.

Rev. E. S. Lewis, Mrs. Lewis aud their daughter, Miss Virginia, recently visited in Greenville, Miss., where Brother Lewis was formerly pastor.

In sending in his renewal, Brother T. J. Matthews, of Extension, La., writes: "Hope to be able to read and take the paper for many more years.

Rev. J. G. Snelling, of New Orleans, Conference Missiouary Secretary, will do the preaching this year at the Oakland camp meeting. Rev. J. S. Rutledge is the pastor in that section.

Rev. H. W. Ledbetter, our pastor at De Ridder, La., has recently suffered a spell of sickness which kept him in bed for several days. He is now recovering.

Rev. Theodore Copeland, one of our general evangelists, is now engaged in a union revival in Elizabethton, Tenn. The interest is good and the outlook is bright.

The second Standard Training School for the Baton Rouge District will be held at Amite, La., Aug. 27-Sept. 1. Dean aud Mrs. R. E. Smith have heen engaged to teach in this school.

Brother W. C. Wafer, of Coushatta, La., in writing for some information concerning a large type Bible, states that he is 84 years of age and that he has been a reader of the New Orleans Christian Advocate all his life. May the blessing of God be upon this good friend of the Advocate.

Dr. Mark Terrell, general evangelist of our church, has recently closed a good meeting at Avinger, Tex., which resulted in many accessions to the churches of the town. He will go from Avinger to Banks, Ark., for a community-wide revival.

Mrs. R. S. Colier would like her friends in Louisiana to know that she is now living with her daughter at 1134 West Theodore, Route B, Box 24-N., San Antonio, Tex. She writes that her health is very bad but that the Lord is her refuge and underneath are the everlasting arms.

Mr. W. A. McKennon is now completing his twentieth year as superintendent of the great Sunday school of our First Church at Shreveport, La. He is attending the World Sunday School Convention at Los Angeles, which began on yesterday.

Miss Eleanor Allen, student of Whitworth College, and a Life Service Volunteer, taught during the month of June in a Daily Vacation Bible School in Biloxi. She would be glad to secure some other church work to keep her employed throughout the summer. Her address is 248 Cedar Street, Biloxi, Miss.

In sending in the appreciated renewal of his Advocate, Brother John H. Green, of Barlow, Miss., speaks of the Advocate as "our good paper," and says that he thinks that all good Methodists should subscribe to the New Orleans Christian Advocate. We thank Brother Green for the renewal, also his kind words concerning the Advocate.

The Seashore Camp meeting will begin on the night of Aug. 2 and continue till the second Sunday in August. Rev. Luther Bridgers will do the preaching, Rev. J. L. Sells, presiding elder of the Seashore District, and neighboring pastors cooperating in the carrying on of the meeting. A cordial invitation is extended to all to attend this meeting on the old Camp Ground along the beautiful Mississippi coast.

The Eliza-Stephens-Remmel Hall, Mount Sequoyah, Ark., is now in process of building. The first floor, already completed, is being used for classroom. The second floor will be used as a woman's dormitory. The third floor will be used as a library and reading room this summer. The entire cost of the building will amount to $40,000, this amount being borne by the twelve contributing Conferences of the Western Division.

Carrollton Avenue Methodist Church, New Orleans has lost one of its most valuable members and Sunday school workers in the tragic death of Perry Roehm. Brother Roehm, who was Athletic Director of the local Boys' High School, was attending a summer camp in North Carolina with a party of New Orleans boys. During a thunder storm he and others of his party sought shelter under a tree which was struck by lightning. Brother Roehm and three of the boys were killed. His remains were brought to New Orleans and interred.

Brother J. A. Wells writes as follows: "Wednesday night, July 18, Dr. J. M. Sullivan, Conference Lay Leader of the Mississippi Conference, is to address the Wesley Brotherhood at Bay Springs. The 'Ever Ready' ladies are to serve a luncheon preceding the address, and special music is expected at the banquet. The date has been changed from Thursday night, 19th, to the night of the 18th. Come, Methodist men, from each church on the charge, and from Louin, Dusau, Montrose, Rose Hill and other places, but notify J. B. Horn, Bay Springs, Miss., in time to get your 'name in the pot' if you intend coming."

The thirty-eighth annual Bluff Creek camp meeting, near Oaknolia, La., will begin on Friday night, Aug. 3, and continue through Sunday, Aug. 12. Rev. L. W. Cain, presiding elder of the Baton Rouge District, will do the preaching, and Rev. A. M. Wynne will lead the singing. This camp ground is delightfully situated among the hills of East Feliciana Parish, a few miles east of Clinton, and is an admirable place to combine a religious uplift with healthful recreation. Further information may be had from Mr. O. E. Townsend, Oaknolia, La.; Rev. B. D. Watson, Clinton, La., or Mr. H. C. Lipscomb, Istrouma, La."

Under date of July 9, Brother M. L. Lifsey, evangelist singer, writes: "I am now engaged in evangelistic services here in Centreville, Miss., with our pastor, Brother Mellard, and General Evangelist W. Hardy Neal of Green Forest, Ark., who is doing the preaching. Brethren who might desire my servicse while I am in this territory can save time by communicating with me at Centreville, Miss. We opened up well on yesterday. Brother Mellard is a fine, brotherly man and has a fine, loyal people here. Brother Neal is a strong and forceful preacher and ranks among the highest of our evangelists. The outlook is encouraging."

Rev. E. C. Kilgore asks us to state that his present address is 293 North Bellevue Street, Memphis. He writes: "The condition of my health is such as to render it impracticable for me to engage in revival work, though I am still able to be out some. Have just passed my fifty-fourth anniversary as an authorized minister of the gospel, and while my life has been a busy one, I feel now that my work is about finished and I only have to wait for the Master's call to go home. Of course, if it should be the will of the Lord that I should yet remain to do more work, I shall gladly obey his will. I would like to express my thanks to the brethren here and there for many favors extended to me and mine along the way, and I pray God's blessings upon all."

AN APPRECIATION.

By Rev. J. A. Alford.

Mrs. Barbara Lutz (nee Weihing), was born in Wurtemburg, Germany, on Sept. 15, 1841. She was baptized and confirmed in the Evangelical Lutheran Church. She received a liberal education in the schools of Germany. In 1866 she came to America and settled in New Orleans. In 1868, she was married to Michael J. Lutz in New Orleans, whom she had known in her school days in Germany. Four children were born to them, three of whom survive her, Misses Cena and Barbara, who live in New Orleans, and Rev. Albert S., now presiding elder of the Alexandria District, living in Alexandria, La.

During a great revival held at Craps Street Church, New Orleans, she was converted at the altar under the preaching of Evangelist Paulis, one of the flaming preachers among the German Methodists. She joined the Methodist Episcopal Church, South, under the pastorate of Rev. Crowder, to which, through a long and useful life, she remained loyal and true. The joy of her life was to attend the preaching services, and speak words of encouragement to her pastor. Many have been the pastors, this writer among them, whose lives have been crowned with benedictions of blessings by her saintly, and motherly influence. Her words of comfort and encouragement have kindled hope and inspiration, and quickened the step of many a weary traveler along the way.

She lived a long and useful life, and attained the ripe age of 86 years, when she passed to a well earned reward on May 28, 1928. Her last illness was of short duration, and so out of self and into others had she lived, that even to the end her thoughts were full of comfort to those about her, her dear ones and friends.

She was a lover of good literature and kept abreast of the times in reading, not only home papers, but also international magazines. Her early training equipped her thoroughly for the duties that fell to her lot, and in the field of philosophy and mathematics she was a genius.

The wise man's praise of a "Good Woman," Prov. 31:10-31, too long to quote, gives Mother Lutz a fair description.

Upon her death, friends from all over the city of New Orleans came to pay her tribute. People in all walks of life, and from all religions, Jewish, Catholic, and all Protestant faiths came to see her whom they loved to call "Mother Lutz," and who had been truly a mother to all of them. She was optimistic in spirit and full of good, wholesome humor, a daily reader of the Bible, the book she loved above all others, and a generous supporter of all the benevolent causes of the church, a lover of missions and the social uplift of humanity. Love and patience were her dominant characteristics.

With her going away from us passes out one more of the old line Methodists, one more of the staunch Christian characters who have been community builders, and kingdom promoters, who remembered the labors of the Methodist preachers of New Orleans, as far back as Bishop Linus Parker, whom she greatly admired. And while we are sad at the loss we have sustained, we are glad, and the church is stronger and better because of that which she gave. The lives of her children, each of them by their labors of love, the sons, preaching the unsearchable riches of Christ, and the daughters, devoted Christians, and the scores whom she has blessed, make us thank God for giving us "Mother Lutz."

CAMPAIGN FOR MILLSAPS.

Como Methodist church will begin its campaign for Millsaps College Sunday, July 15. Mr. L. E. Foster, of the Jackson Chamber of Commerce, will be the principal speaker on that date. The pastor is Rev. C. M. Chapman, and the chairman is R. P. Brown.

Rev. L. P. Wasson, presiding elder, spoke in connection with the campaign at Carrollton on Friday, July 6, at a meeting of the joint quarterly conference of Carrollton, Acona, Black Hawk, and Price Memorial of Greenwood. Carrollton church was the first to raise its quota in the campaign.

Dr. D. M. Key will speak on Sunday, July 15, at the First Church of Corinth, Miss. Rev. A. T. McIlwain is the pastor, and they plan to start their campaign on July 15.

D. W. Bufkin will be the principal speaker at the Aberdeen church next Sunday, when their campaign will be launched.

Dr. J. M. Sullivan, professor of chemistry and geology at Millsaps, will be the principal speaker at Water Valley on Sunday, July 22.

Silver Creek charge begins its campaign at New Hebron on Sunday, July 8. Dr. D. M. Key will be the principal speaker. Rev. C. Y. Higginbotham is the pastor.

Other churches have signified their intention to start their campaigns from the 22nd on, but have not yet designated the exact date.

WANTED.

A preacher to supply a four-point circuit from now till the meeting of our Annual Conference. Would prefer an unmarried man or man with a small family. For further information address the undersigned.

JAMES L. SELLS,
Presiding Elder, Seashore District.
Gulfport, Miss.

THE LORD'S NEED—A MODERN PARABLE.

By Mary Foot Lord.

Once there was a man who never tired of talking about Matt. 21:3; Mark 11:3; and Luke 19:31-34, and as he talked he sighed and wished for the good old days.

One evening he arose in prayer meeting, sighed once more, and told the assembled congregation how much he wished he had lived in the days when Jesus was upon earth, and how delighted he would have been had the Lord sent to him for a colt to ride into Jerusalem upon. "What a happy man that must have been to whom the disciple said, 'The Lord hath need of your colt.' Think of it, brethren! To have something that you could lend to the Lord! Why, I'd come nearer to being jealous of that man than of any other living person!"

Now our blessed Lord was in that prayer meeting that night and he heard what the wishful man said, and the Lord had great need that season of the year; so the next day he sent the man a letter, written, not in an ancient language that would be difficult to decipher, but in plain English, such as the man could read and understand, and he asked for help for a great need in the man's own town.

The man looked at the letter, gave an angry exclamation, tore the paper in two and threw it into the waste basket, saying, "Another of those everlasting drives on!"

The Lord heard what the man said, but he excused him, saying: "My people are dull of hearing and slow of seeing. I must be patient and lead on gently."

So the Lord sent the man another letter, written, as before, in the man's own language, saying one of the disciples had failed to keep his pledge to the Lord's cause, and asking the man to step into the breach. To remind the man of his oft-expressed desire to be of service to his Master, the Lord added, "He that giveth to the poor lendeth to the Lord."

Again the man destroyed the letter, crying, "There ough to he a stop put to these begging letters."

The Lord, who is not willing that any should perish, gave the man yet another chance, and to try to make him understand that the letter came from himself, he wrote asking for money for some starving children in the land where the disciples and the colt and Jesus himself had been, and at the close he added gently, "Inasmuch as ye have done it unto one of the least of these, my children, ye have done it unto me."

Now if the man had read the letter with his heart and with his soul and with his strength and with his mind he would have seen invisible ink stand forth as drops of blood in these words, "The Lord himself hath need of this!"

But the man tore the letter in pieces, saying: "Let the Near East look after its own children. We've got enough causes and drives in our own country to drive a man crazy."

The man still attends prayer meeting, and sighs for the good old days when Jesus walked and talked with men and when a person had a chance to really do something for Jesus, but curiously enough the dear Lord never seems to enter the prayer service any more until this particular brother is through testifying.—The Central Christian Advocate.

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For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE. TENNESSEE

Protection Against Old Age

DR. ELMER T. CLARK ON PROGRAM OF WORLD'S SUNDAY SCHOOL CONVENTION.

Dr. Elmer T. Clark, of the General Board of Missions, will be one of the speakers at the tenth convention of the World's Sunday School Association which is being held in Los Angeles, July 11-18. The Sunday schools of fifty nations will participate, and many of the world's leading Sunday school workers will have part in the program.

Dr. Clark's subject will be "The Influence of Religious Experience," and it will contain a study in psychology of religion which he has recently completed and the results of which will be made public for the first time during the convention. Dr. Clark's study and investigation of his subject covers four years and involves an analysis of nearly 2,500 personal records of individual religious experience which were obtained for him by sixty professors of psychology and religious education in as many institutions of learning located in every section of the United States and including every type of school and affiliation.

Delegates to the convention from Methodist Sunday school headquarters in Nashville are A. L. Dietrich and Dr. C. D. Bulla.

COLLEGE DEGREES FOR SOUTHERN METHODISTS.

Centenary College, Shreveport, La.—Doctor of Divinity: Rev. Frederick A. Culmer, professor of History and Science at Central College, Fayette, Mo.; Rev. Walt Holcomb, pastor of Hyde Park Church, Tampa, Fla.

Doctor of Laws: Hon. Walter D. Cline, Wichita Falls, Tex., vice president of the International Rotary Club.

Central College, Fayette, Mo.—Doctor of Divinity: Rev. Charles E. Ruyle, presiding elder Joplin District; Rev. Robin Gould, presiding elder St. Joseph District.

Doctor of Laws: Hon. John W. Fristoe, St. Louis; Dr. Cyrus W. Burford, St. Louis.

Drew University, Madison, N. Y.—Doctor of Theology: Rev. E. L. Peerman, of the Virginia Conference, now pastor of the Methodist church at Bantam, N. J.

Millsaps College, Jackson, Miss.—Doctor of Divinity: Rev. J. Lloyd Decell, presiding elder of Jackson District; Rev. R. A. Tucker, pastor of First Church, Columbus, Miss.

Wesleyan College, Winchester, Ky.—Doctor of Divinity: Rev. Johncy Wood Weldon, pastor of Methodist Temple, Louisville; Rev. Robert H. Ruff, president of Morris Harvey College, Barboursville, W. Va.

Doctor of Laws: Charles Joseph Turck, president of Centre College, Danville, Ky.

Asbury College, Wilmore, Ky.—Doctor of Divinity: Rev. A. L. Stanford, pastor of Broad Street Church, Statesville, N. C.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MISS SARAH LOU SMITH was born in Springhill, La., Oct. 10, 1910, and died Sunday morning, June 10 1928. There remain to mourn, Mr. and Mrs. R. A. Smith, her father and mother, and Master Robert Charles, together with a host of other relatives and friends. One and all say, "If any one was prepared to go, she was." She arrived home from Galloway College, Searcy Ark., only eight days before her death, where she passed her sophomore examinations with grades of from 85 to 100 per cent. From early childhood she had been a member of the church and loved it as few of her age do. Her Bible was her constant source of help, as the many markings show. She loved everybody and everybody loved her. The funeral was held at the Methodist church, and was conducted by her pastor, Rev. James E. Selfe, assisted by Rev. K. W. Dodson. Not half of the people were able to get in the church. Flowers were every where, and some sixteen or more young men and women friends formed a bodyguard from the house to the church, each carrying a spray of flowers. She laid down the duties of this life for the crown prepared for her. Surely hers was a beautifully developed Christian character at an early age.

JAS. E. SELFE.

Springhill, La.

WHAT HAS THE REVIVAL ACCOMPLISHED IN KOREA?

By M. B. Stokes, Director of Evangelism.

Not only has the revival campaign in Korea already resulted in a large ingathering of souls, but it is being used of God to stir up our preachers and our people to undertake greater things for him.

In the Seoul District alone, two new churches have been organized and some of the old ones are making good progress in their efforts to win souls for Christ. All over the district the people have been greatly blessed through the meetings held during the revival campaign.

The finances of the Seoul District are in good shape. The full amount assessed by the Conference for Conference missions has already been paid in full and sent to the Conference treasurer. One of the great movements inspired by the revival campaign is the plan to make the Seoul District entirely self-supporting after the next Conference. If our present plan works out, all the charges except one will become self-supporting, and that one will be taken care of by the other charges, so that no charge will become a burden on the Conference Board of Missions. We expect also to make contributions to the work of the Board so that the district will really be more than self-supporting.

The fact that we are able to plan for self-support in spite of the very difficult economic situation in Korea and just at this time when there is such general retrenchment all over the church, is proof of what the revival has already done for us in the Seoul District of Korea.

Seoul city and the surrounding country are now wide open for the gospel. This is the time to strike, now while the iron is hot! But how little we can nndertake because of lack of funds! May the church at home stand behind us at this critical time!

Seoul, Korea.

The Sunday school of the Methodist church at Plzon, Czechoslovakia, has 160 members, organized into three departments, with twenty officers and teachers who meet regularly with the pastor, the Rev. J. Paul Bartak, to pray and prepare the Sunday school lesson. The Epworth League and the Woman's Missionary Society of the church are doing a fine work, and recently a church board of lay activities was organized.

IT IS A BURNING SHAME

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JULY marks the production of the two-millionth automobile by Willys-Overland. This event happily coincides with the culmination of the greatest 6 months in the company's 20-year history.

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In the 4-cylinder Whippet the public is getting a light car value absolutely without parallel. Powerful engine; BIG 4-wheel brakes; silent timing chain; full force-feed lubrication, and many other features.

The new Whippet Six is the world's lowest priced 6-cylinder car. Demand has always exceeded production. It is equipped with 7-bearing crankshaft, Invar-strut pistons, and silent timing chain.

The Willys-Knight Standard Six offers the exclusive advantages of the patented Willys-Knight double-sleeve-valve engine at the lowest price in history. The Special Six and Great Six complete this masterly line of motor cars.

Whippet Four-cylinder Touring $455; Roadster (2-pass.) $485; Roadster (with rumble seat) $525; Coupe $535; Cabriolet Coupe (with collapsible top) $595; Coach $535. Whippet Six Touring $615; Roadster $685; Coach $695, Coupe $695. Standard Six Coupe $1045; Sedan $1095; Touring $995; Roadster $995. Special Six prices from $1295 to $1495. Great Six prices from $1850 to $2695. All prices f. o. b. Toledo, Ohio, and specifications subject to change without notice. Willys-Overland, Inc., Toledo Ohio.

WILLYS-OVERLAND, INC., TOLEDO, OHIO

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

MOUNT SEQUOYAH, ARK.

Elza-Stephens-Remmel Building.

On June 20 the Executive Committee of the Board of Control of the Woman's Building on Mount Sequoyah met in Fayetteville, Ark., with the chairman of the Building Committee.

Great joy and enthusiasm pervaded the entire meeting. The building was erected at last. The roof was being put on and the sight of the stately lines and magnificent proportions thrilled the whole committee.

The views from each floor seemed more beautiful than the last one, and when the party reached the roof garden the rapture was complete.

After much consultation with the architect as to possible plans for interior work that might make at least a part of it available this year, it was decided to accept Mr. Ratliff's plan to put in plumbing and lights and single partitions on the second floor, giving us twelve rooms for this summer. To place partitions on the first floor to make three large class rooms available. This work will be done for $1,900, and the prospects from the letters received from the Conferences seemed to justify this move.

A brick terrace will be placed across the front of the building, making the entrance beautiful and accessible. This will cost $275. The committee voted to allow the assembly to put tables and chairs on the third floor and use it as a library and study for the Leadership Training School.

A furnishing committee was appointed and selected the necessary furniture for the second floor bed rooms. Mrs. A. M. Robertson has been employed to have charge of the building after the 20th of July, at which time the contractor promises to have the rooms ready.

Of course a very limited number can be accommodated this year, but if the Conferences are prompt in their obligations it will all be ready next year.

Any auxiliary or individual may furnish a room and place a name on it by the payment of $100 above the quota.

No debt has been contracted up to the present time, and if the promises are kept none will be necessary.

MRS. E. R. STEEL.

WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

VICKSBURG DISTRICT CONFERENCE.

The district conference for the southern half of the Vicksburg District, Woman's Missionary Society, held its regular session at Jefferson Street Church, Natchez, on June 21, after an inspirational program on the preceding evening. Mrs. G. P. McKeown, of Woodville, district secretary, presided over the meeting, and Mrs. J. B. Cain, of Fayette, was elected as secretary. Devotional services were conducted at the morning and afternoon sessions by Rev. O. S. Lewis, of Natchez, and Rev. J. B. Cain, of Fayette. Delegates were present from societies at Fayette, Gloster, Greendale, Mispah, Washington, Woodville, as well as a number from the local society at Jefferson Street.

At the morning hour Mrs. McKeown read the report of the district secretary and Miss Janet Head, of Natchez, recent graduate of Scarritt College for Christian Workers, spoke on the spiritual cultivation of the Jubilee year. Reports were given from the auxiliaries present on spiritual cultivation in their own societies. Mrs. W. T. Hegman, of Holly Bluff, Conference Superintendent of Supplies, reviewed certain books on the Jubilee bookshelf. Mrs. Stanley Wilson, of Meridian, Conference Superintendent of Children's Work, and Mrs. T. B. Cottrell, of Meridian, Corresponding Secretary of the Conference, presented the work of the children and young people, after which Mrs. J. C. Lowery, of Gloster, made announcements of the young people's rally in August at Gibson Memorial Church.

Lunch was served by the ladies of Jefferson Street Church in the substory of their building. After lunch two Epworth Juniors from Fayette, Rose Marie Croxton and Frank Headley, gave an interesting dialogue. Catherine Clark read the report for the Natchez Juniors. Other interesting matters were discussed befor adjournment, and a vote of thanks was given the Natchez Society for their entertainment.

MRS. J. B. CAIN, Secretary.

JUBILEE MEETING.

On Thursday afternoon, June 7, the members of the Missionary Society of the Methodist church in Verona held its Jubilee meeting.

In 1878 the Verona auxiliary was organized and has the distinction of being the second auxiliary in the State of Mississippi, Columbus being the first. The Young People's Society of Verona was the first of its kind to be organized.

During the earlier days of this Missionary Society a number of ladies now living in Tupelo were its pioneer workers, and one of them, Mrs. B. T. Clark, is a charter member; she and Mrs. R. G. Porter, are the only charter members now living. Mrs. Porter is the widow of Rev. R. Gilderoy Porter, who was pastor at Verona at the time.

Mrs. Virginia Battle, 84 years of age, joining the society forty or more years ago, is yet a member, and has done valiant service for the Master. The idea was conceived that a meeting be called in honor of these ladies especially, thus showing an appreciation of their lives and example in years gone by, and making it possible for us to hold a truly Jubilee meeting.

Mrs. R. W. Garmon, president of Verona auxiliary, presided and read the nineteenth Psalm.

Mrs. Paulk read an interesting paper on "Service." Mrs. C. A. Roberts read the "History of the Verona Missionary Society," which was beautifully written by Mrs. M. O. Clark. Short talks were made by Mrs. T. M. Clark, Miss Sallie Kilpatrick, Mrs. B. T. Clark and Mrs. Battle. All were in a reminiscent mood," as one speaker remarked. True Christian fellowship was enjoyed for s short season, and no doubt all felt stimulated to do for the Master more efficient service in the years to come.

A duet, "My Faith Looks Up to Thee," sung by Misses Winnie and Sybil Wharton; a trio, "My Creed," by Misses Wharton and Mrs. G. W. Clark, were greatly enjoyed.

As a token of appreciation and love, Mrs. Garmon presented small gifts to Mrs. B. T. Clark and Mrs. Battle in the name of the Verona Missionary Society. "Blest be the Tie That Binds" was sung, after which we adjourned for a social half-hour. Ice cream and cake were served.

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

To the present date nine standard training schools have been held in the Conference during the year. The attendance in two of the schools, Amory and Ripley, were satisfactory. Incessant rains and sickness cut the attendance in the others below normal. It is possible that we shall have to hold two or three schools at the same date to escape hot weather school commencements and other interferences. A larger number are doing work at home than formerly. If we are to have a sufficient number of trained workers we must have an ever increasing number of classes taught in the local schools. This is hard work for some one to do, but it is worth the effort. There is still opposition to religious education, even after it has been demonstrated clearly, that it is the need of every person whether he be teacher or parent or leader of any kind. I know of no one who has taken as many as four courses who criticises Religious Education or is afraid of its outcome in character building. The objection that many have to this method of establishing the kingdom of God it is hard work. There is no way to get some one else to do it for me. It is of such tremendous value that it will win its way in time. Victor Hugo said: "There is one thing more powerful than an army with banners, that is an idea whose time has come." What do you suppose it is that impels the people to spend money for modern church buildings? It is an idea. And that idea is to give the children sound religious instruction, to train them to worship, and to direct their Christian activities The idea of Religious Education can not be stopped in its onward march by any amount of opposition on the part of those who do not understand its significance. The fair-minded man is willing to give it a trial. The Cokesbury schools have multiplied more than tenfold. The study of the courses offered will stimulate the people to want more, and out of these schools an army will be raised to fight spiritual illiteracy and careless living. The ultimate aim is to make people holy in heart and in practice. Yes, Scriptural holiness that the sane will not shun, but rather seek.

Childhood and Youth Week is not far ahead of us. This project does not mean that the children are to be exploited or trained for a public exhibition, but that the parents are to be led to think of the worth of childhood, its infinite possibilities and to do something tangible for the training of childhood. For a wonder, not even a "collection" is to be taken. It will pay to investigate this project and give it a trial.

Quite a number have ordered Sunday School Day programs and are waiting to observe the day. A small number have not ordered programs and think the time has passed for the observance of the day. A lot of time has passed, but there are three months yet before harvest. We shall keep the matter before those who have not heeded the call. The reason is the whole thing is in behalf of defenseless, helpless childhood. Be a man and do this one thing.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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Morgan School has been known to the writer many years. He also knows intimately Prof. Robt. K. Morgan, its founder, the high ideals he has for the school and the high type of work done. The school is a Christian institution; and building character in the boy, along with a high scholarship, is the chief aim of the school. When parents entrust their boys to Prof. Morgan for training, they need have no fear for the future. Mr. Morgan loves boys, understands and helps them. Thousands of former students can attest to this. Boys are taken and under his skillful guidance moulded into men of the highest character. If you have a boy to educate, write to Mr. L. I. Mills, Secretary-Morgan School, Petersburg, Tenn., for catalogue and full information.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The following offerings have been received up to date, July 7, 1928, for Sunday School Day:

Brookhaven District

Adams, $12.50; McCall, $7.14; Bethel, $2.56; Rehoboth, $12.02; Brandywine, $7.15; Lebanon, $6; Hawkins Chapel, $8.50; Norfield, $19.20; Brookhaven, $30.53; LaBranch Street, McComb, $4.14; Meadville, $11.82; Bude, $8; Monticello, $5.80; Pleasant Grove, $10.30; Galatia, $4.87; Bethel (Scotland charge), $5; Summit, $2.40; Wesson, $4.41.

Hattiesburg District.

Piave, $8.81; Bonhomie; $2.21; Moselle; $6; Mt. Zion, $3; Ellisville, $1; Philadelphia, $4.10; Magee, $8; Mt. Olive, $17.50; Petal, $2.75; Bassfield, $5.12; Purvis, $12.50; Richton, $25; Silver Creek, $3; Newhebron, $7; Mize, $4.51; Good Hope, $3.90.

Jackson District.

Brandon, $10.05; Pelahatchie, $14.30; Camden, $7.78; Forest Grove, $5.71; Sharon, $3.66; Canton, $31.42; Clinton, $2.01; Bentonia, $4; Capitol Street, $41.18; Galloway Memorial, $122.50; Grace, $7; madison, $8.14; Yazoo City, $30.

Meridian District.

Chunky, $4; Meehan, $6; Suqualena, $5.08; Collinsville, $3.04; Crandall, $6.65; DsSoto, $6.25; Cooper Chapel, $1.45; Enterprise, $5; Lauderdale, $5.10; Langsdale, $5.25; Central Meridian, $100; East End, $41.39; Fifth Street, $7.60; Quitman, $12.57; Shubuta, $12.80; Andrews Chapel, $2.40; Pleasant Grove, $7.11.

Newton District.

Carthage, $12.50; Forest, $24.10; Hillsboro, $5.50; Homewood, $6.88; Kingston Laurel, $7.82; Garlandsville, $5.18; Newton, $12; Raleigh, $5; Hopewell (Rose Hill charge), $4.80; Union, $17.50; Mt. Zion, $1.57.

Seashore District.

Main Street, Biloxi, $43; Escatawpa, $3.40; Bigpoint, $2.61; Kreole, $6.53; Logtown, $12.02; Perlington, $7.04; North Biloxi, $1.01; Moss Point, 18.41; Mt. Pleasant, $9.26; Wesley Memorial, $1.35.

Vicksburg District.

Anguilla, $15.85; Fayette, $17.20; Gloster, $12.50; Liberty, $5.20; Hermanville, $8; Holly Bluff, $12; Mayersville, $5.20; Port Gibson, $7.98; Rolling Fork, $20.25; Utica, $10.20; Crawford Street, $53.91; Washington, $2.20.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Dr. Cleanth Brooks, pastor First Church, Alexandria, reports securing Dr. C. D. Bulla, of Nashville, to teach the course on "Evangelism" in their Standard Training School, booked for Sept. 2-7. The other courses to be offered in this school are: "Beginner Lesson Material" "Primary Lesson Material," and "Spirit and Genius of Methodism."

The writer spent last Sunday in Winnfield in interest of their fall Standard Training School. The leadership of the co-operating schools was unanimously in favor of putting on a great Training School. The school in this section of the Minden District was held in Rocbelle last year.

Miss Pauline Wynn, Educational Director of the Older Girls' Camp Conference to be held at Lake Arthur Aug. 7-17, has sent us a program, and prospects are we are going to have a great conference.

The courses and instructors for this conference are: "Principles of Teaching," Mrs. G. F. Winfield; "The Missionary Message of the Bible," Dr. W. W. Drake; "Worship in the Sunday School," Miss Pauline Wynn, and "The Organization of the Small Sunday School" (Cokesbury), Rev. A. K. McLellan. Each student will be allowed to enroll in two courses, and credits will be given for satisfactory work.

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Miss Wynn has been fortunate in securing a great leadership for this conference. I note with interest that Miss Julia Reid, our own missionary in Cuba, will be with us in some of our programs. We all know and love Miss Julia and will look forward to seeing her again.

Boating, swimming, nature hikes, pageants, treasure hunts, track and aquatic meet, stunt night and camp fire programs are listed among our recreational activities. A good time is in store for those who would like to spend a real profitable vacation.

Registration cards with $2 fee should be sent to Miss Pauline Wynn, Lake Charles, La., by July 20, if possible.

We will publish our Sunday School Day offering to date in our August issue of the Sunday School Outlook, so if you have not sent in yours, do so at once and have your school listed among the first to observe Sunday School Day.

The writer and family, in company with Miss Lois Hammett, our French

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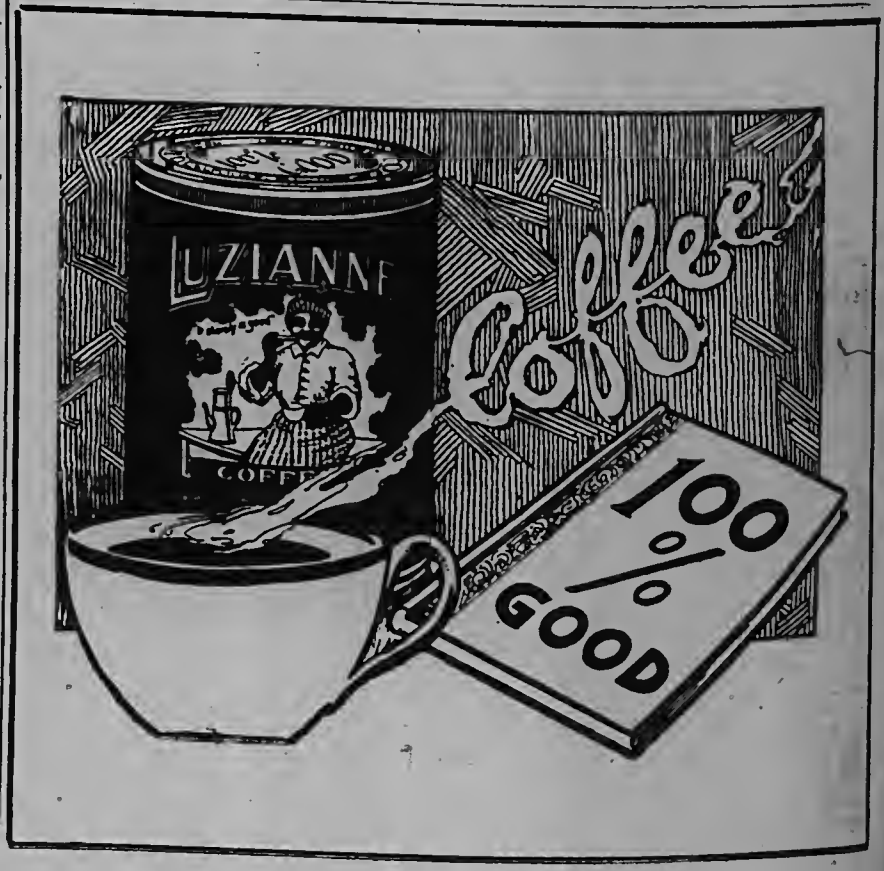

Mission Field Worker, and Rev. A. K. McLellan, our Extension Secretary, will leave to-day by motor for Mount Sequoyah to attend the Leadership School. We hope to have a good report on this school for our readers when we return.

C. D. ATKINSON,
Conference Superintendent.

EXTENSION SECRETARIES.

(Mohler, Hammontree and Sharp, North Mississippi Conference.)

Report for April, May and June.

Cokesbury class taught, 11; pupils enrolled, 188; credits made, 113; Standard C Schools taught, 3; pupils enrolled, 99; credits made, 71.

Places.

Standard Cokesbury Schools: Belmont, Verona and Wrin. Cokesbury classes: Coldwater, Abbeville, Duck Hill, Williamsville, Courtland, Waterford, Greenbriar, Rienzi, Bethel, Rienzi charge, Sallis and Macon circuit.

Recapitulation.

Cokesbury Standard Schools and classes taught since Conference: Schools taught, 44; people enrolled, 1,096; credits made, 767. In these schools the pastors and superintendents gave whole-hearted co-operation and did not hesitate to say that these schools "toned up" the work of the entire charge and made a distinct contribution to our rural work. We are trusting before the Conference year closes to have 100 schools, enrolling 2,500 people and to issue 1,500 credits. We have engagements for forty schools for the summer months. We are doing this work with the least possible expense, endeavoring religiously to get value received for every dollar set in to the Sunday School Board.

Other Works.

In addition to the above work your Extension Secretaries are constantly giving sympathetic supervision over little schools, checking schools, holding institutes, and workers' meetings, making surveys, organizing new schools, reorganizing schools, preaching, holding revivals, traveling thousands of miles, writing and answering letters, sending out cultural material, issuing a monthly bulletin, attending Standard Training Schools for better personal squipment and doing the work of an evangelist generally. We shall not rest until every man, woman and child in the bounds of our Conference shall know the teaching of God and live the standard of Christ.

Better Support Needed.

Members of our Board tell us that unless we can increase the Board's income they will have to retrench, curtail our program, reduce the working force. This in the face of the fact that one of our sister denominations has at work in the State twenty-five all-time workes. We have only four all-time worker. Brethren, this should not be. The remedy is easy. Let the Sunday schools know the value of this work and then let all the schools observe Missionary Sunday, give missionary instructions and make a monthly offering, and, second, observe Sunday School Day. if a large majority of our schools will do this (Disciplinary requirement) we can go forward instead of entertaining an idea of retrenchment. Retrenchment would be more than humiliating—it would be a disgrace.

We Crave Your Support, Prayers and Sympathy.

Brethren, pray for us. Help us to do the work of an evangelist. Open the doors for us and speak words of commendation and approval wherever you go. Let the people know that this work is the Conference program—ordered and endorsed by our Conference. We care not for honors, praise of men, but we do crave to bulid permanently the kingdom of God within our Conference. Constructive criticism invited.

Sunday School Day Offerings.

So far only ninety-one Sunday schools have sent in Sunday School Day offering (see June bulletin), amounting to $811.13. We need at least 200 schools to observe Sunday School Day, making a total offering of $2,500 for the Conference year. Send all Sunday School Day and Dual-Special offering to Rev. R. H. B. Gladney, Sardis, Miss.

Remember the support of our work—your work—comes mostly from Sunday School Day and the observance of Missionary Sunday (fourth Sunday-Dual-Special).

Respectfully submitted,

E. G. MOHLER,
Rural Extension and Missionary Secretary.

J. H. HOLDER,
President, Sunday School Board, North Mississippi Conference.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Bienville, at Arizona, July 13.
Athens, at Wesley, July 14, 15.
Revival, at Antioch, July 15-22.
Revival, at Salem, July 22-27.
Simsboro, at Salem, July 25.
Eros, at Sikes, July 28, 29.
Revival, at Oak Ridge, July 29-Aug. 2.
Lapine, at Oak Ridge, Aug. 1.
Bernice, at Summerfield, Aug. 4, 5.
Revival, at Longstraw, Aug. 5-12.
Clay, at Longstraw, Aug. 8.

Pastor and people are urged to pray and work for gracious revivals in the district.

Pastors are also kindly requested to have all answers as required by the Discipline.

W. D. KLEINSCHMIDT, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Bayou Pierre, at Sweetwater, July 15, 11 a.m., 2 p.m.
Wesson, July 15, 16, 7:30 p.m.
Tylertown, at China Grove, July 22.
Georgetown, at Oma, July 29.
Meadville and Bude, at Meadville, Aug. 1.
Foxworth, at Kokomo, Aug. 5, 11 a.m, 2 p.m.
Magnolia, Aug. 5, 7:30 p.m.
Monticelio and Pleasant Grove, at Tilton, Aug. 12.
Scotland, at Galatia, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Court Street, July 13, 7:30 p.m.
Williamsburg, at Oakvale, July 14, 11 a.m., 2 p.m.
Silver Creek, at New Hebron, July 20, 11 a.m., 2 p.m.
Main Street, July 20, 7:30 p.m.
Heidelberg, at ———, July 21, 11 a.m., 2 p.m.
Mount Olive, at ———, July 22, 11 a.m., 2 p.m.
Sumrall, at Sumrall, July 25, 11 a.m., 2 p.m.
Purvis, at ———, July 26, 11 a.m., 2 p.m.
Prentiss, at ———, July 29, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Waynesboro, July 18, p.m.
Pachuta, at McGowan's, July 14, 15, a.m.
DeSoto, at Hopewell, July 15; Crandall, preaching, July 15, p.m.
Daleville, at Bethel, July 21, 22, a.m.
Seventh Avenue, at Bonita, July 22, p.m.
Porterville, at Union, Aug. 19.
Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.

Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

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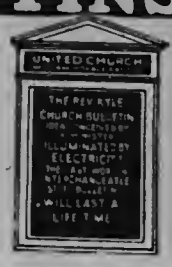

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Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI EPWORTH LEAGUES.

The North Mississippi Epworth Leagues are making plans for a very extensive program of work this summer. At the last Assembly at Grenada College in June, Miss Katherine Bryson, of Tupelo, Miss., was given the work of Field Secretary of Epworth League. She is devoting all of her time to this great work, and is visiting Leagues, reorganizing Leagues, and organizing new Leagues. All District Secretaries and pastors should seek her assistance in the work in their districts and charges. She is planning to hold an institute in every district this summer, and perhaps two institutes in some of the districts. There seems to be a lack of knowledge throughout the Conference as to how Epworth Leagues should be organized and run. So many of our Leagues do not know enough about the Standard of Efficiency to work for it, and this is the type of work that Miss Bryson is anxious to help all Leagues in. The first Sunday in July, the League at Plantersville was visited and the plan of League organization was studied. During the first week in July, the Leagues at Verona, Smithville, and Fulton were visited and courses in the Handbook were taught at these Leagues. All League presidents and pastors are urged to get in touch with the Field Secretary and arrange for her to visit their League.

LOUISIANA LEAGUERS NOTICE.

Those Leaguers desiring to go to Mount Sequoyah for the Epworth League Assembly Aug. 15-24, notify Miss Elizabeth Langford, Box 260, Alexandria, La., of your plans. If you have a car that you would like to fill up with Leaguers Miss Langford will assist you in getting the crowd and will show you how you can make your car pay for its trip.

Write at once, as time is short. We want a caravan of Leaguers going from Louisiana.

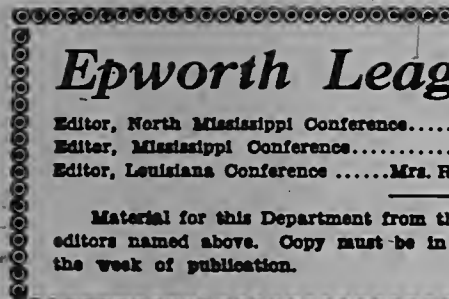
MINDEN CHAPTER NEWS.

The first business meeting of the new League year was held in the church Tuesday evening, June 26, with the new president—Jennie Searles—in the chair. Committees were appointed to draw up policy and budget for the year. The roll was divided, each member being placed on the roll of a department. Mr. Luther Hortman, vice president, explained the duties of the Watch Committee, and held a meeting of same following the business meeting.

The new officers are: President, Jennie Searles; Vice President, Luther Hortman; Secretary, Irene Shields; Treasurer, Aileen Hyslap; First Department Superintendent, Marguerite Lowe; Second Department Superintendent, Eris Mouzingo; Third Department Superintendent, Sara Ratcliff; Fourth Department Superintendent, Mrs. Drew Dial; Hi League Counsellor, Mrs. I. W. Shields; Epworth Junior Society Superitendent, Mrs. Richard Garrison.

Fourteen members of the League at Minden drove to Haughton, Thursday night, to attend the revival being conducted there by Rev. L. I. McCain. The church was decorated in League colors, with reserved seats for the Minden Leaguers. Miss Mary Searles made a brief talk in behalf of the League work as a whole; a chorus was sung by the entire group; a vocal solo was rendered by Jimmie McCain. All the young folks enjoyed Brother McCain's sermon, as we always do, and enjoyed the fellowship of the folks at Haughton.

On Sunday, July 1, nineteen members of the League at Minden drove to Caddo Lake, near Mooringsport, to the Norwela Council Boy Scout Camp. The purpose of the trip was the conducting of a service for the Scouts in their rustic open-air chapel. A short program along patriotic lines, following a good song service, was rendered by the Leaguers. Leaders and scouts alike seemed to thoroughly enjoy the afternoon. It is being of some service, and perhaps of some inspiration, to others, in little ways like this which makes League work, and life itself worth while. We hope that we shall never lose sight of our motto, "All for Christ," but may follow it always.



In Five MILLION HOMES TONIGHT

There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is *a purely vegetable product*. Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

Children Cry for Fletcher's CASTORIA

WILLYS-OVERLAND ADDS 1,516 NEW DEALERS SINCE JAN. 1.

New dealers appointed by Willys-Overland this year, following the reduction in Whippet prices in January and the announcement of the two new models built by the company, the Willys-Knight Standard Six and the new Whippet Six, total 1,516 according to an announcement just released by the sales department.

New dealer contracts continue to be signed up at a rate consistent with the growth of the dealer organization since the first of the year, and all points report an oversold condition on nearly all models. In the week ending June 17, there were seventy-seven new dealer contracts signed and the list of dealer applications on file for future action shows an undiminishing dealer interest throughout the country.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round.
(in part)

Melder, at Forest Hill, July 15, a.m.
Glenmora, July 15, p.m.
Kurthwood and Alco, at Kurthwood, July 22, a.m.
Lecompte, July 22, p.m.
Pleasant Hill, at Robeline, July 29, a.m.
Evangelistic Conference, at Robeline, July 29, 3 p.m.
Natchitoches, at Montrose, July 29, p..m.

Remember the fifth Sunday afternoon meeting in each of the areas. Let the captain and lieutenant make out the program. Keep evangelism to the front. "The whole program for all our churches," is our motto.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Third Round.

Walker, at Holden, July 15, a.m.
Hammond, July 15, p.m.
Springfield, at Huff's Chapel, July 22, a.m.
Ponchatoula, July 22, p.m.
Denham Springs, at Alford's Chapel, July 29, a.m.
Donaldsonville, at Meadow's Chapel, July 29, 2:30 p.m.
Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Many and Zwolle, at Bayou Scie, July 15.
Converse and Hornbeck, at Henrietta, July 22.
Merryville, July 29.
Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Calcasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

Monroe Dist.—Third Round.

Wisner, at Crowville, July 15, 11 a.m.
Oak Ridge, at Girard, July 15, 8 p.m.
Bastrop, July 22, 11 a.m.
Bonita, July 22, 8 p.m.
Mangham, at Little Creek, July 29, 4 p.m.
Crew Lake, at ———, July 29, 8 p.m.
Monroe, Aug. 1, 8 p.m.
Lake Providence, Aug. 3, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 5, 11 a.m.
Tallulah, Aug. 5, 8 p.m.
Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Sicily Island, at Vidalia, July 15, 11 a.m.
Ferriday, July 15, 8 p.m.
Trout and Goodpine, at Goodpine, July 22, 11 a.m.
Jena and Jonesville, at Jonesville, July 22, 8p.m.
Selma, at Pollock, July 29, 11 a.m.
Castor, at Goldonna, July 29, 8 p.m.
Minden, July 30, 8 p.m.
Hall Summit, at Holly Springs, Aug. 5, 11 a.m.
Coushatta, Aug. 5, 8 p.m.
Sibley, at Brushwood, Aug. 12, 11 a.m.
Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St. Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Collleges?

K. W. DODSON, P. E.

Starke's University School
Military Day and Home School for Boys
New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About $15,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. In religion orthodox but non-denominational.
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REVIVAL MEETINGS TO BE HELD BY J. T. GULLETT, DISTRICT EVANGELIST.

Aberdeen District: Tremont circuit, at Harden's Chapel, beginning July 6, at night.

Corinth District: Silver Springs circuit, at Paul's Chapel, third Sunday in July; Baldwyn circuit, at Liberty, fourth Sunday in July; Corinth circuit, at Shady Grove, fifth Sunday in July: Tishomingo circuit, at West Side and Pleasant, first Sunday in August (tent meeting); Tishomingo circuit, at Paradise, second Sunday in August; Dumas circuit, at Wear's Chapel, third Sunday in August.

Grenada District: Duck Hill circuit, at Bethel, fourth Sunday in August.

Corinth District, Mantachie circuit, at Shiloh, first Sunday in September.

We ask the help and co-operation of all people at all of these places. Let us work and pray together that we may have a great spiritual revival at all of these places and that many souls will be saved.

J. T. GULLETT.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Harrisville, at Poplar Springs, July 12, 11 a.m. and 1:30 p.m.
Camden, at Millville, July 13, 11 a.m. and 1:30 p.m.
Benton, at Zeiglerville, July 14, 15, 11 a.m.
Eden, at Dover, July 15, 3 p.m. and 8 p.m.
Flora, at Adell, July 17, 11 a.m. and 1:30 p.m.

NURSES know, and doctors have declared there's *nothing* quite like Bayer Aspirin for all sorts of aches and pains, but be sure it *is* genuine Bayer; that name must be on the package, and on every tablet. Bayer is genuine, and the word genuine—in red—is on every box. You can't go wrong if you will just look at the box:

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Satartia, at Mount Olivet, July 21, 22, 11 a.m.
Clinton, at Pearl Chapel, July 22, 4 p.m. and 8 p.m.
Madison, at Pearl River, July 24, 11 a.m. and 1:30 p.m.
Vaughan, at Soule's Chapel, July 25, 11 a.m. and 1:30 p.m.
Mendenhall, at Bethany, July 26, 11 a.m. and 1:30 p.m.
Yazoo ct., at Lake City, July 28, 29, 11 a.m.
Yazoo City, July 29, 3:30 p.m. and 8 p.m.
Lambuth Memorial Day at Pearl River, Aug. 2.

J. L. DECELL, P. E.

Newton Dist.—Third Round.

Walnut Grove, at Sebastopol, July 12, 11 a.m., 2 p.m.
Harperville and Lena, at Contrel, July 13, 11 a.m., 2 p.m.
Montrose, at Garlandsville, July 15, 11 a.m., 3 p.m.
Lake, at Conehatta, July 20, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, July 22, 11 a.m., 3 p.m.
Newton, July 22, 8 p.m.
Rose Hill, July 28, 29.
Laurel, Kingston, Aug. 4, 7:30 p.m.
Laurel, First Church, Aug. 5, 11 a.m.
West Laurel, Aug. 5, 8 p.m.
Trenton, at Independence, Aug. 11, 12.
Forest and Morton, at Morton, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round.

(Revised)

Kreole, July 15, 11 a.m.
Americus, at Hurley, 3 p.m. and 7:30 p.m., July 15.
Mississippi City, at N. Biloxi, July 18, 8 p.m.
Pass Christian and Lyman, at Nugent, July 22, 11 a.m.
Coalville, at Bethel, July 22, 3:30 p.m.
Mentorum, at Antioch, July 28, 11 a.m.
Wiggins, July 29, 11 a.m.
Brooklyn and Bond, at Maxie, July 29, 3:30 p.m.
Saucier, July 29, 8 p.m.
Carriere, at McNiel, Sat. Aug. 11, 11 a.m.
Picayune, Aug. 12, 11 a.m.
Bay St. Louis, Aug. 12, 8 p.m.
Wesley Memorial, at Epworth, Aug. 15, 8 p.m.

The Divinity School and Pastors' School will be held at Seashore Camp Ground, beginning at 8 p.m., June 18. Let us have as full an attendance as possible. The School will close on June 29.

The Seashore Camp Meeting will begin Aug. 1 and continue for a week or more. Rev. Luther Bridgers will be the preacher. He comes with the best of recommendations. Plan to hear him.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Woodville, at Percy Creek, July 15.
Rosetta and Mount Vernon, at Mount Olive, July 18.
Oak Ridge, at Porter's Chapel, July 22, a.m.
Vicksburg, at Crawford Street, July 22, p.m.
Gloster and Liberty, at Mount Carmel, July 25.
Mayersville, at ———, July 29, a.m.
Rolling Fork and Cary, at Rolling Fork, July 29, p.m.
Rocky Springs, at ———, Aug. 5, a.m.
Port Gibson, Aug. 5, p.m.
Lorman, at Mizpah, Aug. 12, a.m.
Fayette, Aug. 12, p.m.
Roxie, at Greendale, Aug. 15.
Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p. m.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Corinth Dist.—Third Round.

Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15.
Potts Camp, at Macedonia, July 15, evening; 16, morning.
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.

Superannuate Endowment—Remember the "forgotten man." Send in quota. Let us labor and pray for every interest of our great church and make this quarter a completely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Macon ct., at Soule's Chapel, July 13, 11 a.m.; Q. C., 1:30 p.m.
Mashulaville, at Vernon, July 14, 11 a.m.; Q. C., 1:30 p. m.
Crawford, at Curtis' Chapel, July 15, 11 a.m.; Q. C., 1:30 p.m.
Artesia, preaching, July 15, 8 p.m.; Q. C., July 16, 2:30 p.m.
Ethel, at Liberty Chapel, July 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Greenwood Dist.—Third Round.

Sunflower, at Fairview, July 14, 15, 11 a.m.
Indianola, July 15, night.
Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, July 22, night.

We are looking for a great time at the two group conferences above. There will be a good program at these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary questions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

Grove's Tasteless Chill Tonic

Makes the Body Strong. Makes the Blood Rich. It restores Energy and Vitality by creating new, healthy blood and fortifies the system against Malaria and Chills. Pleasant to take. 60c.

Grenada Dist.—Third Round.

Sallis, at McAdams, July 14, 15.
Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ———, July 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

Sardist Dist.—Third Round.

Coldwater, at Brooks Chapel, July 12, 11 a.m.
Sardis ct., at Bethel, July 15, 11 a.m.
Charleston, July 15, 8 p.m.
Mt. Pleasant, at New Salem, July 20, 11 a.m.
Olive Branch, at Oakgrove, July 22, 11 a.m.
Horn Lake, at Eudora, July 29, 11 a.m.
Sardist District Training School, Sardis, May 27 to June 2.
Training School, Grenada College, June 4-9.

Let every pastor get behind the Golden Cross Enrollment campaign during the month of May. One thousand members of the church should enroll in the Golden Cross this year in the Sardis District.

We call upon all the people of the district to pray and work for a real revival in every church. We can have it if we will pay the price in prayer and work.

T. M. BRADLEY, P. E.

Not one mosquito will escape / if you spray FLIT

Not a mosquito will live to tell the tale when Flit gets on the job. Just a few moments and Flit spray will clear the house of every mosquito and disease-bearing fly. Flit also goes right to the cracks where roaches, ants and bed bugs hide and breed, destroying their eggs. Fatal to insects. Harmless to people. Flit will not stain.

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REVIVAL MEETING AT ANTIOCH.

Over in the Aberdeen District, on the Smithville charge, there is a little church known as Antioch. Many pastors as well as laymen will remember Antioch when we say that it is Aunt Martha Rye's church, for she has been serving God in this church for about seventy years, during which time she has seen many souls brought into God's kingdom.

On July 1 we closed a revival meeting at Antioch in which the church as a whole was greatly benefited. There was a general reconsecration of the members, and a total addition to the church of thirty-six members. Twenty-eight of these came on profession of faith and baptism, two from other denominations, and six by certificate.

Brother G. C. Schwartz, of Iuka, did the preaching, and he is truly a servant of Jehovah. Brother Schwartz preached most excellent sermons, and his co-operation with the pastor and work as a whole was of the highest type and efficiency. He came to us filled with the Holy Spirit, and we thank God for having sent him our way. He seems to be just the type of man that God is able to work through, and in his work one sees not the man, but God.

In a revival meeting like this we are made to know that God is ever with those who are seeking to establish his cause and kingdom in the hearts and lives of men.

W. L. PEARSON, P. C.

FROM SHAW, MISS.

Dear Dr. Carley: We have just closed what old citizens of this place say was the greatest revival in the history of Shaw. Rev. Herman A. Butts, general evangelist of the Memphis Conference, and Moody B. Cunningham, evangelistic singer of the West Texas Conference, led the forces of God to victory. The devil was deeply intrenched in Shaw, but by the soul-stirring sermons, honored by the Holy Ghost sent from heaven, the backbone of sin was broken. I do not think any man in the ministry could have done what Brother Butts did in Shaw, because he is a special vessel, chosen of God, and thoroughly fitted for the work of an evangelist. He preaches the old-time gospel, and God honors it, and sends the Holy Ghost from heaven, to convict, and regenerate souls. Cunningham does the most constructive work with the young folks of any man I know. Besides he is a great solo singer, and leader in song. No man among us who has a worldly church will make a mistake in securing these consecrated men to hold a meeting for him. The finances for the meeting come easy. There is not a word said about paying the evangelist till the last services. Then there is a free-will offering taken, and he is satisfied. Brethren, you are in your own light if you do not use these men. There is a big place in the church for God-chosen, Spirit-filled evangelists.

Now, what are the results of the meeting? First, when they came here there was not a male member that would lead a public prayer. I think three-fourths of the women from all the churches played cards, and many of them attended the dance. Some of them carried their little girls to the dance. I think every teacher in the high school danced or played cards. And many other things that I could tell that no preacher except those that have served this charge know anything about.

The meeting ran three weeks, interest increasing with every service. The last night of the meeting the house was packed to its capacity.

There were about two hundred conversions and reclamations, forty joined the Methodist and Baptist churches; twenty-seven joined the Methodist and thirteen joined the Baptist. And right here I want to say that the Baptists played a great part in fighting the forces of sin in this meeting. God biess them. They wiii go to the last ditch with you if you fight sin. There will be some more received at Litton, a country church connected with Shaw. There are now more people that will lead a prayer than can be used in a prayer meeting. There is a business men's prayer meeting which wiil meet in some of the piaces of husiness each Wednesday morning. The ladies voted to continue their cottage prayer meetings weekly. The young people meet in a devotional service and prayer meeting each Wednesday night. They met last night, and every one present led a prayer. There were eight offered themselves for life service; nineteen family altars were erected, and twenty-four pledged to tithe. This is only a short report of the meeting. Eternity alone will tell the full results.

W. R. GOUDELOCK.

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If you have varicose veins or bunches you can start to-day to bring them back to normal size, and if you are wise you will do so.

Just get an original bottle of Moone's Emerald Oil at any dispensing pharmacist and apply it night and morning to the enlarged veins. It is very powerful and penetrating.

After a few days' treatment the veins will begin to grow smaller and by regular use will soon reduce to normal.

People who want to reduce varicose veins, or get rid of eczema, ulcers, or piles in a few days should not hesitate to get a bottle at once. It is such a powerful, penetrating antiseptic oil that a small bottle lasts a long time. Any pharmacy can supply you.

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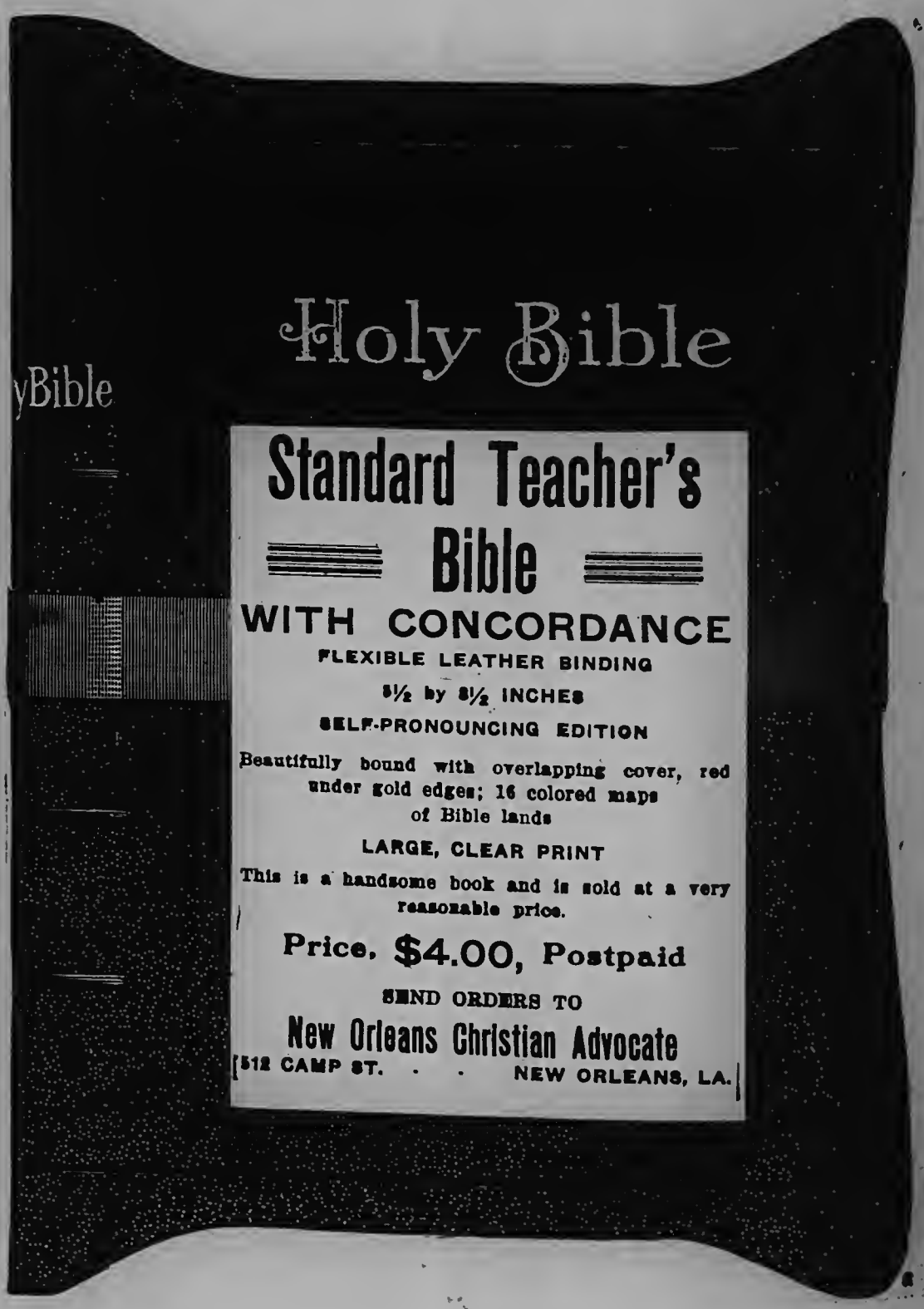
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3710.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 19, 1928. CHAS. O. CHALMERS, Manager.

NO DISSENT FROM THE POSITION OF MY CHURCH.

In view of many letters inquiring concerning my position on pending matters political, and asking advice upon the same, the following statement is made:

I see no reason to dissent from the position of my church on the subject of personal and party politics as that position has been proclaimed authoritatively by its leaders from the beginning of its history as a Christian body.

On the 17th day of August, 1865—before the clouds of war had been dispersed and while the most irritating conditions were prevailing in our country—Bishops James O. Andrew, Robert Paine, and George F. Pierce met at Columbus, Ga., and issued a pastoral address to the ministers and members of the Methodist Episcopal Church, South, giving timely counsels and admonitions concerning the course to be pursued in the midst of the trying situation which confronted them. Bishops Joshua Soule and Hubbard H. Kavanaugh were prevented from attending the meeting by the disordered state of railway transportation, but they approved the address issued by the other bishops when it was sent to them.

With reference to political matters the address contained the following exhortation to the preachers:

"Know your high calling. Preach Christ and Him crucified. Do not preach politics. You have no commission to preach politics. The divinity of the church is never more strikingly displayed than when it holds on its ever straightforward way in the midst of worldly commotions."

In the spring of 1866 the General Conference met in New Orleans, La., and the bishops said in the Episcopal Address to that notable body of able and devout men:

"We do not attempt in this brief address to enter into a detailed account of the general state of the work. We thank God that we have so safely passed through a most painful and fiery ordeal; that the church has preserved under His blessing her integrity; that she has in no wise become complicated with political affairs; but keeping in view her own high mission, has been satisfied to perform her legitimate duties.

In that expression of the non-political mission and work of the church all the bishops heartily united, and the General Conference approved it.

The General Conference elected to the office of bishop Dr. William M. Wightman, Dr. David S. Doggett, Dr. Enoch M. Marvin, and Dr. Holland N. McTyeire, all of whom went forth to their new fields of labor in perfect agreement with the sentiments of their older colleagues and the General Conference concerning the subject of the church and politics.

Some years later that most saintly man, eloquent preacher, and wise bishop, Bishop Enoch M. Marvin, published a very strong article in which he discussed the duty and destiny of the Methodist Episcopal Church, South, in the closing paragraph of which he said:

"We must stand in our lot. The future must be left to the men of the future and to God. Those who shall have the affairs of the church in charge fifty years hence will be as wise as we. Let us pray that they may be much more wise. Fifty years hence God will be listening to the prayers of his people. Fifty years hence—we cannot doubt it—there will be a Methodist church in the land, in poise amid the factions of the hour, pure amid its temptations, her candlestick still in his place, her light burning with the pure flame of inspiration and faith, her eye lifted, her hands clean from bribes, her robes of linen clean and white, the righteousness of saints washed in the blood of the Lamb, revered by all who love the Lord Jesus, and hated only by His enemies; her children dwelling in peace in the South and in the North, in the West and in the East, with Republican and Democrat, Radical and Conservative, alike calling her blessed. She will excite the suspicion and hatred of none by allying herself with an adverse party upon issues that arouse the passions of the hour, but lie outside of her proper sphere. She will move with a grand but quiet energy amid the affairs of men, the representative of Christ to all, the political ally or enemy of none. She will stand for Christ, recognized by all, upon a plane far above the level of those contests which come and go with the energy and swiftness of a tornado. She will abjure both the riches and power which might reward a lewd and bewitching coquetry with some successful party in the State. She will be known, and loved, and hated, as the chaste spouse of Christ. Her character will give full force and meaning to the Word of God committed to her.

"This is the destiny of the Methodist Episcopal Church, South, a destiny that she cannot alienate. She must stand in her lot to the end of the days.'"

At the General Conference, held in Memphis, Tenn., May 3-21, 1894, the bishops said in their address to the body:

"It is not amiss to repeat what has often been declared—that our church is strictly a religious and in no wise a political body. Our sole business is to preach and serve the kingdom of God. There are many questions, economical, social, and in part ethical, of burning interest in this day, which our pulpit and churches may be tempted to substitute for the simple gospel. Men claiming to be advanced thinkers and wide-awake philanthroplsts may sneer at us as unpractical dreamers and devotees of shadows and abstractions, because we give ourselves wholly to things spiritual and eternal. But Christ is the Rock, and only those who build on Him build safely. The more closely we keep ourselves to the one work of testifying to all men repentance toward God and faith toward our Lord Jesus Christ, the better shall we promote the highest good of our country and race. As a church we are not related by affiliation or antagonism to any political party. As a citizen every man should carry his judgment and conscience into politics and all other spheres of life."

From this established and Scriptural position of my church I feel no disposition to dissent or depart. It is in agreement with the words of our Lord when He witnessed His good confession before Pontius Pilate, "My kingdom is not of this world" (John xviii:36).

Offering no criticism of others, I propose to abide unfalteringly by this principle, discharging conscientiously my duties as a citizen and fulfilling with fidelity my commission as a minister of Jesus Christ. On that I stand. I cannot do otherwise. May my Lord help me to serve my generation by the will of God; finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God; "fight the good fight of faith, and lay hold on eternal life."

WARREN A. CANDLER.

Atlanta, Ga., July 11, 1928.

IN THE CHURCH.

A man in great trouble came to see me on a recent Sunday after morning service. He was a man who had sinned deeply but seemed to have been punished out of all proportion to the offense. He was not embittered by it, but sobered and humbled. What troubled him was not his own afflictions so much as the seemingly undeserved agonies that he had come across in the lives of other people. This is what he said to me:

"I do not think you preachers and church-going people in general have the least idea of the terrible troubles that afflict ordinary folk beyond your borders. There is something repellent to me in the sight of a comforble-looking congergation assembled for worship. But what have you to say to the tribulations of the Christless world?"

I was greatly touched by the appeal, as who would not be? but was forced to smile at the assumption behind it. "Comfortable congregations." I know my people better than that. "Christians who knew nothing of the tribulations of the Christless world."

"Do you know what you are saying?" I asked. "Probably there is not one man or one woman in the house of God on a Sunday morning who does not know at first hand something of the sterner and darker side of life. A good many of them are drawn to the Cross of Christ by that very fact. They feel that there or nowhere is the solution of all the problems of human ills. The Christless world knows nothing that we do not know." The difference between the two is just that we who have found Christ have found a source of strength and consolation which others miss. "Our sufficiency of God."—Dr. R. J. Campbell, D.D., London, preaching in Kingsway (Wesleyan) Hall.

BLIND WOMAN LEADS IN BIBLE DISTRIBUTION.

A blind woman colporteur of the American Bible Society, in Mexico last year, was the leader in Bible distribution among the twenty-five colporteurs employed by the Society's agency. Completion of a half century's work by the Society was marked by an increased circulation in complete copies of the Bible.

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THE LAYMEN.

By Rev. F. B. Hill.

Leave it to the ministers, and soon the church will die,
Leave it to the women folk, the young will pass it by
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper, needs the laymen on the job.

Now a layman has his business and a layman has his joys,
But he also has the training of his little girls and boys:
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a godless atmosphere.

It's the church's special function to uphold the finer things,
To teach the way of living from which all that's noble springs:
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's corner stone.

When you see a church that's empty, though its doors are open wide,
It is not the church that's dying, it's the laymen who have died:
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on.

Merryville, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Some one should write a book on the courage of love. We have much of the tenderness, beauty and sacrifice of this master passion. These elements have been emphasized, even exploited and glorified, and yet the dominant note of its doubtless courage, its daring emprise, undertaking the conquest of a world as its supreme object, has claimed the attention of but a few. Nowhere else in all history, as we may know history, is there an incident of such abandonment of discretion, such a venture of almost seeming madness, as when Jesus called the eleven together in that tryst in Galilee and said: "Go take the world for me." The Duke of Wellington said that commission was his marching orders. But in all his splendid military career he never issued any that evinced greater courage. No doubt in some of the great paintings that hang in the art galleries of the Old World, an artist of skill has depicted that scene, as I in some measure, at least, imagine it must have been. The Master, bearing yet in his form the wounds and scars of Calvary, his face, I think, lighted with a glory that was born of his confident victory over death and the grave. But I wonder if any artist can paint the supreme courage, the divine heroism, that must have shone and flashed from his eyes like more than sunbursts from out the wings of the morning; and that spirit was infectious, for the waiting band of apostles caught its fire and glow, then went forth to do, to dare, and when need came, to die. One cannot account for the great campaign that followed on any other ground. It was heaven-born, and it stands an epoch in the centuries, as a supreme evidence of the deity of Jesus. None other than he, the Christ of the ages, could have dared to issue such orders, for he knew full well the source of power given. Matthew, the publican, by all the tokens a man of culture, caught the inspiration of that supreme moment, and framed the edict, then hung it in the hall of immortal memorials, where it abides to-day the challenge to the church of the living God—"Go teach all." Only the dauntless courage of infinite love can redeem a lost world. And the church needs this courage to confront the evil and meet the heart-searching and brain-racking problems of this generation.

* * *

Yes, beloved, real love is brave. It does not flinch in times of danger. "It beareth all things, endureth all things." Call to mind this scene: The breath of the morning was bathing the Galilean shore and sea. Peter and his crowd had gone a-fishing—probably had concluded this was about the best thing they could do, since their Lord was gone, as they thought, forever from the world. Heavy and worn after a night of useless net dragging, Jesus standing on the beach greeted them. "Cast the net on the right side." All night they had been on the wrong side—men always are, without his presence. Obeying his command the net is filled. John is very exact about this. He must have counted them—one hundred and fifty-three. But he knew his Lord and told Peter it was Jesus. Peter forgot net and fishes. Great, big, child-man he was, no stretch of Galilean water should now separate him from his Master. Grieved, penitent, broken hearted, he just wanted to fall at his feet and confess how mean and unworthy he was. After breakfast, Peter is given his chance. Peter had only one answer to the searching questions put to him—"I love thee," with the climax, "Lord, thou knowest all things, thou knowest I love thee." Peter, love has courage. It will take all you have to quit fishing and "feed my sheep." Let the men and women of our fair land, who "love righteousness and hate iniquity" take the lesson to heart. Love is not a weakling, it is the noblest, bravest, grandest thing in God's universe.

628 Kings Highway, Shreveport, La.

OBSERVATIONS AND ELSE.

By Rev. James H. Felts.

The Democratic Convention at Houston, Tex., ran true to form. Hot-air speeches, sensible speeches, screaming speeches, speeches that left the spell-binder hoarse and tired. The condition of the delegates may be left to the imagination. Thinking of an Indian war-dance with all the accompaniments would help some. Whooping and yelling, banner-waving and fist fights, bitter arraignment of others and fulsome praise for themselves, disorder and tempest-like demonstrations, wild assertions, wilder predictions, pandemonium.

The voice of woman was not wanting. She was helping save the country with one Al Smith, of New York, and her lung power was not to be despised. Listening in over the radio was like listening in on a Dempsey-Wild Bull of the Pampas fight. Hot. Sweat and lung power well scrambled. Bands playing different tunes, flags waving, the chairman vainly rapping for order. Order! How could order be obtained while it took such expressions as "Riotous," "Gives lie to Bishop," "Banners Trampled," "Knuckles are Cracked," "Police Clubs Fly," "It's a convention and anything is all right," and other choice expressions for the newspaper men to get the idea before their readers? One writer compared the "smell of the pine" in the convention building to a "Methodist camp meeting." Pine don't smell so bad. I am glad he said it was the pine that gave forth that odor.

All is not lost, brethren. Andy Gump lives, and little Chester will be found by Uncle Bim. Abe Martin has not lost his punch, and Dog Hill paragraphs survive. Will Rogers still makes merry. The vanity box is not outlawed. Some new epithets may yet be coined for the benefit of the Fundamentalists and Modernists. Our ubiquitous Tom Cats have not lost their musical sense, and there are enough back-yard fences left to furnish a "platform" from which to give a midnight serenade. The president of Columbia University has not lost his voice. And there is at least one man left in Mississippi who votes for Bilbo. I nearly overlooked the caps and gowns our boys and girls graduate in. Life is still worth while.

An intelligent layman said to the writer while it was going on, "The convention is intended to be a hot-air emporium. Less than that or more than that would be disappointing." He was not disappointed.

If I ever hear another democrat criticize a camp meeting, or any other kind, because of the "excitement" involved I shall take great pleasure in bursting a young balloon over his head. The church never saw the day when she could make so much noise, provoke so many fool things, or claim to believe so many absurd things.

The echoes from the Convention are already heard. "Now is the time for all good men to come to the help of the party." "The Democratic party is dry." Sure. It has been out of office long enough to be rall dry. "Turn the rascals out." "Our" candidate can ride two horses at the same time despite the fact that they are going in opposite directions. Whoop-la. A reeking wet riding a dry platform. If things keep on some good man is going to laugh himself to death. The Black and Tan against the Wet and Dry! Tammany Society possesses a vanity case and other modern necessities, not to say luxuries, and is smiling like an old maid at a bachelor convention. Shut your eyes, fellow-citizens, hold your facial projections tight, gag and swallow. It is a bitter dose, but you must save your country. And don't forget your "yeller dog philosophy." You need it. True, the donkey wearing the lion's skin but his voice is unchanged.

"I must confess, with many a sigh,
That I have told you many a lie;
But who would with scheme in view
Miss it for a lie or two?"

Thus sang the enraptured poet of yesterday when telling his best girl good-by for the last time. There was in it the glint of a tear, the murmur of a heart that was sad. But all past lies were to be forgotten. All past records were on the ash-heap.

The donkey has a lion's skin,
Listen to him roar;
He's scaring all the voters out,
Just as heretofore.

"Stand by your party, as a vote for the Republicans means a vote for Perry Howard, Bob Church, Cohen, Davis, etc." "The drys have the platform. The wets have the candidate. That ought to make everybody happy." All of which means just one thing—Put the party before principle.

The South likes Sambo—in the cotton patch. The North likes Sambo—at the polls. Both like him, but not at the same place. Sambo is taking on his quadrennial proportions. The church is trying to save his soul. The North is trying to save his citizenship. The South is trying to save his labor. Hoover is trying to save his social standing. Smith is trying to save his "personal liberty." Sambo is like a wet nurse in a dry home—a very important nuisance.

Is it too much to dream of a day when voters will decline to be swayed by prejudice, local or otherwise? May we have reasonable hope of an intelligent ballot, a ballot that represents the truest and best judgment of the citizen? Is it unreasonable to hope for a ballot that is not necessarily based on the idea of winning regardless of the principles involved? A sane, sound, constructive ballot cast for the man himself, as well as what he represents, would do much to reduce graft, and bring about a wholesome spirit of law observance. Possibly the nomination of Hoover and Smith may be the beginning of a better day for the whole country. Let us do some real thinking and honest praying before we cast our ballots for either of these men.

"BU TAO WUNG."

A group of Chinese came one day to the editor's residence all aglow from the interchange of reports. And these reports covered the year of the most anti-Christian persecution that China has seen for a long time! "We can plainly see," said they, "that Christianity is non-downable!" Then they added, "We have come to call Christianity the Bu Tao Wung!"

The Bu Tao Wung is the Chinese term for the little dolls which are filled with lead at the bottom and always bob up when knocked down. A very heartening thing it must have been for those Chinese leaders to hear the same story of inner victory come from every part of their great land. Their experience has been that of Paul and the rest of the early Christians: pressed on every side, but not overcome. One of the Chinese friends said: "All of these reports can be summed up in one sentence. The past year has been one of persecutions and there has been some external loss, but, on the other hand, great inward gain."

And just so it has always been with the Christian enterprise, no matter in what clime or at what time. With the Christian, business is always good! In one of the devotional addresses at the Central Conference, Bishop Birney gave many illustrations of how the Chinese, during the past year, had by their Christian character and lives proved the existence of God. He said our one business was to show men our God, and for that purpose, any time or condition will do. "We can do that, no matter what happens!" Indeed, the Christian's business, his real business, is usually best when times are worst. Christianity grows brightest and grows fastest when it is hammered and pounded most.

Poor deluded persecutors of the Christians of China! Know ye not that where ye strike down one Christian, ten will spring up? One of the finest things that have recently come to our ears is the testimony of a famous Chinese who is not in mission work. "Just wait," said he, "and you will see the death of Doctor Williams in Nanking, and the spirit in which his family reacted toward that deed, will some day work mightily for the cause of Christ in China." "And now abideth . . . love." That's the point. Love abides. You can't down it, and you can't kill it. It is a Bu Tao Wung. All the "strike downs" in the universe cannot down Love. That has been one of the great services of the Revolution of 1927-28 in China. It has demonstrated to the Christians and the non-Christians, but especially to the former, that you cannot down what they have in their innermost possession! So the outcome of this trial of strength in China between Christ and his adversaries is that Christ has a firmer hold in China than ever.—Edtorial in China Christian Advocate, Shanghai.

HAS SCIENCE INCREASED LONGEVITY?

Has science, by its marvelous progress, increased the longevity of human life or is the statement of Moses more than three thousand years ago still true, "The days of our years are threescore years and ten."

Has science found anything to approximate the fabled "Fountain of Youth," the dream of Ponce de Leon, and thus lengthened human existence? Science itself is compelled to answer in the negative and declare that the old Bible truth still holds.

A friend, a thoughtful judge of this city, thinks that many men, by getting the idea fixed in their minds that seventy years is the appointed span of human life, surrender and die before their time. But this matter is controlled by something stronger than the will to live, though not discounting the persistence of the will.

Chauncey Depew expected to live a hundred years. Though it is true that he lived to reach 94, pneumonia carried him away when he thought his expectations would be realized. Though determination is helpful in prolonging life, it is not the most potential factor that determines the final results.

Some one has said that men are like clocks, which are made to run eight days and no more, and seem to be built to run about seventy years. Exceptional cases do a little better, many less. There is a woman in New York City who boasts that she is 133 years old. Close observations and a mass of statistics have convinced Professor Raymond Pearl, of John Hopkins University, one of the leading biologists of this country, Sir Humphrey Bulleston and other experts that conditions have not changed. Nobody knows why the human body stops when its appointed time has been run. Perhaps the heart has so many beats to make before it is exhausted; perhaps the brain has only so much energy to expand for hours of consciousness; perhaps some other organ puts a limit on man's life time, as the strength of the main spring limits the time a clock will run. These things are beyond the ken of science and are still in the twilight of speculation.

The basis of the limits of man's longevity is in the change in his physical structure. The cartilages of the backbone harden, the angle of the lower jaw loses its acuteness and produces the weasened appearance that indicates age, but worse than all the heart has a thickening enlargement with advancing years. These are beyond the help of medical or surgical treatment.

A few months ago Mr. and Mrs. Albert D. Lasker, of Chicago, donated a million dollars to found an Institute for the study of diseases in middle life—disorders such as heart disease, rheumatism and cancer which affect, if they do not shorten, the lives of thousands who are already past fifty. Scientific men hailed this study as extremely useful, but it is doubtful if the best informed expect one month to be added in this way or any other way, to the maximum span of life. The best that can be expected of research work like that the Lasker fund contemplates will be to protect many people from dying prematurely or losing their lives to disease at ages of fifty or fifty-five, when they ought to be able to live until seventy or a little beyond.

Professor Edwin Grant Dexter, a student on the effects of the weather on human life and health, took the trouble some months ago to compute the ages of notable old individuals of each century from the time of the Greeks to the present day. He found absolutely no sign of change. If anything the old men of ancient Greece lived to be actually older on an average than old people of to-day. While modern sanitation and medical science have reduced the mortality of infants and have lengthened the lives of the enfeebled, the average old man and old woman in the United States will not live longer than their grandparents.

Therefore, science, according to its own statements, brings us no ground to expect long life beyond what life has been since the days of Moses, and we may well pray the prayer, to the Author of life, "So teach us to number our days that we may apply our hearts unto wisdom."—Baltimore Southern Methodist.

FROM FIRST CHURCH, CORINTH.

Dear Dr. Carley: We thought it might be of interest to former pastors, presiding elders and other friends throughout the Advocate territory to read a few lines from First Church, Corinth. In looking over the records for the past eighteen months we find that a few things have been done that are worthy of note. When I came here as pastor I soon found that the superintendent of the Sunday school, Dr. R. B. Warriner, had his heart set on draining the seep water out of the Primary Sunday school rooms and painting same. This was badly needed and we did not allow anything to get in the way of this movement until it was accomplished. We now have as comfortable and attractive quarters for the Cradle Roll, Beginners and Primaries as is possible to have in a basement.

Early in this Conference year we arranged with our Conference Superintendent for a Standard Trainnig School, which was held in our church June 10-15. The rains and Chautauqua interfered with our attendance, but we issued fifty credits, and the work and spirit of the school was up to high water mark. Our people say they want another school next year. Along with other equipment we have added three pianos to the Sunday school this year, giving the Sunday school six pianos in all.

Beginning last fall, the ladies of the Woman's Missionary Society began to beautify the church and parsonage grounds. They have planted a variety of beautiful shrubbery around both church and parsonage, and with a little more growth our church and parsonage grounds will be one of the most beautiful spots in our fair city.

On June 24, we finished raising the full amount of the old church debt of $5,700. Our church is now out of debt and some of the brethren suggest that it might be well to stay out. But this doesn't mean that we are not going forward. Plans are already under way to build a much needed Sunday school annex, or, perhaps better, an A type building, new out and out. We have added forty-three new members to the church this year, thirteen by profession and vows and thirty by certificate. The Mission Special, Golden Cross, Grenada College Special, Superannuate Endowment and all other claims of the church have been looked after, or will be in due time. We have a fine, loyal bunch of Methodists here at First Church, and no preacher ever had a finer bunch of co-workers than we have in Cunningham, Bullard and Nabors. "'Scusing" the writer, the interests of Methodism are in good hands up this way. Come to see us, Mr. Editor, and we will let you preach to a large congregation any Sunday morning.

A. T. McILWAIN, P. C.

MOVING, BUT GETTING NOWHERE.

"One of the things we have to remember nowadays," I heard a speaker say in a recent address, "is that motion doesn't necessarily mean progress."

My mind at once went back to a curious contrivance which a generation or so ago was frequently to be met with. Mr. H. G. Wells immortalizes it in one of his books, and here is his description of it:

"In the days when everybody was bicycling, an ingenious mechanism called Hacker's Home Bicycle used to be advertised. Hacker's Home Bicycle was a stand bearing small rubber wheels upon which one placed one's bicycle (properly equipped with a cyclometer) in such a way that it could be mounted and ridden without any sensible forward movement whatever.

"In bad weather, or when the state of the roads made cycling abroad disagreeable, Hacker's Home Bicycle could be placed in front of an open window and ridden furiously for any length of time. Whenever the rider tired, he could descend—comfortably at home again—and examine the cyclometer to see how far he had been."

Motion without progress—I wonder how many of our activities in the church to-day come under that heading!—Ezra, in Methodist Recorder.

REV. ROBERT SELBY—AN APPRECIATION.

The many friends of the late Robert Selby, while mourning the passing away of this noble man, will be glad to learn something of the circumstances of his sudden and tragic death.

At the time of his death he was in the midst of the second year of his service as presiding elder of the Meridian District. He was an active and industrious man, and, apparently, in the enjoyment of perfect health. To his more intimate friends, however, he was known to be troubled with a weakness of the heart, and since his death it has become known that his physicians had warned him of the possible seriousness of his physical condition.

On Saturday, May 5, he had gone to Pachuta, about thirty miles south of Meridian. He held a quarterly conference Saturday afternoon and spent the night with the Rev. R. A. Allums, the preacher in charge, who reports that in the morning he spoke of having slept unusually well and assured his hostess of his enjoyment of his breakfast. After breakfast he and the pastor, each driving his own car, started on a ride of ten miles to the country church where he had made an appointment to preach at 11 o'clock. On the way he spoke to Brother Allums of feeling ill; but after taking some simple remedy he seemed relieved and resumed his journey. Arriving at the church, the pastor remarked that the Sunday school was still in session, and advised that he remain in his car until time for the morning service. After an interval, he had the pastor called from the church, and was found to be very sick and in great pain. A doctor was sent for and arrived in half an hour; but before his arrival our beloved brother had died while sitting in his car.

The body was brought to Meridian Sunday evening, and on Tuesday morning the funeral services were held in the Central Methodist Church. The services were conducted by Rev. J. L. Decell, Rev. W. B. Jones, Rev. A. M. Broadfoot, Rev. W. W. Moore, and the writer of these lines. The respect and affection in which he was held were attested by a large congregation of ministers and friends. In the afternoon, attended by the family and a number of friends, the body was taken to Vicksburg, where, in response to earnest and repeated requests, the interment took place in the beautiful cemetery of that historic city. He left no dying testimony; but the church treasures the living testimony of a life devoted, laborious, consistent and useful.

Robert Selby gave forty-three years of faithful service to the church, having been admitted on trial in the Mississippi Conference in December, 1885. In the pastorate he served every grade of appointment, from the humblest circuit to the most prominent stations in the Conference. He was three times appointed to the presiding eldership, and became conspicuous for his efficiency in this office. He served several years as Conference Commissioner for Emory University, adding substantially to the endowment of that great institution. He was three times a representative of his Conference in the General Conference of the church; and at the time of his death was a member of the Connectional Board of Education.

As a preacher Brother Selby was scriptural and strong. He was thoroughly conversant with the doctrines of the church and believed them implicitly. As a pastor he was diligent and systematic. As a presiding elder he was prompt, faithful, and thoroughgoing. He knew the Discipline, and believed that the preachers should "keep our rules, not mend them." Socially he was cordial and genial, and, to his intimates, affectionate. His family relations were almost ideal. He was an obedient and devoted son, an affectionate and considerate husband, and a loving and not too indulgent father, who took a worthy pride in the confidential relation existing between himself and his children.

In his devoted and consistent life Robert Selby was a worthy exponent of the best traditions of out itinerant ministry, and his name will long be held in affectionate remembrance.

A. F. WATKINS.

Meridian, Miss.

HOW THE ANTI-SALOON LEAGUE WORKS.

The Prohibition Amendment imposes upon the citizenship of this nation, and especially all officers, not only the duty, but also the obligation to obey and support the Eighteenth Amendment to the Constitution, and its resulting laws.

The true test of patriotism is obedience to law. The individual who disobeys the law is not a good citizen.

The Anti-Saloon League is the church in action against the illegal liquor traffic. We are doing all we can to encourage obedience to, and enforcement of the law, by:

1. A program of moral education.
2. Dissemination of prohibition literature.
3. Personal appeal.
4. Guarding against adverse legislation.
5. Public addresses in churches and schools.
6. Co-operation with officers of the law.
7. Helping citizens in matters of enforcement of the law.
8. Helping elect dry men to office.
9. Arousing public sentiment in favor of and obedience to an enforcement of all laws.

From July 1, 1927, to July 1, 1928, we have distributed 1,500,000 pages of prohibition literature.

During that same period of time your superintendent has driven his car 17,685 miles, and traveled more than 20,000 by rail. He has also delivered 189 public addresses.

The Louisiana Anti-Saloon League now has two additional workers, Rev. Spurgeon Wingo, a Baptist preacher, and Rev. S. G. Jones, a Methodist preacher. I bespeak for these brethren your most hearty co-operation.

We are doing our best. But our success depends entirely upon the measure of co-operation we get from you in moral and financial backing.

Come, be a good sport! Play the game! Help make the world a little better by contributing of your love, sympathy and money. Yours for a dry State, a dry nation, and a dry world.

O. L. JONES,
Superintendent Louisiana Anti-Saloon League.

ANOTHER PLAN TO GET MEN TO READ THE BIBLE.

June 28, Mr. John R. Pepper has a very interesting article on "How to Get Men to Read the Bible," and relates the experience of Mr. J. M. Way, of Nashville, and also his own experience with his Sunday school of First Methodist Church, Memphis.

Mr. Pepper's article attracted my attention because of a plan our pastor, Rev. S. L. Pope, has been using in our Wednesday night prayer meeting here in Durant, since February, 1928. I pass the plan along in the hope it may be of some service, and bless others, as it has inspired and blessed our church.

On Feb. 8, the pastor presented to the prayer meeting, thirty-seven in number, a Prayer Meeting Register, with the request that each person register and note the number of chapters read during the week opposite each name. The book of Galatians was given as our Bible reading for the week. This simple plan has now been in operation for six months. Two notable results have been achieved: First, our attendance has increased steadily—a few Wednesday nights ago we had a registered attenance of 125; and, second, I give below the number of chapters we have read these six months:

Galatians, 500; St. John, 303; Philippians, 156; St. Mark, 300; St. Matthew, 807; St. Luke, 762; The Acts, 1,009; Romans, 1,001; Proverbs, 1,075; The Psalms, 1,210; Ecclesiastes, 1,432; James, 454; First and Second Peter, 591; Hebrews, 503; Revelation, 913; Jude and Hosea, 400. Total, 12,436.

The Book for the week is always given on Sunday in our church bulletin, and the entire membership urged to join in reading it. I think it should be noted that this has been accomplished in the prayer meeting, usually considered the smallest attended service in the church. Somehow there has been born a delightful fellowship and oneness and freedom in our weekly services that we never had before; maybe it is the fellowship of the Word of the living God.

I felt impelled to pass this plan along. It has been and is blessing us, and I believe will be a blessing to others who will use it.

A MEMBER.

THE RELIGION OF MODERNISM VERSUS THE CHRISIAN RELIGION.

By Rev. John W. Ramsey.

Part I.

Modernism is defined by Mr. Webster as "certain methods and tendencies which, in Biblical questions, apologetics, and the history of dogma in the endeavor to reconcile the doctrines of the Roman Catholic Church with the conclusions of modern science, replace the authority of the church by purely subjective criteria; so called officially by Pope Pius X." This definition of Modernism is given in Webster's International Dictionary because Modernism had its beginning in the Roman Catholic Church, and in the year 1907 Pope Pius X issued an Encylical concerning the movement in which he denounced the writings of the Modernists.

Later, when the movement began to find its way into Protestantism, it came to mean something slightly different to the definition given it by Pope Pius X. With him it signified the rejection of the authority of the church; in Protestantism it meant the substitution of the "inner experience" for the external authority of the Bible, and the supremacy of reason. Dr. G. W. McPherson says: "Modernism is a good term, and was coined by Pope Pius X to describe the teachings of professors who were dismissed from the Catholic universities of Europe. According to the Pope's 'Encyclical,' it stands for an attitude of mind which rejects the authority of both the Scriptures and the Catholic Church. This term has been taken over by the Protestants, and, to them, it signifies an attitude of mind which rejects the Bible as a basis of authority in the Christian religion, and which views the individual as the sole basis of authority. It signifies the supremacy of reason as above the Bible or a supernatural revelation."

It is to be doubted that the term modernism is "a good term," as Dr. McPherson states, because it carries with it the idea that its teachings are of recent origin when, in fact, in the form of so-called Higher Criticism it dates to Spinoza, a Jew and a pantheistic philosopher, who, in the year of 1670, was among the first to deny the Mosaic authorship of the Pentateuch. In fact, Modernism had its origin in the early ages of the Christian church. Professor Thornton Whaling, D.D., says: "The so-called progressive theology is reactionary, antiquated and anachronistic. It is a reversion to Gnosticism, Neo-platonism, or Pantheism discarded by the churches ages ago. Heterodoxy is just as old as orthodoxy. The Hindu cosmogony and beliefs, the Grecian Idealism and Pantheism, wrought out in different language, with some change of terms, is the core of Absolute Idealism upon which the so-called modern progressive theology is based."

Modernism is insidious and, therefore, the more dangerous. Camouflaging itself in Christian verblage, it is deceptive. While denying every fundamental tenet of the Christian religion and its creed in its entirety, it constantly employs Christian terms and phraseology. It is, therefore, calculated to deceive those who do not read and think for themselves. It is a veritable wolf in sheep's clothing; but those who refuse to shut their eyes to outward appearances may clearly discern its cloven hoofs. So far from being allowed to conceal its real nature with pious vernacular, it should

be dragged out into the open. Like the lepers of old, it should be forced to throw up its hands and cry, "Unclean," thereby saving the world from its moral pollution. In other words, it should be taught to be honest toward those who are not familiar with its insidious and sinister methods.

Modernism is tantamount to infidelity—if not worse, since the latter is at least honest. Mr. Robert Blatchford, the socialist infidel and editor of the London Clarion, reviewing a book written by Rev. R. J. Campbell, an English divine, who was among the first religious leaders in Protestantism to preach the principles of Modernism, said: "Mr. Campbell is a Christian minister, and I am an infidel editor; and the difference between his religion and mine is too small to argue about. It is Tom Paine in a white tie—the Ingersoll fist in a white glove—there is nothing that Mr. Campbell believes that I deny, and nothing that I believe that he denies. Mr. Campbell rejects the doctrine of the fall and the atonement. He denies the divinity of Christ, the virgin birth and the resurrection. He denies the inspiration and the infallibility of the Bible, and he rejects the idea of divine punishment and everlasting hell. So do I. Mr. Campbell abandons the orthodox theory of sin, and says that selfishness is sin, and that unselfishness is morality and salvation. So do I."

I have said that Modernism is tantamount to infidelity—or worse. Infidelity is outspoken in its attack upon Christianity; Modernism parades itself in the garb of Christianity. Infidelity is bold in its assaults upon the Christian religion; Modernism is stealthy and insidious. Indeed, by its crafty attacks upon Christianity, Modernism has made the way easy for organized infidelity in America. While I write, there lies on my desk before me a bulletin entitled, "The Bible in the Balance," issued by Charles Smith, president of the American Association for the Advancement of Atheism, who teaches the same things taught by Modernism. Hear him: "The so-called books of Moses were not written by Moses. Bible scholars have declared against Mosaic authorship. The Higher Critics have won. Their victory makes the fall of man a fiction and the atonement an absurdity. The descendants of apes need no savior." Now, there it is—how do you like it? Say what you please, if the Higher Critics or Modernists are right, the conclusions of this blatant, blasphemous infidel are logical and irrefutable. Modernism stands or falls with the Darwinian theory of evolution. The wide acceptance of the materialistic theory of evolution by educational institutions and writers on scientific subjects has made organized infidelity possible in a nation whose government was established by Christian men who came to this continent seeking religious liberty—the right to worship God "under their own vine and fig tree."

I have previously said that Modernism is dangerous, and one of the chief things that makes it so is that its adherents parade themselves before the world as scholars. They claim to have a monopoly upon the world's learning. Of course, this claim is altogether without foundation in truth since an innumerable company of the world's best scholars and scientists are devout Christians and humble followers of the lowly Nazarene; but it is distressing to know that the adherents of Modernism have largely succeeded, through their deceptive methods, in leading the average man among the masses to believe their claim of scholarship. Another astonishing consequence of the success of Modernists in this respect is that the vanity of some youthful preachers has led them to adopt modernistic phraseology with the conceited hope of being classed among the world's scholars—such phraseology sounds scholastic to some ears.

One of the most deplorable features in the whole situation in connection with Modernism is the fact that its adherents retain the Christian name, and persist in their questionable course of remaining in the Christian church, eating her bread, and growing fat on her stipends, while denying and rejecting her creed. This situation is aided and abetted by those among us who are known as pacifists—those who refuse to observe their ordination vow to "banish and drive away all erroneous and strange doctrines contrary to God's word." These are they who disparage controversy and cry, "Peace, peace," when there is and can be no peace until the fundamental-modernist controversy is settled ,and settled right. Let it be remembered here that it is the Modernist who is the disturber of the peace, although denying the right of others to "earnestly contend for the faith which was once for all delivered unto the saints." Times and fashions may change, but the everlasting gospel of the Son of God never changes, and must be changed neither by men nor angels; accordingly, Paul, in his letter to the Romans, said: "But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed." Let me remind the pacifist that he is commanded to "earnestly contend for the faith," and if he does not do so he becomes a partaker of the evil. The Apostle John said: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is a partaker of his evil deeds."

Modernism, which is also known as the New Theology, Liberalism, Higher Criticism, Rationalism, and Progressive Theology, is a religion. Although its false teachings, as I have indicated, hark back to the early days of Christianity, it is nevertheless a real modern religion. While still deceptively holding the Christian name and worshiping at the altars of so-called "scholarship" and psendo-science, it is as much and as truly a religion as Buddhism, Confucianism, or Mohammedanism. The religion of Modernism is tolerant toward all religions. In the May number of Harper's Monthly Magazine there is an article entitled "The Modern Christian Speaks," by Hanford Henderson. I quote as follows from this magazine article: "It is not necessary to attend any church, nor to inaugurate any private religious cult of one's own. I have worshiped in Buddhist temples and at Shinto shrines in Japan; with Hindu and Parsee in India; at the Greek church in Paris and in Tokyo; in Roman Catholic cathedrals in many parts of Europe, and with as deep sincerity as in the parish church at home. I am first of all a world religionist, and after that I am by birth a Christian." The Christian is not a "world religionist." He has but one standard, one authority, the Holy Bible, the infallible word of God, "which is the rule, and the only rule of faith and practice."

The differences between the teachings of Modernism and the principles of the gospel cannot be harmonized. Christianity claims to have a revelation from God concerning several vital subjects, such as God, Man, Sin, the Fall, the Atonement, Salvation, and the Future. At all these points Modernism is pagan, infidel, and thoroughly materialistic. In Part II of this article, I propose to show that the conflict betwen the Christian religion—the religion of the Bible—is irreconcilable with the religion of Modernism.

FROM THE MONROE DISTRICT.

Rasmussen and Delhi.

Delhi has done great things this year. Starting out with seven or eight churches on the charge it was discovered that it was impossible for Brother Rasmussen to do justice to all his appointments. The presiding elder had a meeting or two with the Board, and they agreed to take Darnell and employ their pastor for all his time. It was arranged to have service every Sunday morning and two Sunday evenings at Delhi, and two Sunday evenings at Darnell.

Brother Rasmussen is an energetic worker and a good leader. There has been organized an Epworth League recently at Delhi. The Sunday school and Missionary Society have been reorganized and quickened. The finances were reported to be in better condition, even with the added expense in the budget, than ever before, and altogether the outlook is very bright indeed.

Delhi is a thriving city of several thousand population. Recently the streets have been paved, and the Chamber of Commerce has been very active in putting their town on the map. One great advantage is that, being on Masons Ridge, it is not subject to overflow, and this has been a very attractive selling point since the flood of last year.

Our church may be counted on to go steadily forward in this city. We need a parsonage, as our pastor has to rent a home, but that will be looked after in time. The members presented a beautiful Whippet coach to Brother Rasmussen on Christmas day, which was a splendid token of their love.

George and Lake Providence.

Lake Providence is one of the most beautiful little cities in Louisiana. Its location is ideal, and the spirit of its people is progressive. We have a strong membership and a splendid church building there. Recently a great impetus has been given to all interests, business and otherwise, by the bringing in of one of the largest gas wells yet discovered. The location of this well is in East Carroll Parish, only a few miles from Lake Providence, and in new territory.

Brother A. D. George, the energetic pastor, has had a great year in this thriving charge. Miss Daisy Davies recently closed a revival which added more than fifty members to the roll, and which quickened the entire membership spiritually.

There is a great future for Lake Providence Methodism. Already there is much talk of industrial developments because of the gas interests that will doubtless double the population there. We will, under the leadership we have, keep pace with the progress of the city, and we may well expect to see a very strong church in the near future in this farthest northeastern city of northeast Louisiana.

ELMER C. GUNN, Presiding Elder.

RESOLUTIONS.

(Adopted by the Board of Stewards of the First Methodist Church, Brookhaven, Miss., concerning the recent lynching.)

Be it resolved by the Board of Stewards of the First Methodist Church, of Brookhaven, Miss., in regular meeting assembled this Monday evening, July 2, 1929. That we condemn without reservation the action of the mob which broke into the Lincoln County jail, took therefrom and brutally killed two Negroes, on Friday evening, June 29, 1928;

That we most emphatically condemn the crime of which the two prisoners were guilty in attacking two good white citizens of Brookhaven, and in resisting arrest at the hands of officers of the law, but we feel that the majesty of the law of God and of the law of the land should have been respected and upheld;

That we call upon the Circuit Judge, the District Atttorney, the Sheriff, and all other authorities capable of functioning in such an emergency, to make a full investigation of this terrible affair and leave nothing undone to bring the guilty ones to justice;

That we pledge ourselves, and call upon all law-abiding Christian citizens, in the cleansing of this blot, to lend every aid and encouragement to the forces of the law, and in the future to be alert to prevent the possibility of another such awful deed being perpetrated in our otherwise fortunate community.

TYPOGRAPHICAL ERROR.

It has been discovered that in folders descriptive of Older Girls' Camp, which were recently sent out, the time of arrival of delegates is stated as "morning of the sixth," when it should read, "evening of the sixth."

PAULINE WYNN, Camp Director.

AUTOBIOGRAPHY OF ROBERT ANDREWS DAVIS.

When Conference came that year we had to move. A presiding elder who knew told me he found me unprovided for and all the appointments were taken except some poor missionary circuits. After he found it out I was placed in his district. Brother Randle said there must be a missionary contribution for the circuit. He was a faithful friend and stood by me.

When we received the appointment my wife said: "That's how your brethren love you, to do you a trick like that." I cried, and it is the only appointment I ever cried over. But I had loved and trusted my presiding elder so fully I was more disappointed over his act than anything else. I thought so much of him that it really hurt me to think he had so little heart.

We went, taking boat at Coushatta to Shreveport, then by train to Gibsland, then by hack to Sparta.

When we arrived, I was met by the principal steward, who said that they did not want any preacher, had no place for one and did not even ask us in his house. What to do I did not know. I asked him if there was no parsonage, and he said there was a cabin up the hill, but nothing in it. I replied, "Well, I am going in it and we will fix it so we can live there."

About that time a Brother Wimberly Tooke (a man I learned to love dearly), came to my relief. "Brother Davis, you and your family will stay at my house." Here we found a hearty welcome and true friends who took a strong interest in us as long as they lived. He was the clerk of the court.

Sister Tooke and my wife got the ladies to work, and they soon had money enough to buy some furniture to supplement what we owned. Then an addition was added to give us sleeping room and a kitchen and dining room. Enclosed a gallery, added a shed side room, and ell kitchen, and there we were.

Eula had been going to Mansfield while at Coushatta, but we could not send her back for lack of funds, so she and Gussie went to the public school.

The second year she was sent to Arcadia to stay with Uncle Henry White's family and go to the school taught by J. W. Beeson.

Our second son was born at Sparta, Dec. 15, 1889. We named him Robert.

While Conference was in session in Monroe our darling Eula died with typhoid fever Dec. 6, 1890. We buried her in the sands of old Sparta, but our hearts were almost buried with her. My wife had the fever first, and we sent for Eula to help nurse her, as Gussie had taken it, too. Eula was home just one week when stricken, and died the twenty-first day. I was sitting by her a day or two before the end came, and I asked her if she was afraid of death should she be called. She replied, "Papa, Jesus is my Savior, all is well."

I held several glorious revivals on this work. During the one in the summer of 1889 in Sparta, Gussie Tooke, Lizzie Crowson and my own Gussie joined the church. Gussie Davis was the youngest of the three.

Eula was a great leader among the young people, having organized a young woman's prayer meeting. She was so earnest in her Christian life.

We went to Downsville charge from here, and were there the years of 1891-92-93. Allie was born here Sept. 21, 1891.

During these years were some of my most successful revivals. Altogether there were about 300 converts and almost as many additions to the church.

On one occasion I started a revival at old Ebenezer church in the D'Arbonne neighborhood, expecting to run ten days, but the interest was so great that even the Baptist preacher told me it would be wrong to close, so with his help we continued three weeks with fifty-six conversions and additions.

We had a great deal of sickness, but God blessed us in saving our family. One winter there was a terrible epidemic of pneumonia over the country. My wife almost died with it. During her three weeks' illness I buried ten or more people in the cemetery visible from our front gallery. Each time I feared she would be the next one, but the blessed Lord heard my prayers and saved her life, with the help of that dear good Dr. Hamilton.

We went to the Oak Ridge circuit from Downsville. Here our little Dalton was the first baby born in that parsonage. She came the 6th of March, 1894. She was a very delicate baby, but has made a fine woman after all.

These were four very pleasant years. Some revivals and some additions at all points on the work. We formed some warm and lasting friendships here.

Next we spent four happy years in Waterproof. We had plenty of preaching to do, plenty of bad roads to travel and plenty of good things to eat most of the time. Usually had a fine garden.

The people gave me a good horse and buggy. This horse died of foot evil, and they immediately gave me a better one. We were sorry when the time limit made us leave Waterproof.

Our next appointment was the St. Helena charge, with the parsonage in Greensburg. When we reached there we found the town and whole circuit divided because of their schools. I sent to both schools. One was supposed to be a Methidst school, but was too long a walk up the hill for Dalton, so we sent her next door to Norvilla Institute.

I tried to unite the people, but in vain. I covered the church, held some splendid revivals, had some additions to the church and got some converts among those already members. Brother Sam Keener was our presiding elder, and we all loved him.

Nineteen and two was a hard year, lots of sickness in the family, but the good Lord stood by us all through it.

Nineteen and three was spent at Zachary. We had a glorious time here with the Masons. My wife, May, Gussie, Emma and I joined the Eastern Star. It is a beautiful work.

This was a semi-station, Zachary and Slaughter. Had good meetings at both places. Started Robert to school at Centenary.

We were moved to Simsport that winter, and spent a year up and down the Atchafalaya River and the various bayous of Avoyelles. Marksville was one of the appointments, and my good friends, the Joffrions, lived there.

Next we went to Lecompte in 1905. That was the year of the last yellow fever epidemic, and we were hampered getting to appointments the latter part of the summer. Collections were poor, and had the girls not worked and saved something from their schools am afraid we could not have financed Emma's wedding. She married Baxter C. Andrews, of Waterproof, June 14, 1905. They got out of the State on their honeymoon just before the quarantine against New Orleans.

When Conference met I was read out for the superannuate relation, much to my surprise. I didn't know what to do. But as several of my children were living at Waterproof, we heeded May's plea and went there.

I did not quit preaching, but held services at several mission places. I was asked to hold services at Clayton, Choctaw Chapel and on Tensas River at the beautiful old Tensas Chapel, not used since the Civil War except one or two fifth Sundays when I was on the Waterproof work several years before. I had good congregations at all these places. The people were eager for the gospel.

My daughter on Black River and Mrs. Sevier, of the Ferriday Hotel, a little railroad town then in the building, arranged for me to hold services in the Ferriday depot, my daughter coming in to help me when she could. From her organizing a Cradle Roll and my preaching in the depot came the organization of the present Methodist church in Ferriday.

(To Be Continued.)

RESOLUTIONS—WOMAN'S COUNCIL.

Members of Woman's Missionary Society, Methodist Episcopal Church, South.

The Woman's Missionary Council meeting in Nashville, Tenn., March 14-21, 1928, emphasized the responsibility resting upon women to use the privileges of citizenship for the common good and recommitted its membership to the principles embodied in the Eighteenth Amendment to the Constitution of the United States of America by adopting the following resolutions:

1. That the attention of our members be called to their sacred duties of citizenship and that they not only register and vote themselves, but that they be active in getting others to exercise this sacred duty.

2. That we pledge ourselves to vote only for those candidates for offices, national, State, and local, who are committed by precept and example to maintain and uphold the Constitution of our country and to enforce its laws.

3. That we co-operate with the National Woman's Committee on Law Enforcement in their efforts to elect a President and other officials who can be relied on to stand for the maintenance of the Eighteenth Amendment and the enforcement of all laws.

Since the meeting of the Council many groups of women in Conference, district,, and zone gatherings have seriously and unanimously endorsed this resolution or passed others of similar import. The organized womanhood of the church, with a record of fifty years alliance with every force working for prohibition of the liquor traffic takes a firm stand in the present crisis. When such a great moral issue confronts the voters of this nation every Southern Methodist woman's vote must be counted on the dry side and every missionary woman's influence must make itself felt strongly and incisively so that prohibition laws shall not be annulled and that enforcement of the Volstead Act shall become an accomplished fact.

You women who love your State and your country, who have had pride in the "dry South," you who have lifted high the standards of devotion to public welfare and public service, in church and in State, can now prove your devotion and aid your country by your voice and your vote. In the election of candidates for public office let us be keen in analyzing the issue and the man, be unshrinking in interpreting the minds of women to party leaders. Only so can we justify our right of suffrage. Keep the United States on the side of prohibition for the sake of its own citizens; keep faith with our avowed missionary purpose in the encouragement of other nations whose moral forces are engaged in a like struggle.

Mrs. F. F. Stephens, Mrs. Ina Davis Fulton, Mrs. E. B. Chappell, Miss Louise Young, Mrs. W. F. Tillett, Mrs. H. L. McClesky, Mrs. Lee Britt, Mrs. W. J. Piggott, Mrs. B. W. Lipscomb, Mrs. J. W. Perry, Mrs. W. A. Newell, Miss Estelle Haskin, Mrs. Luke C. Johnson, Miss M. K. Howell, Mrs. H. F. Owen, Mrs. J. W. Downs, Mrs. D. N. Bourne, Mrs. F. S. Parker, Miss Althea Jones, Mrs. H. R. Steele, Miss Daisy Davies, Mrs. J. C. Handy, Mrs. J. W. Ellis, Miss Esther Case, Mrs. C. W. Nichols.

Nashville, Tenn., July 7, 1928.

THE CAPTIVE.

"I slipped His Fingers, I escaped His Feet,
I ran and hid, for Him I feared to meet.
One day I passed Him, fettered on a Tree,
He turned His Head, and looked, and beckoned me.

"Neither by speed nor strength could He prevail,
Each Hand and Foot was pinioned by a Nail.
He could not run or clamp me if He tried,
But with His Eye He bade me reach His Side.

" 'For pity's sake,' thought I, 'I'll set You free.'
'Nay—hold this Cross,' He said, 'and Follow Me.
This Yoke is easy and this Burden light,
Not hard or grievous if you wear it tight.'

"So I did follow Him, Who could not move,
An uncaught captive, in the Hands of Love."

—"J. A. B.," in the Church Times (London).

The Home Circle.

THREE THINGS TO DO.

Three things to do to-day—just three,
Three things that some might say were small,
And yet they mean the most to me.
Who builds a life, or builds a wall,
May leave things out that prove to be
The most important things of all.

Three things to do. I must be kind
To others tolling at my side.
In life what pleasure could I find
If joy I asked but joy denied?
Who leave the footsore far behind,
Can find in progress little pride.

Three things to do. I must be clean.
Soiled wealth has very little worth.
Not only at my task I mean—
I must be decent in my mirth,
Make shop and street and every scene
A little better for my birth.

Three things to do. I must be brave
And take life's battle like a man,
And, if the flag I can not save,
Preserve the honor of my clan,
A man that no one shall enslave,
Because I swear that no one can.

—The American Lumberman.

MISS NICHOLS' SENSIBLE PUPPY.

If you are six or seven or eight years old and have a loose baby tooth, you'd better not let the family see this story, for if you do, you may hear it repeated too often. Most of us can remember our own loose baby teeth and exactly how we acted when a well-meaning, grown-up person offered to take it out. Indeed not; we stuck and hung to those baby teeth just as long as they would stick and hang to us, which, of course, was not sensible.

When we were little, the grown folks had all sorts of ideas about how to part us from our loose teeth. A favorite way in the long ago was to tie a thread around a loose hanging baby tooth, and tie the other end to the door knob. When the door opened and jerked the thread, out came the tooth. It didn't hurt a bit, but it was such a surprising thing to have a little tooth go flying away so suddenly that most of us cried after it was all over and there was nothing to cry about. Of course, this was not sensible.

Yesterday Miss Nichols told me about what her sensible collie puppy did when he discovered that one of his baby teeth was loose. He was a soft, fluffy, beautiful puppy, full of fun and play. He was clumsy, because he had grown fast and was so strong he sometimes surprised himself by knocking toddling boys and girls over when he bumped against them too hard.

One day when Miss Nichols' puppy was gnawing at a bone, he suddenly began to cry. He had discovered that one of his front teeth was loose. The loose tooth hurt and made him cry before he knew what was the matter.

Straight over to Miss Nichols walked that sensible puppy and laid his head in her lap. She said it was funny then to see how he tried to talk. He opened his mouth wide and tried to keep it open, while turning his head from side to side, he said: "Bow-yow-yow—how-ye-ow—ye-ow—ya ya—ba- Bow-wow-yow!"

"What is the trouble?" Miss Nichols asked her pet. "I wonder if you have a loose tooth?"

The puppy said he had, as plainly as he could, and then he began to cry with his mouth wide open.

Miss Nichols laughed; she couldn't help it. She then examined the big puppy's teeth. Sure enough, she found a loose baby tooth.

"Why, you sensible little doggie," said Miss Nichols. "I'll take that tooth out for you in a jiffy!"

And she did it, too, just as quickly and easily at that. It didn't hurt a bit. The prancing puppy was so glad that he kissed Miss Nichols's hands with wet, sticky kisses that she didn't appreciate. Then he went back to gnaw his bone in peace.

After that, every time the sensible puppy had a troublesome loose tooth, he walked straight to Miss Nichols and asked her to take it out, which she always did easily and without hurting a bit. Wasn't he a sensible puppy?—Presbyterian Banner.

THAT GRUMBLE MAN.

"I wonder how he got into this house! I am sure the front door was locked. Yes, and the windows are down, but he got in somehow."

"Who, mother?" piped up May, as she lay on the lounge complaining. "Who got into the house? Did he steal anything?"

"Yes, child," replied the mother, looking very sad. "He stole—let me see. Yes, his name was Mr. Grumble; he came to the face of my little girl and stole away the pretty smiles. He changed the expression on her face so that no one to look at her would recognize her as my little girl."

"O mother, you are making fun of me!" cried May, and the tears began to fall in earnest.

"Dear me! Now we shall have rivers, too. If we don't look out; run quickly and open the door, May, so the horrid fellow can get out."

May ran to the door and opened it, then she came back laughing and said: "I chased him out, mother, and he shall never get into the house again if I can help it."—The Lutheran.

A TURKEY WITH HIS HEAD CUT OFF.

"Oh, dear!" sighed Warren, as he came in from school one day; "I wish we didn't have to learn so much about periods and commas and semicolons and such things, I hate them."

Mamma laid down her sewing and said: "Why do you hate them, Warren?"

"I hate to use them, and, besides, I don't think they are of much use. I don't see why we can't write sentences without putting in any punctuation marks."

Mamma smiled, and then, rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, mummie, how funny!" exclaimed Warren when he read it. "How can a turkey walk around eating corn without a head?"

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"Oh, I see," cried Warren, and then and there he resolved to learn all he could about punctuation marks.—The Evangelist.

A DEDICATION.

We have in our library a much-valued book entitled "Our Misunderstood Bible," by H. Clay Trumbull. In that book we find this story:

A Connecticut farmer came to a well-known clergyman, saying that the people in his neighborhood had built a new meeting house and that they wanted this clergyman to come and dedicate it. The clergyman, accustomed to participate in dedicatory services where different clergymen took different parts of the service, inquired: "What part do you want me to take in the dedication?"

The farmer, thinking that this question applied to the part of the building to be included in the dedictaion, replied: "Why, the whole thing! Take it all in, from underpinning to steeple."

That man wanted the building to be wholly sanctified as a temple of God and that all at once. "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you?"—Watchman and Examiner.

BLOWN ON BY GOD'S BREATH.

I sailed from Fair Haven last evening as gently and steadily as the clouds sail through the atmosphere. The wind came blowing blithely from the southwest fields and stepped into the folds of our sail like a winged horse, pulling with a strong and steady impulse. The sail bends gently to the breeze, as swells some generous impulse of the heart, and anon flutters and flaps with a kind of human suspense. I could watch the motions of a sail forever; they are so rich and full of meaning. I watch the play of its pulse as if it were my own blood beating there. The varying temperature of distant atmosphere is graduated on its scale. It is a free, buoyant creature, the bauble of the heavens and the earth. A gay pastime the air plays with it. If it swells and tugs, it is because the sun lays his windy finger on it. The breeze it plays with has been outdoors so long. So thin is it, and yet so full of life; so noiseless when it labors hardest, so noisy and impatient when least serviceable. So am I blown on by God's breath, so flutter and flap, and fill gently out with the breeze.—From Thoreau's Journals.

INTELLIGENCE TESTS.

The Presbyterian Banner suggests the following tests:

What has a face and cannot see? (Clock.)
What has legs and cannot walk? (Chair.)
What can sing and is not human? (Victrola.)
What has pains and does not ache? (Window.)
What cannot talk, yet tells how you look? (Mirror.)
What is time and yet a fruit? (Date.)
What is covered, yet is seen? (Book.)
What can walk only when worn? (Shoes.)
What are heard and yet not seen? (Radio concerts.)
What is always found in pairs? (Scissors.)
What is often in the hands of the receiver? (Telephone.)
What is man's vest pocket friend? (Fountain pen.)
What helps us to keep our dates? (Calendar.)
What is it that we must all have? (Birthday.)
—Exchange.

"TIME OUT."

Crocodiles can go three months without eating. But what makes a fellow suspicious when he looks at one is, will he?—Kingston Whig-Standard.

"What is the rent of this room, including the use of the piano?"

"Well," suggested the landlady, "perhaps you'd be so good as to play me something first."—T. P. A. (Travelers) Magazine.

"Why is a woman like an umbrella?" asked Tom Henderson.

"Because," replied Sandy Brown, "she always has to shut up when—"

"No; guess again."

"Because she stands in the hall and—"

"No, it's nothing about standing in the hall or anywhere else."

"A woman is like an umbrella because nobody ever gets the right one. Why is—"

"No; that is not the answer."

"Is it because she fades with age?"

"You ought to be ashamed of yourself."

"I am. Is it because it's a good job when you have her in the house?"

"No."

"Because you can't find a pocket in either?"

"No. Have another guess."

"I won't. A woman isn't like an umbrella."

"I knew you couldn't guess it. It's because she's accustomed to reign."—New York Christian Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise ose a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. J. WILSON BROWN.

We announce with sorrow the death of Rev. J. Wilson Brown, a consecrated member of the Mississippi Conference, in the superannuate relation, at Baton Rouge, La., on Juiy 7. He was buried in Magnoiia cemetery at Baton Rouge on July 8. We have no particuiars of the passing of this good man, but the pure and useful life he lived gives assurance that all was weli as he laid his burdens down. He was admitted on trial in the Mississippi Conference in 1881; ordained deacon in 1884, and elder in 1887. He had been in the superannuate relation for a number of years. He was about seventy years old.

We extend sincere sympathy to those who are in sorrow because of his going. We hope to have a suitabie memoir for pubiication in due time.

PERSONAL AND OTHER NOTES.

"Everything is going nicely on the Abbeville charge," writes Rev. E. L. Jernigan, Abbeville, Miss.

The annuai Red Cross Roll Caii wiii be held this year from Armistice Day to Thanksgiving, Nov. 11 to 29.

A spiendid Sunday School Day program was given at the Nettleton Methodist church recently, Rev. E. M. Shaw, pastor.

Rev. W. E. Dickens, Daleviiie, Miss., an honored superannuate member of the Mississippi Conference, writes that he is slowiy improving in health.

Rev. C. E. Wheet, pastor of the Methodist church at Kerrviiie, Tex., has recently visited his father near Kosciusko, Miss., spending his vacation in his boyhood home.

Mr. R. P. Neblett, Kosciusko, Miss., who recentiy underwent an operation at Jackson, Miss., for the removai of her tonsils, is recovering rapidiy and has returned to her home.

Dr. J. W. Billington, of Yazoo City, Miss., in renewing his subscription to the Advocate, states that he first began to take the paper in 1868. He is 84 years oid and has been a Methodist sixty-five years.

Electric lights are being installed in the city of Jerusalem, and eight boys who have been supported and trained by the Near East Relief have been employed by the contractors to help with the work.

Union services are being held in the park at Louisviiie, Miss., on Sunday nights during the summer. The pastor of the Methodist church, Rev. H. M. Ellis, is holding a meeting at Sturgis, Miss., this week.

Rev. and Mrs. B. C. Taylor, of this city, announce the birth of a son last Sunday night. The Advocate extends ail good wishes for the little one. Brother Taylor is pastor of the Louisiana Avenue Church.

A "midsummer musical service" was heid at the Pascagoula Methodist church, Pascagouia, Miss., on last Sunday evening. The pastor, Rev. J. W. Seils, preached on the subject, "Reiigion: Vision and Power."

Dr. J. B. Mitcheli, pastor of Rayne Memoriai, this city, is spending his vacation with his family at his summer home in Florida. The editor of the Advocate had the privilege of fiiling his pulpit last Sunday morning.

De Land, Fla., where Rev. J. S. Purcell is now pastor, is a beautiful little city of 12,500 people, the seat of Stetson University. Two of Brother Purceli's children will be juniors in the university, and a third will be a freshman.

The First Methodist Church, Greenwood, Miss., had some three hundred communicants at the aitar on the first Sunday in Juiy—a fine record for a church in midsummer. The pastor, Rev. J. H. Feits, is spending his vacation at Biloxi, Miss.

Rev. F. F. Coggins, pastor of the Cedar Bluff charge, North Mississippi Conference, has had the foiiowing pastors to heip him in revivais recently: Rev. V. C. Curtis, at Pheba; Rev. W. R. Lott, at Siloam; Rev. W. N. Duncan, at Cedar Bluff.

The attendance at prayer meeting of the Crawford Street Methodist Church, Vicksburg, Miss., for July has exceeded thus far the attendance for June. One hundred and thirty-two new members have been added at Crawford Street since Conference.

Dr. A. C. Miiiar, editor of the Arkansas Methodist, who had announced his candidacy for lieutenant governor of Arkansas, with fine prospects of eiection, has withdrawn from the race because he cannot support the Democratic candidate for the presidency.

Dr. Carter Heim Jones, distinguished Baptist minister of Atianta, Ga., has accepted a call to the pastorate of the St. Charles Avenue Baptist Church, this city, to fiii the vacancy caused by the election of Dr. W. W. Hamilton to the presidency of the Baptist Bible Institute.

We note with sorrow the death of Mr. John R. Harrell at Gulfport, Miss., on Saturday of last week. He was a brother of Rev. R. F. Harreii, a member of the Louisiana Conference and our pastor at Many, La. We extend sincere sympathy to the sorrowing famiiy and loved ones.

Rev. J. B. King, superannuate member of the Mississippi Conference, whose home is at Auburn, Miss., writes that his wife has been in the hospital at McComb, Miss., for the past four weeks, and he requests prayer in her behalf. We are sure this request wiii be heeded by many friends.

The Aberdeen District Pastors' Association met at Carolina Church, on the Nettleton charge, on Juiy 12. Rev. E. M. Shaw, the pastor, giving us the news items, says: "The attendance of preachers was smaii, but Rev. H. M. Young and Rev. J. J. Baird gave us great messages; and the people —weii, they gave us a great dinner."

Rev. O. A. Clark, pastor of the Kosciusko circuit, recently made a motor trip to Fort Worth, Tex., to visit his brother, Rev. K. E. Ciark, who accompanied him home and will assist him in meetings during the summer. He will apply for admission on trial in the North Mississippi Conference this fail.

Rev. C. N. Guice, one of our general evangelists, paid the Advocate office an appreciated call on Monday morning of this week. He was en route to his home in Conway, Ark., after a successful meeting at Picayune, Miss. Brother Guice has one open date—beginning the first of September—between now and the end of the year.

Mr. Austin Joyner, son of Dr. and Mrs. N. E. Joyner, underwent an operation recently in New Orleans for appendicitis, from which he is recovering rapidly. Mr. Joyner holds a responsible position with one of the great business firms of New Orleans, and is active in the work of the First Methodist Church, being on the board of stewards.

Rev. E. W. Day, pastor of the Haughton-Doyline charge, Louisiana Conference, reports that he has recently closed a fine revival, in which he was assisted by Rev. Leon I. McCain, of Minden, in which sixteen adults were received into the church, fifteen agreed to tithe, about fifteen surrendered for life service, and quite a number joined the Missionary Society.

Dr. Barton and Bishop Cannon, not as church officiais but as individuai citizens, have arranged a conference at Asheviiie, N. C., for Wednesday and Thursday of this week to organize "to preserve Southern Democracy by eiection of dry Democratic senatorial, congressionai, and State officiais, and by defeating the wet Tammany presidentiai candidate."

Rev. Thurman Spinks has united with the Methodist church and has been giving fine service in revivai meetings in the Shreveport District. He is one the Spinks boys, known througbout North Louisiana for their effective gospel singing. He would be giad to heip in revival services as preacher and singer. His address is Cedar Grove Station, Shreveport, La.

The work goes weil at Springbiii, La., where Rev. J. E. Selfe is pastor. The saiary was advanced $600 over iast year and is paid monthly in advance. There are three local preachers in the charge, two having been iicensed this year. The mission special was more than paid, and the yeariy quota for the superannuate endowment will be paid. Revival meetings wiii be beid during the fail.

Evangelist Ciaude P. Jones has just closed a fine meeting at Mize, Miss., the three churches of the town oc-operating. This was Brother Jones' second visit to Mize. He goes next to Rolling Fork, Miss., for a meeting with our pastor there, Rev. J. M. Lewis. Those desiring Brother Jones' services for fali dates can reach him at Rolling Fork, or at his home, Hattiesburg, Miss.

The Seashore Camp meeting, Biloxi, Miss., will begin on Thursday night, Aug. 2, and continue till the second Sunday in August. Rev. Luther Bridgers wiii be the preacher in charge, assisted by Rev. J. L. Sells, presiding elder of the Seashore District, and neighboring pastors. A cordiai invitation is extended to aii Methodists and members of other churches to attend the meeting and heip make it one of power and blessing.

It wiii be of interest to many readers of the Advocate in Mississippi to iearn of the approaching marriage of Miss Erma Guice, daughter of Rev.

and Mrs. C. N. Guice, to Dr. W. C. Buthman, at Conway, Ark., on Aug. 23. Dr. Buthman is a professor in Hendrix College. Brother Guice, formerly a member of the Mississippi Conference but now a member of one of the Arkansas Conferences, is one of our most efficient general evangelists.

The editor of the Advocate, with his family, enjoyed a little vacation in Mississippi recently, making the trip to Yazoo County by automobile. Except for one blowout and six punctures—all occurring at the hottest part of the day on the hottest part of the road—the trip was delightful. We are indebted to Dr. R. H. Harper, presiding elder of the New Orleans District and chairman of the Publishing Committee of the Advocate, for editorial assistance during our absence.

The tent meetings held in the Lakeview section of New Orleans, under the auspices of our local Methodist churches, came to a close on Friday night of last week. The preaching of Rev. W. E. Thomas, general evangelist, was highly acceptable, and it is felt that the way has been opened for the establishment of a permanent work in that section of the city. An organization has already been effected in the Industrial Canal section, where a meeting had been previously held.

We thank the author, Rev. Howard G. Roberts, of the Mississippi Conference, for a copy of the pamplet, "The Lost Chord of Methodism and How to Reclaim It," which is a supplementary revision of the author's former booklet on the same subject. The pamphlet is "a brief review of 'the grand depositum of Methodism,' for the preaching of which 'God has raised us up.'" It is an interesting discussion and advocacy of the doctrine of entire sanctificaion, which could be read with profit by all our people. Brother Roberts' address is Flora, Miss.

At the meeting of the Book Committee on July 11 to elect a successor to Dr. Gilbert T. Rowe as Book Editor, Dr. W. P. King, pastor of the First Methodist Church at Athens, Ga., was unanimously chosen to that position. Dr. King was formerly editor of the Wesleyan Christian Advocate, which position he filled with distinction. He is the author of the book, "The Practice of the Principles of Jesus," which has had a wide circulation and high commendation. He is fifty-seven years old. At the same meeting of the Book Committee, Mr. John W. Barton, formerly one of the Publishing Agents, was elected to membership on the Committee to succeed Mr. Jo B. Morgan, Jr., resigned.

WHERE DO YOU LIVE?

By Rev. H. M. Ellis.

Where do you live?

This is a fair and courteeous question and meets a ready enough response when referring to the place of bodily residence. But let us pass that by just now, and in the same words ask another question just as fair and courteous: Where do you live?

There are but two kingdoms in which one may make his home: the kingdom of God, ruled by the loving and wise Father-God, and the kingdom of Evil, with Satan, arch-enemy of God and man, at its head. There is no neutral or common ground. Every one must be a citizen of one or the other of these realms. Where do you live?

There are those in each country who live far remote from the border and never tour the other at any time. To know them is to know where they live. They are naturalized and acclimated as far as their spiritual domicile and relationships are concerned. They are in harmony with their Ruler and congenial with their surroundings.

There are those who live in one kingdom during all the week, but make Sunday excursions into the other.

There are those who never erect any permanent residence of abode, but content themselves with tenting, now on one side and now on the other of the dividing line, as pleasure or gain may induce, till they are unable themselves to place their citizenship.

There are others who build so close to the line that their citizenship is always subject to challenge and a skilled engineer must be employed to locate their alliegance. These are constantly subjected to the raids and incursions of the other and opposing realm.

There is no compulsion in the establishment of one's moral citizenship. Each one chooses for himself, establishing his residence, or staking his tent in the most congenial kingdom and under that sovereign most acceptable to him.

Is your government helping you to nobler life and more Christian influence?

Are you living where the best for you and yours is assured?

Are you living where you would have those you love best establish their spiritual homes?

Are you living where it will be well with you in the Great Beyond?

Has your Ruler your best interest at heart?

Where do you live?

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

FROM FRANKLIN, LA.

Dear Mr. Editor: Dr. Harper was with us last Sunday and held our third quarterly conference. He preached a great sermon Sunday morning at 11, as is his custom, to the delight and edification of the congregation. Dr. Harper is making us a good elder and the people of Frankin are very fond of him.

We are planning to hold our revival the beginning of the fourth Sunday in September, with Dr. Harper doing the preaching.

This is our fifth year here, and we would not object if the Bishop and presiding elders would make it six. The people here have been exceedingly kind to us, and the years that we have spent here have been among the most pleasant of our entire ministry.

Come up and spend Sunday with us some time.

Fraternally,

J. A. McCORMACK.

FROM BROTHER MAYO.

Dear Dr. Carley: The requests that you have published for me have brought such fine results, and as there are a few that I have not heard from or secured, I will ask this one time more for relatives or friends who have photographs of the following men who have served Lake Charles as pastor or presiding elder to please let me have a photograph to complete the collection: Robert R. Gill, 1844 to 1848; W. G. Gould, 1804; John Powell, 1845 to 1848; Philo M. Goodwin, 1848 to 1855; Richard Deering, 1849; P. D. Diffenworth, 1850 to 1851; David Kinnear, 1850 to 1851; T. J. Lacy, 1853; J. A. Ivy, 1857 to 1861; Robert T. Parish, 1858; Aleck E. Goodwin, 1866 to 1867; J. M. Monroe, 1868; Jos. D. Adams, 1868 to 1871; J. B. Denton, 1871; James G. Worley, 1872; J. E. Cobb, 1874 to 1877; James J. Billingsley, 1875 to 1876; Silas H. Cooper, 1880 to 1882; Lewis A. Reed, 1882; Christian Keener, 1883 to 1886; Samuel S. Keener, 1884 to 1888; J. E. Denson, 1908 to 1910.

I have had much pleasure in this effort to secure that galaxy of worthies who have labored here and left us such a heritage, and if possible would like very much to have the list in full.

Thanking you for this courtesy and any one for any information, I am,

Yours most truly,

A. M. MAYO.

CHURCH OPENING AT LAKE CHARLES, LA.

Our new building is rapidly approaching completion, and Aug. 12 has been fixed as the date of formal opening.

Dr. A. F. Watkins, pastor of Central Church, Meridian, Miss., will deliver the sermon on this occasion.

A cordial invitation is extended to all our friends to be present.

R. H. WYNN.

A REQUEST FOR INFORMATION.

Dear Brother Carley: I should like to learn from any member of our Conference where the records of the Mississippi Methodist Historical Society are. The last meeting of the Society that I recall was in McComb, in 1918. About ten years before that, twenty years ago, the quarterly conference here voted to give the Society a very valuable historical record of the Fayette charge. I am very anxious to find this record.

J. B. CAIN.

Fayette, Miss.

CHURCH DEDICATION AT DOYLINE, LA.

Dear Dr. Carley: Please announce through the Advocate that the Doyline church is to be dedicated on July 29. All former pastors and presiding elders are cordially invited to attend. Dinner will be served for all visitors.

E. W. DAY, P. C.

HOME-COMING AT PINEY GROVE.

At Piney Grove church, eleven miles east of Columbus, on the Caledonia charge, organized in the early part of 1828, we will have a home coming, celebrating the centennial of its organization, from Aug. 15 to 19. All former pastors and presiding elders are corially invited, with an invitation cordially extended the editor.

GUY RAY, P.C.

Caledonia, Miss.

GOSPEL TENT AVAILABLE.

A gospel tent, with a seating capacity of about 500, is available for use. Applications should be made to Rev. J. G. Snelling, Louisiana Conference Missionary Secretary, 815 Washington Avenue, New Orleans.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARE, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Woman's Missionary Society

IMPORTANT NOTICE

On account of serious ill health, Mrs. J. E. Brown, Gloster, Miss., who has served so efficiently as Editor of this Department, has been forced to give up the work. Until her successor has been appointed, communications for this page may be sent direct to the Advocate office. These communications should be as brief as possible.—Editor of the Advocate.

GOOD WORK AT MERRYVILLE, LA.

The Woman's Missionary Society of the Merryville charge would like to take a little of your space at this time.

We are proud of the fact that we sent three delegates to the Conference in New Orleans, and I am only too sorry I was unable to revisit the delightful city myself. Our delegates certainly brought back great enthusiasm, which continues to leaven our work.

All the departments are in full working order. We are specially proud of our Junior Epworth Missionary Society, and as publicity agent I wish to report what we did on Tuesday last.

The three divisions met at the home of the president of the Epworth Junior Society, and amid the beautiful gardens the children moved about dressed as flowers, making a gay scene indeed. Butterflies were hidden and prizes given to those finding the most; flower games were played; each department superintendent told her story for the week, and after delicious refreshments were served to all mothers, Woman's Missionary Society and children we felt that we had had a delightful time. We plan the Jubilee birthday party to be held in the church some Sunday night in July, so you see the Merryville Missionary Society is carrying on. MRS. F. B. HILL.

MINDEN DISTRICT MEETING.

The district conference of the Woman's Missionary Society of the Minden District was held in Minden, June 13. Notwithstanding a downpour of rain all day, we had a good registration, and many auxiliaries were represented.

In the absence of our District Secretary, Mrs. Dan Kelly, the conference was conducted by our State president, Mrs. V. H. Spinks. Her efficiency and her wonderful personality held us spellbound.

After devotional, business session was at once entered into. Encouraging reports were given, making us know that our work is growing in interest every day. Next came roll call of zones, and Mrs. Spinks impressed upon us the necessity of zone work.

A questionnaire, conducted by Mrs. Wilson, of Coushatta, was most helpful and interesting. Questions upon every phase of our work were asked and discussed. Mrs. Wilson won our hearts by her patience and helpful suggestions.

Just here, visitors to the conference were introduced, among them a citizen from far away Korea, Rev. J. O. Kim, Secretary of Sunday Schools of his country; Rev. A. K. McLellan, Secretary of Sunday School Extension of Louisiana; Mrs. W. H. Martin, of zone one; Mrs. E. L. Walker, of zone two; Mrs. Kinney, State president W. C. T. U.; Rev. and Mrs. K. W. Dodson; Rev. and Mrs. L. I. McCain. After introductions, Miss Ernestine Fletcher gave a voice number, "I Love a Little Cottage," followed by prayer, after which the call for lunch.

Mrs. Blake, president of the Minden auxillary, and her efficient co-workers had everything in readiness for the comfort of every person attending the conference, and they saw to it that every man, woman and child found the big dining room, where a two-course luncheon was faultlessly served.

The call to business came immediately after lunch, and all the convention joined in singing the beautiful song "Tidings."

Rev. J. O. Kim gave an interesting address, telling of the customs, and impressing the needs of his country along religious lines, asking our help and urging us to pray for them.

A letter to our district secretary from National Vice President of Woman's Missionary Society, was read, asking that special prayers be held for National Conventions in Kansas City and Houston; that we implore God's guidance that he may direct the W. C. T. U., and that we may not fail.

"High Lights of the Council" was next on the program, given by our own State president, Mrs. Spinks. I wish it were possible to tell of the many beautiful uplifting thoughts that came to us as the wonderful message was presented by this gifted, efficient woman. She made us feel that it is a distinct honor and privilege to belong to this great army of Christian women, who are forging to the front along every line of Christian service, impressing upon us the necessity of giving time, talent, prayer, and money that our missionary workers may be better equipped. She brought a message from Mrs. Peabody on prohibition and law-enforcement—and the privilege of the ballot. Should any difference of opinion arise in the home on account of politics, Mrs. Peabody suggests the following toast to our husbands: "My love is yours, my soul is God's, my vote is mine." Mrs. Spinks' message will linger with us and will inspire us to press onward to a greater future, making us realize that all great things are really won by faithfulness and enthusiasm.

Mrs. King, State president W. C. T. U., addressed the conference. Her theme, "Good Citizenship," was well presented and received. She told us why the wets want to elect the next President. She is a forceful speaker, and she knows her work well.

After giving Minden a rising vote of thanks for her hospitality the conference voted to hold the next district meeting at Coushatta, and the benediction was said by Rev. L. I. McCain, thus closing an interesting meeting and a day well spent, leaving us with a broader vision, a deeper conception, and a purpose in our hearts to be true and loyal workers in his vineyard.

MRS. IRA SHIELDS,
Secretary.

DISTRICT MEETING, BATON ROUGE DISTRICT.

Hammond was hostess to the Missionary Society of the Baton Rouge District, about one hundred delegates attending. The meeting opened at 9 a.m., June 14, with Mrs. Stewart, District Secretary, presiding. The church and annex were artistically decorated in colors of gold to commemorate the fiftieth anniverary of the work.

After electing a secretary the assembly joined in singing Jubilee hymn No. 294. Devotional was conducted by Miss Ora Hooper, rural worker. She very beautifully brought out the fact that Jesus Christ is the true vine and we the branches.

Short prayer was given by Miss Hooper, followed by welcome address by Mrs. McGehee, president Hammond auxiliary, which was very appropriately responded to by Mrs. June, of Amite. Honored guests and visiting pastors were then introduced by Mrs. Stewart.

Reports from the different auxiliaries were then heard and showed that the work as a whole is making fine progress. Amite reported the recent organization of three departments of children's work. Baton Rouge, First Church, reported good work in all departments—Jubilee work especially being stressed; their different circles having been named for the different missionaries in the foreign field.

Hammond reported progress in all departments, with pledge for year having been increased and well organized prayer circle. Bogalusa and Jackson reported work well organized. Live Oak has especially good work with children.

Ponchatoula had a good report for small membership, and also only auxiliary in district holding charter for children's work. Zachary has work fully organized and one hundred per cent Voice subscriptions, with organization of one Missionary Society and one Epworth League to their credit.

Ethel has good Bible and Mission study classes, also Epworth Junior organization doing good work. Slaughter and Tangipahoa, two Jubilee auxiliaries, reported good work, fully organized.

Mrs. Chaney gave a splendid and helpful talk on Standard of Excellence.

A telegram of good wishes was read from Mrs. Sims, Conference Superintendant of Voice, who is in Greenwood, S. C.

The meeting was made more interesting by the presence of Miss Neil Drake, missionary from China, who gave a most interesting talk on the work in China. The Chinese are looking forward to same progress we have made. These women are taking care of their work in an efficient manner, all their officers being their own women. The newest addition to their work is a paid traveling secretary, who also does evangelistic work.

Mrs. Roy Stewart gave a very beautiful talk on our "Jubilee Year," and touchingly brought out the fact that we are indebted to God for our every accomplishment.

Following this, recognition service was very ably conducted by Mrs. Woodward, in which fourteen pioneers of the work participated.

Quiet half-hour service was then conducted by Miss Drake. She brought out in striking terms that Jesus is our haven in time of trouble.

A very effective and appropriate candle-lighting service was then conducted in the church annex, prior to the serving of a delectable two-course

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903
Insurance at cost to Methodists from 1 to 60.
Ordinary Life, 20 Pay, Endowment, Disability-Annuity, Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you coöperate?
If interested, write for literature and application blanks giving exact age.
REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TINNON, Field Secretary.
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Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
Name.....
Address.....

Grove's Tasteless Chill Tonic
A Tonic for Pale, Delicate Women and Children. 60c.
A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

In 5 MILLION HOMES TONIGHT
A host of babies will enjoy sound sleep tonight. And their parents will have unbroken rest. Castoria is the cause of this contentment in a multitude of homes.
Good old Castoria! Children cry for it. Mothers swear by it. Not a household where there is an infant should ever be without it. A few drops of Castoria quiet Baby in a perfectly innocent manner. It is natural slumber that follows. Castoria is a purely vegetable product. No opiates. No narcotics. Of any kind.
Now you know why trained nurses give Castoria as often as an infant is ailing, or even restless. And why doctors tell mothers it is the first and only home remedy when Baby has constipation, colic, diarrhea, or other upset. It is made for babies, and safe to give babies, and other things are not.
Fletcher's Castoria is "old-fashioned" if you count its fifty years, but it's an old-fashioned mother, nowadays, who worries along without it. Twenty-five million bottles bought last year! Think of the number of mothers who rely on Castoria! All these mothers can't be wrong! To keep a bottle in the house is a precaution you owe your little one.
Children Cry for Fletcher's CASTORIA

luncheon by the Hammond ladies.

During the lunch hour talks were made by Mrs. Yawn, on "Looking Backward," and by Mrs. Reynolds on "Looking Forward."

Mrs. Owen very ably conducted afternoon devotional, demonstarting the fact that prayer is strength and power. She then gave a very helpful and instructive talk on children's work, and urged all auxiliaries to have complete organization of this work.

Following this Miss Hooper made a plea for more members to be brought into the Missionary Society through the Gipson Circle.

It was a pleasure to have Miss Emma Burress, of Scarritt, tell what Scarritt means to our work.

Mrs. Stewart urged all auxiliaries to be "more missionary" and carry on all work in all departments according to Conference minutes and by-laws, and also to have Jubilee bookshelf. She especially urged the organizing of prayer leagues and the ten per cent increase in membership, dues, etc.

A rising vote of thanks was given the Hammond ladies for their splendid lunch and entertainment in every detail.

The day was all too short for the work to be done, and the afternoon speakers could not do justice to their topics. The meeting was one of deep spirituality, and the keynote of the entire program was prayer.

A full day of profit and inspiration to all present was closed with a prayer by Mrs. Owen.

MRS. H. E. REYNOLDS,
Secretary.

LAUNDRESS BENEFITED

By Taking Lydia E. Pinkham's Vegetable Compound

Nashville, Tenn.—"I cannot say too much in favor of the medicine. I was in a run-down condition. I worked in a laundry but my health got so bad that I had to give up work. I got a bottle of Lydia E. Pinkham's Vegetable Compound and began taking it and every time I feel run-down I get another bottle. It is an excellent tonic and I am willing to tell others about it. People take me to be much younger than I am."—Mrs. Harry Bornstein, 406 Second Ave South, Nashville, Tennessee.

Renew Your Health By Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs, —once or twice a week for several weeks—and see how Nature rewards you with health.

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ELIZABETH SOCIETY.

A delightful outing was enjoyed on Thursday afternoon, June 28, when the Elizabeth Methodist Missionary Society entertained their local friends and the Methodist Missionary Society of Oakdale in a luncheon and swimming party at the Elizabeth Club on "Ten Mile." The Oakdale visitors were Mrs. Swarthout and daughter, Mrs. Marier, Mrs. Smith, Mrs. Beck, Mrs. Hood, Mrs. Cartwright, Mrs. Rhodes, Miss Griffin, Mrs. Jennings and daughter.

Through the courtesy of Mr. Ahrens, Rev. I. T. Reames, of Eunice, exhibited beautiful and educational scenes of the Yellowstone National Park, under the auspices of the Methodist Missionary Society. Those present were very appreciative of the scenic values and patriotic spirit of the program, and sincere thanks are tendered to Mr. Ahrens and Brother Reames.

The Methodist Missionary Society of Elizabeth also staged a beautiful and impressive Peace Pageant at the school auditorium Monday night of this week. The work was directed by Mrs. W. A. Poinboeuf, Mrs. Lester Williams and Mrs. J. D. Collins. The idea of Freedom, Brotherly Love and National Peace was beautifully brought out, and the effect was soul-stirring. An expression of high praise was voiced by those present.

At the conclusion of the pageant a patriotic talk was made by Rev. H. B. Hines.

ZONE 3, MINDEN DISTRICT.

Zone 3 of the Woman's Missionary Society of the Minden District met June 29, 1928, at Hall Summit, with Mrs. J. B. Fulton, zone leader, in charge.

A delicious lunch was served by the Hall Summit society in the dining-room of their church, after which the following program was rendered:

Devotional, by Rev. K. W. Dodson, presiding elder; solo, "Little Sunbeams," by Miss Karen Sue Stewart, of Hall Summit; roll call; reports from each society; solo, by Mrs. Clarkson, of Coushatta; history of each society; reading, "The Old Hymns," by Mrs. Ashley Perry, of Coushatta; talks, "What the Missionary Society Has Meant to Me;" volunteer talks; talk, "Through the Missionary Society to Where?" by Mrs. C. C. Hattaway, of Campti; talk, "Missionaries from Louisiana," by Mrs. P. O. Lowrey, of Campti.

There were representatives from each society, and Rev. K. W. Dodson, Rev. J. B. Williams, Rev. P. B. McCullen, Mr. Ives, and Mr. Clyde Fulton were visitors. Five new or Jubilee members were reported.

The meeting adjourned to meet at Davis Springs the next time.

MRS. A. H. MITCHELL,
Secretary.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round.

(in part)

Kurthwood and Alco, at Kurthwood, July 22, a.m.
Lecompte, July 22, p.m.
Pleasant Hill, at Robeline, July 29, a.m.
Evangelistic Conference, at Robeline, July 29, 3 p.m.
Natchitoches, at Montrose, July 29, p..m.

Remember the fifth Sunday afternoon meeting in each of the areas. Let the captain and lieutenant make out the program. Keep evangelism to the front. "The whole program for all our churches," is our motto.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Third Round.

Springfield, at Huff's Chapel, July 22, a.m.
Ponchatoula, July 22, p.m.
Denham Springs, at Alford's Chapel, July 29, a.m.
Donaldsonville, at Meadow's Chapel, July 29, 2:30 p.m.
Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Converse and Hornbeck, at Henrietta, July 22.
Merryville, July 29.
Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Calcasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

Monroe Dist.—Third Round.

Bastrop, July 22, 11 a.m.
Bonita, July 22, 8 p.m.
Mangham, at Little Creek, July 29, 4 p.m.
Crew Lake, at ———, July 29, 8 p.m.
Monroe, Aug. 1, 8 p.m.
Lake Providence, Aug. 3, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 5, 11 a.m.
Tallulah, Aug. 5, 8 p.m.
Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Trout and Goodpine, at Goodpine, July 22, 11 a.m.
Jena and Jonesville, at Jonesville, July 22, 8p.m.
Selma, at Pollock, July 29, 11 a.m.
Castor, at Goldonna, July 29, 8 p.m.
Minden, July 30, 8 p.m.
Hall Summit, at Holly Springs, Aug. 5, 11 a.m.
Coushatta, Aug. 5, 8 p.m.
Sibley, at Brushwood, Aug. 12, 11 a.m.
Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St. Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Colleges?

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. E. G. Mohier and the writer of these notes are attending the school at Mount Sequoyah, from the sixth to the nineteenth of this month. We are putting six hours each day in class work and two hours each day in worship and in attending lectures. We are working as hard here as if we were at home. It is necessary to study if we are to lead the workers in the Conference. For one to appreciate the progress we are making in North Mississippi, it is necessary to get out and see what the leaders are doing in other sections of the church. The work we are doing at Grenada College in our training school is not surpassed by that done anywehere that I have been. The spirit of the Greneda school is touching and toning up the religious life of many churches in the Conference.

The people we meet over here are genuinely kind and brotherly. They are ready to go out of their way to render any service possible. This seems to be a universal trait. Rev. John C. Chambers took me out for a drive of more than one hundred miles. It seems that the inhabitants are advertising this entire section as playground of the Ozarks. The mountains and valleys are covered with apple orchards and vineyards. The people seem anxious to share their country with others. This is a fine place to visit to make us appreciate the advanges we enjoy in Mississippi.

The purpose of observing Childhood and Youth Week is to call attention to the value of childhood. The Christianty of the church can be measured by what the church thinks of children. It is well to save the lost, but it is better to prevent children from being lost. Let us do something for our little ones before it is too late.

Every superintendent will do well to check up his school to discover the weak points, that every officer and teacher may center their attention upon these weak points and thus make the school effective.

We have had more than one hundred to volunteer to teach a class for credit. There is time to do this before the meeting of our Annual Conference if the work is begun by the first of August. Help others and you help yourself.

Brother Superintendent, ask your treasurer to send the amounts due on the Dual Special and Sunday School Day. You do not want the money to be lost or misdirected.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Your Conference Superintedent and Dual-Extension Secretary motored to Mount Sequoyah. Brother Hull has brough his famiiy and camped along the way. Mrs. Chambers and baby and Mrs. C. W. Sullivan are in my party.

Our first stop out of Jackson was at Louise, where we deposited our children with Rev. and Mrs. I. H. Sells, through whose kindness we were able to make the trip. Louise has a fine, beautiful, usable church, which can well serve as a pattern for others desiring to build. It is a beauty, and the pastor and people have a right to be proud of it.

We left Louise at 8:30 Tuesday morning and were making good time —had a puncture and lost ten minutes; got to Greenville about ten minutes after 11, and they told us the ferry ran on the hour; so we moved slowly along to the river when I looked up and saw the smokestack of the boat and hastened up just in time to take the last place on the ferry. Got into Lake Village and got lunch. We first went to a cafeteria over the lake, and about the time we had our waiters and were looking for a table, the refrigerating machine began to leak, and filled the building with fumes of gas. A waiter ran into us, upsetting our tray, and there was a general stampede. We went to another restaurant and got a nice lunch and pulled out for Pine Bluff, Little Rock and Hot Springs.

About 3:30 we discovered we were hungry, and uncovered a lunch Miss M. M. Jones had fixed for us, and we sure did enjoy it. Fried chicken, ham —it was exceedingly satisfying and staying.

It was so early when we got to Little Rock we decided to go on to Hot Springs, arriving there before sundown. Got a delightful room, and walked about to see some of the town. The next morning we went to Remel Dam. I never saw as many people fishing in one spot before. The banks of the river were thronged. It is worth a trip there to see this big power piant. It is a wonderfui piece of engineering.

Coming back into Hot Springs, one of the socket joints of the gas feed came loose, and as I was struggling to get started to fix it, a gentieman stopped, and in ten minutes had it fixed, and we were on our way. I discovered this friendly, neighborly act is typical of the peopie of Arkansas. We returned to Hot Springs, went through the ostrich farm and through the Government reservation. Then we had dinner, went to the hotel and rested; then on to Little Rock, with a drive over town; then on our way to Russellville, where we spent the night. Then at 7:30 we were on our way.

This day was the Fourth,, and picnics were under every grove, and the people lined the banks of the creeks and rivers fishing and swimming. We passed through Blackville. The blacks were out in a picnic. The road was alive for miles with Negroes, all sorts and sizes and kinds. We passed, it seemed, on a hiliside, actualiy acres of peoples, we presume out for enjoyment, and evidentiy a political gathering.

Soon after leaving Russellville we began to climb, and it was most thrilling experience—a stop for water, and found the starter out of order, the engine hot, the in-crank bent, and the pin in the crank loose. We had the misfortune to rub the soider off the radiator at this opening and got a big leak; then up and on we went—up and on. On a big grade we were shoved to the side and almost in a hole, and the heat killed the engine; then some more twisting; then a missing of the road and down a beautiful road to a pleasant little town on the railroad; then back and up again and on. Then we began to come down "hair pin curves," our first experience with this sort of curve, and down and down we came and down. At the foot of the mountain we came to a repair shop, where the starter boit was put in, some gum purchased and the leak checked, and thence to Fayetteville, and dinner. The dealer took us to Mount Sequoyah, and took the car and put it in fine shape.

It is worth every effort to make this trip and see this country. I have never traveled among a more kindly, neighborly people—assistance, information, service at every turn of the road. Blessings upon them!

Mount Sequoyah is a beautiful place and there is a fine spirit among the workers. Our work has begun in a most definitely statesmanlike manner. It is hoped that from this work there will come plans which will prove exceedingiy helpfui to ali workers.

The weather is pleasant and cool enough to be comfortable.

Remember the workers as they go from piace to place in the Cokesbury work. Pray earnestiy.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Dr. R. H. Wynn, Dean of the Camp Conference Schooi at Lake Arthur, writes he has secured Mrs. G. F. Wil-

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field, of Brookhaven, Miss., and Mrs. G. H. Browne, of Houston, Tex.; Dr. W. W. Drake, of Ruston, and Rev. A. K. McLellan, of Alexandria, as instructors in this school. This school will be in session Aug. 7-17.

The announcement bulletin of the above school has many other interesting features. Miss Julia Reid, of Cuba, will lead some of the vesper services. Recreation will be in charge of Miss Pauline Wynn. An adult counselor will be provided for each group of eight girls. Send registration fee of $2 to Miss Pauline Wynn, Lake Charles, La.

The De Ridder-Leesville Training School will open Sunday night, Sept. 2, with the following courses and instructors: "Bible," Rev. W. L. Doss, Jr.; "Worship," Miss Ruth Nuttall; "Junior Lesson Material," Prof. P. J. Rutledge; "Young People," instructor to be secured.

The Amite Training School will open for class work Monday night, Aug. 27, with the following faculty: Dean R. E. Smith, "Bible;" "Education Young People," Mrs. R. E. Smith; "Story Telling," Mrs. W. W. Templeton; "Junior Lesson Material," Prof. P. J. Rutledge.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL INSTITUTE AT DECATUR.

The third annual session of the Newton and Jasper County Sunday School Institutes met in joint session at Decatur on Sunday, July 1. Representatives from Chunky, Bay Springs, Stringa, Louin, Decatur, Hickory, Conehatta, Lawrence, Montrose, Garlandsville, Newton, Rose Hill, Homewood, Hopewell, Mount Zion, and Dunbaw schools joined in making it a most successful and profitable day.

Mr. O. C. Hull, Dual Extension Secretary of the Conference Sunday School Board, presided at the request of the presidents of the two county institutes. Following a worship service, led by Rev. A. S. Oliver, pastor at Decatur, Mrs. F. L. Van Alstyne presented the matter of the change in the organization of the Home Department of the Sunday school. Rev. J. C. Chambers delivered an address on the "Rural Situation in the Mississippi Conference" that not only enlightened the group considerably as to the work that is to be done for the on-going of the kingdom in our Conference, but filled all with a new inspiration and determination.

Section meetings were held after a delightful dinner under the trees. This lovely meal was served by the ladies of the Decatur church.

The section for officers and workers with adults was led by Rev. J. C. Chambers. Mrs. F. L. Van Alstyne, Conference chairman of Adolescent Work, led a section meeting for discussion of the problems of workers with boys and girls of adolescent age. The Elementary workers were led by Mrs. J. E. Oakey and Miss Maggie May Jones.

A business session with reports from sections, election of officers and acceptance of the invitation to meet next year at Hopewell closed the session. Mr. O. C. Hull was elected chairman of the Bi-County Institute.

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Epworth League

FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: I feel that I will have more readers of my letters this year than last, as a resolution was adopted at Assembly that at least one subscription to the Christian Advocate be placed in every Epworth League in the State, that the Leaguers may read my letters and have them placed upon their bulletin boards. I try to present the biggest phases of our work in my weekly letters, and I feel that this is the best possible way that I can get it before my Leaguers.

May I say here that our method for raising our finances to maintain our State work this year will be the same as last, that is, through our Mission pledges, Conference Promotion, and Field work pledges, observance of Anniversary Day in every church, and through personal gifts. Last year we received a number of "dollar men pledges" from over the State. Different interested members pledged one dollar per month for the twelve months. Many of these pledges were paid in full at the beginning of the year. We are anxious for these parties to repeat their gift again for another year and to have several new pledges added to the list. This amount is so small from each individual, but it means so much to our big program. I wonder if the older members of our church realize that at least seventy-five per cent of our League members are not wage-earning and have no income whatever. How can they finance a great program like ours, unless they receive assistance outside of their organization? You cannot invest your money in a better way than in molding Christian character among the younger generation. We solicit your help and pray that you may realize our need. Our State treasurer is Mr. F. H. Riggs, Monroe, La., and he will be glad to receive any contributions sent him.

Our new officers for the coming year are anxious to get to work, and I am sure that you are anxious to know to whom you are to report. They are as follows: State president, Mr. Charles N. White, Alexandria; vice president, Mr. Alfred Hansan, New Orleans; secretary, Miss Elizabeth Daniel, Pineville; treasurer, Mr. F. H. Riggs, Monroe; Era agent and recreational superintendent, Mrs. R. Jackson, Jr., New Orleans; life service superintendent, Rev. G. M. Hicks, New Orleans; and dean of assembly, Rev. James B. Grambling, Grand Cane.

In each district there are two secretaries, one promoting Senior Epworth League work, and the other Hi League and Epworth Junior Society work. They are as follows: Alexandria District, Miss Frances Sloan, Alexandria, and Miss Agatha Brewer, Lecompte; Baton Rouge District, Miss Inez Easton, Baton Rouge, and Mr. Willis Beck, Hammond; Lake Charles District, Miss Elsie Whitman, Lake Charles, and Miss Flavia Spell, Rayne; Minden District, Miss Mary Searles, Minden, and Miss Carmen Moffit, Selma; Monroe District, Mr. W. L. McDuff, Chase, and Miss Helen Hunt, West Monroe; New Orleans District, Miss Lillian Hanson, New Orleans, and Miss Iris Fincke, New Orleans; Ruston District, Miss Elizabeth Murphy, Arcadia, and Mrs. Doyle McDonald, Lisbon; Shreveport District, Mr. Carl Lueg, Centenary College, Shreveport, and Miss Hazel Lea Nowell, Mansfield.

These secretaries are very anxious to make their district the best in the State, and they need your constant co-operation to do so. Make your reports on time and always be prompt in answering their letters when they write you.

I am a bit disappointed in the delay of the Leaguers writing me about their going to Mount Sequoyah. If you anticipate going, please write me your plans. We are anxious for a big representation, and we promise you a big time if you join the crowd.

Trusting that your League work is continuing at its best during the summer months, I am as ever,

Your Field Secretary,
ELIZABETH LANGFORD.

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Other executives of the company are seen in the background. Fro mleft to right they are: A. B. Qualy, secretary; Sir William Letts, managing director of the Willys-Overland Crossley, Ltd., Stockport, England; George M. Graham, vice president (behind Sir William Letts); H. J. Gerkens, vice president and treasurer; Colin Campbell, vice president in charge of sales. W. E. Miner, comptroller, and L. A. Miller, first vice president.

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

"KNOW MISSIONS ORATORICAL CONTEST."

Missions and Non-Christian Practices in America.

By Miss Ireue Shields, Minden District Representative.

(Miss Shields, through illness, was unable to take part in the Conference competitions.)

The church's real task to-day is the evangelism of the world. We must turn our study to missions if we would be prepared to meet the problem of the church's business rather than its pleasure. With this end in view, the young people of the church are constantly studying the different phases of the missionary enterprise, that they might, when they come into leadership, be better able to carry on the real business of the church. And if we doubt that missions is the real business of the church, let us ask ourselves this question, "If the missionary enterprise is not the chief business of the church, what is?"

At this moment the eyes of all other nations are turned toward Christian America with this question, "Why does not America live up to the standards her missionaries bring to us? If Christ is such a wonderful Savior, why does he not save the people of America?" These are the questions the missionaries we send them have to face. If we in Christian America cannot "Put God first," how can we expect them, who have only our example, to live the better life? Often we exchange our religion for a mere form or ceremony, and join the church, because it is "the thing to do," "good business policy," or "all the best people are doing it." Or sadder still, many times the church is used as a "cloak" for evil deeds. When this superficial religion is banished and the religion of the consecrated self to Christ is followed, then, and only then, will our religion be worth taking to others.

We would not leave the impression that our Christ is not worthy to be sent; he is the Light and Life of all nations, and always will be until the end of time. It is simply our synthetic religion which is not worthy of being exported to other lands.

Nor would we paint the picture too black, for we would remember those thousands of deeply consecrated, earnest Christians, who are daily striving to live the Christ-like life. But the percentage is far too small, and until we realize the importance of Christianizing the church, we can never really say that our religion is worth sending. There is too much church in America, and too little Christ.

"Seven church bells ring through
drear and golden weather,
Seven tones assured and deep, fall
as discord upon my heart;
The weary while, I sit and watch
Christ's foolish sheep
Assembling on their seven hills
apart."

We have been saying that America is not setting the right example and is not living the consistent life, but in what way is this true? Let us first consider the traffic in young girls: Yes, I know there are many who say that this is no longer carried on in the United States, but these people are simply misinformed, or they are seeking to hide themselves or some colleague. The old white slave trade is still carried on in Christian America, and because it is, there is a challenge to every true Christian man and woman to stop this shameful sin and blot on our country.

Second, let us consider the "bootlegging" problem. The world is challenging America on the Eighteenth Amendment. It is true that the United States is the soberest nation on earth, but are we going to keep it so? Our parents have passed this law, and it is up to us, and future generations to keep it enforced, and what can help us more than a deep and abiding love for the Master, for when we love him, we do not want to do anything that would injure our bodies. But even with the Volstead Act passed and in force, there is the poison "stuff" the bootleggers bring into our nation, which is the cause of so many, many deaths. There must be some remedy for this evil. It is for us to find.

Again, how can we go and preach the gospel of monogamy to the countries where polygamy is practiced, when we have a divorce law in our own country which not only ruins society, but breaks up the home, which is the most sacred institution ever organized by God, outside the church. How can we expect them to accept our teachings if we hold up such an example as this? How can we expect better things of them, if we do not set the better example?

What else? Corrupt politics. Why, in our country, "the land of the free and the home of the brave," a rich man goes free, no matter what he has done, while the poor must go to prison or suffer capital punishment for their deeds. In our Declaration of Independence there is a statement that "The fact is self-evident that all men are created free and equal." Why cannot all men here be treated as such, whether they be rich, poor, young or old? When we have men who are true Christians in all offices in this country, we will see a far greater nation than we have to-day, as far ahead as our government to-day is ahead of that a thousand years ago.

These are not the only evils in our country, but they are enough, and if they were corrected, how a thousand hearts would rejoice, and how "our Father who art in Heaven" would be made glad. Remember, we are to set the pace, we are to give the example for the world in Christian living, for upon this idea, our nation and our government was founded.

The remedy we need reminds me of a joke I heard:

"Once there was an old Negro preacher who one Sunday morning told his congregation that he would preach on any subject they would give him, any subject, no matter what it was.

"Every member was silent for a moment, then one sister spoke up and asked him to preach on 'pills.'

"The poor old man thought he was stumped for a while, but at last his face lighted up, and he began:

"'Well, breddern and sistern, it's just this way: There is blue pills, and pink pills, bitter pills and sweet pills, large pills and small pills, but what we all needs to take mos' is the good old-fashioned gos-pill.'"

And, friends, the "good old-fashioned gospel" is what we need most of all.

Already, the heathen nations have flung back to us, "Physician, heal thyself." If heathen nations see that we are not applying the principles of the Christian religion, as taught by the Master, then surely we should turn the searchlight upon ourselves and remove the beam from our own eye, before we try to remove the mote from theirs. If all this is true, then it is indeed time for us to ask ourselves this, "Whither are we bound in America?"

We admit with shame that we are seeking treasures of the world, that our minds are bent upon material things. We seek wealth, ease, comfort, and pleasure. We are not willing to take up the hard and straight road the Master trod. We are centered in self. And since the term "Missions" is not confined to foreign lands, then would it not be expedient for us to take up the task of enlightening and converting our own beautiful America, the land so fair, free and blest with all the joys that God can give? Let us make ourselves worthy of the name, Christian America.

Speaking with due appreciation for all the organizations of our church

DON'T suffer headaches, or any of those pains that Bayer Aspirin can end in a hurry! Physicians prescribe it, and approve its free use, for it does not affect the heart. Every druggist has it, but don't fail to ask the druggist for *Bayer*. And don't take any but the box that says Bayer, with the word *genuine* printed in red:

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Instantly Relieved and soon cured by applying PAZO OINTMENT. It Stops Irritation, Soothes, Heals and is guaranteed to Cure any case of Itching, Blind, Bleeding or Protruding Piles. All Druggists have PAZO OINTMENT in tubes with pile pipe attachment at 75c; and in tin box at 60c.

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Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About $18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. In religion orthodox but non-denominational.

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Rub Gently and Upward Toward The Heart as Blood in Veins Flows That Way.

If you or any relative or friend is worried because of varicose veins, or bunches, the best advice that anyone in this world can give you is to ask your druggist for an original two-ounce bottle of Moone's Emerald Oil (full strength) and apply as directed night and morning to the swollen, enlarged veins. Then you will notice that they are growing smaller and the treatment should be continued until the veins are of normal size. So penetrating and powerful is Emerald Oil that even Piles are quickly relieved and absorbed.

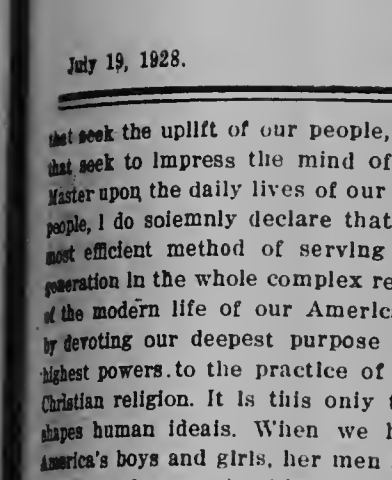
that seek the uplift of our people, and that seek to impress the mind of the Master upon the daily lives of our own people, I do solemnly declare that the most efficient method of serving our generation in the whole complex realm of the modern life of our America is by devoting our deepest purpose and highest powers to the practice of our Christian religion. It is this only that shapes human ideals. When we help America's boys and girls, her men and women, to become intelligent consecrated Christians, we are taking the shortest road to the amelioration of all our social, political, economic, and personal ills. When we follow Christ, we lead the world to him, and he is the world's only hope.

And, so, with a vision of the things displeasing to God, and clearer vision, too, that these will surely pass away, and be remembered no more, we say with the poet:

"Thy will be done!'
Lord, when it is
Earth will forsake her miseries
And turn again to Thee, where is
Sure hope of full recoveries.
So, day by day,
In faith, we pray
'Thy will be done!'

"'Thy will be done!'
Until it is
Life cannot know the untold bliss
Of full and free and sure release
From all that now doth mar its peace.
So, day by day
In hope we pray,
'Thy will be done!'

"'Thy will be done!'
Thy good will be done
For every man such happiness,
Such freedom from life's cares and stress
As never man did yet possess.
And so, each day,
With joy we pray,
'Thy will be done.'"



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

AMERICAN BIBLE SOCIETY REPORT.

My report from the sub-depository of the Southwestern Agency of the American Bible Soiety, located at 900 St. Charles Street, New Orleans, La., for the month of June is as follows:

The distribution has been 71 Bibles, 505 Testaments and 4,277 Portions, making a total of 4,853 volumes, 2,579 of which were donated. We also distributed 14,000 religious tracts and papers.

We visited eight different towns and distributed Gospels at fifty other where the train stopped.

One of the most interesting places that we visited was Amite, La. We visited the jail and gave out gospels there; we furnished one blind man with a gospel of Matthew in American braille. I made a short talk at the First Baptist Church, First Methodist Church and the First Presbyterian Church and one colored Methodist church. Miss Viola Wade spoke at the Church of Christ. We had prayer in several private homes. We were kindly received in all the churches.

Rev. Sam R. Gordan, of the First Baptist Church, said to us, "You are welcome to speak in my church. Any man that has done the work that you have done has the right of way in this church." He later told his people that I had done more good than any man in the State or the United States. In my talk I told the people that I was not to get the credit but to God he longed all the glory, and that he was only using me.

Mr. Gordon told of my going into a bank in Arizona to buy some New York exchange, and the banker telling me that any man that would come to this town to sell Bibles need not pay any exchange in that bank.

The most of our outside work in New Orleans has been done in the industrial district. We made many calls at the noon hour.

Yours in his service,

G. A. PERKINS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Satartia, at Mount Olivet, July 21, 22, 11 a.m.
Clinton, at Pearl Chapel, July 22, 4 p.m. and 8 p.m.
Madison, at Pearl River, July 24, 11 a.m. and 1:30 p.m.
Vaughan, at Soule's Chapel, July 25, 11 a.m. and 1:30 p.m.
Mendenhall, at Bethany, July 26, 11 a.m. and 1:30 p.m.
Yazoo ct., at Lake City, July 28, 29, 11 a.m.
Yazoo City, July 29, 3:30 p.m. and 8 p.m.
Lambuth Memorial Day at Pearl River, Aug. 2.

J. L. DECELL, P. E.

Newton Dist.—Third Round.

Lake, at Conehatta, July 20, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, July 22, 11 a.m., 3 p.m.
Newton, July 22, 8 p.m.
Rose Hill, July 28, 29.
Laurel, Kingston, Aug. 4, 7:30 p.m.
Laurel, First Church, Aug. 5, 11 a.m.
West Laurel, Aug. 5, 8 p.m.
Trenton, at Independence, Aug. 11, 12.
Forest and Morton, at Morton, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round.

(Revised)

Pass Christian and Lyman, at Nugent, July 22, 11 a.m.
Coalville, at Bethel, July 22, 3:30 p.m.
Mentorum, at Antioch, July 28, 11 a.m.
Wiggins, July 29, 11 a.m.
Brooklyn and Bond, at Maxie, July 29, 3:30 p.m.
Saucier, July 29, 8 p.m.
Carriere, at McNiel, Sat. Aug. 11, 11 a.m.
Picayune, Aug. 12, 11 a.m.
Bay St. Louis, Aug. 12, 8 p.m.
Wesley Memorial, at Epworth, Aug. 15, 8 p.m.

The Divinity School and Pastors' School will be held at Seashore Camp Ground, beginning at 8 p.m., June 18. Let us have as full an attendance as possible. The School will close on June 29.

The Seashore Camp Meeting will begin Aug. 1 and continue for a week or more. Rev. Luther Bridgers will he the preacher. He comes with the best of recommendations. Plan to hear him.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Oak Ridge, at Porter's Chapel, July 22, a.m.
Vicksburg, at Crawford Street, July 22, p.m.
Gloster and Liberty, at Mount Carmel, July 25.
Mayersville, at ———, July 29, a.m.
Rolling Fork and Cary, at Rolling Fork, July 29, p.m.
Rocky Springs, at ———, Aug. 5, a.m.
Port Gibson, Aug. 5, p.m.
Lorman, at Mizpah, Aug. 12, a.m.
Fayette, Aug. 12, p.m.
Roxie, at Greendale, Aug. 15.
Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p. m.

J. T. LEGGETT, P. E.

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
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NORTH MISS. CONFERENCE.

Corinth Dist.—Third Round.

Mantachie, at Hebron, July 12.
Hickory Flat, at Ebenezer, July 14, 15
Silver Springs, at Paul's Chapel, July 19.
Marietta, at Gilmore's Chapel, July 24.

Superannuate Endowment—Remember the "forgotten man." Send in quota. Let us labor and pray for every interest of our great church and make this uqarter a completely victorious one in His name.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Ethel, at Liberty Chapel, July 21, 11 a.m.; Q. C., 1:30 p. m.
Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Flies and mosquitoes quickly die . . .

Don't run around on a hot day with a fly-swatter. Keep cool. Spray Flit. Flit clears the house in a few minutes of disease-bearing flies and mosquitoes. It searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Greenville Dist.—Fourth Round.

Greenville, Aug. 5, p.m.; Q. C., Sept. 11.
Glen Allan and Avon, Aug. 5, a.m.; Q. C., Sept. 13.
Arcola and Murphy, Aug. 12, a.m.; Q. C., Sept. 12.
Hollandale, Aug. 12, p.m.; Q. C., Sept. 12.
Leland, Aug. 19, a.m.; Q. C., Oct. 15.
Shaw and Litton, at Shaw, Aug. 19, p.m.; Q. C., Oct. 16.
Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Third Round.

Inverness, July 22, 11 a.m. and 2:30 p.m.
Moorhead, July 22, night.

We are looking for a great time at the two group conferences above. There will be a good program at these conferences. Let us strive to make all our conferences more helpful. Get the people to come to them. Have all reports well up and be ready with answers to all Disciplinary questions. Above all let us pray for the divine presence.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Holcomb, at Ebenezer, July 19.
Ebenezer circuit, at ———, July 21, 22.
Lexington, July 22, evening.
Pickens and Goodman, at Richland, July 28, 29.
Winona, July 29, evening.
Paris circuit, at Raper's Chapel, August 4, 5.

E. S. LEWIS, P. E.

Sardist Dist.—Third Round.

Mt. Pleasant, at New Salem, July 20, 11 a.m.
Olive Branch, at Oakgrove, July 22, 11 a.m.
Horn Lake, at Eudora, July 29, 11 a.m.

Let every pastor get behind the Golden Cross Enrollment campaign during the month of May. One thousand members of the church should enroll in the Golden Cross this year in the Sardis District.

We call upon all the people of the district to pray and work for a real revival in every church. We can have it if we will pay the price in prayer and work.

T. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Tylertown, at China Grove, July 22.
Georgetown, at Oma, July 29.
Meadville and Bude, at Meadville, Aug. 1.
Foxworth, at Kokomo, Aug. 5, 11 a.m, 2 p.m.
Magnolia, Aug. 5, 7:30 p.m.
Monticello and Pleasant Grove, at Tilton, Aug. 12.
Scotland, at Galatia, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Silver Creek, at New Hebron, July 20, 11 a.m., 2 p.m.
Main Street, July 20, 7:30 p.m.
Heidelberg, at ———, July 21, 11 a.m., 2 p.m.
Mount Olive, at ———, July 22, 11 a.m., 2 p.m.
Sumrall, at Sumrall, July 25, 11 a.m., 2 p.m.
Purvis, at ———, July 26, 11 a.m., 2 p.m.
Prentiss, at ———, July 29, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Seventh Avenue, at Bonita, July 22, p.m.
Porterville, at Union, Aug. 19.
Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30. p.m.
Poplar Springs, Aug. 31, p.m.

Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

The door for the gospel is wide open in White Russia. In a series of twelve services held recently in nine villages around Derechin by the Rev. John Witt, the average attendance was 350 at each service. The little cottages were so crowded that the people stood during the full two hours of service, and because of the crowded conditions they had much trouble in keeping the little kerosene lamp from going out because of lack of oxygen.

Your Child's Whooping Cough

can be relieved with the time tested old remedy—Roche's Embrocation. Just rub it on chest—it breaks congestion and loosens the phlegm that causes such distress. In use more than 100 years.

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Relieve cramps with old remedy

Women themselves discovered this new and helpful use for an old product. They tell us that the cramps experienced by many girls may be relieved through the use of Chamberlain's Colic Remedy. For 57 years, this remedy has been a household remedy for quick relief of intestinal disorders. Probably many women have already discovered this remedy's ability to relieve the periodical cramps peculiar to women—especially after catching cold.

If you are one of those who suffer from these cramps, get a bottle of this proven remedy at once. It insures you against the usual agony, discomfort and loss of poise. If you feel an attack approaching, just take a few drops in sweetened water and secure immediate relief.

Simple? . . . Yes, but effective and safe

All druggists know Chamberlain's Colic Remedy and its reliability. You need have no hesitancy in asking for it. If you wish to try it, we'll send you a trial size bottle free. Send for it today. Have it ready. Chamberlain Laboratories. 1073 Sixth Avenue, Des Moines, Iowa.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 30. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3711

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 26, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

VERY POSITIVE.

The editor received a letter the other day from a highly esteemed friend, in which the writer courteously expressed keen disappointment at what he called "the negative attitude" the Advocate has taken in connection with the present political situation.

As a matter of fact, it has taken a very positive attitude.

That attitude, expressed briefly but specifically, is as follows: Under its present editorial management the Advocate will not engage in a political campaign for the defeat of one candidate for the presidency of the United States, or for the election of another.

The editor of the Advocate as an individual citizen, who has been qualified to vote since he was twenty-one years old and who has exercised his right of franchise in practically every election since that time, will go to the polls next November, unless providentially hindered, and vote consistenly with his lifelong convictions, preaching, and practice as a bone-dry, teetotaler prohibitionist. In his capacity as a citizen he is ready and willing at all suitable times and places to give a reason for the faith that is in him; but he will not, either in the columns of the Advocate or in the pulpit, carry on a campaign either for or against any candidate now before the country for the presidency.

The editor takes this very positive attitude for several reasons: In the first place, while a great moral issue is involved in the present campaign, that issue has a setting that makes it one of the chief political issues of the day; so that the official endorsement by the church of one candidate to the exclusion of another throws the whole church at once into the thick of a political fight that involves more than this issue—and the church is not a political organization.

In the second place, the church, according to the editor's conviction, has no right to undertake to tell its members how they must vote, or even how they ought to vote in a political campaign. It is the church's business always to endeavor to instruct and educate its members so that they will always think right and act right and vote right; but at the last, the individual member must decide for himself what his course of action shall be in a given situation.

In the third place, prohibition is not the only issue involved in this campaign. Many loyal Methodist citizens would have to go contrary to as profound convictions, for example, in voting the Republican ticket as they would in voting the Democratic ticket. In the minds of these good men and women, the "solid South" has become "solid," not from obstinacy within, but from pressure without. No organization has the right to usurp the place of the individual's conscience in determining a right course of action.

In the fourth place, for the church to enter officially into a political campaign will result almost inevitably in creating factions and divisions within the church, both local and connectional, that will almost certainly develop a flood of hitterness hard to assuage and that will impede the program of the church in all its spiritual ministry to the spiritual needs of the world.

Christ himself, while never compromising a principle of righteousnees by a hair's breadth, nevertheless steadfastly refused to become involved in political entaglements, turning away from those who sought to make him a temporal king and confounding those who sought to embarrass him over the question of the taxing authority of the Roman Government.

It is the mission of the church so to proclaim the oracles of God as to bring the people to whom it ministers to repentance, saving faith in Jesus Christ, and regeneration through the power of the Holy Spirit that in all the relationships of life they will act as becometh the gospel. Preaching the gospel won't hurt politics, but preaching politics will mightily hinder the gospel.

It is not inconsistent with the foregoing, however, to state clearly the moral issue involved in this election, so that every voter may have clearly in mind the effect of his vote on that particular issue. We will state it to the best of our ability.

The United States, by Constitutional process through the adoption of the Eighteenth Amendment, has oulawed the liquor traffic; and by the adoption of the Volstead Act it has defined intoxicating liquor as that which contains more than one-half of one per cent of alcohol. The forces back of this legislation are moral, economic, and social. From the beginning, practically all churches and religious workers were in favor of and worked diligently for the outlawry of the liquor traffic; and the successful culmination of their labors was looked upon throughout the world as a great moral achievement.

From the first, the friends of the liquor traffic did all they could to prevent the adoption of this legislation; and since its adoption, by every means in their power, they have tried to make it inoperative. They have scoffed at the law and have brazenly violated it in every conceivable way.

The South is solidly Democratic, both in local and national politics; and it is probably as dry as it is Democratic.

The Democratic National Convention at Houston adopted a dry plank in its platform that, while not thoroughly satisfactory to the drys, was finally accepted by them in order to avoid party dissensions. Thus the drys went as far as they could conscientiously go in the interest of party harmony.

The convention then proceeded to nominate for the presidency a man whose record, personal and official, shows that he stands unequivocally and determinedly with the wets. In his telegram of acceptance of the nomination, instead of saying that he would stand on the platform, he stated that he considered it to be his duty to point out and lead the way to a modification of the present prohibition laws. In effect, in the opinion of some of the sanest members of the Democratic party, his first act after notification of his nomination, was to "bolt" a plank of the party platform.

Following this, the nominee personally selected as chairman of the National Committee to conduct the campaign a Republican, member of the leading Republican club of New York, who stated that he accepted the position because it gave him opportunity to fight "the damnable affliction of prohibition."

Thus, by his own words and by his own act, the Democratic nominee has served notice, publicly and officially, that, if elected, one of the main efforts of his administration will be to effect a modification of our present prohibition laws.

Thus, the logic of the whole situation makes the conclusion inevitable that a vote cast for the Democratic nominee is a vote, whether so intended or not, for the modification of our present prohibition laws; and the modification contemplated is such as will legalize the sale of light wines and beer, and probably of stronger liquors. If the Democratic nominee is elected, it is only reasonable to suppose that he will use the vast authority and influence of his office to carry out his plan of modification.

With the facts before them, voters assume, of course, responsibilty for their own ballots.

Simply as a matter of information, the Democratic nominee is an active member of the Roman Catholic Church and the chairman of the National Committe chosen by him is listed in "Who's Who in America" as a Republican and a member of the Knights of Columbus, a Roman Catholic organization.

LYNCHING.

The Board of Stewards of the First Methodist Church, Brookhaven, Miss., cannot be too strongly commended for their action in adopting resolutions in condemnation of the lynching of two Negroes in Brookhaven on June 29. These resolutions were published in the Advocate last week. Lynching is a way of punishing a crime that is more criminal than the act against which it is directed. It lynches the law as well as the human victim. It is savagery—not civilization. We may oppose a Federal lynching law on constitutional grounds; but if the States continue to show themselves unable to suppress this form of flagrant lawlessness, such a law is inevitable. If the duly constituted officers of the law are not ahle to function in emergencies, they ought to he dismissed in favor of those who can—and will.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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THE RELIGION OF MODERNISM VERSUS THE CHRISTIAN RELIGION.

By Rev. John W. Ramsey.

Part II.

Christianity is the religion of the Bible. Modernism is the religion of some who pose before the world as "scholars" and "scientists"—it is a man-made religion. Using the term in a very restricted sense, its adherents might be called Present-day Intellectuals; but even the devils are in advance of these Intellectuals in that the former give at least a cold, intellectual assent to the truths of the gospel—nay, more; for the inspired writer tells us that the devils believe and tremble. The Intellectuals neither tremble nor believe. If I were under the necessity of choosing between the two, I should prefer to cast my lot with the devils whose orthodoxy is unquestionable.

In the closing paragraph of Part I of this article, I promised to show herein the points of difference between the religion of Modernism and the Christian religion. These points of difference are so many that the space at my command will not allow a discussion of them all and, for this reason, I shall indicate only a few of the most vital and fundamental differences.

I. The Bible.

The Christian accepts the Bible as a revelation from God. **Christianity is the religion of the Bible.** Its foundation is external authority, that of God who has revealed himself and his will in the Bible, which is the inspired word of God. All those doctrines concerning God, Man, Sin, the Fall, the Atonement, Jesus, the Resurrection, Immortality, and the Future Life, Christianity derives from the Bible, which is the source of its teachings relative to the things vital to the souls of men; and the Bible is infallible.

Modernism rejects the Bible as an inspired revelation from God, and affirms that it is the product of the religious thinking of man. Modernism does not need the Bible and proposes to reconstruct it in a scientific manner in harmony with modern "scholarship." In fact, it rejects wholly the idea of external authority and prates much of "experience" and "life."

II. The Creation of Man.

The Christian religion accepts without equivocation the Bible account of the creation of man by the direct act of God as related in the book of Genesis. Because he believes in the historicity of the Bible, the Christian believes that God by his own creative act made man in his own image —"in the image of God made he them, male and female."

Modernism denies Biblical historicity. The Genesis account of the creation is allegorical, a myth, folklore. God did not create man, and man is what he is through age-long evolutionary processes, beginning in the lower orders of the animal kingdom. Since Modernism rejects the Bible, this is its only possible logical conclusion.

III. Sin and the Fall.

The Christian religion teaches that by sin man fell from the original purity in which God created him. As Paul said in his letter to the Romans: "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned."

The religion of Modernism holds that sin as such is non-existent, thus adopting one of the tenets of Eddyism. If man fell, beginning as protoplasm in the ooze, muck, and slime of the sea-bed, he fell upward, and what the Bible calls sin is only a temporary retention of imperfections of his animal ancestry which will be gradually eliminated as man slowly evolves, through tedious processes covering the centuries, toward angelic immaculateness. After all, then, the atheistic theory of evolution is the tap-root of Modernism, which, with all its conclusions, rests upon an unsubstantiated hypothesis. The credulity of Modernism is amazing!

IV. The Resurrection.

Christians believe that Jesus, after being crucified on the cross by the Roman soldiers, at the instigation of his Jewish enemies, literally rose from the dead, his body coming out of Joseph's tomb, as the Bible says he did. We believe that, during forty days, he appeared, on various occasions and under varying circumstances, to his disciples in the flesh on which was the print of the nails and the spear-thrust in his side; and that, last of all, he ascended into heaven with all that appertained to his physical body. Believing in the physical resurrection of our Lord, we also believe in the physical resurrection of the human body. Furthermore, Christians believe that Jesus is coming again in person, as he said he would, that all men shall see him, and that all nations shall stand before him in final judgment.

Modernism denies the physical resurrection of our Lord; accordingly it is in perfect harmony with the watchmen who received money of the chief priests and were instructed to say: "His disciples came by night, and stole him away while we slept." Denying the physical resurrection of Jesus, Modernists logically respect the resurrection of the human body. For instance, Dr. G. B. Winton, former editor of the Nashville Christian Advocate, in an editorial in that periodical, said: "To hold that the resurrection of the body is the resurrection of the identical body which dies is an unnecesary strain upon human faith;" then, as a solution of his intellectual difficulty, he added: "God can, if necessary, go into the workshop of creation and make a new body for the disembodied spirit" —which, of course, would not be a resurrection at all, but a new creation. Dr. Stevens also, in his "Theology of the New Testament," asserts that "the resurrection is neither the resurrection of the body which dies, nor a resurrection from the ground in which the body is buried, but a rising of the personality from the realm of darkness into the realm of light and life." Beautifully expressed indeed, but with one fatal defect—it is not true; otherwise, the Bible is false, and Jesus misrepresented the truth when he said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurection of damnation."

V. The New-Birth.

Christianity teaches that as a result of the sin and fall of man he is outside the kingdom of God, and is helpless to recover himself from his lost condition. To re-enter the kingdom of God it is necessary that the Spirit of God operate upon his heart in regeneration, as our Lord said to Nicodemus:: "Ye must be born again."

Modernism proceeds upon the assumption that man has the power within himself to live the Christian life, to conform his life to the ethics of Jesus.

Now, while I could present various other points of difference between Modernism and Christianity, those given herein are sufficient to establish the fact that the principles of the religion of Modernism and the doctrines of the Christian religion are diametrically opposed, the one to the other, so much so that it is absolutely impossible for a Modernist to be a Christian or a Christian to be a Modernist. In view of this logical conclusion, the most astonishing thing is that the Modernist persists in his futile effort to hold on to the Christian name, while denying the most fundamental principles of the Christian religion. According to my way of thinking, there is but one solution of this mystery, namely, the Modernist's desire to fatten on the bread of the Christian church.

The differences between Modernism and Christianity are deep-seated and vital. In an editorial in the Christian Century, the boldest advocate of Modernism in the nation, Dr. Paul Hutchinson, the editor, who himself is a pronounced Modernist, states what he believes to be the situation in the controversy between Christianity and Modernism in the following words:

"How deep-going is the fundamentalist-modernist controversy? Is it an issue worth serious attention? Does it matter vitally which way it all comes out? Is not the course of neutrality and even unconcern the better course for strong, level-headed leaders to adopt, leaving 'partisan' alignment to those of more impetuous temperament? Is the whole controvery, after all, scarcely more than a tempest in a teapot? Or are the fundamentalists right in claiming that the issue is a grave one, going to the roots of religious conviction and involving the basic purposes and almost the genius of Christianity itself?

"Two worlds have crashed, the world of tradition and the world of modernism. One is scholastic, static, authoritative, individualistic; the other is vital, dynamic, free, social. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamentalist is one God; the God of the Modernist is another. The Bible of the fundamentalist is one Bible; the Bible of the Modernist is another. the church, the kingdom, the salvation, the consummation of all things—these are one thing to the fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible? The future will tell. But that the issue is clear and the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt."

So, then, the conflict is on—it is a fight to the finish; and how it all ends depends upon the loyalty of Christians to the principles taught by Jesus, our Lord and Savior. Either Modernism shall win and Christianity lose, or the banner of Prince Immanuel shall wave victoriously over the wreckage of Modernism. **One thing is sure, both cannot survive in the same world, because irreconcilable is the conflict between the religion of Modernism and the Christian religion.** That the latter is destined to triumph I have no doubt, because Jesus has said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

A LAYMAN ON "A BETTER FINANCIAL SYSTEM."

Dear Brother Carley: Your editorial in the Christian Advocate of June 21 so exactly coincides with my idea for a long while held on our financial system that I cannot refrain from expressing to you my gratefulness at your fellow-feeling. I cannot help from seeing the harm done our beloved church from having one drive after another, before the last one has been finished. I am convinced that it has caused a strong feeling of resentment when a special has been even hinted at among our laity; and if persisted in will make it harder and harder to meet the real, every day necessities. Occupying the position in the church which I do, I see it more forcibly every day. (I am and have been a steward for a long while.) I regret this

state of affairs and pray God that it may be speedily adjusted.

I suspect that I am the oldest reader of the New Orleans Christian Advocate in this vicinity. My step-father, T. C. Brown, D.D., M.D., having been a subscriber directly after the Civil War, my mother continued it after his death, and ever since one or another of my family has taken it, until my time, and I have been a subscriber for many years. Long may it flourish.

Cordially your brother,

R. R. LIDDELL.

Fayette, Miss.

FROM THE PELICAN PINES.

By Rev. S.A. Steel, D.D.

I am revelling in fine books, some old, some new. Among the old ones is "The Life and Letters of St. Paul," by David Smith, D.D. The great Greek scholar, Dr. B. L. Gildersleeve, once told me that he made it a part of his regular work to read once a year the great work of Conebeare and Howson, "The Life and Epistles of St. Paul." He would probably now substitute Dr. Smith's book, because it is later and in some respects fuller than Conebeare and Howson; and then Smith is a good Scotch Presbyterian, and Gildersleeve was one of the elect. As Paul is now being studied in the Sunday school, I recommend this book.

Among the new books I have read are Emil Ludwig's "Napoleon" and "Bismarck;" Sedgwick's "Lafayette;" Mrs. Rowland's "Varina Howell, Wife of Jefferson Davis," a fascinating story; General John Gibbon's "Personal Recollections of the Civil War;" "The Second Isaiah," by Torrey; "Soldier of the South, General Pickett's War Letters to His Wife;" "Dolly Madison," by Deane; "Life and I," by Gamaliel Bradford; "Presidential Years," by Wertenbaker; "The Scandal of the Cross," by Poteat; "Catholicism and the American Mind," by Garrison; "The Relief of Catholics," by Knox; "Shoddy," by Dan Brummitt; "Sam Houston, the Colossus in Buckskin," by Creel; "The Rise of the House of Rothschild," by Corti; and then some. So I am as full of thought, new and old, as your hopper is. But don't you throw this in your waste basket. If you are overflowing, just tag it with one of Uncle Sam's stamps, and like the lost sheep of little Bo Peep, it will come home fetching its tail behind it.

I specially want to call attention to two new books. The first is the "New Reformation," by Michel Pupin. Professor Pupin is an eminent scientist, now I believe connected with Columbia University. Some time ago Edison made a detour out of the broad road of science, especially electricity about which he knows so much, and ventured into the field of religion, denying the reality of the soul. Pupin makes no reference to Edison, but if his book had been written with the intention of refuting Edison, it could not have hit its aim better. Pupin is also a great scientific authority on electricity, and he says that we know the reality of the soul by the very same evidence that we know the reality of the phenomena of electricity. So he nails Edison's unbelief to the wall as I used to nail the skins of the coons I caught when a pioneer in the Mississippi swamp, now known by the tony name of "The Delta." This book will knock the Smart Alec skeptics into a cocked hat, and scatter them like a bunch of jack rabbits are scattered by the bark of a greyhound. Pupin's book is published by Scribners.

The other book is published by Harper Brothers. The title of it is, "The Scientific Man and the Bible," by Howard A. Kelly, the illustrious surgeon of Johns Hopkins, Baltimore. Dr. Kelly is a scientist of world-fame. Nobody can gainsay his fitness to speak on the subject of science, or answer the question, "Can a scientific man believe the Bible?" My faith doesn't need any bracing. It has permeated my whole personality. My will is steeped in it, and "the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Yet reading this little book has quickened my whole spiritual nature, electrified me as it were by contact with a real believer. In this book Dr. Kelly tells his experience. I believe he is a communicant of the Episcopal Church, but his testimony sounds like that of an old-fashioned Methodist saint, told in a love-feast where everybody was happy in the Lord. Dr. Kelly tells how he came to his present faith; why he believes the whole Bible is true—mark you, the "whole Bible;" why he believes that Jesus Christ is God; why he believes in the Virgin Birth of Jesus; in the Blood Atonement; in a bodily resurrection, and in the second coming of Christ. The testimony of such a man offsets and cancels the noisome and mephitic vaporings of infidels like Mencken and agnostics like Darrow. I hope you will get this book and read it. If I had the money, I would buy a thousand copies and give them to as many preachers. The best I can do is to tell you about it and advise you to get it and read it. As I read it I kept thinking of a remark attributed to the great scientist, Ampere, "If I knew all things, I would have the faith of a Breton peasant." That was his way of saying that the simple faith of an illiterate peasant has latent in it universal truth; develop that faith and it will logically embrace all knowledge. I don't agree with everything Dr. Kelly holds; the great fact is that here is a world-famous scientist who believes the Bible to be the living word of God. And Dr. Kelly's belief in the Bible is not a mere intellectual assent to its truth. Every page beams with the light of a dynamic confidence in Jesus as a personal Savior. O for more of this sort of faith. It is the kind that "overcomes the world."

Mansfield, La.

DIPLOMACY.

By Rev. Marlin H. McCormack, Jr.

The world is for the diplomat. The place at the top is reserved for the man who knows men, and who knows how to manage them. Diplomacy has its legitimate bounds; but there are few who exercise it that are always willing to confine themselves within these. While diplomacy is a practical, expedient art, it is not one of the preferred virtues. We have no record of Jesus ever resorting to it. If he had, he would no doubt have been a master of the art; but there would be a different gospel to preach, if indeed we would have a gospel at all.

Suppose he had played the diplomat when he was before Pilate. A clever word from him would have been sufficient to prevent the scene on Golgotha. And, too, if the Master had been as diplomatic as some of his modern representatives, he could have been popular with the social, religious, and political elite—the Sadducees, Pharisees, and Herodians. A certain church sent a delegation to one of the bishops recently asking for a pastor who would fraternize with and be popular among the ministers and leading adherents of the various non-Protestant denominations and organizations in their city—and they got him.

Jesus once said: "Woe unto you, when all men shall speak well of you!" A man would have to be expert diplomat for this to happen.

The outstanding diplomats among biblical characters are Absalom, Herod, and Paul. "And Absalom rose up early, and stood in the way of the gate; and it was so, that when any man that had controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice. And it was so that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel" (II Sa. 15:2-6). Absalom's diplomacy together with his physical charm made him an outstanding politician, one with whom the nation had to deal later.

In Acts (12:20-22 R. V.) we read, "Now he (Herod) was highly displeased with them of Tyre and Sidon: and they came with one accord to him and, having made Blastus, the king's chamberlain their friend, they asked for peace; because their country was fed from the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. And the people shouted, saying, 'The voice of a God, and not a man.'"

The following account of Paul's clever appeal to the Sanhedrin, taken from Acts (23:6-9) gives a striking example of his ability as a diplomat: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, a son of Pharisees: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Sadducees and Pharisees; and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamor and some of the scribes of the Pharisees part stood up and strove, saying, We find no evil in this man; and what if a spirit hath spoken to him or an angel; let us not fight against God." But really, it was not because of Paul's belief in the resurrection that he was called into question. This was a minor point, but he cleverly made it appear to be the main issue on account of the prejudice of the Pharisees that were on the council. Diplomacy!

Paul afterwards became sorry that he acted the diplomat before the council, and in his defense before Felix said, "Let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, 'Touching the resurrection of the dead I am called in question by you this day.'" (Acts 24:20-21.)

Paul, in writing to the Corinthians, said: "And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, that I might gain them that are under the law" (I Cor. 9:20 R. V.). Diplomacy again! But there is in Paul's diplomacy no purpose to do evil to any one that his interests might be advanced. This is diplomacy in its legitimate confine. He was passionate for souls, and wanted to see men saved.

But it is doubtful that the Master would have even gone this far in diplomacy. For Paul was claiming to be an orthodox Jew and Pharisee, when he had forsaken that faith for Christianity. He was admitting that he was under the law, when in his heart he believed that he was no longer under it, that he "might gain them that are under the law."

To act as if you are fond of a person when really you are not; to be a hail-fellow-well-met in a group with which you are really bored may be good diplomacy, and its fruits may be sweet; but there are those of us who do not choose this path to popularity and success. Such actions are perfectly justifiable when the motive is sincere; but when expediency is substituted for sincerity, there immediately arises a question in my mind touching their probity.

MY PURPOSE.

With calm, undrooping gaze, always to mean
The high and truthful thing. Never to screen
Behind the unmeant word, the sharp surprise
Of cunning, never to tell the little lies
Of look or thought. Always to choose between
The true and small, the true and large, serene
And high, above Life's cheap dishonesties.

—Selected.

THE ROMAN CATHOLIC QUESTION.

By Bishop Edwin D. Mouzon.

The question of absorbing interest just at this time both in Europe and in America is the Roman Catholic Question. Whatever else may appear above the surface, this question is in the deep undercurrents of our thinking.

Some of us are Protestants not only by conviction but by inheritance also. The very surnames we have the honor to bear tell something of the history that is behind us. And a man's religious inheritance is one of his most precious possessions. It is one of his highest privileges as well as his sacred duty to keep faith with his fathers. For to use the language of the writer of the Epistle to the Hebrews, "they without us shall not be made perfect." That is to say, their lives and labors will not fully arrive at their intended consummation unless we start where they left off and move forward in the same direction. So shall they and we be God's fellow-workers.

My interest in this question became intense when during my first year in the office of General Superintendent it was my privilege to have charge of the work of our church in Mexico. I then saw at first hand many things I had not known before. Since that time I have had an abiding interest in things Mexican. The most illuminating book to read on Mexico is Dr. G. B. Winton's new book, "Mexico: Past and Present." From this book I quote:

"The Catholic hierarchy had continued the implacable foe of democratic institutions. So long as they dared—for over forty years—they clung to the idea of monarchy. In despair of that, they have, since the death of Maximilian in 1867, used their enormous wealth, their privileged position, their intellectual and spiritual control over the masses to oppose singly, in detail and in mass, every one of those principles which lie at the base of successful self-government. They have hindered education by the State. They have opposed liberty of thought, of conscience, and of press. They have resisted equality before the courts. They have been against enlightened and equitable taxation, the betterment of labor conditions, agrarian reform, municipal control of cemeteries, sane marriage laws, liberty of worship, republican institutions of every description."

Under the influence of the Roman Catholic Church there was written into the first constitution of the Republic of Mexico the affirmation that "the Holy, Catholic, Apostolic religion shall be the religion of the nation, and no other will be tolerated." It took forty-three years of struggle and bloodshed to open the eyes of the political leaders sufficiently to blot that provision from the constitution.

The struggle which has been going on in Mexico during the past few years between the Roman Catholic Church and the constitutional government of Mexico is in no sense a fight on the part of the government against the Christian religion (our Protestant churches are obeying the laws of the land and are prospering); it is rather the last effort on the part of Romanism to compel the State to be subservient to the church. It will be remembered that when the struggle between Rome and the Mexican government became acute the Knights of Columbus raised a large fund and had paid lecturers to speak in various American centers of influence seeking to bring about interference in Mexican affairs against the Mexican government and in favor of the church. Secretary Kellogg was himself grossly deceived and would have led us into intervention had it not been for the outspoken objection and veto on the part of our Protestant churches and other lovers of liberty and of peace.

In England just now the Catholic question is acute. The Roman Catholic Church has always been the refuge of frightened souls—frightened by intellectual and political freedom, or frightened by the danger of radicalism always attendant upon a period of readjustment. The time following the Great War has been a time of unsettlement. In this period, the Roman Communion has greatly strengthened itself. Out of the World War Catholicism came vastly stronger than before. Within the Church of England there has developed a growing Catholic party, a party looking in the direction of Rome and longing for union with Rome. The new Prayer Book which has been twice rejected by Parliament is strongly Roman Catholic. Indeed, it is definitely Roman in some of the practices which it seeks to legalize. But old England is still at heart Protestant, and a Protestant parliament would not vote for a Romish prayer book. The British Weekly, which comes regularly to my table, has been full of discussion. It is difficult for us here in the United States fully to appreciate the gravity of the issue in England. The editor of The Lutheran, in a recent editorial of that periodical, throws upon it an interesting sidelight.

"It is not without significance to other sections of the world that the claims to temporal power by the Vatican should be held in such suspicion by the majority of England. The Roman hierarchy's insistence upon the right to dominate the spiritual beliefs of the people of every realm which recognizes Christian faith, its utter refusal to accept as valid any other church organization, and its practice of using its members in European parliaments for the furtherance of its own institutional interests, instantly arouse hostility to any drift in its direction. It seeks in civic affairs either dictatorship or division. The English people seem to know this and to act therefore against their most esteemed church leaders."

And now for the first time in our own country the Roman Catholic question has become a matter of major concern. For the Roman Catholic Church does not stand on the same footing with other churches. Catholics are themselves the first to affirm this. They need not be surprised or offended, therefore, when Protestants take them at their word. It needs to be clearly understood that the Roman Catholicism is (1) a form of religious faith, and (2) a world-wide politcial government.

For all forms of religions faith we have the largest charity. We would stand with bowed heads in a Buddhist temple or a Mohammedan mosque. We reverence the man who kneels. For many individual members of the Catholic Church we have love and the highest esteem. We recognize the right of every man to worship God according to the dictates of his own conscience. We not only recognize this, we insist upon it.

But Roman Catholicism denies the right of the individual to worship God as his conscience directs. There is not a Roman Catholic country in the world that permits it. And Roman Catholicism is more and other than a form of religious worship. It is a world-wide political government. The Roman Church is the first to affirm this, and can never deny it. Like any other political government the Catholic Church has its Diplomatic Service, at the head of which is the papal Secretary of State. The thirty-four governments which maintain representatives at the Vatican and officially receive papal ambassadors include virtually all the important countries of the world except the United States, Italy, Russia, China, and Japan. To such countries as decline to enter into formal political relations with the Vatican there are sent representatives known as Apostolic Delegates, and such Apostolic Delegates are skilled politicians sent with a view to having political influence.

It is quite significant that when last spring a year ago Mr. Marshall submitted to Governor Smith of New York a series of questions with reference to the relation of the church to the State, before Governor Smith would or could venture to answer those questions, simple and non-theological as they were, he found himself under the necessity of consulting a Roman Catholic priest. His answers were the answers of one trained in the art of evasion. And it should be noted that to the question: "The church claims the right to control education and marriage. Do you approve?" Governor Smith returned no answer at all.

At the present time when the Catholic question has definitely forced itself into politics all patriotic citizens should give careful consideration to the following weighty words from the pen of Bishop Warren A. Candler, printed in the Christian Index of July 12:

"The trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claim of being the only true Christian church might be treated with indifference; but when its head asserts political and civil authority, a position is assumed which cannot be allowed any church whatever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. If it were willing to take its place as a church along with all other churches, it would be improper to meet it with any other attitude than that which we meet all other churches; but it is not willing to be only a church. Putting itself in a class to itself by its political animus, it must take all that such improper attitude makes inevitable. It cannot claim the political exemption of a church while it asserts political claims as well as churchly prerogatives."

The Roman Catholic Church is utterly intolerant of the rights of the individual, of any individual anywhere, to worship God according to the dictates of his own conscience, and furthermore as a political government it claims and insists upon the superiority of the church over the State, and works unceasingly to bring this about. As a lover of tolerance and as a friend of liberty, I am forever intolerant of an intolerant institution. As a loyal American I will tolerate no super-government over our national government.

I suggest, therefore, that the present time offers a good opportunity for preachers in a constructive way to present to a public almost totally uninformed touching such matters a series of sermons setting forth the essential difference between Roman Catholicism and Protestantism. In preparation of such series of sermons, I suggest that our Methodist preachers turn to our Twenty-five Articles of Religion and study again those articles which set forth the historic protest of Evangelical Christianity against the errors of Rome—Articles of Religion in defense of which men gladly died and for which we should now be willing to suffer. As giving the proper historical background and showing the essential truths for which the Protestant Reformation stood, the best book to read is Lindsay's **History of the Reformation in Germany.** (I read this notable volume while in Mexico and it became a part of my intellectual and spiritual furnishings.) **Our Father's Faith and Ours** is a notable work by that great church historian, Dr. David S. Schaff. It sets down side by side the difference between Protestantism and Romanism. It is a monumental book that ought to be in every scholarly preacher's library. Dr. W. E. Garrison's recent book, **Catholicism and the American Mind,** brings the whole discussion down to date. If the reader can afford to buy only one volume on this subject, let it be the last named. The widest possible circulation should be given Dr. Garrison's book. Dr. Garrison is a broadminded scholar who has traveled in many Catholic countries, who has spent months in Rome, and who has resided for years in a Catholic environment. He has been a student and teacher of church history and writes with a scholar's accurate knowledge.

For the series of sermons on Roman Catholicism and Protestantism, let me suggest the following subjects:

1. Romanism, the Religion of External Authority; Protestantism, the Religion of the Spirit.
2. The Spiritual Authority of the Bible vs. the Dead Hand of Traditionalism.
3. The Priesthood of All Believers; or the Right of the Individual to come to God without the Intermediation of a Priest.
4. Salvation Through Faith in Christ Rather than Through Belief in Creed.

5. The Ethical Emphasis of Protestantism as Against the Sacramentarianism of Rome.

6. Church and State in Roman Catholic and Protestant Teaching.

7. The Miracles of the New Testament and Roman Catholic Pseudo-Miracles.

8. The Duty of the Church to Interest Itself in Public Morals.

In view of the prominence of the Catholic question both in Europe and in America and in view of the lack of information on the part of many otherwise well educated people, I submit that some such discussion as is here proposed would offer a great opportunity for kindly and constructive preaching.

Let me say before closing this paper that I have no interest at all in books written by former priests and escaped nuns. And I am as far removed as possible from the hysteria of the Ku-Klux Klan. Just at the present time much harm has been done by the excited utterances of overheated zeal. But the calm and dignified presentation of truth is always in order, and the present furnishes an opportunity to present the foundation truths of Evangelical Religion with telling power.

RESOLUTIONS BOARD OF TEMPERANCE AND SOCIAL SERVICE.

Resolved:

1. That we deplore the unfortunate and confusing political situation that has arisen in our beloved country, and that, while we do not presume to prescribe for whom any member of our church shall vote—it being our belief that the church, as an organization, should avoid alliance with any political party—yet we do reaffirm our allegiance to the historic position of our church on questions of Temperance and Social Welfare, and we call attention to the following action of our General Conference at its session in Memphis, Tenn.:

"Resolved, That the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., in quadrennial session, representing a Christian citizenship of more than two million, six hundred thousand, hereby respectfully and earnestly petition the Congress of the United States:

"To reject all proposals to enact any legislation which has as its object the nullification or the weakening of the prohibition enforcement act commonly known as the Volstead law."

And again on May 20, 1926:

"The pronouncement of the bishops on the national prohibition law should be read from every pulpit in the church. It is a clarion call which should ring throughout our borders and stir all supporters of temperance and prohibition to action.

"Facts submitted to us from all the States confirm our faith in prohibition as a national policy. From every quarter comes but one report: that moral and civic conditions under prohibition, while not ideal, are incomparably better than under the old policy. These reports reassure us in the conviction that 'Prohibition at its worst is better than license at its best.'

"We have taken note of the factors tending to prevent due observance and proper enforcement of the law. Chief among them are these:

1. The campaign for the nullification of the Eighteeth Amendment under the guise of proposals to modify the Volstead law.

"2. The patronizing of the lowest criminal classes by men of prominence and influence, resulting in the enriching of the former and the setting up of the latter as inciters of drunkenness and official corruption.

"3. The appointment and election to office of men who prefer to demonstrate that the law cannot be enforced rather than that it can be enforced.

"4. The dispostion to shirk and evade local responsibility, resulting in a failure to exercise State and local authority with fidelity and vigor.

"5. Overconfidence and lack of vigilance and diligence on the part of the friends of temperance and prohibition. The peril of prohibition, as of all popular government, is 'not so much the had citizenship of had men as the had citizeship of good men.'

"These conditions challenge us to action.

"The campaign for nullification must he answered by a crusade for observance and enforcement. Men of prominence and influence who strike hands with—patronize and enrich—the lowest criminals must he indicted at the bar of public opinion as their confederates and accomplices. The law must he administered by its friends. In our States—from constahle to governor—and in the nation—from revenue agent to President—officials must be selected who helieve in enforcement, not only because prohibition is the law, hut because it ought to be the law.

"The full power and authority of the States must be exercised in co-operation with the Federal Government.

"For the attainment of these ends we call upon our preachers and teachers to give voice to the social creed of our church, and upon all our people to assert their full influence as Christians and patriotic citizens of our republic.

"We recommend that these sentiments he declared to be the sentiments of the Conference."

2. That we commend the officers of this Board for their faithful and untiring efforts to secure the adequate enforcement of all laws carrying into effect the Eighteenth Amendment to the Constitution of the United States.

3. That we express our faith in the American people, when properly informed, to support those policies which will inure to the health, happiness and sobriety of our social order; to this end we helieve in the dissemination of all information which will aid good citizens in making intelligent and Christian decisions touching all questions affecting the social, moral and religious welfare of the Nation.

JAMES CANNON, JR., Chairman.
E. L. CRAWFORD, Secretary.

LAMBUTH MEMORIAL DAY, AUG. 2, 10:30 A. M.

The second observance of Lamhuth Memorial Day at Pearl River Church (the church of the Lambuths), near Madison Station, in Madison County, Miss., will take place on Aug. 2, beginning at 10:30 a. m.

The Board of Directors have been fortunate in securing the speakers this year. Rev. H. C. Tucker, D.D., for forty years in Brazil, will speak in the morning, and Rev. J. L. Gerdine, D.D., for twenty years in Korea, will speak in the afternoon.

While this celebration takes place within the Jackson District, it is hoped that it will rapidly become a Mississippi-wide occasion, therefore, all are invited to attend.

In this time of turmoil let the people of God assemhle at this quiet countryside place and worship God, and drink deeply at the fountain of inspiration that comes from the lives of John W. and Walter Russell Lambuth.

Don't forget the time—Aug. 2, 10:30 a. m.; don't forget the place—Pearl River, seven miles east of Madison; don't forget you are invited to come.

J. L. DECELL, Chairman;
H. C. CASTLES, Secretary;
C. L. RAY, Manager;
Lambuth Memorial Association.

TABERNACLE CAMP MEETING.

By Dr. W. G. Henry.

Just ten miles east of Columbus, Miss., this celebrated camp ground is located. It is just over in Alabama. The first place for worship was actually in Mississippi for several years When they inaugurated the camp meeting in addition to the regular church service, the location was moved a few hundred yards, which placed it in Pickens County, Ala. We are to hold the one hundredth session Aug. 25-30, 1928.

In the past we have been favored with the presence of such men as Wm. Murrah, Allen S. Andrews, Alonzo Monk, S. A. Steel, J. C. McCoy, Bishop McCoy, Dr. Oakley, F. P. Culver, T. W. Lewis, and a host of other celebrated preachers. From the bounds of this pastoral charge came Rev. J. W. Murrah and his brother, Bishop W. B. Murrah, Rev. Gabriel Hawkins and others to Mississippi, hesides a large number to the Alabama Conferences.

This year the preaching is to he done hy Bishops Candler and Dobbs. This is enough said to guarantee that a congregation will always be present. If you are interested in attending, you may write to Mr. M. N. Franks, Columhus, Miss., Route 2, and he will arrange for your entertainment at actual cost. If you prefer, you can get rooms in Columhus, which is only twenty minutes away hy auto, and meals may be had on the grounds for a reasonahle sum. We know that this will be the most memorable of all previous meetings.

METHODIST MOTORCADE TO SCHOOL OF MISSIONS, LAKE JUNALUSKA.

The Methodist Motorcade from the Mississippi Conference to the School of Missions at Lake Junaluska, N. C., will leave Meridian Saturday, July 28, at 1 o'clock; spend the night in Birmingham; Sunday morning, attend service at First Church, hear Dr. Moore; Monday, see Chattanooga, and spend the night in Knoxville; arrive at Junalnska Tuesday, 31, in time to get located and rest awhile hefore the program opens at the auditorium at 8 o'clock. All cars should he in Meridian, and ready to start on time, so that we may get to Birmingham in time for a good night's rest.

Even if you haven't thought of going, you still have time. No special preparation is necessary, nor do you need to make any reservations. Just get in your car and come to Meridian for the start at 1 o'clock, July 28.

En route, and while there you will have beautiful scenery, ideal climate, good fellowship, delightful vacation, and a fine program. What more could you want, or where could you get so much for so little? Therefore, in the langnage of my pastor, "Come on, let's go."

Would suggest that you get a white cloth to cover your spare tire, and paint on it these words: "Mississippi Methodist Motorcade, Junaluska."

Sincerely yours for a good time,

W. D. HAWKINS.

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Please mention the New Orleans Christian Advocate; also give your denomination.

THE LAYMAN COMPANY,
730 Rush Street,
Chicago, Ill.

LONELY PIONEERS.

God of the Lonely Ones, fling wide your heart
And grant sufficiency to meet their needs'
Sustain—forgiving where they may have erred—
The Pioneers, who run not with the herd.

—Gerture B. Gunderson.

AUTOBIOGRAPHY OF ROBERT ANDREWS DAVIS.

I was again placed on the active list and sent to the Tallulah and Delhi charge, which I served 1907-08. Here, on Aug. 14, 1907, Gussie married Prof. R. S. Crichlow, of Salem, Ky. They were teachers together in the Concordia Parish schools. We stayed at Tallulah two years and did some good work for the Master.

The years 1909-10 were spent at Bienville, the town built from the moving of old Sparta to the railroad. Many of the people were friends of the old days at Sparat and it proved a happy move for us—not a lucrative one, though. While here Dalton graduated from High School.

We reversed the order of going this time. Before, we left Coushatta for Sparta, now we left Bienville for Coushatta, 1911-12. These were also happy years. Dalton spent a part of the time with Brother and Sister Noel in Shreveport in a business school, and the last fall she entered school in Ruston.

Toward the end of 1912 I happened to be in Shreveport, at Brother Noel's, and the building of that church was under discusson. I didn't hesitate to side with Brother Noel about it. During the next Conference my presiding elder came to me and requested me to take the superannuate relation. I told him I was able to preach and he left. Then he came again and told me it was the superannuate relation or worse, so I consented under protest.

I went to the home of Prof. and Mrs. Crichlow, my son-in-law and daughter, in Vidalia, under great expense. Dalton was still in school in Ruston, so we stayed in Vidalia until she graduated in July, leaving for Houston, Tex., in August.

While in Vidalia, I assisted one of the brethren at the Pearl Street Church in Natchez, just across the river from Vidalia. I preached for them the Sundays Brother Kleiser had to fill the Washington pulpit. I also preached several times for the people at Ferriday. I preached the commencement sermon for the Vidalia High School in May.

Robert rented a house for us in Houston, and we moved there under heavy expense and the loss of some of our freight, in August. The Crichlows moved to New Orleans the next month, where Richard took up the study of medicine.

So here I am in Houston, with three of my children and my wife, in the hands of the Blessed Lord, who has always cared for and saved me. Bless his holy name.

Written at Houston, Tex., by Rev. R. A. Davis, and dated as finished, May 1. 1914.

Postscript by Daughter.

The foregoing pages are a true copy of the life of my father as written by himself and now in my possession.

I notice papa failed to mention the death of little Allie in her ninth year in Novemher, 1900, at Waterproof. She is huried in the little cemetery at Wesley Chapel, near the church building. Four in heaven with ther hodiees placed in widely separated cemeteries to await the resurrection.

My youngest sister secured a place in the Houston schools and mamma kept house for the three single children, Mary, Robert and Dalton, all working in Houston.

Papa did some supply preaching at Humble and Sugarland part of the time they lived there.

In October, 1914, papa and mamma came to live with us and help me with my Tulane student boarders. I was taking them to help out with expenses while my husband studied medicine. My little daughter arrived in January, 1915, and papa immedlately assumed charge of her, as he had done with us when babies.

During that spring Robert hought lots in Park Place Addition in Houston and offered to huild a home if papa and mamma would come back to keep house for them again. This they consented to do, so returned to Texas in June, 1915. They visited me for two and three weeks at a time after that.

In April, 1917, I was ill and needed mamma, so she came to spend a month with me; but I grew worse, so May came for my little girl, taking her to Park Place, where she and grandpa grew to be great chums. Mamma remained with me until August, then took me and our haby boy home with her.

Papa became my chief entertainer, for I was still helpless. We would talk for hours of the meetings he held in the days gone by, for, from the time he moved to Waterproof the first time, I went with him all the time in the summer and knew all ahout his work. Some of the preachers called me the itinerant.

In February, 1918, my mother died very suddenly. Papa came home with me and most of his life was spent then between the three homes, for Dalton married in April, 1919, and moved to San Antonio, Tex.

Papa usually came to me in the early fall, and then when the summer came some of the children in Houston would come for him and he would visit both places hefore coming back again in the fall.

He always considered Carrollton Avenue his home church after he and mamma came to us in 1914. Mamma put her letter in there, as I did in October, 1914.

The preachers of the city and the people of Carrollton Avenue church were always good to him, and he enjoyed it so much.

He attended Conference after mamma died, when it met in Alexandria. He stayed with the family of Cousin Horace White. No one ever enjoyed Conference more than papa did.

On February, 1525, he had a brain-stroke from which nobody ever dreamed he would recover. But he got up practically mentally clear and spent the summer in Houston as usual.

In October he came hack to attend the Conference held here in First Church and was so happy in being there. Nothing in my life has given me the joy of that first day at Conference, November, 1925. Doctor and I took him down early, and as our car stopped in front of First Church, Brothers John Foster, Floyd Vaughn, A. S. J. Neil, H. T. Carley, and several young preachers all stepped forward with a welcome and offer of help for him. Most of them knew he was practically helpless in walking. They almost carried him bodily up that long flight of stairs, led him near the front of the middle aisle, and placed him in the corner of the seat. Here others spied him and came to speak to him. Brother Henderson patted him on the shoulder and said: "Brethren, when I wanted a revival with power from on high, I sent for Bob Davis to do the preaching, and we always got it." Then turning to papa he said: "Brother Davis, we've fought some hard battles together for the Master, haven't we?" and quick as a flash papa replied: "Yes, and never once been defeated, praise the Lord." With that several of the preachers said Amen, and almost a shout went up from them all. To me it was like a real revival, and I felt the Lord had spared him to give us this glorious memory to help us in the pathway in which papa had always led us.

His life has been a benediction to his children and grandchildren that money or the world cannot give.

He was stricken with paralysis of the throat and tongue on the afternoon of March 1, 1926, and lived nine days after that. He was conscious until the night before he died.

On March 8, 1926, at 8:45 p. m., I washed his mouth out with ice water and he tried to turn over; so the nurse, May, and I eased him over on his back. One eye had already lost its sight early in the day. In a few seconds he raised the left hand (the right one was helpless), and I soon saw what was on his mind. One of the others said, "He sees some one and is waving to them." I said, "Watch." Then May said, "He is preaching." I told them I recognized the gestures. In a few seconds they did, too. He was preaching a sermon that was always one of my favorites, from Ezekiel 47:3-6. Just as he finished he turned on his right side and the clock struck 9. Then the breathing seemed to get regular and yet unnatural. Doctor came in just then and said it was the beginning of the end, but likely to be about twelve hours. Sure enough, at 8:45 the morning of March 9, 1926, he quietly ceased breathing and his soul was with his God whom he had so faithfully served and loved.

Written by his eldest living child,

AUGUSTA DAVIS CRICHLOW,
7841 Willow Street, New Orleans, La.

WHEN GOD IS NEAR.

By Mouzon W. Brabham.

When in humillty I came to God one day
And he saw my heart torn with deepest grief
For seeming error done,
He looked into my deepest thought
And found
That Love for him had won.

Then it was that this to me was clear:

When days seem heavy with burdens
Gathered along life's way—
When friends have departed
From that closer, dearer intimacy—
And heavily freighted clouds
Are about to break—
I shall look up, take courage,
And though I find it hard to bear,
I shall know that God is near.

—Nashville Christian Advocate.

FROM THE MONROE DISTRICT.

Wisner and Neal.

Wisner is one of the best organized churches in the Monroe District. Financially, none is more ably handled than this, and the Sunday school is one of the highest grade "C" type schools in the Conference.

Rev. A. S. J. Neal is the pastor of the Wisner and Crowville charge. His work is being done, as is usual with him, in a very effective way. Crowville being a farming community, is of course not as well organized financially as Wisner, but is keeping fairly well up with all interests of the church.

The Mission Special on this charge has been paid in full. The Conference collections will also he met one hundred per cent, and all other obligations will be discharged.

Wisner charge has a good future. There seems to be no reason why we should not have a station at this important point in the near future, and Brother Neal and his helpers are working toward that end.

ELMER C. GUNN, Presiding Elder.

SOME PARABLES.

By Rev. John D. Ellis.

The kingdom of heaven is like unto the last ship scheduled to cross the sea, which if the traveler misses, he must remain in foreign parts.

The kingdom of heaven is like unto the astronomer who said: "Behold, a bright star in the heavens, which may now be seen, but cannot be seen after a season."

The kingdom of heaven is like unto the danger signals on a highway, which when heeded, make traveling safe.

The kingdom of heaven is like unto the cleft of a rock, which when entered, protects from the storm.

The kingdom of heaven is like unto dynamite, which if handled deceitfully and fallaciously, will blow a man into fragments.

The kingdom of heaven is like unto an elixir, the quaff of which, transmutes mortals into life unending.

The Home Circle.

THE LITTLE CHILDREN OF JAPAN.

The little children in Japan
  Are fearfully polite.
They always thank their bread and milk
  Before they take a bite
And say: "You make us most content.
  O honorable nourishment!"

The little children in Japan
  Don't think of being rude.
"O noble, dear mamma," they say,
  "We trust we don't intrude,"
Instead of rushing in to where
  All day their mother combs her hair.

The little children in Japan
  Wear mittens on their feet;
They have no proper hats to go
  A-walking on the street,
And wooden stilts for overshoes
  They don't object at all to use.

The little children in Japan
  With toys of paper play
And carry paper parasols
  To keep the rain away;
And when you go to see, you'll find
  It's paper walls they live behind.

The little children in Japan
  They haven't any store
Of beds and chairs and parlor things;
  And so upon the floor
They sit and sip their tea and smile,
  And then they go to sleep awhile.

—Harper's Magazine.

TERRIFIED TERRY.

By Francis F. Wright.

It was October. There had been three heavy frosts. Terry knew that the nuts were falling. So, on a still, bright Saturday morning, he took a meal sack and a bite of lunch and set out to gather his winter supply. He walked along the winding path that led through the deep woods. Dead leaves rustled under his feet. A little squirrel now and then scampered across his path and whisked up a tree out of sight. A bob-white called cheerfully to his mate. Terry was entirely happy. He came at last to the scaly bark hickory tree. He kicked through the leaves on the ground, under the tree, and found that there were plenty of nuts. He began picking them up. The hulls were loose. It was no trouble to shell them off. The sack began to get nice and heavy after a while, as Terry kept putting in nuts, a handful at a time. A bold squirrel came out on a high limb and began scolding. Terry laughed. "Don't you worry, mister!" he said. "I'll leave plenty for you!"

After a while a small clock inside told Terry it was noon. So he sat down and ate his sandwiches and his tea cakes, and presently the warm sun filtering through the bare branches made him very drowsy. He lay down and looked across the fields and wooded hills. A haze like soft blue smoke filled the air. It was Indian summer. Terry could see the shocks of corn in a field near by. They looked like rows and rows of small brown tents. How jolly it would be, he thought, if they were tents and brave Indian chiefs lived in them. Terry sighed. He wished he had lived sooner, when men killed deer and wild turkeys to eat and little boys could help fight Indians.

Terry lay and watched the cornstalk tents slowly change into tepees made of skins. An Indian chief, tall and brown, with war paint on his face and a war bonnet of feathers on his head, came to the door of the first tent. He pointed to where Terry lay under the scaly bark tree. He gave a loud and warlike yell and leaped upon a buckskin pony. At once other Indian braves, all very tall and brown and brightly painted, came out of other tents. They leaped upon other ponies and, led by the big chief, came galloping toward Terry.

On they came, a yelling band, waving tomahawks wildly. Terry tried to get up and climb the tree. But he found he could not move a muscle. Big drops of sweat came out on him. The Indians were upon him now. They grabbed him and wanted to know what he meant by taking all their scaly barks. Terry told them that they could have them back and welcome! But they said no. They must punish him, or other little boys would raid their nuts. The big chief lifted him upon his pony and away they went. They stopped at last and decided they would burn him at the stake. Terry's teeth chattered so that he couldn't even beg for mercy. He saw the stake ahead with brush all piled around it, ready to burn him up.

At that minute something soft whisked across his face. Terry's eyes opened. It was the cross old squirrel. He'd been trying to get back some of his nuts! Terry gave a big happy shout. It was just a dream, a very bad dream, the worst dream, in fact, that Terry had ever had. Perhaps he had eaten too many paw-paws on the road that morning. The tents were there in the field as before he went to sleep, but they were made of cornstalks again. And instead of painted Indians Terry saw a flock of friendly blackbirds circling around them. At last he sighed. "I'm glad I live nowadays. I don't reckon a massacre's all it's cracked up to be!"

The sun was getting low. The cows at home would be waiting to be milked. Terry took a handful of nuts and threw them down for the old squirrel. "You did me a good turn, old fellow, when you waked me up," he said. Then he shouldered his bag of nuts and went down the winding path toward home.—Christian Observer.

A LOVE SONG OF THE STATES.

Oh, won't you come and stay with Me.,
  And bear no ill. will?
I've lots of shares of copper Ore.,
  And riches to your fill.

Ah, lovely Miss., just marry me!
  La.! How pleased I'd be!
I'd be so Ga. I'd never need
  To visit an M. D.

I'd Conn. new ways of making you
  As happy as a lark;
And I would feel Ala. mode
  As Noah in his Ark.

Then let me ask your Pa.'s consent
  Soon as you only Kan.
And all our married life, O love,
  I'll be the happy man.

A Tenn. you'll have at any time,
  And lest my love you doubt,
We'll dine each day at a hotel,
  And send our Wash. all out.

—Princeton Tiger.

THE DEER AS A JUMPER.

Many years ago I was talking with a famous old woodsman of the Carolina swamps and our conversation turned to the subject of deer, and particularly to the question of their ability as jumpers, writes Archibald Rutledge in St. Nicholas. Each of us was able to give some remarkable examples of the wild deer's power as a jumper, but neither seemed certain as to the limits of this power. Finally my friend said: "Well, I believe that a deer can jump just as far and as high as he has to." While we cannot admit this, there's an element of truth in it. It is not often that a deer exerts all his powers as a jumper; and more seldom still is he observed to do so.

As a matter of fact, a deer's motions are singularly easy and graceful. When he jumps, he seems to float over obstructions, without careful approach and without apparent effort. Moreover, the deer is singularly sure-footed. During thirty years of hunting, I have seen in the woods upward, I think, of a thousand deer. Most of these were in flight, in wild country, where the footing was most treacherous; yet I never saw an unwounded deer fall down. I have seen one blunder; but his recovery was so rapid that his loss of equilibrium was hardly noticeable.

I once measured the jump of a deer which sprang from its bed—that is, the first jump it made from a position flat on the ground. I had approached this deer on foot, across the dry bed of a pond, lined with soft moss, and was within about eight feet of the creature when it sprang up and away. It had been lying at the base of a huge pine in a tiny clump of huckleberry bushes, too small, one would think, to hide a deer. There was a space of black damp sand surrounding the pine, so that I was able to measure the jump with certainty. It was fourteen feet, one inch. But remember that this jump was made from a lying-down position. While running, the average jump of the whitetail is from fifteen to twenty feet; but by small effort a mature deer can increase this distance amazingly.—Exchange.

A LESSON FROM NATURE.

A bird's feathers not only keep it warm but help it to fly. Being broad they act like paddles in the air, and are so light they do not weigh it down. Besides having feathers to help its flight, the bird has little sac-like balloons inside its body which are filled with air from its lungs and from which the air passes into the bones and other parts of the body. Every time the bird breathes these sacs and lungs and bones are filled with fresh air. This is the reason that birds are lighter than other animals and can sail in the air for such long distances.

Birds sing sweetly because their voice-box is made differently from that of other animals. Instead of being placed near the throat as ours is, it is in the bird's breast where the windpipe forks to go into the lungs. The walls of the bird's voice-box are thin, and instead of having cords stretched across it, there is a thin valve which works like the reed in a organ-pipe.—Selected.

"TIME OUT."

Millionaire (to some of his proteges): "I owe all my success to only one thing—pluck, just pluck."

Sagacious Questioner: "How do you find the right people to pluck?"—Stevens Stone Mill.

Mrs. —: "Don't you think there should be more clubs for women?"

Mrs. —: "N-no! I think it better to try kindness first."—Exchange.

Farmer (proudly showing off his pigs): "Yes, sir, this is the cutest little pig I have, and his name is 'Ink.'"

Visitor: "How's that?"

Farmer: "Because he's always running out of the pen."—Watchman-Examiner.

"Your speedometer shows you have gone 25,000 miles. Been taking long tours?"

"No, the 5,000 is the distance I have covered going back and forth to the office, and the other 20,000 the distance I have covered looking for parking places."—Exchange.

Jacobs—How's your boy getting along?

Appel—Oh, the little rascal gets to look like me more and more every day.

Jacobs—I wouldn't go telling it around if I were you. Give him a chance to make his way in the world.—The Pathfinder.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

We sincerely thank Rev. W. C. Newman, Houlka, Miss., for a list of nine subscriptions, recently sent in.

Capitol Street Church, Jackson, Miss., recently lost by death one of its faithful official members, Mr. John Guy Comly.

The Seashore Camp meeting will begin on Thursday night of next week. Rev. Luther Bridgers will be the preacher.

Rev. W. H. Saunders, our pastor at Philadelphia, Miss., has our sincere thanks for a list of nine subscriptions, recently sent in.

Lander College, of which Dr. R. H. Bennett is president, has under way a campaign to raise $500,000 for endowment, new buildings, etc.

The editor of the Advocate is having the joy of assisting the pastor, Rev. William Schuhle, in a protracted meeting at Tangipahoa, La., this week.

The editor greatly regrets not being in the office last Thursday afternoon when Dr. R. A. Tucker, Columbus, Miss., and Dr. W. W. Holmes, Shreveport, La., called.

Rev. and Mrs. E. S. Lewis announce the marriage of their daughter, Virginia, to Mr. Walter Allen McCord on Friday, July 20, at Grenada, Miss. The Advocate extends all good wishes to the happy young couple.

Rev. R. F. Harrell, our pastor at Many, La., paid the Advocate office an appreciated call on Wednesday of last week. He was returning from the sad mission of attending the funeral of his brother, who died in Gulfport, Miss., last week.

The Advocate notes with great sorrow the death of Mrs. C. A. Holcombe, wife of Hon. C. A. Holcombe, at Baton Rouge last week. Mrs. Holcombe was a sister of Mrs. Franklin N. Parker. We tender our sincere sympathy to the sorrowing family and friends.

The Winnfield Methodist church, Winnfield, La., will soon celebrate the "golden jubilee" of the service of Mr. P. K. Abel in that church. He joined that church on the first Sunday in September, 1878. He is one of the leading laymen of Louisiana Methodism.

Rev. H. B. Gilmore, local evangelist, 302 Miller Street, Hattiesburg, Miss., writes: "As many of our pastors are finding it hard to get help in revival meetings, especially in rural districts, I wish to say that I shall be available this summer. All I ask is a free-will offering."

Mrs. Charles A. Born announces the marriage of her sister, Selina K. Climo, to Mr. Oshorne J. Dunn, on Monday, June 25, at Denver, Colo. Mr. Dunn is an active official member of our Epworth Church, this city, and the Advocate extends to him and his bride all good wishes.

Mr. William E. Harmon, widely known philanthropist, died at his summer home in Southport, Conn., on July 15. He was especially interested in the welfare of the Negro race, and he provided an endowment fund to provide awards for distinguished achievements by Negroes.

The Methodist Laymen's Conference will be held at Lake Junaluska, N. C., Aug. 19-26. Four thousand men are expected to be in attendance. A special feature of the unusually fine program will be music every day by Signor Mario Cappelli, the famous Italian tenor, of New York, who was spoken of by Caruso as the one who would fill his place.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

During the absence of the pastor, Rev. T. M. Brownlee, on his vacation, the pulpit of the Capitol Street Methodist Church, Jackson, Miss., has recently been filled by the following: Dr. G. F. Winfield, president of Whitworth College; Rev. H. S. Spragins, pastor of Galloway Memorial; Judge J. H. Foreman; and Rev. Marlin H. McCormack, Jr.

At the meeting of the General Board of Education last week to elect a successor to the late Dr. Stonewall Anderson as General Secretary of the Board, Dr. H. H. Sherman was chosen for the position. Dr. Sherman has been connected with the Board for several years, is thoroughly familiar with the work, and is one of our most efficient educational leaders.

Rev. D. C. Barr, an honored superannuate member of the Louisiana Conference, celebrated his seventy-sixth birthday on July 18. On invitation of the pastor, Rev. C. C. Wier, he preached a birthday sermon at Winnfield, La., on last Sunday. Brother Barr was licensed to preach in the old Winnfield church in 1877. He is a native of Alabama, but was reared in Louisiana, where he is greatly beloved throughout the State.

Rev. Robert A. Cross., Jr., is writing his graduating thesis in the Candler School of Theology, Emory University, on the subject, "The History of Methodism in New Orleans." Brother Cross will appreciate any information from readers of the Advocate bearing on this subject. Until Aug. 25, his address will be Box 642, Emory University, Georgia; after that time, until the latter part of September, it will be 7307 Hurst Street, New Orleans.

Mrs. W. M. Williams, Magee, Miss., requests us to say that she did not accept the position of editor of the Woman's Missionary Society page in the Advocate, and material intended for that page should not be sent to her. We repeat the announcement we made last week, that Mrs. J. E. Brown, Gloster, Miss., has been compelled to give up the work as editor on account of serious ill health, and communications for this department should be sent direct to the Advocate office until her successor is appointed.

Miss Mollie Harbour, of Baton Rouge, La., kindly gives us the following information about the death of Rev. J. Wilson Brown: "Rev. J. Wilson Brown, a superannuate member of the Mississippi Annual Conference, died at the Baton Rouge general hospital on July 7, 1928, and his body was interred the following day in Magnolia cemetery at Baton Rouge. Brother Brown is survived by his wife, Mrs. Sarah Harbour Brown, and two sons. He had been ill only about two weeks and had been actively engaged during this year in raising a crop on a small farm near Blackwater Methodist church. He was seventy years of age. Brother Brown was always ready to preach when called upon; and each Sunday he met his Sunday school class at Blackwater."

Dr. Rolfe Hunt writes, under date of July 21: "Six-day meeting closed at Pelahatchie last night. There were eighteen accessions on profession of faith and two by certificate. Six infants were baptized. Applications of four were received by certificate a few days before the meeting. After Sunday, the preaching was done by Rev. Del Longgrear. He is excellent help and leaves a lasting effect. Rev. J. H. Foreman rendered valuable service in song and otherwise. Drs. Decell and Winfield were with us some."

MISSION SPECIAL, MISSISSIPPI CONFERENCE.

If the Mission Special money has not been sent in from your charge, will you not kindly send it to Rev. A. M. Broadfoot, treasurer, even though you have not finished your collections? Send what you collected, so that he may send to the Board of Missions. We get hardly anything at this time of the year from the benevolences; therefore, the Mission Special money is very much needed.

Brother Broadfoot reports twenty-one charges that have not sent in any money at all, though in most of these some money has been collected, and in some, neary all of it. Please send what you have and continue your collections and send this at a later time.

W. D. HAWKINS,
Missionary Secretary.

Meridian, Miss.

IT DEPENDS UPON THE PASTOR.

We have said in our Methodist church during the years that the preacher was the "key man." Sometimes we have made the expression trite, but nevertheless it is true. Our pastors set the pace for their churches. Some preachers have a habit of succeeding, others have the habit of failing. Some would bring any situation to a better stage of development; others would retard

the growth anywhere. And some would just drift between "on the misty flats." We have all seen a place where the work of God's Kingdom had never been pushed. People said it couldn't be done. Then a new man went, one who had always succeeded. He went with a song in his heart. He expected to succeed. And he succeeded! Somehow his spirit was contagious. People caught his purpose, his faith, and then caught step with him. And the work was done. It is amazing what power the preacher has over his congregation. People believe in the ministry. They expect them to represent God to their souls, and homes and communities. They follow their leadership. God purposed for it to be that way. It is the natural, Divine way. But what a responsibility it puts on the man who fills the holy place! His life, his attitude towards the work, his plans for the Kingdom, everything he says and does, yea, everything he is, tells what his people and church will move towards.

I've seen a loyal congregation changed into a disloyal group by the attitude of the pastor. A new man came who was "soured" on the church, and was living in the yesterdays. He believed all the good people were like "door nails," dead, and he was left alone and they were trying to drive him! But he would not be driven. No sir, not he! He was for the good old days when people had religion, and when the church was run right, and when God visited his people. He didn't believe it would ever happen "again, but he couldn't help that, he was "agin" the present order of things. And I've seen his spirit destroy the love and loyalty of a majority of a congregation, and it took almost the life's blood of some saint of God to bring things back toward the things of the kingdom. Some preachers are loyal to God and the church. They follow the leadership, and the programs of the church. As a result their people are edified and strengthened, and the church feels that it is a part of the great church connectional. Others will have only their own plans. They find fault with the leadership of the Kingdom, just as some did in Moses' day, and they are not a part of their district, or Conference, or church. They simply stand alone, no part of Methodism. Such men have no place in the Methodist ministry! They may be good men. But unless they are connectional in spirit, they are not good Methodists! Methodism's glory is the fact that she is one and connectional throughout the world. Wherever you find a congregation of our people you find there a unit of the whole church. One disloyal preacher, like one sinner, destroys much good. But, thank God, most of our preachers are loyal, both to their call to the ministry and to the church of their choice. They are loyal to the Spirit of God, to the leadership of the church, and to the people they endeavor to serve. Most of the ones who are disloyal are so because they don't know the things they are disloyal to. God gave us understanding minds and hearts for our tasks in the Kingdom of God!—The Llano District Pathfinder, W. L. Ban. Presiding Elder, Editor.

RELIGIOUS FREEDOM.

By Rev. J. O. Hanes.

We hear a great deal these days concerning religious freedom. We believe in religious freedom, and we also believe in political freedom. Much has been said concerning religious bigotry in the South. In my opinion, the South is in far greater danger from political bigotry.

By all means let every one worship God according to the dictates of his own conscience. Likewise, let every one cast his ballot according to his own convictions.

The hour has struck for free born sons and daughters of the South to rise to the clarion call of a high patriotism, placing righteousness above expedlency and principle above partisanship.

Birmingham, Ala.

FRIENDSHIP BAGS TO MEXICO.

September 16 is Independence Day in Mexico, and on that day Friendship School Bags, which are the gift of boys and girls of the United States, will be distributed to boys and girls in the public schools of Mexico.

The Primary Department of the Carrollton Avenue Methodist Sunday school, of which Department

The Primary Department of the Carrollton Ave. Methodist Sunday School.

Miss Ruth Chalmers was Superintendent, took part in the project and sent four bags. The children brought gifts to go in the bags—gifts pertaining to the school life of the Mexican children.

One Sunday morning we wrapped and tied the gifts and wrote a letter of friendship to go in each one and mailed the bags. We did this as part of our Missionary program, and the children took a great deal of interest in it.

"And the spirit of childhood shall show us the way
To friendship that lasts, and to peace that shall stay."

EMMA KUNTZ.

SEMI-CENTENNIAL CELEBRATION.

The First Methodist Episcopal Church, South, of Muskogee, Okla., will celebrate the fiftieth birthday of the church during the month of September. On the 16th day of September all the former pastors and all the people who have been baptized in this church and all who have been married in this church will be invited to have a part in an all-day program. Let those who have in any way been connected with First Church take notice, if you read these lines, that you are invited, whether you receive a formal invitation or not. We will appreciate a line from any who may read these lines, giving us their present address.

W. L. BROOME, P. C.

F and East Okmulgee Streets, Muskogee, Okla.

"VICTORY."

By J. Hubert Young.

When sun's last rays have all withdrawn.
And hordes of darkness creep to fore;
Each moment says that hope is gone.
The night seems darker than of yore.
Even the hours seem to lag
Behind each other in their flight;
And they withal are prone to drag
Our spirits further from the light.

Ah! Such a picture here I paint.
With dismal colors so discreet;
Now, even I am prone to faint,
And lay me down in sad defeat.
But no; need every hope be gone,
And spirits droop in such a plight?
A thousand nays, for soon the dawn
Shall come, and bring its warm sunlight.

Methinks that when on Calvary's brow,
Our Christ did hang in shameful feat,
That those who loved him could but bow
As though his death had brought defeat.
But when the darkened days were past,
And ties of death were burst in 'twain,
Glad cries and hopes were skyward cast,
Our Christ had come to live again!

SOME WEATHER SIGNS.

Signs of fair or foul weather are noted very carefully by country people. Some of them are more inclined to believe in the old saying about the weather than in any readings from barometers or the predictions of weather prophets. Here are a few old sayings:

Evenings red and next morning gray are certain signs of beautiful day.

If the cock goes crowing to bed, he'll certainly rise with a watery head.

When black snails cross your path, black clouds much moisture bath.

When rocks fly sporting high in air, it shows that windy storms are near.

When the peacock loudly bawls, soon we'll have both rain and squalls.

If the moon shows like a silver shield, be not afraid to reap your field. But if she rises haloed round, soon we'll tread on deluged ground.

A rainbow in the morning gives the shepherd warning; that is, if the wind be easterly, because it shows the rain cloud is approaching the observer.

A rainbow at night is the shepherd's delight; that is, if the wind be westerly, as it shows that the rain clouds are passing away.

If at sun-rising or setting the clouds appear of a lurid red color, extending nearly up to the zenith, it is a sure sign of storms and gales of wind.

When you see gossamer flying, be ye sure the air is drying.

If the fog lies close to the surface of the ground until it is gradually dissipated by the sun, the day will be bright and fine.—Exchange.

Who could want a better epitaph than this. "He kept his tears to himself and shared his laughter with others."—Charley Begg.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. T. J. MARTIN was born, May 16, 1844; died April 10, 1928; joined the Methodist church while a youth; felt called to preach some years after, and, feeling, "woe is me if I preach not the gospel," began, and as a local preacher he did as much service as almost any man could possibly do until he retired. He preached for more than forty years. Men and women all over this part of the State say, "I was converted under his preaching." He went to the call of the South in 1861, and served four years under her flag. His church was first in all things, but he was true to his State. If an issue came, everybody knew where to find him. He and his wife were married over sixty years. Eight children were theirs to love and rear, only one of whom was a daughter. But she cared for them in her home. She and those sons and his wife survive. He told them he was going home where Jesus lived.

T. J. HOLLADAY.

Ringgold, La.

This records the passing away and burial of little HARRIETT ELIZABETH ROYAL, who was 5 years, 6 months and 24 days old, the daughter of Rev. and Mrs. Watt H. Royal, of Natalhany, La. It was discovered the first of December, 1927, that little Harriett was losing her happy disposition, and her activity was being reduced rapidly. She was placed under the observation and treatment of the leading doctors of Baton Rouge, New Orleans, La., and Boston, Mass. All were unable to relieve her. The diagnosis of her case, tumor on base of brain. She was physically strong in the beginning of the attack, and fought courageously for life to the end. She wanted to live here longer, desiring not to leave those behind she dearly loved, toiled, and fellowshiped with.

On June 28, 1928, at 4:45 p. m., the angels came to accompany her to her new abode in the great beyond, where she will be happy throughout the endless ages. Her little body was carried to Shreveport, La., and placed in the Forest Park cemetery. Little Harriett leaves behind the anxious father and mother, two little brothers, Phillip and Rudolph, and a host of relatives and friends.

* * *

On June 26, 1928, MRS. ORA COOPER, the daughter of Mr. and Mrs. J. W. Stokes, passed to her reward, and her body was laid to rest in the Harrel graveyard the next day. She joined the Methodist church, Baton Rouge District, when she was a child, and remained a member until removed by death. On Aug. 14, 1915, she was married to Tinie Cooper, who because of his sunny disposition was known among his friends as "Happy Cooper." After several months of suffering she was carried to the hospital in New Orleans, where she passed away. Her husband, father, mother, two brothers, and three sisters are left in sadness. But the memory of the many happy days spent with her in this world remains. She was loved by all who knew her; and why death should call her so soon, we know not, but we are conscious God makes no mistakes. We bow in submission to his will, realizing this world is not our home. We are "like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."

Her pastor,

J. F. McCLELLAN.

Pine Grove, La.

MRS. SARAH ELIZABETH WHITTINGTON was born in Covington County, Miss., Nov. 26, 1855; joined the Methodist church in 1880; married L. T. Whittintgon, Feb. 1, 1880. She was a true mother to her three children. She loved her church and her Bible. Unable to attend service for seventeen years on account of rheumatism, her pastor's coming to hold service with her was always a great joy. From her home near Drew church, Monroe, La., she went home on April 30, 1928, happy in the love of God, glad to be free from the pain of so many years. Her corner is vacant, but the messages and life of my mother are a benediction to all of us. The funeral was conducted by her pastor, Rev. W. F. Henderson, Jr. She leaves to mourn their loss three children, three sisters, fourteen grandchildren.

"As I sit to-night by my window and
gaze at the stars above,
My thoughts turn back to my mother,
of her tender, affectionate love.
In fancy to-night I can see her, I hear
her sweet voice again
As she wispers 'good-bye, God bless
you; not long till we meet
again.'"

Her daughter,

ESTELLE.

Monroe, La., Route 1.

GOOD REVIVAL AT LA BRANCH STREET, McCOMB, MISS.

The revival meeting at La Branch Street Methodist Church, McComb, Miss., came to a close with great results. Twenty united with the church and the whole church was strengthened.

Rev. J. L. Campbell, of the Pearl River Avenue Methodist Church, did the preaching; and never has there been clearer-cut sermons—ones that made each hearer think on his way—than these brought by him.

The singing was great. Rev. O. H. Scott, one of our home boys, had charge of the choir and young people's work. Brother Scott is a great singer, and with the young people he cannot be equaled. Any pastor or evangelist that needs a singer, I do not hesitate in recommending him.

PASTOR, LA BRANCH STREET CHURCH.

FROM LUCEDALE, MISS.

Dear Dr. Carley: The church at Lucedal, Miss., has been enjoying for the past two weeks the services of one of the real high-class evangelists of Southern Methodism. Rev. Luther A. Horn, Alabama Conference evangelist of Mobile, Ala., closed a revival campaign on Sunday, July 15. Rev. J. Ray Watson, our pastor at Holt, Fla., led the song services. Our church and town are better because of the presence of these two high-type men of God. Brother Horn is a powerful preacher, sane, sincere and modest.

There is in his presentation of the gospel a refreshing absence of sensational stunt preaching. And to any church that longs for a revival that revives, conducted on a high plane, we do not hesitate to recommend Brother Horn. We had fourteen additions to the church and a general reconsecration on the part of church members. The community as a whole was greatly impressed, and expressed its appreciation of the far-reaching effects of the campaign. Brother Horn is now engaged in a meeting at Salem, Ala. We look forward to his return to our community in October, at which time he will conduct the meeting at Salem Camp Ground.

C. C. CLARK, P. C.

The training of a native ministry is probably the most important phase of missionary work in the Congo. One missionary recently expressed it thus: "We foreigners are impressed more and more by the hopelessness of the situation on this vast continent as far as we ourselves are concerned. For one thing, we are hopelessly few in number. Our greatest task is to train native workers who will do the work we cannot do because of the fewness of our numbers." In the Methodist Episcopal Congo Mission there is a Bible school at Wembo Nyama, where native evangelists are trained for service.

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Woman's Missionary Society

MEETING AT WAYNESBORO, MISS.

The largest delegation that has ever attended a meeting of zone No. 1, of the Methodist Woman's Missionary Society, was present at the one held in Clara. Waynesboro, State Line, Buckatunna, Matherville, Pleasant Grove, and Clara were well represented.

The meeting was ably presided over by Mrs. W. A. Hays, zone chairman, and president of the Waynesboro auxiliary. Morning devotionals were led by Rev. O. B. Matheny.

Mrs. Annie C. Lee gave the welcome address; Mrs. L. R. Newsom, of Buckatunna, graciously responded. Mrs. W. R. Huggins, district secretary, gave a splendid report of the Council meeting. An excellent paper on "Stewardship and Tithing" was read by Mrs. Harry Batchelor, of State Line, and one on "Medical Missions After Fifty Years," by Mrs. Lawrence Fulton.

The devotional for the afternoon was conducted by Prof. C. A. Massey, principal of the Wayne County Agricultural High School. Well prepared papers on "The Seven Sabbaths of Song," were presented by Mmes. C. L. Daniel, E. H. Bond, J. M. Broach, Troy Norseworthy, M. M. Reynolds, G. P. Powe, Jr., and W. A. Hays. A feature of the afternoon's program was the quiz led by Mrs. R. J. Briggs, Jr., of State Line.

Mrs. T. O. Slaughter and Mrs. W. P. Gray, of Waynesboro, rendered a beautiful vocal duet, and Miss Nell Campbell and Mr. F. W. Vaughan, of Clara, a violin duet, accompanied by Mrs. C. A. Massey.

The ladies of Clara served a lovely lunch at the noonday hour.

An invitation was extended by Pleasant Grove for the next zone meeting, which was gladly accepted.

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MEETING OF ZONE 4, VICKSBURG DISTRICT.

This meeting of zone 4 was held at Utica, June 12, 1928, with Miss Pearl Fisher, of Cayuga, chairman, presiding.

The auxiliaries of the zone are Burtonton, Cayuga, Hermanville, Rocky Springs, Utica and Port Gibson, and every auxiliary was well represented. Among those present was Mrs. E. D. Jones, of Carlisle, our honored pioneer leader. There were also visitors from Vicksburg and Holly Bluff. The meeting was fortunate in having on the program Mrs. L. E. Alford, Conference president, and Mrs. W. T. Hegman, Conference superintendent of supplies, both of whom gave inspiring and helpful messages which largely made up the program for the day. The last number on the program was a demonstration given by Port Gibson auxiliary, led by Miss Lili Hartwell, a former Scarritt student. Those who attended the meeting felt at its close that the day had been well and profitably spent, and united in thanking the members of the Utica auxiliary for their lovely, gracious spirit of kindness and hospitality. The next meeting will be held at Cayuga.

KATE DRAKE,
Zone Secretary.

ZONE MEETING AT HOMER, LA.

In Homer, La., on May 30, an enthusiastic gathering of ladies, young people and pastors responded to an invitation given by the auxiliary host, and partook of the tempting delicacies of a noon luncheon.

Mrs. Guy Kinnebrew extended cheering words of welcome, and in like manner Mrs. J. H. Pittman accepted the cordial reception. A musical reading by Mrs. M. D. Harris, a quartet by the Athens young ladies, and a flute solo by Mr. U. W. Grenfell were acceptable features of the social hour.

Representatives from the five auxiliaries comprising zone 1 assembled for the afternoon program. A service of prayer and praise was conducted by Mrs. Garrett, of Wesley.

Miss Winnie Camp, of Haynesville, talked on "Spiritual Cultivation."

The beautiful song, "When They Ring the Golden Bells for You and Me," was sung by Mrs. Beene, of Haynesville.

Mrs. Arthur Ford, a zealous member of the Homer organization, talked of prayer, and expressed the greatest need of our church as being a genuine revival.

It was a privilege to have with us Prof. U. W. Grenfell, a member of the evangelistic board of singers, and known as "The Little Welsh Singer." He sang "Speak to Me, Lord."

The question box, in which each auxiliary was to place three questions, was presented to Mrs. Carolyn Dawson, the contents being explained by her.

Five members of the local Junior Missionary Society, directed by Mrs. E. S. Whitelaw, gave a very interesting playlet, beseeching each and every one "To Help Carry the Circle of Friendship Around the World."

This meeting was made unusually inspirational by having with us Mrs. John D. Pollard, of Monroe. In her "High Lights on Council" she made us breathe the atmosphere that we know was prevalent at Nashville, and inspired us to want to live nobly, give freely and offer our best in his name.

LUCILE DAWSON GARRETT,
Secretary.

ZONE MEETING AT McCOMB, MISS.

The zone meeting of the Woman's Missionary Society was held at La Branch Street Church, Monday, April 30.

In the absence of Mrs. Hunter, Mrs. H. L. Norton, of Summit, was elected secretary pro tem. Devotional exercises were conducted by Rev. J. F. Campbell. The welcome address was given by Mrs. C. M. Carruth, the response by Mrs. W. C. Terry, of Auburn.

An excellent paper on the subject, "What Does My Church Membership Have to Do With My Relation to the Woman's Missionary Society?" was read by Mrs. Gilbert Wennerlund, of Centenary Church.

"Stewardship" was presented by Mrs. H. E. Felder. Her arguments were clear and convincing.

An instructive paper on "Woman's Work in Japan" was furnished by Mrs. Ruth Smith, of Summit.

A most interesting talk was given by Mrs. L. W. Alford on "The High Points of the Work of the Council." Her entire address is worthy of publication.

Dr. Tucker gave us a short address, commending the women for the good work they are doing.

MRS. H. L. NORTON,
Secretary.

LAKE CHARLES DISTRICT.

The meeting of the Woman's Methodist District Conference for the southern section of the Lake Charles District, was held at Crowley, June 5.

Mrs. R. S. Walton, of Sulphur, district secretary, had charge of the meeting. Mrs. P. L. Lawrence conducted the devotional service. Mrs. H. A. Parker was elected secretary.

Mrs. H. E. Lewis, of Crowley, in her welcome address, gave us this thought, "Bring what we can from our work and give it to our neighbor.

In response Mrs. J. S. Segura, of Rayne, said: "We go forward insofar as we serve others."

Mrs. Walton read a report of the activities of the Lake Charles District for 1927, and an outline of plans for 1928:

1. For October, the study of our History of Missions.

2. To make our special Jubilee offering for the Week of Prayer as large as possible.

3. A Daily Vacation Bible School, so that all officers be proficient in their work.

Mrs. C. M. C. Pulham, of Gueydan, followed with a presentation of her subject, "The Value of Zone Work."

Mrs. Jesse Hoffpauir, of Crowley, spoke of her plans for zone 4.

Auxiliary members told each of the work accomplished in her auxiliary in the past year.

Lunch was served at the church. During this hour the choir from the Colored Methodist Church entertained with several Negro spirituals.

The afternoon session opened with the Jubilee hymn and devotional led by Mrs. W. M. Buchanan, of Lake Arthur, whose subject was, "The Price of Discipleship."

Following a song by Miss Elizabeth Lewis, "Echoes from the Conference"

(Continued on Page 15.)

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CEDAR ODOR

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The program of this term of the Leadership School is drawing to a close. It has been the most successful session held here at Mount Sequoyah, and certainly its spirit and influence will be felt throughout the church throughout the years.

The Conference superintendents' night wss a most enjoyable occasion. Brother R. H. B. Gladney, Superintendent of the North Mississippi Conference, made the keynote speech, and it was a most gripping and dynamic deliverance. The audience gave him a well deserved ovation, and from all sources have come words of commendation. Being the oldest man in point of service, it was a joy to all of us that he grasped the meaning of the whole religious education movement and packed it in so few sentences.

Certainly the leadership of the church is making an effort to guide the church forward. To see the whole of Southern Methodism shows the bigness of the undertaking. One Conference has one problem, another has another, and so on.

It is apparent that the open country church situation is to the fore, and that from many angles it will be studied; and I think will be helped. No question has been given the consideration that this has. The church through its leadership is making an effort to aid.

Brother Hull and family are enjoying the work and trip. He has been faithful to the task given him, and has grown in the estimation of both the General Board and the Conference workers. He is making an actual contribution to the work, and I am sure will go to his task at home refreshed in mind and spirit.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

The worship programs have been exceptionally helpful and will furnish guidance for many in this work in their local churches. Especially helpful was the program on the suitable hymns to be used for the respective age groups.

The platform work has been of superior quality. It has been challenging and helpful.

I trust that the Cokesbury work is moving helpfully.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Before these lines are in the hands of the editor, the first term of the Leadership Training School being held at Mount Sequoyah will have come to a close. Mount Sequoyah is more than 1,700 feet above sea level. The nights are cool and the days are not too hot for hard study. The citizens of Fayetteville gave to the Conferences 400 acres of land, $35,000 in money, water, sewer, light, and telephone privileges. Fayetteville is the city where the State University and Agricultural and Mechanical College are located. The city is one of the most beautiful in Arkansas. The people are unusually hospitable. Mount Sequoyah is a delightful place for study and high fellowship.

I judge the enrollment of its school this summer is about 350, the largest attendance in the history of the Assembly. The class in which I am working has an enrollment of about eighty. We put in six hours each day of genuine work, and in addition to class work, we spend two hours in committee, and two to three lectures. Only a few who come here dodge the work laid out for us. The men and women engaged in the different phases of religious education are touching the Methodist church from center to the circumference. Some day the significance of what is quietly going on will come out where it will be known and felt by the entire church. My own conviction is, the church will be upon a higher plane of thinking and of more Christlike way of living.

During the months of August and September we hope to hold at least two institutes in the districts where they have not been held. These institutes will be of help to all who attend. We surely can have hundreds of our workers come together to give and receive help in our common task of spreading the good news. When we are not holding institutes we shall endeavor to check up as many schools as we can reach, that these schools may know wherein they have succeeded and what they lack.

Numbers of Cokesbury classes are being taught and our workers will continue to the last day of the Conference year.

Remember, we shall continue to urge the schools that have failed to observe Sunday School Day to do so, for the good of the school that participates and for the salvation of the schools that need our help. The men the Sunday School Board has employed are working to the limit of their strength and ability.

One big item we have before us during the month of October is the observance of Childhood and Youth Week. There is no school too small or too weak that might not do this piece of work in a manner that will help the entire church membership. The people, the teachers, and others interested in the children look to one man to take the lead in this project. Where he leads they will follow. It is not possible to do any work of lasting value in any charge unless the man who is in charge is willing that it shall be done. What a responsibility and what an opportunity! Not one penny of expense need he incurred; not a penny is asked for. Every item of information is provided, everything except the one thing locked up in the leader. This cannot be delegated to another.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The August issue of the Sunday School Outlook will be a "Special Mansfield College" number. This issue is edited by President D. B. Raulins. There is a close relationship between the Sunday schools and our colleges, so close that the theme of the next General Sunday School Council will be, "Religious Education and our Colleges."

The writer is just back from Mt. Sequoyah, where he had the pleasure of taking the Seminary Course on the Program of Work, which proved to be the most helpful course ever given in a Leadership School. Dr. John W. Shackford, General Secretary of the Sunday School Board, acted as chairman.

While at Mt. Sequoyah we heard many lecturers, among whom was Prof. Nance, of China, who gave us the present political situation in China. In a personal talk with Dr. Nance we learned that he was sent to the Orient many years ago and his financial support came from a member of First Church, Shreveport.

Dr. John A. Rice, formerly a member of the Louisiana Conference, delivered two great addresses at this Leadership School.

We appreciate the following words from Rev. J. G. Snelling, Secretary of the Louisiana Conference Board of Missions: "I am very much interested in your work and I sincerely appreciate all that you are trying to do to build up the Kingdom of God."

"Lesson Material Courses" will be very popular in Standard Training Schools this year. We congratulate the DeRidder and Amite Training Schools in securing Prof. J. P. Rutledge, of Hendrix College, for the course on "Junior Lesson Material." Prof. Rutledge taught this course in the Leadership School at Mt. Sequoyah this summer and we heard many favorable comments about the course and the teacher.

C. D. ATKINSON,
Conf. Supt.

INFANT MORTALITY LOWERED.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

Infant mortality in the United States has declined from 100 deaths per 1,000 live births in 1915, to 64 deaths per 1,000 live births in 1927.

Although Louisiana was admitted to the Registration Area for births in 1927, the records of the past five years are approximately correct and show a decline in infant mortality. In 1923 the rate was 82.3 and in 1927, 77.1.

Of 100 babies dying in the United States during the first year of life (1925), 21 die on the day they are born; 39 die before the end of the first week; 53 before the end of the first month, and the remaining 47 die during the other eleven months of the year.

The main causes of infant deaths are significant. One hundred and thirty-four thousand six hundred and fifty-two babies died in the United States in 1925; the principal causes were: Natal and prenatal, 47 per cent; pneumonia, influenza and bronchitis, 17 per cent; diarrhoea and enteritis, 16 per cent; communicable diseases (whooping cough, measles, diphtheria, scarlet fever), 3 per cent.

Louisiana records show for 1926-27 premature birth and injury at birth, 2,150 deaths; the pneumonias, diarrhoea and enteritis, 1,068; whooping cough, 226, and diphtheria, 39.

There are now forty States and the District of Columbia in the Birth Registration Area, representing 87 per cent of the population of continental United States. In the five-year average of annual rates of infant mortality, Oregon is lowest with 54, and Delaware highest, with 97.

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ZONE MEETING AT BRANDON, MISS.

Zone 1, of the Jackson District, held its second quarter's meeting Friday, June 15, at Brandon, Millsaps Memorial Auxiliary, of Fondren, sponsoring the program; Mrs. W. H. Dorroh, zone chairman, presiding. There were delegates present from each of the seven auxiliaries composing zone 1.

Ridgland, recently added to this zone, was represented by four sisters, the Misses Tucker, nieces of Dr. Tucker, missionary to Brazil, and nieces also of Mrs. J. W. Perry, of Nashville, member of Missionary Council. Miss Esther Tucker was recently appointed zone Superintendent of Young People's Work, and in her talk made on this work she volunteered her services in the organization and development of the Young People's work wherever needed in this zone. Only one auxiliary, Glendale, reported an active, well organized Young People's auxiliary.

The morning session opened with singing the "Jubilee Song," followed by devotional led by Rev. Charles Downer, pastor of Glendale church.

Dr. Rolfe Hunt, by request of the local auxiliary, delivered the address of welcome.

Mrs. Josephine Cox, of Grace church, responded to the address of welcome.

William Fazackerl and Bobby Rickman, Epworth-Juniors of Grace church, then sang "In the Garden."

"A Paying Investment," a leaflet of compiled statistics, covering the work of the home and foreign departments of missionary work, was read by Mrs. Hickman, of Grace church. The chairman requested that each auxiliary secure a copy of this leaflet and study it, as it so clearly and startlingly sets forth the needs of greater missionary effort.

"Bedstemoder" Koch, of Grace church, gave a humorous reading, "Lucinda Jones Goes to Town." Mrs. Koch is proving herself a most versatile entertainer.

Miss Gates, of the Blind Institute, sang as a solo, "My Task."

A plate lunch was served at the noon hour by the hostess auxiliary, and, as is always the case, this social hour was much enjoyed.

The afternoon session was opened by singing "Jesus Calls Us," followed by an earnest prayer by Mrs. W. W. Ford, president of Galloway Memorial Auxiliary.

Mrs. Rolfe Hunt, of Brandon, gave an excellent paper on "Stewardship" or "The Highest Use of Money." This paper was so good that in response to many requests and an urgent request from the zone chairman, Mrs. Hunt consented to have the article published.

Mrs. Sue Langley, Mrs. Ola Loflin, Mrs. Jessie Berry, Mrs. Sue Land, Mrs. Rosa DeWeese and Mrs. Florence Pollock, all now of Jackson, but formerly of Brandon, and each at one time an active member of the Brandon Missionary Society, were introduced to the assembly as honor guests.

The most interesting feature of the meeting was the reading of the histories of the zone auxiliaries. The following histories were given: Galloway Memorial, by Mrs. Minnie Manship Phelps; Grace Church, by Mrs. Sue Langley; Millsaps Memorial, by Mrs. Pruitt; Glendale, by Mrs. L. B. Hamberlin; Ridgland, by Miss Esther Tucker; Pelahatchie, by Mrs. Effie McDonald Pennington; Brandon, by Mrs. Florence Pollock and Mrs. Ora Loflin.

Mrs. John Layton, of Grace church, gave a reading, "The Faithful Few."

A resolution was introduced and unanimously carried that, beginning with the next meeing of this zone, each woman attending the meeting shall bring with her six sandwiches, thus relieving the hostess auxiliary of serving lunch. This was thought advisable, that the hostess auxiliary might enjoy the whole program and not be "cumbered about much serving."

The next meeting will be held at Grace church, Jackson. The time and auxiliary furnishing the program will be announced later.

After a rising vote of thanks to the Brandon Auxiliary for her cordial welcome and bounteous lunch, the meeting adjourned with benediction said by Dr. Rolfe Hunt.

SUDIE McLAURIN, Secretary.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Georgetown, at Oma, July 29.
Meadville and Bude, at Meadville, Aug. 1.
Foxworth, at Kokomo, Aug. 5, 11 a.m., 2 p.m.
Magnolia, Aug. 5, 7:30 p.m.
Monticello and Pleasant Grove, at Tilton, Aug. 12.
Scotland, at Galatia, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Purvis, at ———, July 26, 11 a.m., 2 p.m.
Prentiss, at ———, July 29, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Mendenhall, at Bethany, July 26, 11 a.m. and 1:30 p.m.
Yazoo ct., at Lake City, July 28, 29, 11 a.m.
Yazoo City, July 29, 3:30 p.m. and 8 p.m.
Lambuth Memorial Day at Pearl River, Aug 2.

J. L. DECELL, P. E.

Meridian Dist.—Third Round.

Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

Newton Dist.—Third Round.

Rose Hill, July 28, 29.
Laurel, Kingston, Aug. 4, 7:30 p.m.
Laurel, First Church, Aug. 5, 11 a.m.
West Laurel, Aug. 5, 8 p.m.
Trenton, at Independence, Aug. 11, 12.
Forest and Morton, at Morton, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round.

(Revised)

Mentorum, at Antioch, July 28, 11 a.m.
Wiggins, July 29, 11 a.m.
Brooklyn and Bond, at Maxie, July 29, 3:30 p.m.
Saucier, July 29, 8 p.m.
Carriere, at McNiel, Sat. Aug 11, 11 a.m.
Picayune Aug 12, 11 a.m.
Bay St. Louis, Aug 12, 8 p.m.
Wesley Memorial, at Epworth, Aug 15, 8 p.m.

The Divinity School and Pastors' School will be held at Seashore Camp Ground, beginning at 8 p.m., June 18. Let us have as full an attendance as possible. The School will close on June 29.

The Seashore Camp Meeting will begin Aug. 1 and continue for a week or more. Rev. Luther Bridgers will be the preacher. He comes with the best of recommendations. Plan to hear him

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Mayersville, at ———, July 29, a.m.
Rolling Fork and Cary, at Rolling Fork, July 29, p.m.
Rocky Springs, at ———, Aug. 5, a.m.
Port Gibson, Aug. 5, p.m.
Lorman, at Mizpah, Aug. 12, a.m.
Fayette, Aug. 12, p.m.
Roxie, at Greendale, Aug. 15.
Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p.m.

J. T. LEGGETT, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: In spite of the exceedingly hot weather I have certainly been on the go for the past two weeks. After assisting the secretary at Lake Charles District in planning for the Efficiency Institute to be held at the beautiful Lake Arthur Camp Grounds the last week in March, I went to Alexandria to confer with our president and found him recuperating from a tonsil operation. Of course "Charles" wasn't able to talk, but I know you will be glad to know that he has gotten along just fine since his operation. After meeting with Miss Elizabeth Murphy, Ruston District Secretary, at Arcadia, I went to the little community of Antioch, ten miles from Ruston, where I found one of the liveliest rural Leagues I have had the pleasure of working with. They could work, sing, and play as fine as any group of Leaguers in Louisiana. Three of their Leaguers had just attended Assembly and were anxious to make their chapter count for better work this next year. I held a three-night institute with these Leaguers, giving them methods and instruction. I shall go to Douglas and Calhoun this next week with the same program.

I am so proud of the work being done in Monroe District by Miss Anna Pharr Turner, of Shreveport, and Mr. W. L. McDuff, of Chase. These two Leaguers are holding three-night institutes and organizing the entire district into unions, with a chapter in every charge. Mr. Carl Lueg, of New Orleans, is in Baton Rouge District holding the same kind of programs, and he writes that he is finding lots to do but that the young people are rallying in a splendid way. Rev. Alvin Smith and Miss Katheryn Smith, of Shreveport and Bossier City, have also volunteered their services, and they will be at work in the different districts. Katheryn Smith will be in Lake Charles and Alexandria Districts during August. Mr. McDuff will assist in the Minden District, and Al. Smith in the Shreveport District. This type of work is being done in the rural charges by these volunteer workers, and I feel that it is one of the biggest projects we have ever undertaken. I am most grateful to them for their services.

You will be interested in knowing that our fine Leaguer, Jolly Harper, of Pineville, is now Brother D. B. Boddie's assistant at Opelousas. Jolly was recently converted, volunteered for the ministry immediately, and was one of the most enthusiastic Leaguers at Assembly. We are proud that he has been given this great field of service.

I trust that all of our Leaguers are well under way with their new year's program. You are beginning a year that may well be the biggest in our history because of the splendid program of work laid before you. "Adventuring in Christian Living" is your theme, with your Scripture basis found in the Nazareth sermon, Luke 4:14-32. Your departmental emphasis will be Social Service. Each week you will have a special prayer given in your Era to be used at your devotion on Sunday afternoon and each night during the week. In using this prayer remember that all the Leaguers in Southern Methodism join you in asking the Heavenly Father to grant that prayer. Surely such united communion with God will mean much in promoting his kingdom on earth. Let us strive for better programs, bigger opportunities of service and greater accomplishments for 1928-29 than ever in the past. If I can be of any service to you, my desire is to render that service to the best of my ability.

May God bless my Leaguers day by day.

ELIZABETH LANGFORD,
Field Secretary.

There's peace in the household guarded by Castoria. Peaceful sleep for Baby. Uninterrupted rest for Mother. For a few drops of pure Castoria will quiet any fretful infant. Or put the little one back to sleep when there's an upset during the night.

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Children Cry for Fletcher's CASTORIA

THREE-NIGHT LEAGUE INSTITUTES FOR THE SMALLER TOWNS.

The Monroe District was very fortunate to secure the assistance of Miss Anna Pharr Turner, of Shreveport, in counducting the above named institutes, and we truly regret that she could not spend more time in our district. Miss Turner is our State Hi League Superintendent, also the only Leaguer in the State to hold the degree of Institute Expert, and we feel that the results of the four institutes held at Gilbert, Rayville, Waterproof, and Bastrop will be manifested at State Assembly next year. To us these institutes rank next to the State Assembly in value to the Leaguers, as the programs planned by Rev. James B. Grambling, our Assembly Dean, and Miss Elizabeth Langford, our Field Secretary, are very complete, covering every phase of the local chapter's work. There are a few chapters in the northern part of our district in need of assistance, and institutes will be held at these places by our District Secretary.

It would be a pleasure to relate some incidents of Christian co-operation as shown by the Leaguers and their parents in the towns where institutes were held; however, time and space will not allow, as I want to give an outline of the programs so thoroughly planned by the above named State workers:

First Night.

7:45 to 8—Pep Meeting. (Organize sides.)

8 to 8:30—Department of Spiritual Work.

8:30 to 8:40—Devotional, by pastor, "Adventure of Prayer."

8:40 to 9:10—Department of Missions.

9:10 to 9:30—Recreation; Fellowship.

Second Night.

7:45 to 8—Pep Meeting.

8 to 8:30—Department of Social Service.

8:30 to 8:40—Devotional, "Adventure of Prayer," pastor.

8:40 to 9:10—Departmen of Recreation and Culture.

9:10 to 9:30—Recreational Fellowship.

Third Night.

7 to 8—Picnic Lunch, Church Lawn.

8 to 8:30—Hi League and Epworth Junior Society.

8:30 to 8:40—Devotional, "Adventure of Prayer," pastor.

8:40 to 9:10—Council and Business Meeting.

9:10 to 9:30—Recreational Fellowship and awarding of Loving Cup to side with highest score.

We now have one new Senior League and one new Hi League in Monroe District since Assembly, and our plans are to work together as a team, organizing the young people where possible so that we might be of greater service to Christ, our church, and our community. May we all consider it a privilege, and sreve him gladly, who died for us, is my prayer.

W. L. McDUFF, Secretary,
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MISSIONS AND NON-CHRISTIAN PRACTICES IN AMERICA.

(Oration in the Epworth League "Know Missions" Oratorical Contest, delivered by Miss Octavia Rickey, Tallulah, La.)

Some years ago in a Christian assembly, a Chinese official prayed this prayer: "O God, make China like the United States." Does he still want this prayer answered? Is our religion worth exporting? We call ourselves a Christian nation, but are we wholly Christian? Do we have a vision of "The Christ of the American Road" in our hearts? And are we living the Christ-like life?

There are many social, economic, political and moral evils which must be remedied. There is a general tendency toward moral laxity, as shown by the ease of breaking the marriage vow, disappearance of the family altar, disrespect for law, the quest for wealth and pleasure; and above all that peculiarly American idol, success.

Theodore Roosevelt has said: "This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in." How will we go about making it a good place for all of us to live in? Let us glance for a moment at some of the great tasks which confront us on our own doorstep. The need is especially felt among the underprivileged and neglected sections of our country, and neglected sections of our country. The crowded slum districts of our large cities with their sick and sorrowful and fallen, present a great problem as well as a great oppor-

(Continued on Page 15.)

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EPWORTH LEAGUE.

(Continued from Page 14.)

nunity. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

In the rural districts, the United States Government is having good roads and good schools built. What a blessing it would be to the community if the church should be improved likewise and become really progressive! The industrial workers with their labor problems need to be touched by the spiritual life of the church. Many people will give money for the heathen in Africa, but are not concerned about the soul of the Negro who lives a few blocks away and works in their own kitchen? Then last but not least come the unreached Mexican, Cuban, and Italian immigrants, who are swarming in upon us and challenging us by their poverty, ignorance, and superstition. As these needy elements of our population present their appeal and we realize the few inadequate French missions to meet the needs of the French people in our own State, certainly the church is challenged to apply its gospel with greater fervor and to launch a missionary program on a better and larger scale than ever before.

In seeking to solve the problem of Christianizing America, let us look at some of the things which have been done in the past. In the early days in America, the itinerant preachers sought to reach the people whom the regular organizations neglected. With little organization of well defined plan, they followed the line, not of least resistance but of greatest need. These splendid pioneers did the needed work perhaps in an unsatisfactory way, but always in the spirit of the true missionary. The Indian was the first to receive the attention of that first great Methodist, John Wesley. And so the Home Mission Work has gone on from year to year until to-day it has become well organized and effective.

What wonderful things we could accomplish in the Home Mission work if all had the spirit of giving of the little girl, Hattie Mae Wiatt, who went to a small Sunday school and asked to be admitted. It was explained to her that there was not enough room. In less than two years she went on her own little last pilgrimage. No one guessed her strange little secret until underneath her pillow was found a torn and tattered pocketbook with fifty-seven pennies in it, wrapped around with a scrap of paper on which was written, "To help build the Sunday school bigger so that more children can go to Sunday school there." The pastor told the touching incident to his congregation, and the people began making donations to make the church larger. The papers told it far and wide, and within five years the fifty-seven pennies had grown to be $250,000. If you go to Philadelphia to-day, you will see a great church, university, hospital, and a Sunday school building where all the children who want to may come and be comfortable. She was only a little girl with a little girl's heart; but who can estimate the power of her ardor, her unselfishness and her fifty-seven pennies?

The need for religious education and better methods of work has been realized. The womanhood of the church has become organized and has become one of the most effective agents of the home church, the gathering of funds and material and all that applies to the setting up of the kingdom of God.

Some of the officers' training camps for our Methodist battalions are: The Sunday school, Epworth League, Woman's Missionary Society, Mission study classes, Standard Training Schools, summer assemblies, and daily vacation Bible schools. The forces are organized and ready for the greatest advance the church has ever witnessed. What a wonderful task for the youth of our land as well as the more experienced! Never before have the young people of America had such a golden opportunity. The challenge rings clear and calls for the very best that is in us. The following is a Home Mission program proposed by Dr. J. Stowell:

1. Every family in America cared for by some church.

2. Every boy and girl in America enrolled and attending some Sunday school.

3. Every church in America with an adequate and well trained staff, a well considered program of worship, religious nurture, and community ministry. What a picture! All Christians should work and pray that the will of God may become the law of every life and the joy of every heart. May America realize her obligation and rise to her glorious opportunity in the day of her redemption through Jesus Christ.

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There is one simple yet inexpensive way to reduce inflammation of swollen toe joints and help get them down to normal and that is to apply Moone's Emerald Oil night and morning.

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Special note: People who want to reduce swollen or varicose veins should get a bottle of Moone's Emerald Oil at once. Applied night and morning as directed they will quickly notice an improvement which will continue until the veins and bunches are reduced to normal

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

were given by Mrs. R. C. Webb, of Rayne, and Mrs. Jesse Hoffpauir, of Crowley.

Mrs. O. C. Stanton, of Lake Charles, spoke on the Jubilee.

Mrs. C. C. Carver, of Rayne, read the revised Standard of Excellence.

Mrs. H. E. Lewis, of Crowley, spoke of the dedication of Scarritt, and gave a description of the buildings.

The night session was in charge of the Juniors, under the leadership of Mrs. Ben White and Mrs. Jesse Hoffpauir. A pageant was presented which showed Mother Church holding a Jubilee party for her children from all lands. The torch which had been lighted in the past was passed on to to-day to carry on.

MRS. H. A. PARKER, Secretary.

ZONE MEETING AT SUNFLOWER, MISS.

The second zone meeting for 1928 of zone No. 5 convened in Sunflower Methodist church, June 20, with our zone president, Mrs. George Sledge, presiding. Mrs. J. E. Coleman acted as secretary.

A most cordial welcome was extended in a lovely welcome song by the Sunflower Juniors. The response was graciously given by Mrs. Worthy, of Doddsville. The morning devotional was conducted by Mrs. Lancaster, of Sunflower. Prayer was led by Mrs. J. E. Coleman. Mrs. Pierce, of Greenwood, was introduced, and Mrs. Walker, Mrs. Mitchell, and Mrs. Wright were especially welcome to the meeting. Doddsville was selected as the place of next meeting.

Reports of societies were given as follows: Blaine, Doddsville, Sunflower, Wade. Report of annual district conferences at Ruleville was given by Mrs. Thomas. Mrs. Pierce made report of district parsonage and presented a plea to each society for a contribution toward maintaining the parsonage. Motion was carried to present to each society its assessment for maintaining district parsonage, to be paid some time during the year. Continuing zone meeting was discussed, with the decision that meetings be continued.

Brother Storment, pastor-host, was introduced, and spoke words of encouragement.

Mrs. Lindsey, of Ruleville, spoke in the interest of the Young People.

The song message so beautifully brought by Mrs. McLean, of Blaine, was a joy to the meeting. Mrs. Pierce, of Greenwood, gave an interesting paper on "Our Pioneer Women." Mrs. Wells and Mrs. Boyett, of Greenwood, were presented to the meeting.

A rising vote of thanks was given Sunflower for their hospitality. Mrs. E C. Stancel led the consecration service, which was enjoyed by all.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—Third Round.

Longview, at Smyrna, July 28, 11 a.m.; Q. C., 1:30 p.m.

There are two important matters to be emphasized during the early part of the quarter. One is the completion of the Superannuate Endowment quota and the other is the Golden Cross enrollment. May we give prompt and due attention to these great causes? Already the revival campaign has produced notable results. Let us continue this work with all the zeal and devotion of our hearts.

W. N. DUNCAN, P. E.

Many boys from fanatical Roman Catholic towns in Mexico have attended Wesleyan Institute, Southern Methodism's school for Mexican boys, located at San Antonio, Tex. The influence of these boys upon their parents, friends, and neighbors promises much for the progress of the church in Mexico, says the Rev. Juan N. Pascoe, presiding elder of the Monterey District.

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THE NEGRO SPIRITUAL.

By Frederick Hall, Director of Music, Clark University.

The spiritual had its beginning in the heart of the Negro as he labored in the fields of the South. These songs are outbursts of religious fervor, and in many cases are influenced by conditions which surrounded the people in whose minds they were born.

They are called Spirituals, Jubilees, Melodies, Folk Songs. Either name is correct. They are called Jubilees because of the ray of hope that is expressed in each. Regardless of how sad the song might be, or how miserable the conditions surrounding its birth, there is always found in it a definite pointing to a great day of Jubilee when all sadness will be turned into gladness, They are called Spirituals because of the deep religious feeling they express. They are called Melodies because of the striking melody built upon a scale that was originated by the slaves. When a new song was born it usually began with a melody hummed by one person. After the tune was caught, the whole group or congregation would join in, increasing the strength of the melody and adding harmony. These songs are called Folk Songs because they satisfy the scientific definition of Folk Song, which definition is too well known to mention here.

The Negro Spirituals express a sympathy of feeling between words and music not always found even in the compositions of learned musicians. In many songs that we see to-day, the tune gives one idea and the words another. In the Spiritual the words spoken convey a certain idea and the tune sung or played gives a similar feeling. For instance, the originators of these songs would never have taken words such as "Nobody Knows De Trouble I See" and set them to a happy tune like "Every Time I Feel the Spirit." In every instance words and music harmonize, and herein lies a thread of real artistry.

Some of these songs are sad and some are happier. This is true because of the difference in living conditions of the people who originated them. In different sections there are different interpretations, different words and slightly varying melodies of songs that originally were the same. This is true because at first the songs were not written down, but carried from place to place in the minds of the Negroes, and very frequently a new condition caused a slight change of the song.

These songs are deeply religious and should not be sung in such a way as to cause laughter or ridicule. Instrumental accompaniment always spoils the effect of the songs, and sometimes robs them of their identity. They can be sung artistically and according to all modern rules of vocalization and choral expression without being robbed of their real simple meaning.

The Spirituals show the character of the people in whose hearts they had their being, expressing patience, simplicity, sincerity, and the firm belief in the God of all mankind.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Greenville Dist.—Fourth Round.

Greenville, Aug. 5, p.m.; Q. C., Sept. 11.
Glen Allan and Avon, Aug. 5, a.m.; Q. C., Sept. 13.
Arcola and Murphy, Aug. 12, a.m.; Q. C., Sept. 12.
Hollandale, Aug. 12, p.m.; Q. C., Sept. 12.
Leland, Aug. 19, a.m.; Q. C., Oct. 15.
Shaw and Litton, at Shaw, Aug. 19, p.m.; Q. C., Oct. 16.
Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

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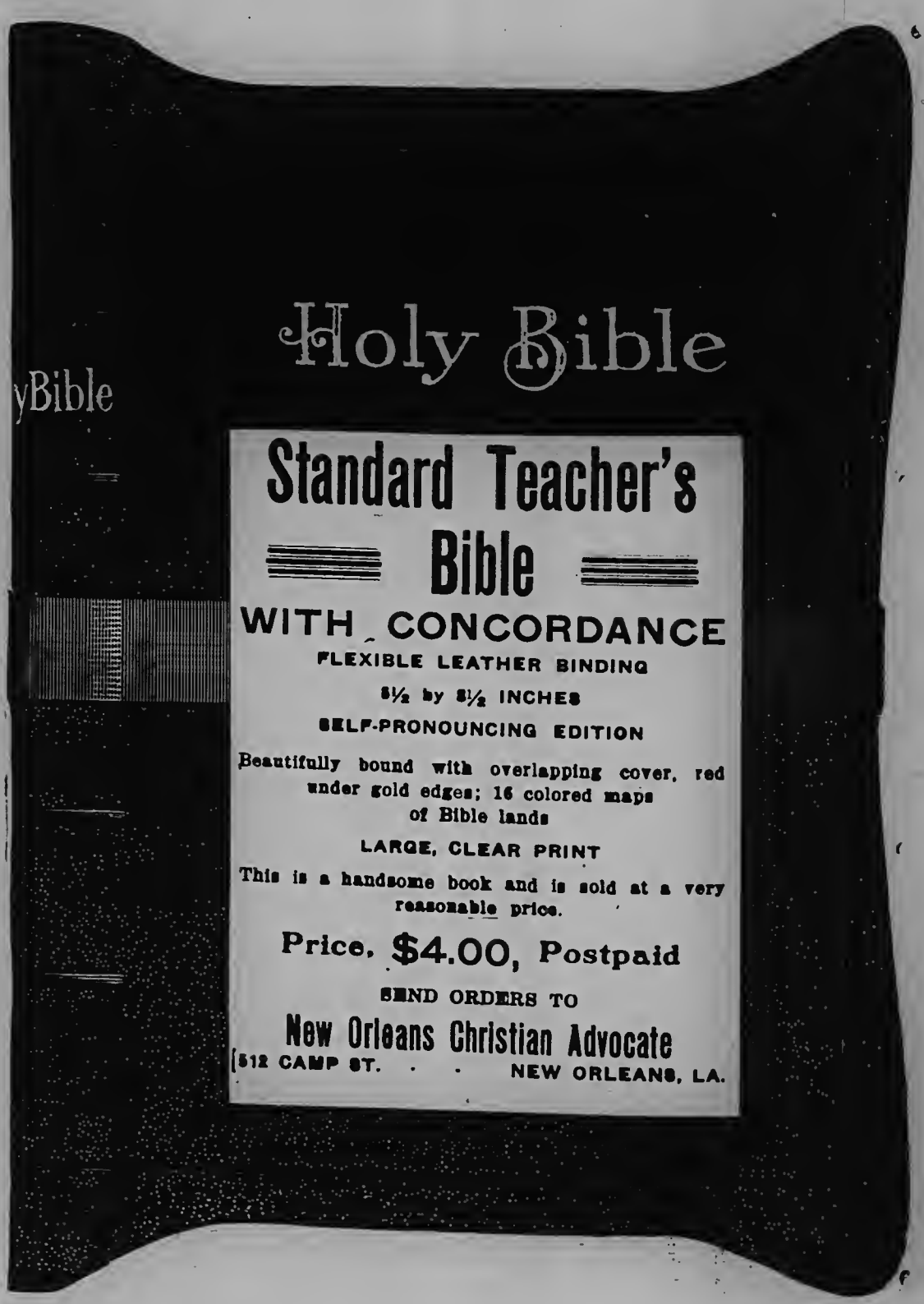
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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 2, 1928. CHAS. O. CHALMERS, Manager.

CHRIST'S YOKE NO ADDED BURDEN.

By the Rev. H. L. Moir, M.A.

"Take my yoke upon you, for my yoke is easy."—Matt. 9:29.

Here our Lord is calling to those who feel burdened, and it is not difficult to know what he means. Whatever takes the joy from life, whatever is too hard, whatever makes us dispirited and depressed, and afraid of life, its past or present, or future; our failures, our infirmities, our lost opportunities, misfortunes, ill-usage, over-work, regrets, anxieties, our fear of death and judgment to come—to all such things he refers when he says: "Hither to me. Take my yoke, for my yoke is easy."

Craft of Carpentry.

A yoke is something that helps in the carrying of a burden. It lies across the shoulders, and the ropes that fall from its ends hold the burden which is divided and balanced and kept clear of the bearer's body, and borne where it can best be carried—on the strong framework of the shoulders. Our Lord must often have made such yokes for his fellow-villagers, and there would be no yokes better made than his, none so smooth and kindly. And now when he is done with the carpentry that helped men with plowing and carting and the carrying of literal weights like buckets of grain or earth, and when he finds himself face to face with men and women who carried heavier burdens of sin or fear or pain or sorrow or responsibility or shame, his mind goes back to the imagery of the carpenter's shop and the life of village labor. He sees men and women twisted and bent in soul, and he says: "It is a yoke you need, and there is none like mine. I can adjust you to your burdens, and your burdens to you. There are no helps like my helps. Hither to me. Consult me." For Christ has ways of fitting us out for life, ways of making intolerable things tolerable, and taking the ache and misery from life, and showing us how we can walk erect, even when burdened, singing as we go.

Needless Burdens.

When we consult him about our burden the first thing he does is most surprising. He asks us to lay it down at his feet and open it for his inspection. He finds things in our load which we do not need to carry. He finds that many have been staggering under many worries and he insists upon relieving us of anxious thought concerning those things of which he says, "Your heavenly Father knoweth that ye have need of all these things."

He finds, too, that many are burdening themselves with an unnecessary load of guilt, and making the mistake of which A. M. Fairbairn said: "The sense of sin in Pusey was more a matter for himself to bear than for grace to remove." And our Lord deals with this so marvelously that the relieved soul breaks into Micah's wondering doxology, "Who is a God like unto thee, that pardoneth iniquity? Thou wilt cast all their sins into the depths of the sea." Such a thing seems at first, as Quiller Couch says in connection with Hetty Wesley's problem, "merely incredible, though promised on the honor of God." When a soul comes to Christ it learns that such things as guilt and terror and worry and foreboding are useless hampers which faith will gladly allow him to throw away. For as Doctor Macintosh says in his great book about forgiveness, "God does not forgive us by installments."

"My Yoke Is Easy."

But there are heavy things which we must all carry. "Every man must bear his own burden," says Saint Paul. But our Lord has ways of rearranging or redistributing our burdens. He knows where we have been galled. He knows the friction spots, and before he puts our burdens back upon us he furnishes us with what he calls "My yoke." Many misunderstand him. They think his yoke an added burden, and refuse it, saying, "I have enough to carry without that." And by "that" they mean another mass of duties, something that will further complicate life; mysterious doctrines, and searching precepts, and exacting ideals, an extra drain and strain on life. But Christ stands with uplifted finger saying, "Hither to me." And when we come we find that this added burden of his is what wings are to a bird, and sails to a boat, and an engine to an aeroplane. He says reassuringly, "Do not be afraid, for my yoke is easy and my added burden light."

The Understanding Christ.

And more; when we have consulted him and suffered him to examine and readjust and sling what we are to carry, he says, "Now you are ready for the road, and, as it happens, I am going your way and we can go together." He marches with his children, and his hand is quick to steady and relieve. As he walks with us he has ways of heartening us with the sweet convoy of a friend. He knows the best tracks through rocky defiles. He knows the quiet resting places, beside refreshing waters. And all along the ways and through the days and nights of the journey he has wonderful things to tell us—things that make us forget our burdenedness, or reconcile us to it. Things we used to dismiss as "theology" or "religion" or "preaching" turn out to be Christ talking to us by the way, about his Father and life, and the hindrances and the meaning of the journey, and its goal. He introduces us, too, to his friends, and we find there are none like them. And we learn to see and take opportunities of helping others on the way, and so discover all the joy and added strength and contentment that come when we help to bear one another's burdens, even when we carry our own.

So I begin to understand him when he cries, "Consult me about the problem of your burdenedness and about my yoke." You'll find it "lined with love." This magic yoke turns out to be something we are always getting from Jesus. He studies each case and fits it with his yoke. And we say in happy confirmation of his promise: "O the difference to me. Thy yoke is easy, and thy burden light."—The Scots Observer.

CALLED MEETING OF THE BOARD OF EDUCATION, LAKE JUNALUSKA, JULY 17, 1928.

The General Conference Board of Education met at Lake Junaluska, July 17, at 10 a. m., to elect a sucessor to Dr. Stonewall Anderson as General Secretary. Practically the entire Board was present, and after appropriate remarks by Bishop Mouzon and others, concerning the life and work of Dr. Anderson and of Rev. Robert Selby, a committee was appointed to draft suitable resolutions on the death of these two members of the Board, to be made a matter of permanent record in the minutes.

After some discussion of men and policies, the Board proceeded to the election of a General Secretary, nominations being made from the floor. The result of the first ballot showed that H. H. Sherman had received twenty out of twenty-one votes cast, and the President declared him elected.

Before adjourning the President issued a call for another meeting of the Board to be held at 11 o'clock, to consider such matters as the Executive Committee might refer to it. At this second meeting Hon. Nathan L. Miller, of Birmingham, Ala., was confirmed as trustee of Emory University, in place of Bishop James E. Dickey, deceased, and Dr. Allen H. Bunce, in place of Mr. Thomas W. Connally, deceased; also Rev. J. L. Cannon, of the Little Rock Conference; Rev. George G. Davidson, of the North Arkansas Conference, and Dr. W. Winans Drake, of the Louisiana Conference, were confirmed as trustees of Southern Methodist University, succeeding themselves.

Dr. Sterling Fisher, of San Angelo, Tex., was elected as a member of the Board in place of Hon. D. O. Terrell, of San Antonio, Tex., who had resigned; Rev. Hubert Sydenstricker, of the Baltimore Conference, as a member of the Board in place of H. H. Sherman, who had been elected General Secretary, and Dr. J. R. Countiss, of Grenada, Miss., in place of Rev. Robert Selby, deceased.

Dr. J. H. Reynolds, President of Hendrix College, was elected a member of the Executive Committee, and Dr. C. C. Grimes, of Memphis, Recording Secretary of the Board. The election of an additional member of the staff to take the place of H. H. Sherman, as Secretary of the Department of Promotion and Finance, was deferred. The Executive Committee was authorized to act for the Board on such recommendations as the General Secretary might make. Rev. Nathaniel G. Long, of Georgia, was elected by the Executive Committee as Assistant College Visitor in the Department of Religious Education.

Mr. Ralph Nollner, Superintendent of the Southern Assembly, came before the Board and expressed his appreciation of the Board's meeting at Junaluska, and extended to the members all courtesies and privileges during their stay. He also gave them and their wives, including Mrs. Stonewall Anderson, and her son, John Anderson, a very cordial invitation to be present at a banquet Tuesday evening at 6 o'clock, to be given by the Assembly. The invitation was accepted with thanks, and the banquet proved to be a very delightful occasion.

H. H. SHERMAN, Recording Secretary.

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POETICAL TEXTS.

By Mrs. George S. Brown.

Misunderstood.

Could we hut draw back the curtains
That surround each others iives,
See the naked heart and spirit,
Know what spur the action gives,
Often we wouid find it better,
Purer than we judge we shouid;
We shouid iove each other better
If we oniy understood.

Couid we judge aii deeds by motives,
See the good and had within,
Often we should love the sinner
Aii the whiie we loathe the sin;
Could we know the powers working
To overthrow integrity,
We shouid judge each other's errors
With more patient charity.

If we knew the cares and triais,
Knew the effort ail in vain,
And the bitter disappointment—
Understood the ioss and gain—
Would the grim external toughness
Seem, I wonder, just the same?
Should we heip where now we hinder?
Should we pity where we biame?

Ah! we judge each other harshiy,
Knowing not life's hidden force;
Knowing not the fount of action
Is iess turbid at the source;
If we saw, instead of evil,
All the golden grain of good;
Oh! we'd love each other better,
If we only understood.

—Anonymous.

I wonder if we cannot, all of us, look back upon some one whom we haye criticized harshiy and misunderstood, and regret it because we see later the fine things about that person that were hidden from the outward eye? How comforting it is to know that God seeth not as man seeth, but looketh deep down into the heart! We aii remember how John McDonogh was misjudged and how we owe to him the education of ourseives and of our children. There are many such instances, aud they shouid be a iesson to us not to condemn, for we do not know the heartaches and the sorrows and disappointments that are behind the curtains of some souls. A man seems sometimes grim and tough; but he may have a heart of pure gold. A woman may have a forbidding countenance and she may be reticent aud silent; but perhaps she is compressing her iips to hide some pain and eudeavoring to keep back the tears because of some secret sorrow.

I remember once hearing some young people criticise their teacher, saying she was crabbed and cross; and it was not untii death came to reiease her from her suffering that it was found she had a terrihie maiady that was sapping away her iife and her very breath had been one of agonizing pain that she endeavored to hide. Sometimes we think a man stingy—and we find that he has been hoarding to keep some iittie invaiid or imbecile from want. Foiks do not aiways wear their hearts ou their sieeves. if we would oniy look for the good instead of the evii, we would find it and we would not be harsh and misjudge. Life holds enough of tragedy aud disappointment and heartache without our picking out the flaws; so iet us remember to hoid back the criticisms and to say, oniy what is heipfni and kind, and then wiii we indeed love each other better when we understand.

STEWARDSHIP.

By Mrs. Roife Hunt.

(Published by request of Zone No. 1, Jackson District, Woman's Missionary Society.)

The subject Stewardship is becoming a live one iu the churches, our own branch among them. The mid-year Council of Lay Leaders of our church met eariy in the year in two sections, one in Dallas, Tex., and the other in Atianta, Ga. Among conciusions reached by the Findings Committee were:

Observauce of speciai period of four weeks, with use of speciai set of ieaflets, etc.; organization and functioning of a iive stewardship committee in every church; sermons on stewardship by pastor; careful distrihution of ieaflets on stewardship; use of iay speakers on stewardship; promotion of study classes and stewardship schools; use of pageants on stewardship; special stewardship programs by different organizations of the church; provision for teaching stewardship course in Pastors' Schools and Standard Training Schools.

Some of our church papers are reporting that coures in Christian stewardship have heen taught in some of the Standard Training Schools. At one of these, Spartanburg, S. C., a resolution was passed urging that Christian stewardship be given a prominent piace in the program of the year, and that a careful and systematic study be given its principies. It was further stated that the subject is largely misunderstood hy our peopie at large, and that the minds of the peopie should be ciarified by heing taught by people who reaiiy know the fieid. It was aiso stated that stewardship is a principle of Christian experience, and should not be used as propaganda to raise funds in financial campaigns. In another of these Standard Training Schools, Fort Worth, Tex., it was stated that this course is iargeiy a pioneer one, but it was hoped to see it incorporated in District Training Schools. The importance of the subject is heing recognized.

We find we must cuitivate a sense of stewardship. We need to cultivate it as assiduousiy as we have the sense of ownership and possession. A sense of stewardship is the recognition of the ultimate fountain of our life and strength. All we have is ours in trust. Dr. Jowett says: "There is a strangeiy paraiyzing power about money, and it so restricts the heart that the more we get, the iess we are inciined to give. Riches can make a man think he is growing bigger, when ail the time he is growing iess." One of the fundamentai principles of stewardship is the recognition of Divine ownership—that aii we have, even of materiai things, is from the Lord. From him we receive food and raimeut and sheiter. He affords us the ability to earn a iiveiihood. He gives us power to get weaith." "The silver is mine, and the gold is mine saith the Lord of hosts," "and the cattie on a thousand hills." The inspired word makes these matters clear. And yet many peopie act as if they did not believe that God is the real owner of ail we cali ours.

But some one says: "i have earned all I call miue by hard toii and iabor, by the sweat of my brow. It is really mine." We repiy: "In a certain sense, yes." So far as mere human ownership is concerned, it is his, and not the property of another. However, God gave him the power, the physical and mentai abiiity, to earn it. Had not God given him powers and facuities and sustained him in their use, he couid have done absoiutely nothing. In the final anaiysis we are his, and aii we have is his.

God has given us these things to use for his giory, for the good of humanity, and for our own happiness. We are not at iiberty to use what he gives us just as we please; but must use all in such a way that God may be honored, our fellowmen benefited, and we ourselves blessed.

God asks us to use a part of what he has given us for the advancement of his cause and kingdom. indeed, he asked the chosen people to put aside first a definite proportion of their income for him before they used anything for themselves. They were to honor God with first fruits of all their increase.

Now, if one faiis to return to the Lord a reasonabie proportion of that which the Lord has given him, or if he returns a very insignificant amount, a meager proportion, as some do; or if he returns nothiug to him, as is the case with far too many, and spends aii the Lord has given him for self and seifish ends, he is wastiug the Lord's goods. He is not dealing houestly with the Lord. He is not a good steward of Jesus Christ. Paui, writing to the church at Coriuth, teaches us that giving is a grace.

Giving in the right spirit and with the right motive, is just as much an act of worship as praise or prayer; aii through the Scriptures we find giving mentioned in connection with worship. Some one asserts that for every time prayer is mentioned once in the Bible, giving is mentioned four times. We recaii (Acts 10:4) the angel said to Cornelius, "Thy prayers and thine alms are come up as a memoriai before God." It may be our prayers do not ascend very high when we are unwiiling to accompany them with gifts, if we are abie to give.

It has heen said that sixteen of the thirty-eight parabies of our Lord deai with money, and that in the gospeis one verse out of every six deals with money.

A Richmond pastor receutiy gave the ascending steps of Christian giving, as foiiows: The starting point, the Tithe; second step, Proportionate Giving; third step, Ahounding Liberaiity; fourth step, Heroic Giving; the ciimax, Love's Offering.

We can hut hriefiy discuss each. First, the Tithe. In Lev. 27:30-32, the tenth of one's income is deciared to be the Lord's. The tithe then does not heiong to mau. Belonging already to God, it cannot be presented to him as a free-will offering. Such offering man should make out of his nine parts. "He who faiis in free-will offerings is deficient in charity, but he who fails in tithes is guiity of robbery, not of man, but of God."

In searching for the origin of the tithe we are led back to the early days of the human race. it seems that tithing may not be originaiiy a Jewish institution, but was practiced hundreds of years before Moses, and by other nations besides the Jews, and seems to have been recognized as a law of God for aii time.

Abraham, who had just come out of idolatry of Chaidea, it seems without further command, paid tithes to Meichizedek, priest of the Most High God. Melchizedek is the most perfect old Testament type of Christ. if the Chaldeans in those eariy days paid tithes, surely other nations observed the custom. This was five hundred years before the Jewish iaw. One has said: "Three hundred years before Siuai, Jacob vowed to God that he would give the tenth. Hence, since Abram, Jacob, the Jews and even the ancient heathen nations aii gave the tenth, rather than some other proportiou, it must have been recognized as the law of God for all timei Binding five hundred years before the Jews, binding upon the Jews, why not binding uow? This law has never been repeaied. Nothing in the New Testament to indicate it was to be discontinued, while it is repeatedly mentioned approvingiy."

Tithing has been rejected by some because, they say, it was the iaw of the Jews, and we are living under grace. It was aiso a iaw of the Jews that the leper shouid he segregated, hut the exponents

of a life of grace do not object to the enforcement of the law to this day.

It is a reproach upon Christianity that both the heathen and the Jews spend more on their religion than the Christian spends on his. Surely we should give as much under grace as the Jew gave under the law. But we should not stop at the tenth. This is only the starting point.

The second step is proportionate giving. (I Cor. 16:2) "As the Lord has prospered you." This is a larger principle. In many cases this will greatly exceed the tenth. One says: "Our giving is a measure of what we receive, if not in temporal things certainly in spiritual things." "Give and it shall be given to you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."

"Giving is living,' the angel said,
'Go find the hungry sweet charity's bread.'
'And must I keep giving, and giving again?'
My selfish and querulous answer ran.
'O, no,' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"

We may notice that Christians have the money, but spend it on other things. It was stated some weeks ago in an article in the Literary Digest that the average American wastes fifteen times more than he gives to religon, and spends twenty-two times more for luxuries; that is, for every dollar we give religion, we spend thirty-seven dollars on wastes and luxuries.

A Methodist bishop tells of a steward who gave twenty dollars per year to God and spent seventy-two dollars per year for feeding hounds for sport.

It is estimated that America has 40 per cent of the world's wealth, and that 90 per cent of this is in the hands of church members. It is claimed that last year the people of America spent for luxuries alone approximately $21,000,000,000. It is also stated that Protestant churches of America spent on their program less than $500,000,000. Contrast these amounts! Forty-two dollars for self, one dollar for God. Far yet from proportionate giving!

Stanley Jones, in "Christ at the Round Table," says: "We Protestants have swept crucifixes from our churches and put in cushions.. At the time of the most amazing prosperity the world has ever seen the American churches are spending more and more for themselves and less and less to sustain that thin line of representatives standing on the frontiers of human need. The fact is, that line is being starved."

Harold Bell Wright, in the Atlanta Journal, April 22, 1928, says: "When some church member thanks God through his nose for the eternal salvation of his soul and out of a full purse gives a nickel to save the hungry and sick in his own neighborhood, the rest of the congregation look to see if their own pocketbooks are safe. Make no mistake, the truths of Christianity are vital, living truths—and they are applicable inside as well as outside the church."

Some time ago a paper told the following story: A small church was in need of repair, and a meeting was called to raise the necessary funds. The pastor stated five hundred dollars was needed. A wealthy and stingy member arose and said he would pay one dollar. Just as he sat down a big lump of plastering fell and hit him on the head. Jumping up quickly, he said: "I made a mistake. I meant fifty dollars." That was too much for an enthusiastic member present, who called out, "Lord, hit him again."

The third step is abounding liberality, or beyond one's means. Paul, speaking of the churches of Macedonia, said: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, for according to their power, they gave of their own accord" (I Cor. 8:2, Revised version).

A minister tells of a woman, who, on a dreary December day, came to the parsonage, bringing five dollars to put into the annual thank offering. The minister hesitated to take it. He knew her children needed food and clothing and that her own feet were damp, since her shoes were almost without soles and she had come through the snow. He finally received the money that she might have the joy of giving, but saw to it that shoes and groceries were sent to that home.

The fourth step is heroic giving—the half of one's possessions, as Zaccheus, who said: "The half of my goods I give to the poor, and if I have taken anything by false accusation, I restore him fourfold. And Jesus said unto him: This day is salvation come to this house." Dr. Gambrell said: "Give until it hurts, and then give 'till it stops hurting."

The fifth step, to top of the ladder, the climax in Christian giving, is Love's offering.

In II Cor. 8:8, Paul speaks of giving as a proof of love. "As Jesus sat at meat in the house of the Pharisee, a woman who was a sinner brought an alabaster box of precious ointment and stood at his feet weeping, and she washed his feet with her tears and wiped them with the hair of her head, and kissed his feet and anointed them with the ointment. And the Lord said to Simon: Thou gavest me no water for my feet, but she hath washed my feet with tears. Thou gavest me no kiss, but she hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore her sins which were many are forgiven, for she loved much" (Luke 7).

On another occasion "Jesus sat over against the treasury and beheld how people cast money into the treasury. And many that were rich cast in much. And there came a certain poor widow and she threw in two mites, which make a farthing. And he called his disciples and said, Verily I say unto you that this poor widow cast in more than all they which have cast into the treasury. For they did cast in of their abundance, but she, of her want, did cast in all that she had, even all her living" (Mark 12).

Missionary annals are rich in examples of those who have made a love offering. Just here we refer to one only. It is that of Mary McClellan, who, after listening to an appeal, put in the collection plate a slip of paper on which was written, "I give myself and five dollars." She became the wife of Rev. J. W. Lambuth, and the mother of Bishop Walter Lambuth, and those of us familiar with the record of the Lambuth family can see the magnitude of the gift. It was love's offering.

In one of our papers was this story: A minister appealed for the support of a mission among the mountains. Rough men and women there knew little of God. He tried to show his people the blessed privilege of giving. He felt he had failed and was depressed. He had not seen crippled Maggie near the rear of the church. She felt she had nothing to give. A voice seemed to say:

"Yes, you have, Maggie. You have your beautiful crutch that others gave you. It is worth many shining dollars. You can give it, your best friend, that has helped you into the park where the birds sing, and takes you to church and makes your life happy." "O, no, Lord," sobbed the child; and then she said, "Yes, yes! I will." She handed the polished crutch to the deacon who was taking the collection. For a moment the man was puzzled, then he carried the crutch to the front and laid it on the table before the old pulpit. The minister held up the crutch with trembling hands. The sublime sacrifice had unnerved him. Then he said: "Do you see this, my people, little crippled Maggie's crutch—all that she had to make life happy? She has given it to the Lord, and you—what have you given?" Silence followed. People moved restlessly. The minister asked, "Does any one wish to give the amount of money this crutch would bring and give it back to the child?" "Fifty dollars," said a banker. "Twenty-five," said another. "One hundred," said another. The gifts and subscriptions were lightly piled over the crutch on the table. "Thank God, you have found your hearts," he said, and closed the service. Little Maggie was so absorbed in the magnitude of her gift and the love that prompted it, she had not seen what had taken place. She had given her all. A woman drew her to her and whispered, "Maggie, dear, your crutch has made many dollars for the mission cause and has come back to stay with you." With a cry of joy she caught the beloved crutch to her lonely heart, and, smiling through tears, hobbled out of the building.

In the jungles of Africa, Livingstone wrote in his diary:

"My Jesus, my King, my life, my all
I again dedicate my whole self to thee."

If we can make these words the standard of our living and of our giving, God will be honored and our own lives enriched.

In conclusion we will say we realize we have touched only a part of the subject. We must remember we are stewards not only of our means, but of time, talent, effort, learning, influence. We are stewards of all we are and may become.

Brandon, Miss.

"CATHOLICISM AND THE AMERICAN MIND."

By Rev. Marlin H. McCormack, Jr.

There has recently come to my attention Dr Winfred Ernest Garrison's new book, "Catholicism and the American Mind." This is the book for one who desires a sound, conservative exposition of the meaning of Roman Catholicism, and its significance to the modern American.

The book is not a tirade of denunciation of Roman Catholicism as one would expect of a book of this title, but the author, who is associate professor of church history in the University of Chicago, offers conclusive proof from Catholic sources of the underlying conflict between Roman Catholicism and Americanism. He takes the position that a good Catholic cannot be a good American. In other words, he would necessarily be inconsistent in his relationship to one principle or the other, for the two oppose each other.

That we should be tolerant toward the Catholics and all others, the author admits, but takes the view that "tolerance must stop short of tolerating a regime of intolerance." He says, pages 98-99. "Most Catholics and many Protestants who discuss the possible nomination or election of a Catholic to high political office—the presidency, for example—assert that the religious question is one that ought not to be raised in connection with eligibility to public office, and that to raise it is to be guilty of the grossly un-American crime of intolerance. As a general proposition, such a statement is sound. But in defense of those who think this country ought not to have a Catholic president, it ought to be said that it is precisely because they believe in tolerance that, rightly or wrongly, they take this position. It is because they believe the Catholic Church to be intolerant whenever it has power to be so, that they think the reins of government ought not to be committed to Catholic hands." (It might be added here that the Protestants never raise the religious question in the case of any one. Protestant or non-Protestant, seeking public office except Catholics. Take, for instance, the case of Mr. Taft, a Unitarian, who, so far as religious questions go, differs more widely from Protestantism than does Catholicism, but no one thought of raising the religious question during his candidacy. And, really, the question between Protestants and Roman Catholics is not one of religion, but of Roman Catholic political designs, bigotry, and intolerance.)

This book is so significant that no one who desires an intelligent understanding of the aims and methods of Roman Catholicism can afford to be without it.

(Willett, Clark & Colby, Chicago, are the publishers, and the price is $2.50. It can probably be had through Lamar & Whitmore, Agents, Nashville.)

NORTHERN GANGSTERS AND SOUTHERN LYNCHERS.

By Bishop Warren A. Candler.

There is no possible defeuse for lynching in the South or lynching in any other part of our country where it occurs. It is to be regretted that there are lynchings beyond the limits of the South which have even less excuse than most of those which occur in the South. But wherever a lynching occurs it is utterly reprehensible. It means the lynching of the law even more than it signifies the lynching of the victim.

But in the entire country last year there were no more than sixteen lynchings, if we may trust the statistics reported from a bureau which seems not to overlook any such offenses anywhere.

In the South there are approximately thirty millions of people, which is about ten times as many as are the inhabitants of Chicago. Yet the gangsters of Chicago who assassinate for money outnumber the lynchers of the South very greatly. Yet no bureau keeps the statistics of the dastardly deeds of the gangsters in Chicago and New York, and no Federal law is proposed to punish these assassins, although an anti-lynching law is proposed for the South. A lynching in the South is never done for the sake of money. It is generally done to avenge dreadful crimes against women and girls. But the gangsters of New York and Chicago kill in cold blood for cold cash. They seem to divide the cities up into areas assigned to particular gangsters or some particular "racketeers." When one of these shameless criminals invades the territory which another of his class claims, assassination is likely to follow.

Moreover, there is an unblushing boldness and a shameless openness about the gangsters in the great cities of the North. They do not conceal or deny their crimes, but do rather parade them.

A few days ago the press dispatches reported that one of them was buried in a coffin costing $15,000, and the manifestation of sympathizers at his funeral was in keeping with the costliness of his burial. Some time ago one of the leading dailies in Chicago printed under the caption, "A Gangster's Burial," the following editorial:

"America is entirely capable of providing astounding spectacles for the view of the world, and the fact was never better proved, perhaps, than by the manner of funerals provided for the slain chiefs of Chicago gangs. The nature of the warfare these aggregations of bootleggers and criminals in Chicago carry on is such that funerals are frequent. Uneasy lies the head that wears the crown of supremacy over a Chicago gang, but the taking off of any such is invariably followed by such magnificence of obsequies as would not shame kings of other and better sorts. The style was set two or three years ago with the ceremonies that attended the burial of Dion O'Brannion, and as a dozen or so of his successors in office have followed him along the path to oblivion, the splendor of the occasions has been magnified.

"All previous gangster burials, amazingly rich and florid as they were, faded into insignificance beside the final rites for Vincent (Schemer) Drucci, the lord of the North Side Racketeers, who was pumped full of lead as he tried to grab a gun from the hands of a policeman who had arrested him on the eve of Chicago's municipal election. It had been widely and freely rumored about that Drucci had been hired to perpetrate extensive frauds at the polls next day. It is to be presumed that Chicago's gangland felt that Drucci had died in an unusually noble and commendable fashion. He had been arrested for his alleged part in making the will of the people null and void, and he had been killed by a representative of the law. It was clearly incumbent on gangland to make a showing, and it did not fail.

"Going before the hearse that carried the body of Drucci encased in a coffin of aluminum and silver were twelve automobiles piled up and running over with the most beautiful and costly flowers that could be obtained. Newspapers estimate that $30,000 would be a conservative figure for the expense involved in providing blossoms to cover the grave of the dead gangster. Following the hearse came a procession that was equivalent to a social register of Chicago gangland. Riding in limousines driven by their private chauffeurs were the kings and princes and heirs apparent of the underworld. They were accompanied by weeping women who wore the most splendid of furs and silks and precious stones. Thousands of persons lined the streets and surged about the place where the funeral services were held. It was a sight that attracted, no doubt, even though it was nothing new or novel except in the degree to which it surpassed similar exhibitions.

"The funeral of Vincent Drucci, as were those of Dion O'Bannion, Hymie Weiss, Frank (Lefty) Koncil and perhaps a dozen more, was something more than that. It was an evidence of the utter lack of shame or fear that animates Chicago's underworld. Crime is a business, that is to say, and those who make conspicuous successes in its practice are to be honored and wept over as are those who are notably great along other lines of endeavor in this country. It is something to marvel at and deplore."

If this utterance had been made by an editor of a paper published in the South the inference might have been made that sectional prejudice biased the utterance; but this editorial is not from a Southern editor, but from an editor in the city where gangsters parade and prevail.

It is time to put down lynching in the South, and it is equally necessary to put down these assassinations in the North.

The duty of extirpating these crimes, whether done in the North or the South, rests upon the governments of the States in which they occur. It does not appertain to the Federal Government to deal with these matters, and, if the officers of the law in the several States are faithful, the laws of the States will be found adequate for the suppression of all such outrages.

There is no more call for an anti-lynching law by the Federal Government to suppress lynching in the South than there is for a Federal statute to suppress the diabolical deeds of gangsters in Chicago and New York; and to single out the South for special malediction against lynching and overlook the enormous crimes of racketeers and gangsters in New York and Chicago is a manifestation of an evil spirit of sectionalism which cannot be justified.

Lawlessness, whether it occurs in one section of the country or another, is lawlessness, and it deserves the sharpest condemnation.

If there be any difference between lynchings in the South and assassinations by gangsters in the North, there is more ground to extenuate the former than to excuse the latter. The great majority of the Southern people live in rural districts, and these horrible crimes which are followed by lynchings in the South occur where there is a lack of police protection; but the assassinations done by gangsters and racketeers in Northern cities are committed where there are large police forces, which forces ought to be able to arrest these repulsive violations of law.

But the Southern people ought not to plead the wrongs of Northern cities to extenuate crimes committed in the South, even though such offenses be done in unpoliced rural communities.

TRAVELING TO ARKANSAS—AND BACK.

Our first Sunday at Mount Sequoyah we had the high privilege of hearing Bishop John M. Moore preach. Both his sermons were graciously received, and we enjoyed them very much indeed. He was among friends and had liberty.

We had the pleasure of renewing friendships with old-time friends at Vanderbilt and from the Northwest Texas Conference. This was a privilege and pleasure greatly enjoyed and appreciated.

Sunday afternoon we loaded up the car and made a journey into Missouri. We left Fayetteville at 1:30 p. m., and went through Springdale. We passed the Arkansas University farm, and it was a wonderful place. They were doing things there that will mean much for the future of that great country. We were in the heart of the grape and apple country. For miles were orchards—grapes and apples. On to Rodgers, where the Welch grape juice is made. They claim this is the largest factory of this kind in the world; we do not know, as we have not seen all of them, but they had enough grapes to require a large factory.

From Rodgers we left highway 71 and took 117, going up through Bella Vista. They claim this to be the largest cabin population in the world—600 cabins full of people. They have spent much money here and have made it a wonderful resort. From here north our road led along the valley, clinging to the mountains on one side, with overhanging rocks, large towering cliffs, creeks rushing on one side, valleys of corn and meadows, winding roads. Here we crossed a creek whose only bridge was two iron troughs with side pieces about six inches high. The ladies were uneasy. On north to the State line, where two filling stations stared us in the face with cheap gasoline. We asked if they knew what mountain oysters were, and they said no, but they knew what "white lightning" was. We passed through Jane and on to Pineville, the capitol of the county.

We were directed down Elk River, a wonderfully beautiful stream, on a by-road to Mount Shira Resort. This was the raw country and was a fertile, fine country. The road was narrow but good, and the scenery worth the trip. Thence to Ozark and to Noel to the Bluff Dwellers' Cave and into Road 71 to Ozark colony, to Sulphur Springs. They seemed to be having a wonderful meeting of some sort here at Sulphur Springs. John Brown has a school here, and they have a union camp ground and tabernacle.

Our road took us to Gravette, where we again left 71 and took out down 107 to Gentry. More wild scenery and grapes and apples. I do not see how they get rid of all these grapes and apples. it looks to me as if grapes and apples would actually be in their way. When you did see a corn field, it was fine corn. I was impressed with the meadows and the clover fields. This is a wonderfully fine country and practically undeveloped.

At Gentry we took highway 12 to Siloam Springs. We merely drove through the town. We stopped to ask directions from a gentleman, and it turned out to be Dr. Andrews, the evangelist. We took No. 16, passing the tabernacle and the Springs on to Fayetteville. Tomatoes, blackberries, grapes, alfalfa, hogs, apples, winding roads, rushing brooks and more of it all over again and back to Fayetteville, making a trip of about 140 miles as lovely and nice as a trip could be at all. The political campaign got into the fore this week, and one meeting of the worship period was given over to the discussion and adoption of resolutions calling upon the Christians and church men and women to vote dry and vote for only dry candidates. I presume you read these resolutions published in the daily press. There were some hot speeches made and much oratory indulged in. Just what effect this will have is unknown, but you would expect a group of Methodist Sunday school workers to be bone dry—and they are and were.

This brings to mind the worship services. They were very helpful and useful. Each day it seemed as if the spirit was better and better. The songs selected were of a high order and demonstrate the worthwhileness of using great hymns. The second Sunday we heard Dr. John W. Shackford, who delivered a wonderful sermon on "Peace," mentioning those elements that were at hand to use to make universal peace possible, and the responsibility of the church to aid in this matter. That afternoon we went to Oklahoma. We first invaded Siloam Springs again, where we drank from two of the largest springs, went to John Brown's school and looked around, and then out to Dripping Springs and Rattle Snake Spring

and on to a small town some thirty-five miles over the border.

Three things stood out on this trip—the evidences of camp meetings, advertised from the roadside, tabernacles and brush arbors, Sunday baseball. We passed one community in particular where a great camp meeting was in progress on the hill and on the level grounds, and a mighty fine baseball game. We passed one farmer smoking a fine-smelling cigar and cutting his hay. There was no evidence that he was not in good standing, and he eyed us as we passed about as those who were working on other days did.

We made it back to Fayetteville in time for supper and to hear Dr. Rutledge on the rural situation. This was rural night and the program was good and made a fine impression for the men and the work. Mr. Martin deserves much credit for the manner in which he put on the program.

Wednesday afternoon was reserved for sightseeing, and as the trip was to be to Dripping Springs and we had been there, we went to Eureka Springs. We passed through Rodgers as on the trip to Missouri, and then turned northeast. We began to climb immediately, and as we went up we began to find as fine beef cattle as it has ever been our lot to see, and we have been in the West, where they make a speciaity of beef cattle. Now and then we passed herds of milk stock, but mostly it was beef. The scenery was beautiful—the hills, the clouds, the streams, and softness and the sweetness.

Going down one of these mountain grades our second puncture occurred. We changed tires and on to Eureka. We crossed White River, and this was indeed a sensation. The view of the river after climbing the mountain on the other side was indeed a joyous experience. At one spot it looked as if we were actually on the top of the world. You realize, of course, after Brother R. H. B. Gladney came, he accompanied us on all our journeys. Miss Skinner was with us on this trip also.

Who can tell about Eureka? It is built apparently along the road that leads down the mountain, a street about two or three miles long and about one-quarter mile through; hut who could go through? The courthouse is here and a kindly, fine people. The tire was patched by a young man whose price was a joy to a poor man. I wish he was close enough home for me to use him regularly. Carroll County courthouse appeared to be made from the rocks dug out of main street. There were springs all the way down the mountain. The main spring was in the shape of a fountain. At this spot was a space with benches and a natural stage in the rocks, with overhanging rocks for a roof. Here in the afternoon and night was a band concert. After looking around and seeing the town, we went home the way we had come, hut were too late to hear the lecture that night.

The next day we started home. We went No. 45 to the intersection with 68, and thence to Huntsville, then up 23 to Eureka Springs. This seemed to be mostly wheat and oats and hay and tomatoes. It was our good fortune to see them at work threshing grain. At Eureka we took No. 12 to Berryville. This was the center of the berry growing district. Here we found a leaking water pump, but the garage man put in a new hose connection, then tightened the pump. This section was apples, grapes, cattle, and berries. From Berryville to Harrison, where we took No. 12 to Jasper, the county site of Newton County, twenty-five miles from the railroad and no railroad in the county. Here we discovered Diamond Cave and went out to the cave and took a three-hour journey in it, and came out and stayed at the hotel there. Clean and comfortable beds were much appreciated. This trip was a wonderful experience, as none of the Chambers' delegation had ever been in a big cave. We got an eye full and felt fully repaid by going this way.

We arose at 5:30 a.m. and were on our way by 6 back to Jasper, where we got a cup of coffee at as clean a small town cafe as we have ever been in. We continued with No. 7 down through the Government forest reservation. They were building the road. Part of the road was narrow and rough, part was simply fine. The scenery was the grandest we had seen. The country was practicaliy undeveloped. Until we reached Dover all the way from Fayetteville we passed one-teacher public schools in operation. I did not keep an accurate count, but it was too many. This is a new country with untold possibilities. At Russellville we were on the same route that we had gone, and so on to Little Rock, where we arrived at 12. As we stopped at a filiing station to get information, a tire went down, so we had to lose about forty-five minutes getting it fixed; then on 70 we went forward, making good time until we began to feel a bump-bump and got out to find a tire swelled up ready to burst. My, but we hurried to get it off before the tire went! We changed and on we went. At Hazen we dsicovered a detour around by Des Arc was opened and we did not wait for the shuttle train, but took the detour. At Des Arc we crossed the White River on a suspension bridge, which was a wonder. The desolation of this country after this flood is indescribable. One farm we saw where the sand was piled up as far as the eye could see for at least two feet, and in some places evidently more. Here we hit two-really-foot-deep mud, but others had made it and we ambled along and got to Cotton Plant and down to Binkley, where we resumed our No. 70 route and headed for Memphis, about two hours behind our schedule.

At Forest City we stopped to ask directions, and the service man notified us we had a flat, and he found four nice nails in a new casing, and he was nice about fixing it for us and putting us on our way. We arrived in Memphis about 8 p. m. without further mishap. Here Brother Gladney left us, and Rev. and Mrs. W. W. Adams took us in. After a good night's sleep we had a wonderful breakfast. Brother Adams took his car and gave us a wonderful trip over the city. After our return we wished to get our oil changed, and so we went to the car to find a flat. We went to a garage, got the flat fixed, and started out at 1 p. m. We were making good time and Mrs. Chambers relieved me, and I just settled for a nap when both front tires went out. A Negro came along and rendered first aid, and after about one hour we were patched and on our way again. At Tunica we stopped for information and found a tire down, and got it patched and bought a tube, and on our way.

Just out of Clarksdale a joint in the gasoline feed line came apart and we hurriedly put it together and went as fast as possible, only to find the garage closed, and thence were directed to Johnson's machine shops, where we failed to find a part, but the man in charge went back into the shop and fixed what we had and put it on and never charged us a penny, and so we were on our way again. We found a used tire, which we had mounted, and got directions, and at 7:15 struck out for Louise. At the Standard filling station going south out of Moorehead we got information of a short cut to Belzoni. We did not learn this gentleman's name, but his kindness to us will linger long. Out we put, and at 10:10 we landed at our good and fine friend, Rev. I. H. Sells' home at Louise.

The children the next morning made it seem like Christmas and Thanksgiving put together. At 7 we left for home. Just before getting to Pocahontas we ran into a rain, and at once we began to think of the detours we left on that road. My, the first one was slick. This was the first rain we had encountered in our trip. Slick and oozy we slid around and made it, and the next detour was not there and there were no others, and so at 9 a. m. we pulled up at the home, where the oldest boy awaited us from a safe and good trip.

There were several things that impressed me in this trip. First, the universal courtesy of the folks along the way. We hit a "Smart Aleck" at Little Rock who was more or less impudent, and we met one at Tunica, who was for self, and nothing else doing. Across the river every one was out to please the traveler. We did not strike this on our road until we left Tunica in Mississippi. At one point out of Russellville a colored boy hurled a horseshoe at us, fortunately striking a part of our car where no injury was done. All the rest was universal kindness and helpfulness. Surely there is a wonderful lot of good packed into the world after all. No one knew who or what we were, and yet almost unfailingly there was those little things done for us that were not in the bargain; and we did so appreciate them. Any one wishing a fine trip with the chance of the maximum of enjoyment can strike out for the Ozark country confident of a royal welcome.

Home to find things in good shape and so to work again. I was determined when I went to Seminar this year to make a plea for the small church and the rural situation. I am pleased to bring hack the assurance that the General Secretary of the Sunday School Board informed us that we must do this or surrender our participation in the Dual Extension money. I am devoutly thankful for the high regard with which the workers of the church have learned to hold Brother Hull; it is a real pleasure to me to pass on to his friends and the friends of the Sunday school work this information. I was glad to see the manifestation of appreciation for Brother Gladney. It did me good.

Not long now until Conference. There is much to do. God help us to do it as he would have it done.

JOHN C. CHAMBERS.

NEW CHURCH DEDICATED.

On Sunday, July 15, it was my very great pleasure to officiate at the dedication of a beautiful church at McAdams, Attala County, Miss. The church is located just across the street from the Attala County Agricultural High School, and is a roomy, well built church. It was erected under the leadership of Rev. J. R. Murff in 1927. The people of the community deserve the greatest credit for the erection of this beautiful house of worship. This is the third or fourth house they have had in this community. It was originally called Clearbranch church. Dr. T. A. S. Adams dedicated one of the churches. The congregation was gathered together and organized into a church something like fifty years ago.

The leading man now in this church is Brother D. McMillan, who gave a history of the church during the afternoon service. A great congregation gathered at 11 o'clock for the preaching service and the dedication of the new church. Rev. A. W. Bailey is the popular pastor. He and his good wife had left nothing undone in their preparation for the day, and the people of the neighborhood rallied to them without regard to denominational lines. Prof. H. A. Pollard, of Carthage, formerly superintendent of the high school at McAdams, was present, to the delight of all his many friends. The presiding elder preached the sermon and officiated at the dedication. After a bountiful dinner served by the ladies of the community out under the shade of some friendly trees, we gathered for another service. The pastor baptized a little child and preached a brief sermon. It was a good day for Methodism.

E. S. LEWIS.

Grenada, Miss.

In a certain denomination, says the Inquirer (London), it became necessary to appoint students, not yet through college, as pastors of poor congregations. The secretary of such a congregation happened to be a Welshman with but an imperfect knowledge of English, and, meaning well, he gave the printer orders to announce the preacher as "Studo-Pastor" The inteiligent printer pointed out that this must be a mistake, and suggested "Pseudo" as the prefix, to which the secretary agreed, with consequences!—Exchange.

SEEN AT A GLANCE.

By Rohert S. Sattersfield, D.D.

"How do you read so many books? Does it do you any good to read so many? Just glancing over a hook is dissipation, according to my way of thinking. I have to read and think, reread and think to get the good of a hook."

He was an old man, himself an author of books. I suspect he was right. "Just glancing" is a poor way to read. But there are so many books and so many things to do that the best many of us can do is to "just glance."

That is about all I do for the church papers. Fourteen of them come to my study every week. And they are all good, though I do think some of them are better than others.

But "just glancing" over the Conference organs and the General Organ helps me to "keep abreast" of what the church is doing. Those people who are complaining that the church is doing little just simply don't know. If they would "just glance" over the papers from week to week, they would become boosters for the church.

In "just glancing" over this week's papers it is plain to see that if Southern Methodist bishops and editors are followed, Alfred E. Smith will not be the next President of the United States. And why should he be President? I cannot think of a single good reason for electing him.

"Just at a glance" I see that the Rev. William (Bill) L. Stidger has resigned (as our Methodist Episcopal brethren seem to be able to do) the pastorate of Boulevard Methodist Church, Kansas City, and accepted the chair of Preaching and Pastoral Science in the School of Theology, Boston University, the most largely attended Methodist school in America, I believe.

This is the man who boasts of reading a book a day, and writes, I believe, a book a month; or is it a book a week? He is Henry Ford's friend, having preached to great crowds as pastor in Detroit, and having written a life of Mr. Ford while there. If "like pedagogue like pupil" holds true, we may certainly count on a new type of preachers just as soon as "Bill" Stidger, as he is familiarly called, begins to turn them out. "Bill" is certainly unlike all other preachers. But he gets the crowds.

And Charles W. Gilkey, Hyde Park Baptist Church, Chicago, has resigned to become Dean of the University of Chicago University Chapel. Dr. Gilkey is one of the most attractive pulpiteers in America to-day, especially among young people. However, his recent book, "The Cole Lectures at Vanderbilt," are disappointing. These lectures impress one as being a conglomeration, as the Negro cook said of a certain dish made up of many and sundry things—leftovers.

And our own Gilbert T. Rowe, as we have known for some time, goes to Duke University to teach Doctrine. What do all these new "chairs" mean? I have just read about a dozen books on the preacher and pastor, especially with reference to rural work, and all these new books are demanding, possibly not a new preacher and pastor, but certainly one with something that all these authors say is lacking in the "rank and file" of preachers to-day. These books say the theological schools are turning out men who do not want to serve in the country and village, men who are thinking about "good charges" that pay well, provide well for the minister and his family.

"W. P. King has been unanimously elected Book Editor and Editor of the Quarterly Review." Had I been a member of the Book Committee, there would have been one more vote for Dr. King, pastor of First Church, Athens, Ga. He made a good editor of the Wesleyan Christian Advocate for a number of years. He has written one of the best books we have on Jesus, "The Practice of the Principles of Jesus." Dr. King is progressive, but sane. He is fearless, but a brother. He is a clear thinker and writer. His is an easy style. He is also able on the platform and in the pulpit. He is fifty-seven years old.

And the Book Committee did another thing on July 11 which will meet with general approval. John Wynne Barton was elected a member of the Book Committee to succeed Mr. Joe Morgan, Jr., resigned. Mr. Barton did a great work for the church during the four years that he was one of the book agents. He is now President of Ward-Belmont College for Young Women. He is a teacher of a big men's Sunday school class at West End Church, is chairman of the building committee erecting the new West End Church, is a trustee of George Peabody Teachers' College, and is recognized as one of the outstanding citizens of Nashville.

The first period of the Standard Leadership Training School at Mount Sequoyah, the Western Methodist Assembly grounds, July 5-19, was more largely attended than any similar school that has been held there since the opening of the assembly grounds. Reports of pastors' schools indicate that the attendance has been large at all of them this year. The Board of Missions announces a "New School of Missionary Education," which is, I understand, an enlargement of the missionary educational work which is already counting for much. Possibly no other line of work for the last ten years will mean quite so much for the work of our church as the teacher-training work of the Sunday School Board.

Isn't it fine that all ages and classes are going to school?

The announcement that Dr. O. E. Goddard, Foreign Missionary Secretary, is the author of the new book to be used in the January-February cultural period next year will be welcomed. Southern Methodists believe in Dr. Goddard.

In "just glancing" over the papers I find that vacations are the order of the day. That is at it ought to be. Every preacher needs a vacation and every congregation needs to benefit by the pastor's vacation. Do preachers know how to make vacations profitable? If not, they should not vacate. Editor Carley is right: "If he comes back worn to a frazzle, he has lost more than he has gained," and so have his people. I want a vacation.

Muskogee, Okla.

SAFETY SIGNALS.

By Rev. S. J. Davies.

St. John, the beloved, says, "I write unto you, young men, because you have overcome the evil one." The inference is that youth has strength and purpose to accomplish this victory over Satan, who is the invisible yet powerful expression of all evil. I wonder what the young men of this fair land of ours, think of the patronizing, apologetic attitude assumed by some of the popular publicists toward them. I love young men—their vigor, their manhood, their confidence in themselves to meet every responsibility and emergency that life may present, the promise and affluence of the coming years; all these, and more traits of character and gifts of personality are admirable. But, my son, you can't shift your responsibility to God, to your fellow-men and to your country. No matter what these piddling hirelings may write about the unwelcome restraints that a faithful father and careful mother threw around the formative years of your life, and with perverted imagination conjure a vapid story to cover up the sins of your life, and thus pass the burden or buck to parental failures, you know better, and you know, too, who can and who can't. Most men who have done things worthwhile, started young. The enthusiasm of youth is the enthusiasm of accomplishment. Occasionally an old man may arouse his latent powers and do a notable deed, and the thing becomes a seven days' wonder. I consider all this apologetic piffle these writers are pulling off in our current periodicals about the weakness and irresponsibility of our bright, strong, intelligent American youth sheer, unadulterated nonsense. They know what they are doing, and know it full well. And I should not wonder if many of them are laughing in their sleeves at the simplicity of those who are posing as their champions.

* * *

Church and State. Don't mix politics and religion, cried the alarmist. The Constitution guarantees every man's freedom in religion. That is true, and it also grants him liberty in civic, social, and political affairs. Because a man is a churchman, he is no less a citizen of this great commonwealth. No church vows, no ordination to the ministry, abrogates citizenship. On the contrary, a good church man cannot escape his responsibility, when great moral issues are at stake. In the old days the clergy, who were the church, just about ruled the entire body. But with us it's different—the laity and not the clergy have much and many things to say and do concerning the conduct of the church. When you can keep the American people out of politics, you can keep the church out of politics, and not before. In fact, the average red-blooded American enjoys a political fight. That is his inheritance from away back when they were battling for that precious right of sovereign self-government he now claims. And moreover, every average American citizen considers himself a statesman, and some who are below the average think they are capable of running the country. The pity is, their neigbors don't generally agree with them. Party lines are all breaking up North and South. I believe Mr. Jefferson could shake hands with Mr. Hoover as a good Democrat. So it does not matter much how or what you call them, it's the man and what he has done, and is doing that count. But some fellow will be saying, as they sometimes say when something I write jars his think pot, that I am a bit off my base on this thing. But for thirty long years I stood and fought for prohibition in this country, and by the grace of God and the help of my common sense, I shall vote for no man who disregards the Constitution as well as the avowed statement of his own party platform. And by all the tokens I am a better Democrat than he, for I do regard what the people have declared by their sovereign right of suffrage.

Shreveport, La.

THE PREACHING WHICH MAKES CONVERTS.

It is based on the word and the truth of God.

It is presented plainly and pointedly and without frills.

The preacher speaks simply and naturally and above all sincerely.

The message is candid, honest, fearless, and does not spare sin.

Each sermon is one of thoughtfulness, earnestness, and evident love.

There is information, illustration, reasoning, persuasion, and power.

The preacher evidently believes his own message and preaches because he must.

Every sermon is seasoned with spice, salted with prayer, and served hot with conviction.

Under such preaching the mind glows, the heart melts, and the soul feels itself to be in the presence of God.

The preaching which makes converts believes unreservedly in Christ, exalts him, and presents him as the one and only Saviour.—Bishop Leete.

The train came to sudden stop between stations with a tremendous grinding of brakes. Immediately a worried-looking man rushed down the track and demanded the reason of the guard.

"What is it?" he asked. "An accident?"

"Somebody pulled the communication cord," was the reply. "The driver put on the brakes too quickly, and one of the cars went off the rails. We'll be held up about four hours."

"Four hours!" exclaimed the passenger. "But I'm to be married to-day!"

Instantly the guard turned on him.

"Say," he demanded, "you ain't the fellow who pulled the cord, are you?"—Exchange.

The Home Circle.

BABY BOY.

Sitting by the window
With a winsome smile,
Baby laugbs and cuddies,
Cooing all the wbile;
Little fingers scratching
Here and everywhere
On the snowy pillow
In his go-cart there.

Baby's eyes that sparkle
In tbe morning light
Bring us joy and pleasure
Mixed with strange deilght;
See him as be watches
All the moving things
Which appear before him—
Then bis laughter rings.

Rosy cheeks and dimpies,
Sugared lips has he,
Chubby hands that fondle
Mother dear and me;
Feet that kick and juggle
Things into tbe air.
Watcb him now in action
Here and everywhere.

Who could help from loving
Sucb a baby boy?
How he brings us pleasure,
Happiness and joy;
You're a lump of sugar
Sitting there—and sweet;
Let us kiss you, darling,
On your lips and cbeek.

—C. Frank Burns, in the Presbyterian Advance.

UNDER THE SNOWBALL BUSH.

"When are you going to see the little girl round the corner?" Letty's family asked her.

Lety looked bashful. "I want her to come to see me first," she said.

"Strangers don't pay the first call, you know," her big brother, Roger, reminded her. "That's not the way to do."

But Letty shook her yellow head. "I've been as far as the gate twice," she said. "And I just can't get any farther. Don't ask me to."

"Tut," said her grandfather. "And all this time the little girl may be very lonely."

"Then, why doesn't she come to see me?" asked Letty quickly.

"Maybe she has come—as far as the front gate," said Roger.

Letty laughed outright; she could not help it. But still she did not go to see the new little girl.

That afternoon on her way to the postoffice she kept craning her neck to look into the new people's yard, on Prescott Street, which was just around the corner from own home. She wondered what the little girl's first name was, and whether she liked to play.

"Now, where can she be?" she asked herself crossly. "If she'd only come out she could walk with me under my big umbrella."

But there was no little girl to be seen; perhaps the threatening clouds had driven her into the house. Letty sighed.

By the time she started home a few drops of rain were falling. The wind was blowing hard, and, though she grasped her umbrella with both hands, it was all she could do to keep her hold on it.

"Oh, dear, I'll just let it down and not mind the rain!" she said; but the umbrella would not come down, though she tugged and pulled hard at it. There was nothing to do but go on with it as it was. "For never, never in the world," puffed Letty, "will I lose my mother's best umbrella!"

Presently the wind began to blow so hard that she could not keep her balance at all; but she held the umbrella aginst her head and struggled bravely on.

Then all at once the wind jumped under the umbrella and picked her right up off the ground. She felt herself being blown rapidly along; but where she was being blown to she had not the slightest idea. Suddenly she came to a stop against something soft. She peeped out from under her umbrella. It was a bush that had stopped her—a snowball bush in full bloom. Letty gave a gasp.

At that moment a little girl's head was thrust out between the branches.

"How do you do?" the owner of the head said quietly. "Come in."

"I can't because of my umbrella," Letty explained.

The other little girl helped her, and together they lowered the obstinate umbrella. Then Letty crawled under the snowball bush.

She felt as if she must be dreaming. The branches hung low, so that they made a cozy little room that was dry as toast. Two dolls were seated at a tiny tea table set with blue china. A plate of small sandwiches was in the center of the table and a blue chocolate pot was steaming at the head.

"Where am I?" Letty asked. "And who are you?"

"I am Dulcie Ray," the little girl answered. "This is my playhouse. I thought you never were coming to see me."

Letty still looked puzzled. She parted the branches and peered out. There at the end of the yard was Prescott Street, and round the corner stood her own familiar house.

"You must be the new little girl," she said. "But how did I get here?"

"You blew here," Dulcie said. "I saw you. Right around the corner from Fisher Street, and across our lawn."

Letty looked again at the steaming chocolate pot, the delicious sandwiches and the waiting dolls. How delightful everything was!

"But I didn't come on purpose," she said.

Dulcie was seating herself at the table. "Well, you came, anyway," she answered. "Won't you take a seat and let me pour you a cup of hot chocolate? The sandwiches are fine."—The Youth's Companion.

A TOWN WITHOUT JESUS.

Would you like to live in a town where Jesus, our wonderful Savior, is not known? Children in our great and large country cannot even think what kind of a town such a town would be.

A man who likes to write things for children to read relates a very pretty story which tells us some of the things that would be missing in such a town.

Little Hettie, this story tells us, had a model village and she never tired of setting it up.

"What kind of a town is that, Hettie?" asked her father.

"Oh, a Christian town," answered Hettie quickly. Hettie did not want any other town and would not want to live in any other town. But her father said:

"Suppose we make it a heathen town. What must we take out of it?"

"The church," said Hettie, taking it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go. Take the public library out also."

"Anything else?" Hettie asked, sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Hettie very soberly.

"Yes, and that Orphans' Home at the other end of town."

"Why, father," Hettie exclaimed, "then there's not one good thing left! I would not live in such a town for anything."

Nor would any of us. For besides all this, a town that didn't have Jesus Christ in it would miss many other beautiful things. No one could tell how many lovely things would be lacking if Jesus Christ did not abide in the town by his people.

There wouldn't be any Sunday school, for example. We would never hear little children singing, and it is very doubtful whether anybody else would sing. They wouldn't have the kind of happiness that makes people sing. A great many of the prettiest hymns ever written were written about Christ and because people loved Christ. Oh, there are thousands and thousands of such hymns and children sing them all around the earth.

And there would not be any Christmas trees. There was no Christmas before Christ was born into the world. He was a little baby and he was born in a manger where cattle stayed at night to give them shelter and to make them safe. But a bright star was shining in the sky and very bright light shone on everything for a little while. And the angels sang a beautiful song. If Christ had not come, there would be no singing, even at Christmas.

So we see what a difference Christ makes in the world. People are kind to one another and love one another because of it, and that is the very greatest thing of all.—Hill Craig, in the Christian Evangelist.

THE SIGNERS OF THE DECLARATION.

The other evening we heard a Connecticut lawyer laughing over the fact that there were not eighty men in his town who could name the Connecticut signers of the Declaration of Independence. We kept perfectly still, for we could not have told for the life of us, the signers from our own State. We decided to know more hereafter, and since others will want to know more also, we publish the following list by States. Pick out your State and commit to memory the names of the signers:

Massachusetts: John Hancock, Samuel Adams, John Adams, Robert Treat Paine, Elbridge Gerry.

New Hampshire: Josiah Bartlett, William Whippel, Matthew Thornton.

Rhode Island: Stephen Hopkins, William Ellery.

Connecticut: Roger Sherman, Samuel Huntington, William Williams, Oliver Wolcott.

New York: William Floyd, Philip Livington, Francis Lewis, Lewis Morris.

New Jersey: Richard Stockton, John Witherspoon, Francis Hopkinson, John Hart, Abraham Clark.

Pennsylvania: Robert Morris, Benjamin Franklin, Benjamin Ruth, John Morton, George Clyner, James Smith, George Taylor, James Wilson, George Ross.

Delaware: Caesar Rodney, George Reed, Thomas McKean.

Maryland: Samuel Chase, William Paca, Thomas Stone, Charles Carroll, of Carrollton.

Virginia: George Wythe, Richard Henry Lee, Thomas Jefferson, Benjamin Harrison, Thomas Nelson, Jr., Francis Lightfoot Lee, Carter Braxton.

North Carolina: William Hooper, Joseph Hewes, John Penn.

South Carolina: Edward Rutledge, Thomas Heyward, Jr., Thomas Lynch, Jr., Arthur Middleton.

Georgia: Button Gwinnett, Lyman Hall, George Walton.—Exchange.

Mary, three years old, was having an unhappy morning, fussing and crying without cause.

To change her thoughts her mother said to her: "Mary, run to the window and see the big dog going by."

Mary watched the dog out of sight and then turned to her mother and said: "Mamma, what was it I was crying about?"—Chicago Tribune.

Prof.—Why don't you answer me?

Freshman—I did, Professor. I shook my head.

Prof.—But you don't expect me to hear it rattle away up here, do you?"—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. S. D. HOWARD.

The sudden death of Rev. S. D. Howard, our pastor at Columbia, La., last week, brought sorrow to many friends throughout the State and removed from the Louisiana Conference one of its consecrated and useful members. According to the records, Brother Howard was received into the Conference from the Cumberland Presbyterian Church in 1904, being in orders at that time. He was a faithful minister of Jesus Christ, and his loss will be keenly felt. The Advocate extends sincere sympathy to his sorrowing family and loved ones. We trust we shall have a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

Rev. A. Y. Brown, of Minter City, Miss., recently assisted Rev. O. A. Clark in a good meeting at Zama, on the Kosciusko circuit.

We regret to learn that Rev. J. C. Price, pastor at Gilbert, La., has recently been quite ill, though we are glad to learn that he is steadily improving.

A Daily Vacation Bible School was recently held in the Methodist church at Kosciusko, Miss. Miss Violet Strahan had charge, assisted by Miss Aiva Thomas and Mrs. M. W. Harwell.

The Big Brothers' class, Greenville, Miss., has put on an attendance campaign, the two "armies" being commanded by A. D. Brooks and M. P. Massey. The Big Brothers are hustlers.

Mr. Calvin Joyner, son of Dr. and Mrs. N. E. Joyner, is acting engineer in charge of the British Municipal Council at Tientsin, China. Mr. Joyner has achieved distinction in the field of engineering.

Rev. W. H. Royal, pastor of the Natalbany charge, Louisiana Conference, is conducting a revival meeting at the Pine Ridge church this week, assisted by Rev. T. E. Nicholson, of Bucatunna, Miss.

The thirty-fourth annual season at Winona Lake, Ind., opened on July 1. Compared with former seasons, the opening this year was one of the best in the history of this famous religious resort.

President D. B. Raulins, of Mansfield College, was in New Orleans on Monday of this week, speaking to the Methodist preachers in their weekly meeting, and paying the Advocate office an appreciated call.

Rev. J. C. Wasson, the pastor, reports a good meeting recently at Bowling Green, in which the preaching was done by Rev. J. O. Dowdle. There were three additions to the membership of the church on profession of faith.

Major F. A. Howell, of Durant, Miss., in expressing appreciation of a recent editorial in the Advocate, says: "As long as I live and can see to read, I want the Christian Advocate weekly." Brother Howell is one of the grand old men of Mississippi Methodism.

Dr. J. M. Sullivan, of Millsaps College, paid the Advocate office an appreciated call on Monday of this week. He is greatly interested in the new science building to be erected at Millsaps, and is visiting other institutions to see the latest designs in buildings of this kind.

Brother James H. Ramsey, of New Albany, Miss., writes: "I have not received the dear old Advocate this week, and as I have been a subscriber for almost forty years, I miss it greatly when I fail to get it." Of course another copy was mailed him immediately.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

Three members of the faculty of Mansfield College are studying in Europe this summer—Miss Chloe Steel, of the department of modern languages; Miss Letha Coger, of the department of expression, and Miss Loudale Simmons, teacher of violin in the department of music.

Rev. Marion S. Monk, pastor of the First Methodist Church, Monroe, La., recently assisted the pastor, Rev. J. C. Price, in a meeting at Gilbert, La. Our report from the meeting is to the effect that the church and community were greatly blessed by the ministry of Brother Monk.

Rev. and Mrs. John Brandon Peters, with their little daughter, Mary Manning, left on Monday of this week for their summer home on Chesapeake Bay, Virginia. Brother Peters will return about the middle of September to resume his duties as pastor of the First Methodist Church, this city.

Rev. J. G. Snelling did the preaching at Oakland, on the Greensburg charge, in a gracious tabernacle meeting last week. Services were held three times a day. The community was greatly blessed, and there were several additions to the membership of the church. Rev. R. S. Rutledge is pastor of the church.

The forty-fourth session of the Patrons' Union is in session at Lake, Miss., closing on Thursday of this week. On last Sunday, the Sunday school was conducted by Brother O. C. Hull, Mississippi Conference Extension Secretary, and the morning and evening sermons were preached by Rev. J. W. Sells, of Pascagoula, Miss.

The new Sunday school building of the Fourth Street Methodist Church, Lynchburg, Va., was formally opened on Sunday, July 22. The building has three stories and is completely equipped for the most modern type of Sunday school work. Dr. E. K. Means, formerly of the Louisiana and the Mississippi Conferences, is pastor of this great church.

Dr. W. W. Holmes, presiding elder of the Shreveport District, Louisiana Conference, held a union quarterly conference for the Shreveport churches on Monday night of this week. The members of the conference were invited to bring their wives or husbands with them, and to bring a watermelon for the social time following the business session.

General Evangelist Mark Terrell, of Dallas, Tex., is holding a community-wide revival at Taylor, Ark., which has resulted in a great number of conversions and a very large increase in membership of the different churches. On Aug. 12, Dr. Terrell will begin a two weeks' campaign for Mangum Memorial, Shreveport, where Rev. R. M. Brown is pastor.

Rev. James L. Sells, presiding elder of the Seashore District, writes that Signor Mario Capelli, the famous tenor who is to sing at the Laymen's Conference at Lake Junaluska, N. C., will be at the Seashore Camp Ground from Aug. 6 to Aug. 12, and will sing during the camp meeting. We are sure many will be glad to take advantage of the opportunity to hear this great singer.

We acknowledge with appreciation the receipt of a beautifully engraved invitation from the pastor and the congregation of the First Methodist Church, Lake Charles, La., to attend the opening service in their new church on Sunday, August 12, at eleven o'clock in the morning, at which time the sermon will be preached by Dr. A. F. Watkins, pastor of Central Methodist Church, Meridian, Miss.

The Winn Parish Enterprise gave a full account in its issue of July 26 of the recent semi-centennial sermon preached by Rev. D. C. Barr in the Methodist church at Winnfield. In the same write-up, it also gave an account of the pageant rendered at the night service, given by Mrs. A. J. Gwin's Sunday school class, the pageant being "The Good Samaritan," given in connection with the Golden Cross enrolment.

We acknowledge the honor of an invitation to attend the golden wedding anniversary of Rev. and Mrs. M. L. White, to be held at the Methodist church, Lake, Miss., on Wednesday evening, August 8. Brother and Sister White have made a great contribution to Mississippi Methodism, and many friends will rejoice with them on this happy occasion. The editor of the Advocate extends heartiest felicitations in advance.

Rev. H. G. Hawkins, presiding elder of the Meridian District, accompanied by his wife and his niece, Miss Stella Galloway, joined the "Methodist motorcade" to Lake Junaluska, N. C., which left Meridian last Saturday. He will return via Huntsville, Ala., to spend the day with his brother, Rev. Ira F. Hawkins, presiding elder of the Huntsville District. He expects to be back for his quar-

terly conference at Union church, on the Porterville charge, on Aug. 18.

Rev. Hal T. Cunningham, Jr., son of Rev. H. T. Cunningham, of the West Texas Conference, has been appointed to fill a vacancy in the pastorate at Thrall, in the Georgetown District of the Central Texas Conference, Rev. D. K. Porter, presiding elder. Brother Cunningham has had two years in Southwestern University, but has been employed in the Second National Bank, Houston, Tex., for the past year, earning the money to complete his college work.

Rev. Jeff Cunningham, son of Rev. E. H. Cunningham, presiding elder of the Corinth District, North Mississippi Conference, served as pastor of the Central Methodist Church, Columbus, Miss., for a month during the absence of the pastor, Dr. W. M. McIntosh, on his vacation. The Columbus Dispatch speaks very highly of his service during that period. Brother Cunningham will assist in the Oxford camp meeting and other revivals until the opening of college in September.

We thank the pastor, Rev. Osmond S. Lewis, for a copy of the Year Book and Directory of the Jefferson Street Methodist Church, Natchez, Miss. The well printed booklet contains an interesting history of the church, beginning with the preaching of Tobias Gibson in 1799. The first house of worship of which there is record was built in 1807. Natchez became a station in 1826, being probably the first "station" in the Southwest. The Year Book and Directory is a valuable and interesting booklet.

The thirty-eighth annual session of the Bluff Creek camp meeting will begin on Friday night, Aug. 3, and continue through Sunday, Aug. 12. The preaching will be done by Rev. L. W. Cain, presiding elder of the Baton Rouge District, and other pastors of the district. The music will be in charge of Rev. A. M. Wynne. Rev. B. D. Watson is the pastor in charge. The Bluff Creek camp ground is a beautiful and historic place. Those interested in attending should write Mr. O. E. Townsend, Oaknolia, La.; Mr. H. C. Lipscomb, Istrouma, La., or Rev. B. D. Watson, Clinton, La.

The meeting at Tangipahoa, La., in which the editor of the Advocate assisted the pastor, Rev. William Schuhle, came to a close last Sunday night. The attendance upon the services was good, and the people seemed interested in the meeting. There were two additions to the membership of the church. Helpful assistance was rendered throughout the meeting by Rev. W. J. Newsom, whose home is in Tangipahoa. The editor greatly enjoyed the hospitality of the good people of this beautiful little town. The presiding elder, Rev. L. W. Cain, was at the service on Friday evening.

While at Tangipahoa last week, the editor had the pleasure of driving out to Pine Ridge church, where he found Rev. W. H. Royal busy training the choir for the revival services this week. He also had the pleasure of visiting historic Greensburg and calling at the office of the St. Helena Echo, the sprightly paper edited by Brother W. T. Holland. Brother Holland has recently had to suffer the amputation of his foot, on account of an infection, but we were glad to learn that he stood the ordeal well. He was not able to be at the office, of course, but the editor was graciously greeted by his son and shown the courtesies of the craft.

Brother J. L. Pierce, chairman of the board of stewards of the Pearl River Avenue Church, McComb, Miss., paid the Advocate office an appreciated call on Friday of last week. Brother Pierce is also chairman of the building committee, which has had charge of the erection of the new church, which was formally opened last Sunday afternoon, the opening service being in charge of the pastor, Rev. J. F. Campbell. The building is of brick veneer construction, with an auditorium that will seat 350 people, and a Sunday school department thoroughly modern in all its appointments. The Sunday school department has room for 400 pupils. The building of this beautiful new church is a great achievement, and we congratulate the pastor and people on the consummation of their hopes. The building complete has cost about $17,000. The other members of the building committee are Louis Allen and H. C. Lawrence. The contractor was B. H. Casey, a member of the church. The opening service was the beginning of a revival meeting, conducted by the pastor.

ANNOUNCEMENT.

Mrs. Janie Drake Cooper, of Mt. Ararat Plantation, Church Hill, Mississippi, has been appointed editor of the Woman's Page of the New Orleans Christian Advocate.

Please send all manuscripts for the Woman's Page directly to Mrs. Cooper.

MARY V. WEEMS,
Recording Secretary of Mississippi Conference
Woman's Missionary Society.

DEATH OF REV. S. D. HOWARD.

Dear Brother Carley: Rev. S. D. Howard, our pastor at Columbia, La., died on Tuesday night of last week. He had been in fairly good health this year, but had for some years been troubled with a serious heart affliction. Wednesday evening he went to church services at Grayson, one of the churches of his charge, and returning home retired about 9:30 o'clock. He chatted for awhile after retiring and seemed to be feeling as well as usual. Wednesday morning when the family went to call him they found he had passed away during the night. The doctor thinks he died soon after retiring.

In my opinion, Brother Howard was doing the best work of his recent years in the charge at Columbia. He had successfully completed the Mission Special, had presented the cause of the Superannuate, had preached all the year to splendid and increasing congregations at his churches, and, best of all, had established himself in the hearts of his people. We shall miss him from the work to which he was called, but we know he has gone to his eternal reward.

Our prayers and sympathy go out to his bereaved family, of whom there are four children and the widow. May God comfort them in this hour of trial, is our prayer.

ELMER C. GUNN,
Presiding Elder, Monroe District.
Monroe, La.

MANSFIELD COLLEGE YESTERDAY.

By President D. B. Raulins.

Among the forces in the making of the romance of Methodism in Louisiana Mansfield College enjoys a place of more than secondary importance. It was one of the pioneers in the field of college education in this section, and it is said to be the first college west of the Mississippi River offering training for women.

Opening its doors in 1854 under the leadership of Dr. H. C. Thweatt, a native Virginian and graduate of the University of Virginia, for three-quarters of a century Mansfield College has been taking from the Methodist and other homes of this and adjoining States, giving them training, and turning them back, a steady stream of wholesome and helpful life, into the currents of cultural, social, educational, religious and domestic acitivities of the homes and communities from which they have come. Many of them have taught with distinction and credit to the profession, and many have become the mothers of families that have been the cultural and religious leaven of the communities of which they were a part.

Dr. Thweatt, the founder and first president, seems to have been a man of exceptional ability and attainments. He was a poet, preacher, scholar and educator. According to his request his body rests beneath the pines on the campus. His grave, marked by a simple white shaft, according to his wishes, is still a place where the college girls frolic and play.

Two statements from the pen of the founder of Mansfield College indicate something of his educational foresight and his religious vision:

"In this age and country we are not called upon to prove value of classical education, or the importance of extending it to females. In many respects it is quite as important that they should be well grounded in a competent knowledge of the learned languages as the other sex. They will give the first impulse in all that is good and useful to the next generation—they may reform this one. (Blackface mine.) Our country has already produced women, who, in capacity and acquirement, have equalled any who have lived in any other."

As to the religious life of Mansfield College, he said:

"The school, in a religious point of view, will be conducted without reference to sectarian influence. The pupils will be required to attend church regularly on the Sabbath, of such denomination as their parents or guardians may designate."

With the exception of two years during the Civil War (during which years the college was closed, a part of this time the building being used as a hospital for wounded soldiers from the Mansfield battle), and one other year, since 1856, Mansfield College has graduated a class.

More than once during its long period of service the college has passed through extreme financial straits, each time its friends coming to its relief with a heroism and self-sacrifice that regarded no personal loss great if the college could be saved and assured of its opportunity to continue its valuable work.

Some years ago, under the far-sighted leadership of President Bobbitt, who saw the coming importance of the church junior college for girls, the college was placed on that basis, and has been so conducted since that time. The wisdom of this action has been justified by subsequent events and educational changes that have come about in that time.

The place of the junior college to-day is one of marked importance in our educational system, both in church and State. The heavy enrollment of the larger senior colleges and universities and the immaturity of the vast majority of high school graduates have made the junior college a necessity; not only has the junior college proved itself a necessity, and justified its claim to a place in our educational system, but the Church Junior College for Girls has proved itself the occupant of even a larger place.

Two regular academic courses have been offered, the literary and the teacher training or normal courses. In addition to this work a strong Fine Arts Department is maintained, giving courses in Pipe Organ, Piano, Violin, Voice, Expression, and the theoretical brahches connected with these courses.

So much for the yesterday of Mansfield College. What of its work to-day? You will please wait until next week for this.

Newed: "I really oughtn't to speak of it, but my wife's cooking is terrible."

Oldwedd: "Cheer up, my boy! The first hundred biscuits are the hardest."—Boston Transcript.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course. salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D.,
President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On July 2, 1928, the spirit of MRS. JOSEPHINE BABERS NEAL, of Pleasant Hill, La., took its flight to the life beyond. She was born in Jackson, Miss., March 7, 1857, and joined the Methodist church in early girlhood, and continued a faithful member until her death. She was laid to rest in Zion Rest cemetery, by the side of her husband, the late H. T. Neal, and a son who had died a few years ago. She leaves the following children: W. T. Neal, Birmingham, Ala.; J. M. Neal, and J. T. Neal, Smackover, Ark.; Mrs. Anna E. Frazier, Pleasant Hill, La.; Mrs. J. T. Rawlins, Louann, Ark.; Mrs. L. B. Moffette, Harmon, La., besides a host of grandchildren, nieces, nephews and friends to mourn her death. She laid down the duties of this life for the crown prepared for her. We miss that loving face, that tender voice, and motherly watch care, but we must remember that God knows best. We shall meet to part no more on that other shore. The floral offerings were numerous and beautiful. Rev. J. B. Williams conducted the funeral services. Her favorite hymns, "Nearer, My God, to Thee," "In the Sweet Bye and Bye," and "Beautiful Isle of Somewhere," were sung.

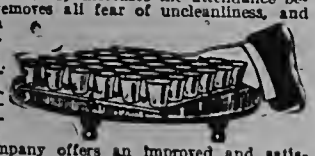
ONE WHO KNEW HER.

The Holy Communion

THERE is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?

"The Sanitary" INDIVIDUAL COMMUNION Cups

It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanliness, and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offers an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown, which eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.



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RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
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A LETTER FROM THE TOLLES.

Dear Advocate: Come to Lakeland, "The Home of Southern College," and see us in our new fourteen-room "Paradise Parsonage," as Bishop Quayle used to say. When Bishop Dobbs read out our name for Lakeland, and Joe Tolle for Oakland Park and Progresso, and C. F. Tolle for Oneco and Samoset, we had three thrills instead of one we have been having at Annual Conference for twenty-six years. Corning, being sent back for the second year on his charge, gave his father and Joe this advice: "Now see if you can't do good work this year so you can go back. You will never amount to much moving around so much; now I am one of the kind that can go back."

Lakeland is a beautiful place, and in our parsonage yard we have about twenty big orange and grapefruit, two guava, and two pecan trees, all hanging full of fruit. We are overlooking Mirror Lake, which is a perfectly beautiful lake and looks like its name at night when the civic center million-dollar lights are turned on. Two long rows of old live oak trees, hanging with moss, line Orange Avenue, on which we live.

We think the Lord has dealt very kindly with us again, as he ever has. We were sorry to leave our friends of old First Church, Tampa, after five very busy years, even as we were loath to part with all our friends from "Ole Miss." when Bishop Ainsworth sent us here. We often see Brother and Sister Purcell and their fine family and hear Mississippi news.

Bob graduated from Southern College in June and will teach mathematics in High School. Martha, who was born in paradise parsonage in Lake, Miss., will be a Junior in college next year. She is red-headed and smart—you know the two go hand in hand. Mary Love, born in paradise parsonage in Newton, is 14 now, in High School, and loves to take care of all the babies in the congregation.

Dear Doctor and Mother Featherstun were our patron saints in Newton, and we enjoy reading his articles in the Advocate. We would love to see our old friends on the Seashore Camp Ground, where our own children spent many happy summers. We find old friends here from Laurel, where we spent one hectic year of smallpox, operations, "flu," etc., among the "best people on earth." The children still speak of old Capitol Street Church as "back home," but to children who belong to the fraternity of the P. K.'s (preacher's kids), many, many places are "back home."

Sincerely,

THE TOLLES.

Lakeland, Fla.

MANSFIELD FEMALE COLLEGE
ESTABLISHED 1854
Girls' Junior College of Louisiana Annual Conference
Member of American Association of Junior Colleges

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School of Fine Arts: Piano, Pipe Organ, Voice, Violin, Expression.
Cultured Christian Teachers.
Small Classes, Individual Attention.
State Teachers' Certificate to Graduates.
Happy Christian Community Life.
Freedom from Distractions.
New Dining Hall. New Auditorium.
Reasonable Rates.

Session Opens Sept. 12

A SCHOOL THAT CARES

For Catalog Write
D. B. RAULINS, A.M., President
Mansfield, Louisiana.

I AND MY ROSE.

"There is a world of wonder in this rose;
God made it, and his whole creation grows
To a point of perfect beauty
In this garden plot. He knows
The poet's thrill
On this June morning as he sees
His Will
To beauty taking form, his Word
Made flesh, and dwelling among men.
All mysteries in this one flower meet
And intertwine,
The universal is concrete
The human and divine,
In one unique and perfect thing, are fused
Into a unity of Love,
This rose as I behold it;
For all things gave it me,
The stars have helped to mold it,
The air, soft moonshine, and the rain,
The meekness of old mother earth,
The many billowed sea.
The evolution of ten million years,
And all the pain
Of ages, brought into its birth
And gave it me.
The tears of Christ are in it,
And his Blood
Has dyed it red.
I could not see it but for him
Because he led
Me to the Love of God,
From which all beauty springs.
I and my rose
Are one."

—G. Studdert-Kennedy ("Woodbine Willie").

Until June, 1927, our Methodist Mission at Dinuba, Calif., near Fresno, was the only Japanese school and religious center in this locality, but as the mission grew the Buddhists began to fear it, and in the summer of 1927 they opened a big temple here costing $10,000. In the work in this temple they have tried to copy all the work at the Christian center, including the language school, the Sunday school, and a service on Sunday morning similar to the church service at the mission. The Rev. S. Oishi is our Methodist pastor at Dinuba.

Woman's Missionary Society

EXECUTIVE COMMITTEE MEETING.

Ten Conference officers and three district secretaries answered the call of the Conference president, Mrs. L. W. Alford, to attend the Executive Committee meeting of the Woman's Missionary Society, Mississippi Conference, held Wednesday, June 6, in Galloway Memorial Church, Jackson, at 10 o'clock a. m. These were: President, Vice President, Corresponding Secretary, Treasurer, Superintendents of Young People's Work, of Children's Work, of Publicity, of Social Service, of Supplies, and Historian; the secretaries of the Jackson, Seashore, and Vicksburg Districts.

The President, Mrs. L. W. Alford, presided; also conducted the devotionals, followed by prayer by Mrs. A. F. Watkins.

Each officer present reported for her department, and in each case there was a decided increase in interest, spiritual growth, membership, and finances. Each district secretary told of new auxiliaries and plans for their district and zone meetings.

Mrs. Watkins urged that the interest in the Jubilee continue, placing special emphasis upon the spiritual life. She asked that each auxiliary secure the Jubilee books and read, also secure the Jubilee offering boxes at once, that our Week of Prayer offering might be greatly increased.

It was announced that Miss Eurania Pyron, one of our Conference girls, would sail July 21 for Poland, to take up her life work. Plans were made for a love gift to Miss Pyron from the women of the Conference.

Mrs. Alford announced that Nannie V. Davis, one of our volunteers, graduated from Whitworth College this session with honors. She has been accepted and approved by the candidates' committee for Scarritt and she will enter Scarritt College in the fall. We are indeed happy to send again one of our Conference daughters to this great institution for preparation for a life service.

Mrs. Cochran and Mrs. Wilson told of their plans for the work of Young People and Children, which they have well in hand and will be very interesting to these groups.

It was with much regret that the resignation of Mrs. J. E. Brown, of Gloster, editor of the woman's page in the New Orleans Christian Advocate, was accepted.

Mrs. Alford reminded the committee of the importance of reaching the goal for the Missionary Voice—a Missionary Voice in every home.

Mrs. Goodwill was elected to be sent to the Social Service Conference in Atlanta, Ga., in January.

Mrs. Alford was elected to be sent to the Junaluska School of Missions in July.

Mrs Cottrell offered the closing prayer, and the committee adjourned.

ELLA WAYNE ORMOND,
Superintendent of Publicity.

ZONE MEETING AT PORTERVILLE, MISS.

The second missionary meeting during 1928 for this zone in the Meridian District was held at the Methodist church, Porterville, June 26, with the Porterville auxiliary hostess, and Mrs. Walter Rogers, chairman.

The meeting was called to order promptly at 10 o'clock. There were representatives from every society in the zone present. The devotional was conducted by Rev. J. A. Baxter, of Scooba.

The welcome address was given by Mrs. Rush, of Porterville, and the response by Mrs. Grantham, of Electric Mills.

Mrs. T. B. Cottrell, Conference Corresponding Secretary, and Mrs. Stanley Wilson, Conference Superintendent of Children's Work, were introduced by Mrs. Rogers. Both gave splendid talks.

A paper on stewardship, "Our Time and Personality," was read by Mrs. Seamore, of De Kalb.

"Will Our Religion Stand the Test of the Foreigner?" was discussed in a paper read by Miss Pearl Kennon, of Scooba.

At 1:30 o'clock the afternoon session was opened with the devotional service by Rev. J. T. Abney.

A paper was read by Mrs. Englebert, "Jubilee Looking Backward and Thinking Forward."

Porterville reported one hundred per cent subscribers to the Missionary Voice.

A round table discussion led by the president of each auxiliary, "What Our Missionary Society is Doing."

The invitation for the next zone meeting was extended by Rev. J. A. Baxter, of Scooba, and was graciously accepted. This meeting to be held the third quarter in Scooba.

The meeting was brought to a close by singing the doxology and prayer offered by Mr. Boyd, of Porterville.

MRS. M. G. ENGLEBERT,
Recording Secretary.

STATESMEN AS MONEY MAKERS.

As things go, Senator Charles Curtis, candidate for Vice President of the United States, is a poor man. That is to say, he is poor in purse. But he is, in the imperishable values, rich so long as this nation endures.

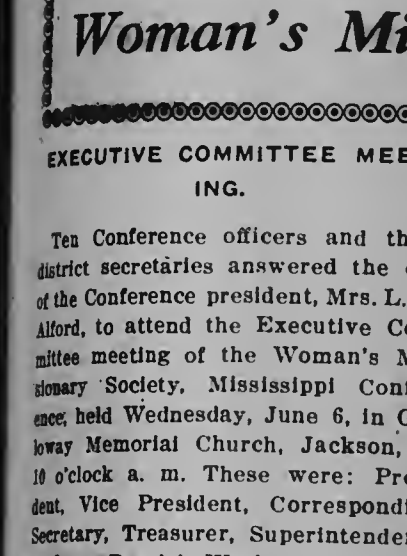
Such an instance of riches that are not in check books is disclosed in the filing of the will of the earl of Oxford and Asquith a few days ago.

The death of the earl of Oxford and Asquith called forth from the classes and parties in the British Empire, a tribute such as belongs only to a statesman who embodied the highest ideals of public service.

After occupying the Home Department from 1892 to 1895, he was for ten years in private life, and that would be the period when his income as a leading barrister must have been large. From 1905 to 1908 he was chancellor of the exchequer, and for the next eight years prime minister. After his retirement from the cabinet it is obvious that he could have commanded large financial rewards by following the example of other distinguished British statesmen and going in for journalism.

When he retired from political life a testimonial purse of about forty-five thousand dollars was presented to him. His will, now made public, discloses the disposition of an estate of something less than forty-six thousand dollars. It was not known at the time, but it is plain now, that had he not had that testimonial he would have been in actual want.

It is not the first or the last such instances. Poverty with dignity and poverty with an honorable record behind of disinterested service is a symbol of wealth; it calls attention to the real riches. It is not to be shunned. Because it lays emphasis on that great fact that there is a kind of riches that is entirely independent of bags of hidden coin. It is a wealth the bags of coin cannot buy.—Central Christian Advocate.



MOST people know this absolute antidote for pain, but are you careful to say Bayer when you buy it? And do you always give a glance to see Bayer on the box—and the word *genuine* printed in red? It isn't the genuine Bayer Aspirin without it! A druggist always has Bayer, with the proven directions tucked in every box:

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Atlanta, Ga.—"My mother gave me Lydia E. Pinkham's Vegetable Compound when I was a girl about 14 years old, when I was just entering womanhood. Then after I married, I took more of it. During the time before my baby was born this medicine gave me splendid results. I have been taking Lydia E. Pinkham's Pills for Constipation also and recommend these medicines to my friends and will answer letters asking about them."—Mrs. Gladys Rogers, Route 5, Grand Avenue, Atlanta, Georgia.

A Lot Better By Taking It

Trafford, Pa.—"I took Lydia E. Pinkham's Vegetable Compound because I could not eat a thing. I had no appetite whatever and never felt good. I was talking to my friend one day and she passed the remark of how thin I was getting since I got married and I told her my trouble and she advised me to take the Vegetable Compound. I feel a lot better now since I have been taking it regularly and I can eat most anything. I recommend your medicine to anyone who tells me of troubles like my own, for I know what it has done for me. I have also used your Sanative Wash. I am willing to answer women if they ask about the medicine."—Mrs. E. Gelatic, Box 502, Trafford Pa

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Surely we can have fifty schools observe Childhood and Youth Week during the first week in October. Methodist people have been trained to wait for the pastor to lead in all the work of the church. Brother Pastor, give this project a fair trial and you will be gratified with the results. Think of it, all the literature is furnished free and no "collection" is to be taken. Instead of the pageant that has been given in the past, let a big sermon take the place of the pageant. The main items: Have teachers visit the homes, invite the parents to attend the service, plan for a forward step in behalf of the children and young people. I do not know what I would give if some man would write me asking for literature.

Sunday School Day programs have been sent to about two hundred schools. Up to date one hundred and six schools have made remittances. Occasionally a man will send a check with mission money and Sunday School Day money and fail to say that he has done this. It will save confusion if the person who remits will state what the money is for. Remember, when your school is checked that you get a score for ten points if you are working under the A Program of Work; five points if you are working under the B Program of Work. We expect to begin checking next month.

If you think an institute will stimulate your people in adjoining charges, write me to this effect. We are anxious to lend a helping hand. Dr. Fennell P. Turner, who is in charge of the mission work of the General Sunday School Board, said in an address at Mount Sequoyah, "My work is not that of a promoter, but that of a gardener." This statement shows that he is a wise man. The gardener fertilizes and cultivates. The promoter makes you think he is doing something, but he is not doing much.

Daily Vacation Church Schools have been held at Kosciusko, Tie Piant, Cochrum, and Tupelo. Others may have been held, but I have not heard from them. The best of reports come from this work in behalf of the children. Twenty-five juniors were enrolled and seventeen primaries at Tupelo. They had almost 100 per cent in attendance during the session of the school. The children enjoyed the project of preparing school bags for the Mexican school children. This kind of teaching helps build the kingdom of our Lord. Blessed are the children who have teachers that love and cherish them.

Cheering reports are coming from the men and women who are teaching Cokesbury schools. We do not ask one to look for a complete revolution as the result of teaching one class. Earnest study for five days will help wonderfully, but it requires a lifetime to become fitted to teach religion, and it requires much more than a lifetime; it requires a life hid with Christ in God. The day will come when a man will be considered a failure if he is not able to teach the people how to live the Christ-like life. The day must come when entire communities practice the principles of the kingdom. Men with a passion born of the Spirit have led in this work, and such men will continue to lead. It requires as much of the Spirit to teach religion as it does to preach religion.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The leaders of the "Older Girls" Camp Conference think wise to postpone the 1928 session of the Camp Conference on account of the small pre-enroliment list. A vote of thanks is due the Dean and Educational Director, Dr. R. H. Wynn and Miss Pauline Wynn, for the faithful work done.

The writer was in Lake Charles this week and visited the new Methodist church where the Annual Conference will be held in November. There will be a formal opening of this church on Aug. 12, which will no doubt be a great day in the history of Lake Charles Methodism. The writer appreciates invitation from the pastor to be present. There may be larger and more expensive churches in Louisiana, but none are more beautiful.

Mr. T. E. Cranford, of Oberlin, writes: "We have planned to hold the opening of our new Methodist church Sunday, Aug. 12, and wish to extend you an invitation to be present." We have already seen the new church at Oberlin and congratulate the congregation on their new building. Much credit is due the faithful pastor, Rev. George D. Purceli, who has put much personal labor on the new building.

Mr. J. H. Carter, of New Orleans, District Secretary, is hard at work on his Standard Training School, which is booked for Oct. 14-19. He has secured Dean Smith for the Bible Course. New Orleans Methodism has in store a great treat in the course taught by Dean Smith.

Mr. S. M. Reynoids, of Monroe, District Lay Leader, is working up a ciass for a course on "Stewardship" at their Standard Training School booked for Oct. 21-26.

We spent Tuesday, July 24, in Ruston in conference with the Board chairman, Dr. W. W. Drake, and the Extension Secretary, Rev. A. K. McLelian, concerning extension work in the missionary area of our Conference.

Dr. Drake has decided on the following courses for his Standard Training School, Sept. 9-14: "Stewardship," "Program of Christian Reiigion," "Primary Lesson Material," and "Junior Lesson Material."

The leaders in Mansfield are interested in a Standard Training School, the pastor, Rev. W. C. Childress, wrote us some time ago. In a recent letter from Prof. D. B. Raulins, President of Mansfield Coliege, he says: "We have been thinking about a Training School for next fali. Seems that we should have about the following courses: 'Organization and Administration,' 'Principles of Teaching,' 'Bible,' and a special like 'Beginner or Primary.'"

Rev. A. K. McLelian, Extension Secretary, reports an interesting joint school on the Choudrant charge. The pastor, Rev. D. W. Poole, and other leaders showed a great spirit of cooperation.

We were glad to learn that the Epworth Laegue had held a very successful institute there just prior to this school, under the leadership of Miss Elizabeth Langford.

C. D. ATKINSON,
Conference Superintendent.

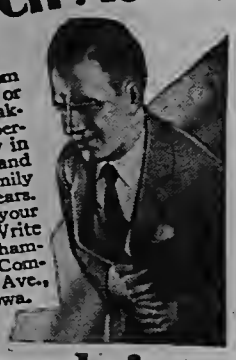
THESE OLD MEN MADE GOOD.

John Wesley, the preacher, lived to be 88 years old. Arnauld, the theologian and sage, translated Josephus in his eightieth year. Dryden, in his sixty-eigth year, commenced the translation of the Iliad. Dr. Cary, the founder of missions, acquired many of the dialects of India after he was quite advanced in life. Michael Angelo was still painting his giant canvases at eighty-nine years of age; Titian, at ninety, painted with the vigor of youth, and kept on painting untii he was ninety-nine. Franklin did not commence his philosophical pursuits untii he was fifty. Newton, at eighty-three, worked as hard as he did in middle life. Verily, it would seem that there is no age at which a man—or woman—may retire! An old lady was running over the catalogue of her ailments to her physician, and he repiied, "What would you have, madam? I cannot make you young again." "What I want you to do is to help me grow old a iittie longer."—The Christian Herald.

Gather you, gather you, angels of God—
Freedom and Mercy and Truth;
Come; for the earth is grown coward and old;
Come down and renew us her youth.
Wisdom, Self-sacrifice, Daring and Love,
Haste to the battiefieid, stoop from above,
For the day of the Lord is at hand.

—C. Kingsley.

Stomach Ache!



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SOUTH UNION CAMP MEETING.

Just about two and one-half miles west of Ackerman, Miss., this celebrated camp ground is located. Last night (Wednesday) closed the fifty-seventh camp meeting. The first camp meeting was held in 1872.

The old pioneer preachers and fathers of the seventies who conceived the idea of starting a camp meeting at this place have long since passed to their great reward, there being left only about half a dozen of the original tent holders. Practically every tent was filled and the camp meeting spirit seemed to pervade every heart.

It has been the custom all these years to have some of the best talent that could be found in the North Mississippi Conference to hold these series of meetings, and it may be truly said that the pastor of the Chester charge, the Rev. W. R. Crouch, did not vary from the former custom, when he secured the services of our ex-presiding elder, Rev. A. T. McIlwain, of First Church, Corinth, Miss., to do the preaching. Brother McIlwain was there for the first service, and it was said by all that heard him that they never heard better gospel messages. He was assisted by the following pastors who brought messages from time to time that stirred and gripped the hearts of all: Rev. W. L. Storment, of Sunflower, Miss.; Rev. J. A. Biffle, near New Albany, Miss.; Rev. S. W. Hemphill, of Winona, Miss., and Rev. C. A. Northington, and Rev. W. L. Graves, of Ackerman, Miss.

On Monday our much beloved presiding elder, Rev. W. N. Duncan, brought a heart-searching message at the 11 o'clock hour. In the afternoon the elder held his third quarterly conference for the Ackerman and Weir charge and the Chester charge, jointly. Good reports were made by both pastors, showing the work in these parts far in advance of that of twelve months ago.

There were some eight or ten additions to the church.

At the sunrise prayer meeting this morning (Thursday), that being the last service, the tent holders expressed themselves as considering this the best camp meeting they have experienced for a number of years. Also extended to Brother McIlwain their appreciation for his faithful service rendered, and extended to him and all the other ministers a hearty invitation to be present at the 1929 camp meeting.

The wind blew and the rains descended, but the camp meeting was a great success. On Sunday at the 11 o'clock hour young John McIlwain came over from Artesia and sang a solo. This young man is only about 12 years of age, but oh, how he can sing. He is a nephew of the Rev. A. T. McIlwain, but his uncle is not in his class when it comes to singing. John, we are going to expect you at the 1929 camp meeting to sing several solos.

J. H. McKINNON.

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A CHINESE DAUGHTER'S LOYALTY.

Greetings from a Chinese daughter to her mother church across the seas! Such a letter of greeting recently came from St. John's Church, Soochow, China, to St. John's Church, St. Louis, Mo., expressing all a daughter's loyalty and affection for her mother. For St. John's Church of St. Louis is really the mother of her namesake in far-away China, since it was the members of the St. Louis church that gave the money to build for their brethren in Soochow a house where they might worship God. And the Chinese Christians have not forgotten this gift of love, and at the last quarterly conference it was decided that a letter of greeting and appreciation should go from this daughter in China to her mother church in America, telling just what their love gift had meant to Christians in China during the times of recent stress and storm.

The letter was written by Mr. Peter S. T. Shih on behalf of the members of the Soochow church, and was sent to the Rev. Ivan Lee Holt, D.D., pastor of St. John's Church, St. Louis, on behalf of the congregation of that great church. The letter follows:

St. John's Church,
Soochow, Ku., China,
May 22, 1928.

St. John's Church, St. Louis, Mo., U. S. A.

Dear Fellow-Christians: It was voted at our last quarterly conference that a letter of greeting be written from the St. John's Church, Soochow, Ku., China, to her mother church at St. Louis, Mo., U. S. A. In this revolutionary age many changes have taken place, and many more are taking place, but among the things that have stood the test of time is the Christian virtue of filial piety. This among other reasons has prompted us to express so inadequately your daughter's loyalty and affection for her mother.

First of all, we express from the bottom of our hearts our appreciation of your self-denial and sacrifice in giving us a temple in which the community can worship the Lord. It has meant a "City of Refuge" to not a few who had gone astray. The building itself is an example of very fine, if not perfect, architecture and is in itself a symbol of worship. The ground floor is for the Sunday school, and is attended by the children of the community, who are being nurtured in the love of Jesus. The main auditorium on the first floor seats about 1,000 people, and a gallery can take care of 300 or 400 more.

Pastor Wu Tsong-gi, who came into our church some years ago following a beautiful and profound spiritual experience, is now our pastor in charge. He holds a degree in the Chinese old classics and is now a constant and devoted student of the Bible, Our board of stewards, Sunday school workers, and assistants work in harmony under the wise spiritual leadership of our pastor.

Our church centers its program of service around the worship of God on Sundays, for we then receive strength and guidance for conducting our Bible classes on Sundays and during the week, for carrying on our social service work, and preaching in out-stations in the country and in the homes of our people. We have large and flourishing societies of women doing missionary work. We seek to hold up the light of the gospel to all the people of the large district about us. We have felt the power of the Spirit of God among us for good in the prospering of our many branches of service in his name.

Inspired by the missionary spirit and example of our "mother church," we have for many years not only been self-supporting, but we have tried in our meager way to help other needy charges. However, we hope that as the years go by we can do more work of this sort. We already bear quite a share in the Manchurian Mission. "Carry On" is still our slogan. Furthermore, we hope that our relationship can be closer and closer, so that we may all feel more truly the great throbbing heart of our common Redeemer and that in him we may be more truly one.

"For he is our peace who hath made both one and hath broken down the middle wall of partition between us. . . . Now therefore we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

Yours in Christ,
MEMBERS OF ST. JOHN'S CHURCH,
Soochow, Ku., China,
By Peter S. T. Shih.

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Epworth League Department

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Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: When I am out in the State working with my Epworth Leaguers the time certainly hurries by. I am very fortunate to have the pleasure of working in the rural communities during such hot summer weather. The cordial hospitality and entertainment extended me cannot be exceeded anywhere.

Last week I spent two days at Bear Creek community, Ruston District, organizing and training a fine group of young people in Hi League work. Rev. D. B. Boddie, of Opelousas, was conducting a revival there at the time and was most lovely to me as we worked together with the Epworth Leaguers. Mrs. Ed. Boddie entertained me in her home. Mr. Layman Napper, evangelistic singer, and Rev. J. L. Cady also assisted in my work most willingly.

From Bear Creek I went to Douglas, on the Choudrant circuit, where Brother D. W. Poole is now pastor. Brother Poole is one of our fine new pastors, this being his first year in the Louisiana Conference. Needless to say that he is winning the hearts of the young people of his churches, as he is working very diligently with them. At Douglas I found one of the finest groups of young people I've met with anywhere in Louisiana. Each evening we had about thirty attending, with the finest fellowship in both work and play. Miss Zulene Leachman entertained me at her home.

On Sunday afternoon the Douglas Leaguers motored to Hilly, where they conducted a devotional program, returning the favor of the Hilly Leaguers rendering a program to them several Sundays ago. We had a very large attendance, having several Leaguers from Long Straw also present. Each of these rural communities can boast of a fine League recently organized. With the enthusiastic work of Miss Elizabeth Murphy, our District Secretary, Ruston District, is doing the best work it has done in years. I am proud of Elizabeth's interest and am glad that the Leaguers of the district are so in love with such a sweet Christian leader.

I had the pleasure of meeting with the Ruston Leaguers at their League hour last evening, Mr. Floyd James, son of our Epworth League friend, Mr. Tom James, of Ruston, is now president of the Senior League. I feel sure that the League will grow under his efficient leadership.

I have not yet printed the news of those Leagues in the State that received certificates on the Standard of Efficiency at Assembly for their last year's work. The certificates were mailed to the following Leagues with the grades here given: Pineville Senior, 89; Pineville Hi League, 100; Minden, 100; Selma, 97.5; Gilbert, 100; Rayville, 83.5; Carrollton Avenue, New Orleans, 100; Carrollton Hi, 75; Second Church, New Orleans, 77 2-3; Epworth, New Orleans, 94; Arcadia, 92.5; Jonesboro, 75; Mangum Memorial, Shreveport, 100; Grace Senior, Shreveport, 88.5. Let us endeavor to keep our secretaries' books accurate so that we will rate still higher next summer.

On the 31st of July I am leaving for Lake Junaluska to attend the Eastern Epworth League Assembly, going from there to the Western Assembly at Mount Sequoyah. I am happy to have a number of Louisiana Leaguers going to Lake Junaluska. Mrs. Robt. P. Jackson, of New Orleans, will join me at Chattanooga. In recognition of her splendid services as Recreational Superintendeut the State Leaguers are giving her this trip. Rev. and Mrs. J. B. Grambling, their two sons; Miss Anna Pharr Turner, of Shreveport, and Miss Rosa Langford, of Monroe, will motor to Lake Junaluska, stopping at several places of interest while on the trip. Brother Grambling has charge of registration at that Assembly this year. There are several Leaguers going to Mount Sequoyah, some of whom I do not yet have the names. Miss Julia McGowen, of New Orleans, will represent us in the oratorical contest. Mr. W. L. McDuff, of Chase, Monroe District, is also planning to attend.

Your Field Secretary,
ELIZABETH LANGFORD.

At Booneville on July 19, 1928, representatives of Epworth Leagues from Corinth District met for their first League Institute of the year. In the absence of Miss Katherine Bryson, Field Secretary, Mrs. N. N. Maxey, retiring district secretary, presided. After the devotional, led by Miss Ramsey Rutledge, Miss Mary Miller Murry was elected secretary of the meeting, and the business was brought up.

Eight representatives from Belmont made no specific report but were very enthusiastic over their League. Corinth, First Church, with eight representatives, reported a $40 pledge, a good leader and interested members. Corinth, South Side, with six representatives present, reported two new Leagues doing good work. Gaines Chapel, represented by three young ladies, gave a report of a reorganized League of thirty members. The Rienzi representative was a Junior Leaguer. She reported thirty members, six subscribers to Juniors, dues paid two months in advance, and working on a Jubilee scrapbook. The report given by Wheeler's three representatives was that of a newly organized League of thirty enthusiastic members. Six representatives of Saltillo also reported a new League with great plans. Baldwyn and New Albany each had one representative, but they made no reports. Potts Camp, represented by ten of their twelve members, reported a $15 pledge and plans for an Epworth League revival in August. Sherman, with eight members present, reported a membership of sixteen. Five representatives from Blue Mountain reported a membership of twenty on the average. Since the college girls in their League are irregular, they report no definite policy. Ripley, with nine members present, reported 90 per cent according to the Standard of Excellence, about twenty on roll, and good attendance. Nineteen representatives from Booneville proved their report of good attendance and enthusiastic work. The business part of the program ended with the appointment of committees on Policy, Resolutions, and Extension and Efficiency.

Seven pastors from different parts of the district were presented to the Assembly, and the program proper—a Bull's Eye program—began. With the slogan, "Hit Center" in our minds we were given talks on: "Hitting Center with a First Department Program," by Miss Daisy Johnson, new district secretary; "Hitting Center with the Missionary Department," Mrs. N. N. Maxey; "Hitting Center with the Social Service Department," Mrs. Bullard. Out of a wide experience along just such lines plus interest and study these speakers gave very helpful as well as interesting talks. Mr. E. M. Sharp sang a solo and then talked to the assembly on Hymnology and the Choice of Hymns for League services.

The meeting was adjourned to reassemble at 1:30 after a very pleasant social hour, with dinner served by the entertaining League.

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Every 75c tube with pile pipe and every $1.25 box of PAZO OINTMENT is sold by all Druggists with the understanding that money will be refunded if it fails to cure any case of Itching, Blind, Bleeding or Protruding Piles. Why not try it.

Miss Ruth Richardson led the devotional for the afternoon session and then the committee reported as follows:

We, your committee on policy of Epworth Leagues, recommend that each League form the best policy possible for it to carry out. In this policy we should have at least a devotional program each week, and should maintain the quiet hour and fellow-worker covenant, and should have all study classes required by the Epworth League handbook. Each League should send at the beginning of each year a written policy to its district secretary. We recommend further that you encourage wholesome recreation and fairness in all games and play.

MRS. BULLARD.
MISS BERTIE HALMARK.
MISS RUTH RICHARDSON.

We, the Committee on Extension and Efficiency, beg to submit the following report:

We have approximately forty-four Leagues in the Corinth District. So far so good, but we also have 126 preaching places in the district, 118 organized churches, and when we see the field as a whole we see how far short we fall in the extension of the League program in our district. We should have at least twice as many Leagues as we have.

Some of the Leagues we now have are not Standard Leagues. We therefore urge that these Leagues work dilligently to make themselves more efficient and become Standard Leagues.

We also urge that each League have a "Flying Squadron" to go out to churches where there are no Leagues.

(Continued on Page 15)

In Five MILLION HOMES TONIGHT

There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is *a purely vegetable product*. Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

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EPWORTH LEAGUE.

(Continued from Page 14)

and put on programs, and organize Leagues. After organizing these Leagues the home League should give sympathetic counsel and aid, exchanging programs with them and having socials together.

We especially recommend that the Leagues in the following counties of our district organize League Unions: Tishomingo Union, Alcorn Union, Prentiss Union, Ittawamba and Lee to join with Prentiss County, Union and Tippah with parts of Marshall, Benton, and Pontotoc to form a union. The purpose of these unions is to encourage better Leagues and the extention of League work in other churches.

Respectfully submitted, your Committee on Extension and Efficiency.

E. M. SHARP.
MISS TRYPHENA ROGERS.
MISS RAMSEY RUTLEDGE.
MISS SARAH CUNNINGHAM.
MISS FREDDIE WARRINER.

We, the Leaguers of Corinth District, who are privileged to be present, desire, first, to express regret at the absence of Miss Katherine Bryson and to extend to her our sympathetic interest and regard with the hope that she may soon be restored to health and to the work which she so splendidly carries on.

Second, we desire to express our appreciation to Mrs. Maxey for her efficient leadership at this meeting and for her helpful work during her term of office as District Secretary. We extend to Miss Johnson, our new District Secretary, a hearty welcome and pledge our sincere support to her. We thank the ministers and our presiding elder for their presence and their manifest interest in our League work.

We especially thank Brother Sharp for acting as "General Flukey" and for the pleasing manner in which he performed this honorable task. With unanimous vote we thank the Booneville Leaguers, Brother and Sister Mounger, and all their helpers for the gracious hospitality—the delectable lunch, and for the social features of the noon hour.

This day of inspiration and fellowship shall long remain in our memories as one of our most pleasant days.

Submitted by your Committee on Resolutions.

MRS. H. P. LEWIS.
MISS RUBY ACRES.
MISS LUCILE NABORS.

All these reports were adopted without amendment, after which Mrs. Maxey, as Conference Superintendent of Epworth Hi Work, made a strong appeal for the very best work in that line. Mr. Sharp then in a very interesting way told how we might "hit center" with the fourth department.

A song by Nina Grace Cunningham concluded the program, and we were dismissed by our League benediction.

MRS. N. N. MAXEY,
Presiding Officer.
MARY MILLER MURRY,
Secretary.

MONROE DISTRICT RURAL LEAGUE INSTITUTES.

Lake Providence has been added to our list of institutes held in the Monroe District, making a total of five. In view of the fact that Miss Turner was able to help us only two weeks, this one was conducted by the district secretary, with the assistance of the pastor.

Great interest was manifested by the Leaguers in the work of the different departments. They have some splendid young ladies for officers, with only one or two young men; however, the young ladies promised to do better in the future by seeing that more gentlemen attended and took part in the League. We're counting on them to be one of the 100 per cent Leagues in the district this year. They can, and I am sure they will be.

It was a pleasure to meet Mrs. Hill, a resident of the town, and to learn that she was State secretary back in 1900, also district secretary of what was formerly the Arcadia District. We learned, too, that Dr. Parker, Secretary of the General League Board, was once pastor in this beautiful lake town.

Miss Mullen, of Scarritt College, was conducting a Daily Vacation Bible School in the afternoon for the Juniors, and I'm sure that same will serve as a strong foundation, giving us more and stronger Hi Leaguers, Seniors and laymen in the years to come.

Our first night's attendance at the Institute was about fifteen, the second night thirty-five, and the third night forty-five. Brother George, as well as the other League pastors, is very anxious to see us live up to Item Five on the Standard of Efficiency—at least 50 per cent of active membership attending church services. Leaguers of every district, we can! Why not? Let's make it 75 per cent.

Yours to help make each League a 100 per cent League,

WM. L. McDUFF,
Monroe District, Secretary,
Box 54, Chase, La.

DOING ONE'S DUTY.

He who does not do his duty in this world will never do his duty in any world. He who does not do his duty to his brother will never do his duty to his God. I am bound to put my whole strength and energy and wisdom into my business. To be lackadaisical, half-hearted, so taken up with things above as to be slipshod in my dealings with things below, is to serve neither God nor man, to serve neither this world nor the next. Because I am a Christian I am bound to be earnest, and indeed enthusiastic in all that makes for the welfare of the place in which I live and of the people about me and of the nation to which I belong. He will never do his duty as a Christian who does not do his duty as a citizen. I am unworthy of my liberties unless I seek to extend to others the good that has been conferred upon me. Surely there is nothing more cowardly than that which seems to say: "This is the victory that overcometh the world, to run away from it."—Mark Guy Pearse.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round.

Natalbany, at Natalbany, Aug. 5, a.m.
Baton Rouge, Keener Memorial, Aug. 5, p.m.
Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Calcasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

Monroe Dist.—Third Round.

Lake Providence, Aug. 3, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 5, 11 a.m.
Tallulah, Aug. 5, 8 p.m.
Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Hall Summit, at Holly Springs, Aug. 5, 11 a.m.
Coushatta, Aug. 5, 8 p.m.
Sibley, at Brushwood, Aug. 12, 11 a.m.
Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St. Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Colileges?

K. W. DODSON, P. E.

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Revival, at Oak Ridge, July 29-Aug. 2.
Bernice, at Summerfield, Aug. 4, 5.
Revival, at Longstraw, Aug. 5-12.
Clay, at Longstraw, Aug. 8.

Pastor and people are urged to pray and work for gracious revivals in the district.

Pastors are also kindly requested to have all answers as required by the Discipline.

W. D. KLEINSCHMIDT, P. E.

SPOTS BEFORE EYES

Miner Had Dark Spots Before Eyes. Felt Dull, Tired, Achy. Doesn't Get Down Any More.

Somerset, Ky.—Telling how he had known of the merit of Thedford's Black-Draught since he was a boy, Mr. Albert Garland, of this city, recently said:

"I used to work in the mines, but lost quite a bit of time on account of the sick spells I had. I would get to having a bad taste in my mouth, and a very dull, tired feeling and ache. I would have dark spots in front of my eyes, and I would be so dizzy I would stagger like I was drunk.

"I took medicine, but didn't seem to get any better.

"My mother told me to try Black-Draught, which I did, and after a few doses I felt much better. Now I take it as soon as I feel the least bad, and I don't get down. I certainly can say that it has done more for me than any other medicine I have ever taken.

"I never get without Black-Draught. If I go on a visit, I take a package along in my suit-case. My health is better now than it has been in years, and I believe it is the use of Black-Draught that did it."

Black-Draught is prepared from medicinal roots and herbs, of high-est quality. Try it. NC-195

Thedford's BLACK-DRAUGHT for Constipation Indigestion Biliousness

Here's Speedy Relief From Bunion Pains and Soft Corns

Get a two-ounce bottle of Moone's Emerald Oil (full strength) to-day. Every well stocked drug store has this, with the distinct understanding that your money will be cheerfully returned if it does not reduce the inflammation, soreness and pain much quicker than any remedy you ever used

Two or three applications of Moone's Emerald Oil and in fifteen minutes the pain and soreness disappears. A few more applications at regular intervals and the inflammation is gone.

And as for Soft Corns a few applications each night at bed time and they just seem to shrivel right up and scale off

No matter how discouraged you have been with pads, shields, or other applications, if you have not tried Emerald Oil then you have something to learn

It's a wonderful formula—this combination of essential oils with camphor and other antiseptics so marvelous that thousands of bottles are sold annually for reducing varicose or swollen veins

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Bee Brand INSECT POWDER OR LIQUID CEDAR ODOR

EDUCATION AND DEMOCRACY.

The great voice of America does not come from the seats of learning. It comes in a murmur from the hills and woods and farms and factories and the mills, rolling and gaining volume until it comes to us from the homes of common men. Do these murmurs echo in the corridors of the universities? I have not heard them. The universities would make men forget their common origins, forget their universal sympathies and join a class—and no class can ever serve America. I have dedicated every power there is in me to bring the colleges that I have anything to do with to an absolutely democratic regeneration in spirit, and I shall not be satisfied until America shall know that the men in the colleges are saturated with the same thought, the same sympathy that pulses through the whole great body politic.—Woodrow Wilson.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Foxworth, at Kokomo, Aug. 5, 11 a.m., 2 p.m.
Magnolia, Aug. 5, 7:30 p.m.
Monticello and Pleasant Grove, at Tilton, Aug. 12.
Scotland, at Galatia, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Purvis, at ———, July 26, 11 a.m., 2 p.m.
Prentiss, at ———, July 29, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Meridian Dist.—Third Round.

Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

Newton Dist.—Third Round.

Laurel, Kingston, Aug. 4, 7:30 p.m.
Laurel, First Church, Aug. 5, 11 a.m.
West Laurel, Aug. 5, 8 p.m.
Trenton, at Independence, Aug. 11, 12.
Forest and Morton, at Morton, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round.
(Revised)

Carriere, at McNiel, Sat. Aug. 11, 11 a.m.
Picayune, Aug. 12, 11 a.m.
Bay St. Louis, Aug. 12, 8 p.m.
Wesley Memorial, at Epworth, Aug. 15, 8 p.m.

The Divinity School and Pastors' School will be held at Seashore Camp Ground, beginning at 8 p.m., June 18. Let us have as full an attendance as possible. The School will close on June 29.

The Seashore Camp Meeting will begin Aug. 1 and continue for a week or more. Rev. Luther Bridgers will be the preacher. He comes with the best of recommendations. Plan to hear him.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Rocky Springs, at ———, Aug. 5, a.m.
Port Gibson, Aug. 5, p.m.
Lorman, at Mizpah, Aug. 12, a.m.
Fayette, Aug. 12, p.m.
Roxie, at Greendale, Aug. 15.
Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p. m.

J. T. LEGGETT, P. E.

NORTH MISS. CONFERENCE.

Greenville Dist.—Fourth Round.

Greenville, Aug. 5, p.m.; Q. C., Sept. 11.
Glen Allan and Avon, Aug. 5, a.m.; Q. C., Sept. 13.
Arcola and Murphy, Aug. 12, a.m.; Q. C., Sept. 12.
Hollandale, Aug. 12, p.m.; Q. C., Sept. 12.
Leland, Aug. 19, a.m.; Q. C., Oct. 15.
Shaw and Litton, at Shaw, Aug. 19, p.m.; Q. C., Oct. 16.
Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

"A period of depression is like going through the tunnel. The sun has not ceased shining, because we do not see it. The sun of righteousness is still shining. Be patient and wait. This darkness is only permitted that the trial of our faith, which is more precious than gold, may strengthen, purify, and perfect it."

"A wise man built his house upon a rock---

and the rains descended, and the floods came, and the winds blew and it fell not; for it was founded upon a rock."

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

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is a true granite, as pure a granite as is known. It possesses all of the above essential qualities for the ideal memorial, and it contains less deleterious ingredients—iron, lime, water—than other granites It is, therefore, the most durable.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

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The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

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Rion, South Carolina
B. H. Heyward
Treas. & Gen. Mgr.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No 3713

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 9, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

TWELVE HOURS TO LIVE.

The rich fool of the parable made two mistakes. The first was in believing that his soul could be satisfied with much goods; and the other was in believing that he had ahead of him a long tenure of life. We suppose men and women to-day, whether they are rich or not, are making the same mistakes. We look about us and see everywhere a feverish activity to accumulate goods, no toil being counted too great, no sacrifice too severe, if only money may be accumulated. And these people who are giving their all in the pursuit of wealth are forgetting that happiness does not come that way. Their souls cannot eat, drink, and be merry with that which is purely material. Soul hunger, which every normal person feels, can be satisfied only with spiritual food.

Nor is there any guarantee of another day of life—"this day thy soul is required of thee." Many hearts are made sad every day by the untimely passing of loved ones or friends at whom no one could suspect the finger of death was pointing. "In an hour that ye think not, the Son of man cometh." With such warnings constantly before us, it is indeed strange that anybody should enter the next world unprepared. The foolish man trusts in his riches and acts as if he will live forever; the wise man satisfies the hunger of his soul and is constantly prepared to meet God. Foolish, or wise—which shall it be?

PITIFUL IGNORANCE.

Mr. John J. Raskob, the Roman Catholic, wet, late Republican, chairman of the Democratic National Committee, who, according to his own statement, accepted his position because it gave him an opportunity to fight the "damnable affliction of prohibition," is disqualified by ignorance if by no other cause for acting in the capacity to which he was elected at the request of the Democratic presidential nominee. In a press dispatch appearing in the Memphis Commercial-Appeal on Aug. 2, we find the following:

"New York, Aug. 1.—Southern ministers opposed to the presidential aspirations of Governor Smith are being brought into line by threats that they will lose contributions from their parishioners, according to reports reaching John J. Raskob, chairman of the Democratic National Committee. Raskob told of receiving this information from the South, in an interview to-day at Smith headquarters. * * * 'Nothing in the South is giving us cause for alarm,' Raskob declared. 'Analyses show that the opposition to Governor Smith is based more on religious prejudice than anything else, and that can be dispelled. Substantial people in the South, including Methodists, are saying to their preachers: "This opposition must stop, or you will receive no contributions."'"

This statement shows that Mr. Raskob is pitifully ignorant of the character of the loyal, God-fearing, Protestant people of the South. It is a gross misrepresentation of the Protestant laymen of the South even to suggest that they will undertake to control the voice of their ministers by withholding their financial support. These laymen love their church, they are loyal, they are tolerant, and they freely allow their ministers the right to hold and express their own opinions as they demand that right for themselves. They are too big, too loyal, too generous even to think of trying to control their ministers by the threat of starving them out.

This statement by Mr. Raskob shows, too, that he is pitifully ignirant of the character of the Protestant clergy of the South. It is a gross misrepresentation of them even to suggest that they can be bluffed or bought out of their conscientious convictions when a great moral issue is at stake. These are the men whose forefathers were willing to die for the right; and they themselves are worthy sons of noble sires. No need to fear that they will not "stand hitched" when their convictions are involved.

Poor Mr. Raskob! Some of his Democratic friends will do him and their party a great service if they will send him off on a vacation until after the election, without pen and paper and away from telephone, telegraph, and wireless service. The less he says, the better off he is.

THE REAL ISSUE.

The real issue before us to-day is not who will be the next President of the United States, but who will be a citizen of the kingdom of heaven. There are many things of interest and importance to engage our attention; but the gratest value we have to deal with is the soul. What shall a man be profited if he gain the whole world and lose that? It was a poor emperor who played his fiddle while the city burned. It is a poor farmer who raises fine hogs and cattle while his children go to the dogs. It is a poor business man who gives all his time and talents to making money and piling up wealth while his family makes shipwreck. It is a poor man indeed who pays attention to everything else and neglects his soul. There is only one "pearl of great price."

DR. MOTT'S RESIGNATION.

The recent resignation of Dr. John R. Mott from the general secretaryship of the National Council of the Young Men's Christian Association, to accept the leadership of the International Missionary Council, is an event of more than passing interest. In the minds of many of this generation the name of John R. Mott is inseparably connected with the work of the Young Men's Christian Association, especially in its college activities. The recollection of our own college days brings a vivid picture of the influence of this great man upon our own life and the lives of scores of students with whom we were associated. It was our privilege to hear him speak on numerous occasions and to be associated with him several times in conferences. Two characteristics of his life were always outstanding—the transparent sincerity of his personal religious faith, and his broad vision and grasp of the world-wide mission of Christianity. After forty years of active connection with the Young Men's Christian Association he severs that connection for another field of activity. But his heart and life are still devoted to the establishment of the kingdom of God upon earth. Even when he is translated to the sphere beyond the stars, his memory and influence will abide.

AND THEY CALL THIS LEADERSHIP!

Mr. Robert Ewing, owner of the New Orleans States and the Shreveport Times, is Democratic National Committeeman for Louisiana. We take the following from the States of Wednesday, Aug. 1:

"The campaign for Al Smith for President in Louisiana was launched at a rousing meeting of the Democratic State Central Committee, held at the Roosevelt Tuesday noon, at which speeches were delivered by Robert Ewing, Democratic National Committeeman * * * and several others. The keynote of the meeting was sounded by National Committeeman Ewing when he declared that anybody who said he was against Al Smith because of prohibition 'knew he was lying in his heart, because prohibition is not an issue in this campaign.'"

Prohibition not an issue! The Louisiana Democratic National Committeeman is about the only person in the United States that we know of who maintains that prohibition is not an issue in this campaign. We wonder if he read Governor Smith's telegram to the Houston convention. We wonder if he reads the newspapers. We wonder if he knows what trained political writers over the country are saying. Prohibition not an issue in this campaign!

And "anybody who said he was against Al Smith because of prohibition knew he was lying in his heart!" So all the godly men of this State and of other States; all the devout women who have labored and prayed with a holy passion for a dry nation; all the clear-headed, true-hearted business leaders throughout the nation who have fought for prohibition all these years and now see the results of their labors threatened with destruction—all these who say they are opposed to Al Smith because of prohibition "know they are lying in their hearts!"

We do not think we have misquoted Mr. Ewing, for we find the record in his own paper, the New Orleans States, of Wednesday, Aug. 1.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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THE JUNIOR COLLEGE.

By Dr. G. F. Winfield, President, Whitworth College.

Foreword.

By Dr. D. M. Key, President, Millsaps College.

Nothing has been more fortunate in the recent development in our educational interests in the Mississippi Conference than the coming of Dr. George F. Winfield as Associate President to have charge of Whitworth College. The formation of the Millsaps-Whitworth Collegiate System, which provides a standard arts and science college course of the highest grade for our young women, constitutes the utilization to the very best advantage of the resources committed into the hands of the Board of Trustees. The baccalaureate course is divided into two parts. The first two years are planned with more of prescription and direction and personal instruction, whether done at Jackson or Brookhaven. These are the junior college years. Dr. Winfield has for many years given his thought and executive ability to the junior college field and is probably the best trained and ablest junior college administrator in our church. He was a pioneer in writing the first Master's thesis on the Church Junior College. He was one of the organizers of the American Association of Junior Colleges and President of that national collegiate body. In his article on the Junior College, Dr. Winfield states admirably the educational principles that are being followed in the Millsaps-Whitworth college course for young women.

The junior college movement is unquestionably the most significant development in American education in this generation. The increase in the number of junior colleges in the first quarter of this century has astounded even the most ardent advocates of the movement. The following definition of the junior college was published by the United States Bureau of Education: "By a junior college is meant an institution offering two years of college grade or at least thirty year hours beyond regular four years of secondary training, but not equipped for a four-year college course leading to the Bachelor's degree."

"More than a quarter of a century ago, President William Rainey Harper began to advocate vigorously that the first and second years of college work should be considered as secondary education, and that the line of demarcation as to the nature and presentation of these two years should be clearly drawn at the end of the sophomore year. So, when he became the first President of the University of Chicago, which opened its doors on Oct. 1, 1892, the freshman and sophomore work was put into a distinct division of its own and called the Academic College, and the second division, or the work of the junior and senior years was designated as the University College.

"Four years later, in 1896, the divisions were designated as Junior College and Senior College, respectively. This plan of organization still remains. The student entering the university as a freshman is regarded as a high school pupil still pursuing high school subjects. Real university work does not commence until the end of the sophomore year." (From catalogues quoted in Master's Thesis of 1916 by the author of this article.) A few schools in that section became correlated with the University of Chicago, which admitted their graduates as juniors.

The school of Joliet Township, Joliet, Ill., was the first tax supported school to be raised to a junior college. This was accomplished in 1901. In the same year Hardin College, of Mexico, Mo., arranged its curriculum to conform to the first two years of college work and was recognized by the University of Missouri.

California was the first State to pass a law providing for the establishment of the junior college. This was in 1907, but it seems to have been 1910 when the first schools were fully established under the new law. Thus we see that the movement is only about a quarter of a century old, yet it has grown so rapidly that the most recent study by Mr. Frederick L. Whitney, Director of the Department of Educational Research of the Colorado State Teachers' College, Greely, Colo., reveals that three hundred and four junior colleges actually filled out his questionnaire and that there are in all the States four hundred and seventy-six junior colleges. (There are only about 700 four-year colleges and universities in the United States).

This study reveals a number of very interesting things in the development of junior colleges. Of the 136 tax-supported junior colleges reporting on time of organization, one-half have been organized since 1924. In this as in most movements in education, the church schools first led out, there being forty-seven church or privately owned junior colleges by 1910. At the same time there were only five tax-supported junior colleges. Of the 178 independent junior colleges reporting, half of them have been organized on this basis since 1920.

No thoughtful man or woman can longer ignore this movement, but every intelligent citizen should inform himself or herself on the standards and work of the junior college.

Present Standards.

One of the first things with which every one is concerned is the mattter of standards. This is a time when we are standardizing everything. The Association of Colleges and Secondary Schools of the Southern States has been most conservative in recognizing junior colleges. Up to the present (1928) this regional standardizing agency has recognized only thirteen junior colleges in all the Southern States, and only two of these are in Mississippi. Briefly stated, these standards are: teachers must hold the Master's degree or its equivalent and must be paid adequate salaries and limited to sixteen hours of class work per week. The number of students in the class must be limited to thirty or in the case of language to twenty-five. The annual income must be at least $20,000, half of which must come from fixed sources, such as taxation or endowment. The library and laboratories must be adequate for all subjects offered. No student is to be admitted to college classes who has not graduated from an accredited high school with at least fifteen units or passed an approved examination on fifteen units of work. At least sixty semester hours of college work must be required for graduation. The regular junior college title or degree, A.A.—Associate in Arts—may be granted.

All buildings must be modern, well equipped, and kept in a sanitary conditon at all times. These standards strictly enforced insure thorough work and an atmosphere of culture and refinement in which the best in each student is called out. This is real education.

Psychological Basis.

Educators do not try to make boys and girls conform to a set pattern or type of school. "The need of the child is the law of the school." The student is the center around which every efficient school must be organized. Life is a unit, yet it is one unfolding process. Our task is to analyze the needs of the individual at each stage of development and organize an institution to meet these needs.

Most authorities agree that adolescence, or the youth period, reaches from about twelve to twenty-four years, and that this period is characterized by about three waves of influence, which determine the chief or dominant interests of the youth; as we are dealing with a growing, developing organism and unfolding personality, of course, definite bounds cannot be set, but periods of development can be indicated. The first, termed by many psychologists the early adolescent period, is characterized by more rapid growth. It is the time when the body of the child is being made over into the body of the adult. This is from about twelve to about sixteen years of age, varying with different individuals. The junior high school is being organized to meet the needs of this period. The second, or middle adolescent period, covers the years from about sixteen to twenty. This is the emotional period. It is when young people act largely on impulse. This is preeminently the junior college period. Many of the leading junior college men and women advocate making it a four-year institution superimposed upon the junior high school covering the last two years of high school and the first two years of college.

The average age at which boys and girls finish high school and get ready for college is from seventeen to eighteen. This, then, is right in the midst of the emotional period of adolescence. There is no psychological or educational reason for taking that seventeen or eighteen year old youth up out of the home and the high school, where he has the companionship of parents and teachers, where he has had specific assignment in laboratory and library, and transplanting him into a totally different environment where he does not have the personal guidance of experienced older people who are responsible and where the university method of instruction is employed. In the university, assignments in laboratory and library are general rather than specific. The library, rather than the teacher, is the center of interest. The lecture method takes the place of the question and answer method, the discussion method, the project method, and the socialized recitation and supervised study.

This is the chief explanation of the large number of failures in the freshman classes of the university. The per cent of failures of those going directly from high school to the very large college or university ranges from twenty-five to forty per cent. This is too great a price to pay for lack of correct articulation of schools to meet the needs of young people. In each of several Western universities from five hundred to eight hundred freshmen fail each year. Most of them go back home discouraged for life and never go to college. This is a grim monument to our folly in rushing our immature boys and girls off to the university.

That there is rather a distinct change that takes place about the age of twenty is recognized by all. Reason becomes more dominant, better judgment born of wider experience is in evidence. That the university recognizes this is shown by its allowing the student to elect his course within certain limits after the first two years of prescribed work; that the State recognizes the same truth of life development is attested by its extending the right of the ballot and to contract at the age of twenty-one.

Later adolescence is the university period, and a number of universities are coming to recognize this and are discouraging students entering the first two years of the College of Arts and Sciences in the university, and allowing no one to enter other departments of the university who has not had at least two years of college work. It is estimated that by 1934 Leland Stanford University will have entirely eliminated freshmen and sophomores. Already John Hopkins accepts junior college graduates as candidates for the Ph.D. degree . We conclude then that the junior college is psychologically and educationally sound.

Is It Efficient?

This is the question that every patron or student has the right to ask. Is the junior college efficient? The whole curriculum and school activities of the junior college are organized around the needs of the freshman and sophomore. To develop correct emotional attitudes and vigorous response to right standards is the chief aim during this period. In fact, it is of more importance during the whole school career to arouse right emotions and let them issue in meeting actual life situations than it is to develop ability to think logically. Emotions affect the will more directly than does reason, and this is pre-eminently the time to direct the young to the highest and best things of life. Boys and girls may be led to love the beautiful, the noble, and the altruistic way of conduct, and this is made the chief aim in the junior college. The curriculum is arranged for the purpose of laying foundations for advanced work if the student plans to go to the university. As the architect requires the builder to dig deep to lay the foundation for a skyscraper, so young people must lay their foundations in proportion to the distance they expect to go up.

There came recently to my desk two requests in one week for an outline of the pre-engineering and pre-agricultural courses we offered in the co-educational junior college with which I was then connected. Both of these requests were from deans of Agricultural and Mechanical Colleges, one in the North and one in the South. Each said that they— the faculty of his institution—had found that the boy who had stuck closely to the regular courses in high school and junior college was best prepared to specialize. They also said they were reorganizing on the basis of a junior college for the first two years and the requiring three years of specialization work beyond the sophomore year. The records of junior college students prove the value of the curriculum and the whole organization.

Junior colleges have reduced the percentage of failures among freshmen to from five to ten per cent as against from twenty-five to forty per cent in the universities. It has been found in several States recently that the junior college graduates make, as a rule, higher grades in the junior and senior years' work than do even those who have survived two years in the university. About fifty per cent of the junior college graduates go on immediately to higher institutions, though many for economic reasons have to drop out for a time. I kept the records for five years for students in three junior colleges and found that in over a hundred students going to higher institutions from each of these the failures ranged from one to five per cent. Taking then the upper figures in each case, these junior colleges reduced the failures from an average of thirty-five per cent of those going direct to the university to fifteen per cent of those who went through the junior college.

The extra-curricula activities are likewise organized to suit the tastes, interests, and ambitions of the middle adolescent. The law of learning is that one learns by doing. So while the freshmen and sophomores of the large college are sitting back watching the juniors and seniors run things, or at times running from the upper classmen, the freshmen and sophomores in the junior college are running student affairs of their school, and forming no inferiority complexes. This accounts for the fact that they become the leaders in the senior college when they go on. They soon demonstrate superior leadership, and are elected to the responsible places over the students who have been longer in the higher institution.

Next to who a child's parents are, his teachers are of the most importance so far as the influence of adults on his life is concerned. The strongest personality possible should be teacher, companion and friend of the adolescent. Culture is caught, not taught. The junior college offers superior advantages in this personal contact between student and counselor which every teacher becomes. In addition to the personal efforts of each teacher in a well organized junior college, one of the strongest members of the faculty devotes his or her entire time to studying each student, giving intelligence and educational tests and aiding the student to discover himself or herself. Self-discovery must precede the highest self-development and normal self-improvement. Nearly every one can excel in something if he can find his place. Guidance is the big word in education. Every student should, by the time the junior college has been finished, have selected a life work and accepted certain ideals of conduct. By this time he or she should have come to a personal consciousness of kinship to the Man of Galilee and of communion with the Great Personality that challenges the best in every human heart.

Economically Sound.

Just as the junior college is educationally sound and efficiently organized, it is economically justified. A recent study of the cost per student in four-year colleges shows that of twenty-three colleges studied it cost on an average of $266 per student for instruction only. The whole cost ranges from three hundred to four hundred dollars. The cost in the junior college ranges from $150 to $250, the median being about $175. Professor Reeves' study shows that there is an increase of seventy-four per cent of cost for the junior and senior years over the cost during the freshman and sophomore years. It has been estimated that two-thirds of the income from tuition in a four-year college is from the students of the first two years, and that two-thirds of the expenses is on the last two years. So it can be plainly seen that the school that leaves off the two most expensive years and retains the two most productive can render better service for the amount paid during those two years. Patrons should remember however, that it costs from $175 to $226 per session to teach each student. Most independent junior colleges charge from $90 to $100 tuition for the nine months' session. The difference between this and the cost is made up by interest on endowment and church assessments. The church is glad to do this in order o train Christian leaders for the various walks of life and to aid in the great and growing task of education in this country.

The Millsaps-Whitworth System.

We confidently believe that in combining Whitworth with Millsaps College both have been strengthened, and that this will point the way to the solution of the pressing problem of maintaining proper standards for the junior college, and give it the confidence of patrons and benefactors who are willing to invest in education for the great rank and file of young people who want to go to college.

Millsaps is one of the six strongest colleges in all the South; Whitworth is one of the thirteen junior colleges in all the Southern States to win recognition by the Association of Colleges and Secondary Schools of the Southern States. This is a great distinction, and a guarantee to students that their credits will be accepted anywhere in the United States. We think the plan approaches perfection. At Millsaps, boarding girls are not received below the junior year. At Whitworth, boarding girls are admitted only for the freshman and sophomore years. The Fine Arts faculty at Whitworth becomes the Fine Arts faculty at Millsaps, where studios will be opened two days of the week. As classes demand, more days will be given and the faculty increased. The Whitworth Fine Arts faculty is one of the strongest in the South. Two members of the faculty of the Cincinnati Conservatory are graduates of Whitworth.

The standard junior college is in no way inferior. It is superior. It is the best place for college freshmen and sophomores.

MEETING OF STOCKHOLDERS, LAKE JUNALUSKA.

The annual meeting of stockholders of the Southern Assembly is hereby called for 10 a. m., Aug. 10, 1928, at the office of the Southern Assembly, Lake Junaluska, N. C.

JOHN R. PEPPER, President.
RALPH E. NOLLNER, Secretary.

AN ENGLISHMAN ACTUALLY CAN APPRECIATE JOKES.

By Rev. F. B. Hill

I have a great affection for bishops (some one suggests it may be because I have so little personal contact with them), but my sincere regard for them singly and collectively does not hinder me from appreciating this little story of an Episcopalian bishop who was paying a visit to a country church and its day school. He had noticed many large posters in the shop windows referring to the bishop's visitation, and accordingly began his talk by asking the children the meaning of the word, "visitation."

There was one little boy who knew, and he had been looking it up in his dictionary. "Please sir," he answered, "It is a plague sent by Providence."

A prominent member of a church "fell asleep," and the vicar thought it was fitting to announce the sad news by pinning a notice on the church door, couched in these words, "Brother Sam departed for heaven yesterday at 6:15." Unhappily, a son of Belial passed that way after the vicar had gone, and to the latter's shocked dismay he found next day another notice under his, which read: "Heaven, 8:30. Greatly distressed. Brother Sam not yet arrived.—Peter."

Another dear lady left her home hurriedly one day to nurse her ailing sister. Her nursing failed to keep her alive. She sent a telegram to others of the family, which read like this: "Aunt Sarah went to heaven yesterday at 2:35. Very disappointed. Returning to-morrow at 11:15."

The Wesleyan Annual Methodist Conference is now being held in Liverpool, England. Some years ago at one of the Annual Conferences, it was dealing in its wisdom with candidates for the ministry. A question arose concerning a candidate because the doctor had reported adversely on the condition of one of his eyes. It appeared that eventually he might lose the sight of it.

A minister rose and said: "Mr. President, doctors are often wrong; and if the worst comes to the worst, the young man will be able to serve the Lord with a single eye."

Merryville, La.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Tuesday, August 28, 1928, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before August 23, 1928. No application will be entered on the Calendar after this date.

T. D. ELLIS.

MEETING, EXECUTIVE COMMITTEE, LOUISIANA CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Conference Board of Church Extension will meet in First Methodist Church, New Orleans, La., at 10 a. m., Wednesday, Aug. 15, 1928. All applications to go before the fall meeting of the Appropriations Committee of the General Board will have to come before this meeting.

ELMER C. GUNN,
President, Louisiana Conference Board of Church Extension.

SEALS ARE BORN WHITE.

Do you know that seals are born white and, being the color of the ice and snow among which they live, are thus safe while unable to care for themselves? As they grow older they turn dark. —Kind words.

A RETIRING AGE FOR OUR BISHOPS.

By Judge James G. McGowen, of the Supreme Court of Mississippi.

In the Christian Advocate of June 22, Bishop John M. Moore, writes of "Four Things I Liked" about the Methodist Episcopal General Conference. The chief one appeared to be the method of retiring its bishops.

Bishop Moore gives three reasons why he would welcome a similar law passed by our General Conference: (1) It would give a bishop notice of his end the day he begins, and "save him from the humiliation that would come from the discussion of his infirmity of body or mind;" (2) prevent distress to the bishop and his friends, since "within the last thirty years most of the retirements of bishops have been accompanied by distress and heartaches;" and (3) it is difficult to bring about even a just superannuation under our present system.

Notwithstanding Bishop Moore weighs his words well before he writes, his claims in this article are as amazing as his grounds are fallacious.

In the first place, such a system as he desires assumes that at a certain age all men reach a dead level of mechanical sameness in mind, body and spirit, while the fact is that some men are much more efficient at seventy-two than are others at sixty-two. The only legal disciplinary grounds for a Methodist preacher, pastor, or bishop, to become a claimant upon pension relief funds is that he "shall be worn out in the itinerant service." There is no age limit for pastors and there should be none for bishops, for all men cannot conscientiously claim superannuation at the same age.

The wisdom of an inflexible age limit of service, to be fixed regardless of a bishop's efficiency, around the age of seventy is not supported by the evidence found in the facts of history. When Doriand made his study of the lives of four hundred of the world's greatest figures, he discovered that thirty-five per cent of them continued their active service beyond seventy, and many much beyond. Witness: Gladstone, Balfour, Clemenceau, and Root; Depew, Rockefeller, Edison, and Zeppelin; and Joffre, Foch, Hindenberg, and Sims; and Wesley, Abbot, and Cuyier. John Burroughs said: "I am more able to do my work at seventy-seven than at forty-seven or fifty-seven. Old age brings a deeper and wider outlook on life."

"Under our system the infirmities of age frequently have to be strenuously and distressingly exposed in order to bring about even a just superannuation" and "within the last thirty years . . . most of the retirements of the bishops have been accompanied by distress and heartaches upon the part of these bishops and their friends." This is severe language and it is not without reflection upon the bishops who have gone before, as well as a presumptuous prophecy of the future.

Did not Bishops Pierce, Keener, Hargrove, Granbery, Fitzgerald, Morrison, Hendrix and Kilgo ask to be retired? Why then now talk about the embarrassing difficulty of securing even a just superannuation of a bishop? It is easier in all respects to superannuate a bishop than it is to retire a preacher on a circuit. The bishop is cared for, the poor circuit pastor is not—and all "the giraffes" and most connectional preachers and college presidents feel that they could far excel the "old bishop" in the administration of the office.

The association in an Annual Conference is close, warm, and intimate, while comparably, a General Conference is an iceberg.

The following is a part of an editorial which appeared, July 11, in the Herald Tribune, a metropolitan daily of New York:

"We hope very much that the report from Washington that Oliver Wendell Holmes will resign from the Supreme Court next October is untrue, for our highest courts can ill spare him. He not only holds the record for length of service on the bench, but being in his eighty-eighth year is also the oldest man in point of years now sitting on it. But if old in years, Mr. Justice Holmes is far younger than most of us in mind and spirit."

This writer wrote of Judge Holmes in the case of United States Fidelity and Guaranty Company vs. Parsons, reported in 147 Mississippi, at page 373: "The distinguished Mr. Justice Holmes who now sits as the oldest in point of years and withal one of the clearest of his age a master of the history as well as the philosophy of the law." The retirement of bishops was not in our minds when the court approved this statement.

It is unfortunate that our church should consider at this time the fixation of an age limit when science, backed up by the actuaries of the great life insurance companies, assert that human life has been extended substantially. It is a trite saying, but a true one, "Old men for counsel, young men for war," and to many laymen it is apparent that we have a splendid crop of belligerents in our leadership at the top, and a dearth of sage counsellors; but we stand by, because we believe as the leaders grow older they will grow in sanity.

How long will the children of this world be wiser in their day and generation than the children of light? If without any age limit tends to take one beyond his usefulness, then a fixed limit would tend to bring him up to that limit regardless of his lack of efficiency. Our great men whom the church has chosen to be bishops, sacrificing their lives on the altars of our beloved Methodism, should be given words of good cheer and assurance and expressions of gratitude and esteem. The church can well afford to trust them, knowing that if they are "worn out in the itinerant service," they will ask to be released, as nearly every one of their predecessors did who lived to reach that distinction and the roll of honor.

Jackson, Miss.

MANSFIELD COLLEGE TO-DAY.

By President D. B. Raulins.

What greater curse can come upon a person or place than to be taken for granted? Yet such has been the lot both of persons of eminence and places of importance. Of Jesus it was asked, "Is not this the carpenter's son? is not his mother called Mary? and are not his sisters here with us?" It is observable that this attitude is often characteristic of those to whom the place or person may be nearest and mean most. Familiarity is substituted for knowledge and appreciation. And the attitude of indifference growing out of it is blighting, and proves a formidable handicap. The outsider almost invariably measures a matter in terms of the appreciation and interest of those to whom it is nearest and means most.

How much better is the attitude expressed by Browning:

"Only be sure thy daily life,
In its peace or in its strife,
Never shall be unobserved;
We pursue thy whole career,
And hope for it, or doubt, or fear—
Lo, hast thou kept thy path or swerved—
We are beside thee in all thy ways,
With our blame, with our praise,
Our shame to feel, our pride to show,
Glad, angry—but indifferent, no!"

Seemingly few people, even among our Louisiana Methodists, realize what Mansfield College is, or know what it is doing. It is richly endowed with tradition and sentiment, but does not share as generously as it should in the mobile, aggressive, and sacrificial interest of our own times.

The campus of Mansfield College, though small, is one of the most beautiful to be found in this or adjoining States. Nine acres are crowded with charming attractiveness. Trees of different varieties are to be found: pine, sweet gum, white oak, water oak, hickory, sycamore, catalpa, willow, china, pecan, walnut, cedar; and smaller trees like apple, peach, fig, etc. Numbers of flowers are to be found and more are being added all the time. The grass is kept neatly mowed.

The buildings are commodious and comfortable. Thweatt Hall, the oldest of the group, was erected in 1854. In it are housed the office, library, laboratory, studios, with second and third floors given to rooms. Sheppard Annex, at the north end of Thweatt Hall, has class rooms, lobby, and rooms for the girls. The lobby of the annex was recently furnished and equipped most tastily by the Epworth Leaguers of the State. Chairs, lamps, book sections, settees, and other furnishings have made this one of the most attractive nooks about the place. Housed in another building connected by an archway to Thweatt Hall is the Bobbitt dining hall and Epworth auditorium. This is a two-story building. The dining hall has a capacity of 200. The auditorium, said by many to be one of the most beautiful small auditoriums in the State, has a seating capacity of 500. It is handsomely equipped with velour curtain, draperies and stage furnishings, and substantial seats. All it lacks to make it complete in every sense is a great pipe organ, for the installation of which we anxiously wait upon some interested and generous friend of the college.

Near by the campus, under separate roofs, are three wooden buildings, all the others just mentioned being of brick. These buildings share liberally in the history of the school, and will be recalled with considerable interest and some amusement by students of earlier days. These buildings are now arranged in a line running east from the main building. First in the line is the Y. W. C. A. hut, where the girls hold their devotional meetings. The next is what was formerly known as the "Old Session Hall." In it are the President's apartment and music studios. The last in the line is Alumnae Hall. In it the Model School is housed.

Mansfield College conducts a Model School, carrying the child through the grades. Its high school work is accredited by the State. The students of this department enjoy the advantages offered by college teachers. There are two years of junior college work, the college being a member of the American Association of Junior Colleges. This department offers two courses, the Teacher Training, and the Arts and Sciences. Students are graduated with 68 semester hours of college work. The Fine Arts School, with its courses in pipe organ, piano, voice, violin, theoretical branches, and expression, is doing work of a very high order.

The faculty assembled for this year is exceptional, both as to equipment for teaching and character. The school has never had a better faculty, if as good. Among the teachers are four A.M. graduates, coming from such schools as Southern Methodist University, Chicago, Peabody, and Columbia.

But, some one will say, a school may have a faculty made up of representatives from all the famous schools of this and other countries, and still fail in the work of the church school. And to this we heartily agree. The administration of Mansfield College proceeds upon the conviction that a church school must meet these two exacting demands: it must offer academic training on a par with that of the State and other institutions; it must provide a religious and character training offered by no other institution. The latter we regard as the only ground, under most circumstances, upon which the church school can justify its existence and its claim to patronage and support.

For the above reasons Mansfield college teachers understand that it is not sufficient just to know their subjects and to be able to teach them. They are aware that girls need guidance that is not found in mathematics and science, a guidance that will be theirs when these subjects are forgotten. Each teacher furnishes the president with a weekly report of each student experiencing

difficulty in the field of her studies or her way of living. It is felt that a girl well trained in the arts and sciences may easily prove a menace to the community if she does not have the spirit of Christ.

A number of teachers are taking special training during the summer, three of them doing advanced work in Paris, France.

Graduates of Mansfield College are proving themselves capable in the work of teaching and in advanced work at senior colleges. Of the class of thirty-five graduated in 1927, twenty-four found employment as teachers in Louisiana and adjoining States, eight entered senior colleges without examination to continue their college training. The latter have entered such institutions as Southern Methodist University, Centenary, State Normal, and Texas University.

Not only by a long history of very acceptable work does Mansfield College justify its claim to the support of Methodists and others, but by a type of work being done now it proves its worthiness to remain in that confidence and support.

But what of the future? See article to follow this next week.

SAFETY SIGNALS.

By Rev. S. J. Davies.

A certain wise New England woman remarked that she accepted the universe; and crabbed old Thomas Carlyle countered by saying, "She had better." But the universe that Margaret Fuller knew and accepted is not the universe that we have revealed to us to-day.

Men of science and religion are reaching upward and downward, inward and outward, and bringing to our poor limited human understanding a greater universe. Stars rise and set in the vast reaches of a boundless sky; others like Polaris, pour out their light from seeming immovable points of splendor; clustering constellations wheel and turn through mighty sweeps of space; and lying far beyond human vision, modern astronomy teaches, are other solar systems surpassing the one in which our planet moves and lives, in size and grandeur.

And the physicist has eliminated matter from this new universe and resolved everything—if there be any things left—into energy or electricity or some marvelous force akin to it, the basic principle of all. So dead, inert matter is a dream of the past. The atom is no longer the adamantine, flint-like uncrushable particle of Isaac Newton, nor is it a vortex, nor a miniature solar system. The latest news from scientific headquarters is that the protons and electrons are circling lines of energy. And that's that, until some more discoveries are made. Of course no one has ever seen an atom—all this we are assured is deduced from well known laws governing electricity. But where is the Sadducee, the materialist? He is surely left out in the cold, for there is no matter, all is energy.

The heavens indeed declare the glory of God. As men discover more and yet more of the laws and unseal the mysteries of divine handiwork, they must perforce draw near to him who is the creator and ruler of all in all. Order, system, beauty, are seen and known with each succeeding lesson that comes to us. Why should men falter and refuse to acknowledge divine revelation of spirit and life, when all about us veils are being lifted and countless voices are saying, "After all, the mystery of life is the glory of life, since the hidden things of yesterday, like seed corn planted, are the fruition of to-day?" Possibly, some of the prophets of the Lord to this generation are in the laboratories.

* * *

He was academic, analytical, had a good command of language and talked rather pleasingly while we listened to his exposition of the lesson. He wondered what motivated St. Paul, what was the great incentive of his life. Why one should spring such a question is a wonder to me. The veriest tyro who had given any attention at all to that splendid life of sacrifice, suffering and service should know this much. And yet we meet these irrelevant questions and some seem to count them useful and wise. A wooden roller detached from the machinery is sometimes placed on a belt to shorten the slack. It is called an idler. It adds no power, it only turns itself. So are men who talk merely for talk's sake, or for amusement, with no urge or conviction for imparting truth. Oh, friend, when you attempt to fill the high office of teacher—the Master's title—have a message, direct, forceful, earnest, replete with the mighty convincement of truth. Then expectant hearers, longing for refreshment from the springs of God's own giving, may say, "I was thirsty and ye gave me drink." For he who fills the office of Interpreter must know the language of the King.

Shreveport, La.

FOR GOOD WORK.

By Rev. A. H. Williams.

When God made the sun and sent it to flame through the heavens, he had a place for it, and a sublime purpose in making it.

A greater purpose, and vastly more captivating, is in the mind of God when he makes a Christian.

"Created in Christ Jesus unto good works," were the words of St. Paul.

More in "value than many sparrows," said the Master concerning such as are his own.

Valuable for the fact of being "sons and daughters of the Lord Almighty."

"Heirs of God" to the measureless riches of the Supreme Ruler.

The sun is vital in the work of creation; every star has its place, and the angels, in some way, minister to the needs of humankind, but no agency in the domain of creation can grade above the world's members of the family of God. They in a peculiar sense are to do his work upon the earth, ordained and divinely fitted for an opportunity which the tallest of God's creation would covet.

We talk of "old-time religion"—any kind we have is "old-time," if in fact we have religion. Old as Abraham at least. His faith was "counted unto him for righteousness," and people of the present day are "justified by faith;" and St. James said: "I will show you my faith by my works." Also again said the Divine Redeemer, "My Father worketh hitherto, and I work."

His work was divinely given, and this same is true of every son and daughter of the races of mankind, and will so remain until the final finish. "Created in Christ Jesus" applies to all alike. "Old things pass away, and all things become new."

Not all, however, are assigned to the same type of place and work. The demands are numerous and multiform. Great, therefore, must be the variety in workers, and in the kinds of service rendered.

Gifts differ; so also do churches; but the spirit and purpose are the same universally. Mrs. Samuel Wesley specialized in training her household for God. Mrs. Wesley could read the sermon of her rector husband to the congregation if perchance he was ill. She also could visit the sick in emergencies, but "Mr. John," and the others, must have first and special attention. "Rejoice evermore," says the Word, and shouting is flue on occasions. When Mr. John Wesley finally secured his bearings, and literally "shook the world for Christ," Mrs. Wesley may have expressed aloud her gatitude to Almighty God.

Joy belongs to the ardent Christian worker. Not all of them, however, give utterances in vocal indications. Mr. Pepper may shout some day over his great Sunday school. For reasons the most profound and fascinating the angels break forth in joy over the saving of one individual. The joy of the faithful, however, is more or less incidental, as a consequence of fidelity at the post of duty. "Something to shout over" is the important essential. A new church is a cause for joy, likewise the planting of a great Christian school, or the success of a missionary campaign and the effort for revivals. Good "church steps" in places, convenient access to "the house of God," are reasons for gratitude and for joy. A merchant lost $1,000 per year for the lack of an inviting entrance to his store. A strip of a girl created happiness by "washing the dishes" for a poor family where the shadows of death had fallen, and the stewards made glad the pastor by paying the "salary" in full. The sermon was better, the angels hovered about, and the people went away with increased faith and hope for the heavenly land.

God's own are divinely chosen agents, and here to enjoy, of course, but principally to do a few things and to go out finally to the bliss of heaven, the royal splendors of the eternal city. At the "beautiful gate" the Master will say, "Go in—I remember all about it."

Gadsden, Ala.

DEBT-PAYING.

By a Steward.

The recent article in the Advocate about paying debts is timely.

Do the stewards and members of most churches realize the embarrassing position many pastors are forced into? Note reports at Conferences of the number who do not report salary in full. They get little enough when paid in full. Again, do stewards realize that many pastors are compelled to go into debt, depending on their salary coming up, not knowing but that they may be moved?

When the pastor is compelled to leave a debt and borrow money to move, it is a great hindrance and injustice, and the incoming pastor has that stigma on him and he may be lucky that he is not in the same plight.

In many rural churches it is thought by many that the pastor is extravagant in his dress, because he is compelled to dress neatly. If stewards realize that few pastors have any ready cash (having borrowed money to move on), why don't the stewards at the first meeting chip in, present him at least one-fourth of his quota, and give him a "lift?" He is human and must live.

It is a shame that churches neglect the small pittance that pastors get. Surely they could preach better and feel better. How can a man stand before an audience knowing he owes debts that he can't pay? What does the merchant think of the incoming pastor who may be compelled to ask for credit or go hungry? Three moves are almost equal to a burn. It is a burden to move, if only every four years. Stewards should realize the predicament that some good, honest pastors are in, and make up early something for the new pastor and see to it that he gets his salary monthly, besides his full salary at the end of each quarter.

The church and not the pastor is often at fault. Let us as stewards see to it that the pastor is paid in full.

Do you know that some pastors have taken from their salary and applied to the Conference claims to show a full report? If every member in Methodism would tithe, he would not miss it and everything would come up in full.

Cut out a few non-essentials, those luxuries that do us no good. Just a part of the price of gas and oil used for pleasure. In fact, a little more economy will make up the ten per cent tithe and never be missed.

Fifty years to make the entire nation of Japan at least nominally Christian! That is what the Rev. S. E. Hager, one of the leading Methodist missionaries of Japan, is looking forward to, provided the American, Canadian, and English churches will co-operate heartily with the churches in Japan. But without such vigorous co-operation, says Mr. Hager, it will take at least 200 years to make Japan Christian.

PROPHECY: GOD'S PERSPECTIVE ON HISTORY.

By Rev. Chas. C. Jarrell, D.D.

The whole Bible bears witness to Christ. The fact of redemption and the features of the Redeemer can be seen in the Old Testament no less than in the New by any one who follows the method of Jesus and takes the "bird's-eye-view" of revelation. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). The entire Old Testament is prophetic of the New. Fundamentally imbedded in the Old Testament is this consciousness of being an incomplete, imperfect, and provisional order, a prophetic preparation for the future kingdom and the coming King.

To find that which was permanent, teleological, and peculiar to Israel's prophecy, we must turn to the writing prophets—those preachers, statesmen, reformers, and heralds of the kingdom. So considered, prophecy will be seen to he the wonder of the ages, an inherent and consistent part of revelation itself. Pascal, I believe, has said that the witness of prophecy to Christ constitutes the supreme evidence of the Christian religion. It clings as closely to the main issue as do the history, ritual, poetry, and legislation of the Bible. It has its roots in a moral purpose, the religious discipline of the race and the spiritual culture of the church. Its outlook is toward that divine society on earth which hecomes more and more clearly known as the kingdom of God.

The necessity of prophecy arises from the very nature of the revelation. The revelation of redemption must be a revelation through history. For history to be the vehicle for revelation, it must be seen to have unity and continulty, and so must be seen with the eagle eye of prophecy. Prophecy is God's perspectlve on history. History must he seen from ahove and in relation to its central event, the cross of Christ. The true proportlons of the Cross can never be understood wlthout adequate hackground and horizon. This history alone can furnish, and to furnish this is the true phllosophy of history. It takes all of history to give the scale for such an event; and only prophecy, wlth its insight and foresight, its intuitlons and vlsions, compactlng and compressing the ages into its consciousness, can thus shape history lnto a vehicle for this revelation. Prophecy ls no more an idle marvel than miracles are. They are both inseparahly involved ln the revelation. They transcend reason when seen simply in the light of the natural order; hut they both answer the highest demands of reason when placed in the light of this higher order of divine necessity, the necessity of redeeming love to reveal itself.

Prediction is as much a part of prophecy as miracles are of the gospel story. With the predictive element torn out, the fragmentary remains of such a mutilated mass would absolutely refuse to comhine lnto anything intelligible, much less impressive. As they are, they form an edifice of thought and faith grand, lmposing, and spacious, with Jesus Christ the "Head of the corner."

The most important prophecies are those concerning the Messiah. The Messianic hope ls indelihly impressed on the Old Testament. The New Testament writings look on the Old Testament as of being full of the Messianic expectation and freely quote it to show how it has been fulfilled in Jesus and the gospel. Each of the four Gospels and the books of Acts, Romans, First Corinthians, Ephesians, Hebrews, and First Peter contaln passages referred to as Messianic prophecies fulfilled in Christ. These New Testament quotations of Messianic prophecies fulfilled in Chirst number in all seventy-four. They are taken from the books of the Old Testament as follows: Genesis, seven; Deuteronomy, two; Psalms, twenty-eight; Isaiah, twenty-one; Jeremiah, one; Hosea, two; Joel, one; Amos, two; Micah, one; Habakkuk, one; Haggai, one; Zecharlah, four, and Malachi, three. These seventy-four passages cover the whole range of revelation and stamp the entire Old Testament with a Messianic import. Jesus himself said: "These (the Old Testament Scriptures) are they which testify of me."

The Messiah was to be "woman-born" and not a theophany (Gen. 3:15), of the stock of Abraham (Gen. 22:18), of the line of Isaac (Jer. 23:5-6), a native of Bethlehem (Micah 5:2), heralded by a Forerunner (Mal. 3:1, Mal. 4:5, Is. 40:3), he was to be a worker of mighty deeds of mercy and healing (Is. 35:5-6), hailed as King (Zech. 9:9), rejected (Is. 53:12), reviled in his death (Ps. 22:7-8), offered gall and vinegar (Ps. 69:21); his garments were to be gambled over (Ps. 22:18); his violent death was foretold (Is. 53:8); he was to be pierced in his side (Zech. 12:10), buried with the rich (Is. 53:9); and he was not to see corruption in the realm of the dead (Ps. 16:10).

It is an intersting and profitable study to note how the Messianic Figure takes shape under the hands of successive prophets. There is a unity, progressiveness, and consistency about this Messianic hope that puts the argument far above the mere question as to whether this or that particular prophecy is Messianic or not.

Also we find in the various prophets and Psalms conceptions of the Messiah that seem inconsistent with one another. The Messianic Figure is at one time the commanding Prince of the Fourfold Name. At another time, a Somber Figure fills a picture of ineffable sadness. The suffering Servant of Isaiah is diverse from the Messianic King. The twenty-second Pslam appears far removed from the one hundred and tenth Psalm.

The character of Jesus presented in the New Testament combines these apparently incompatible Messianic conceptions. They are combined, not in a philosophy, but in a life—a life that has in it hirth, suffering, service, death, and triumph over death. The Christ of the New Testament is just as much a fact of revelation as the Messiah of the Old. Each is a perfect answer to the other. This consistency is complete, binds all the books together in the highest kind of unity, and gives coherence to the whole.

The fragmentary visions of the prophets became the perfect revelation of the Father through the Son. The long line of human priests came to completion and passed away when the perfect Priest made his soul an offering for sin. Israel's kingship passed into her Messianic King. The suffering Servant poured out his soul unto death. The Good Shepherd, smitten and rejected, gathered his scattered sheep lnto one fold. On the eve of his ascension, the risen Lord said: "All power is given unto me in heaven and in earth." "Go ye into all the world, and preach the gospel to every creature." "And this gospel shall be preached among all the nations for a witness unto them. Then cometh the end." "There shall be a new heaven and a new earth wherein dwelleth righteousness."

The Bible taken as a whole and allowed to make its own impression will take care of its own claim to be the inspired Word of God. Without the Word of God, there is no clue to human history and no meaning to human life. With the Word of God as a key, history becomes his story.

The testimony of Jesus is the spirit of prophecy. Christ is the goal of prophecy, and the goal of history is his kingdom. The kingdom has come, but the goal is still ahead. "Then cometh the end, when he shall have deliverd up the kingdom to God, even the Father. . . . that God may be all in all" (1 Corinthians 15:24:28).

Atlanta, Ga.

FOUR CURIOUS CROPS.

By Willis P. Knight.

There are many very curious crops in this world and I am going to tell you about four which I think are very interestlng.

Let us take a trip to the northern coast of France. Here we shall find that on the week of the highest spring tide the farmers gather one of the most curious crops imaginable. This is a crop of sea weed. In our own country we do not think much of going out at any time and gathering sea weed. To be sure, we do not gather sea weed in very large quantities, but the people of northern France use it as fertilizer, and there is a law which prohibits digging lt out any time except during the week of the highest spring tide, which occurs in March. Just as soon as the law is off, the farmers and their families go out to the reefs and gather the sea weed. The entire week is given to this and it is a very exciting week indeed. At its close, tons of sea weed have been gathered and plled up on the shore to be used as fertilizer later in the spring planting.

Another curious crop is found in Lower California at the place called Salton. If you should happen to go there when this crop was being gathered, you would see great heaps of what looked hay cocks of snow, even though the heat is so great that only the Indians can work in this acreage. But closer examination shows that these heaps are salt which have been plowed up with steam plows and are now drying in preparation for market.

This place is very peculiarly situated and the salt springs send out their waters into the basin. Then by a process of evaporation the water disappears and salt deposits are left scattered over about one thousand acres of land to a depth of a foot or more. This is one of the best salt deposits in the world, and each year brings a new crop just as good as the last.

For our third crop let us go down to Cotuit, Massachusetts, where some of New England's most famous oysters are to be found. Here we will find plots of ground staked out into wide arms, and no man ls allowed by law to encroach upon the domains of his neighbor. The oysters are first put in in the form of "seed;" these are the smallest, about the size of a ten-cent piece. As much care has to be taken of them as with the most fancy garden truck, and each year sees an increase in size. Finally after four or five years the oysters are full grown and ready to be raked up, put in the shallow pans and kept near the house untll the market calls for them.

Dld you ever hear of a gold fish farm? Out in Indiana there are two such farms, and the "crop" brings in a good return. Here, too, the best possible attention has to be given to gold fish, for they can be handled but very little. There are many pools, each having a graded size of fish, and fresh water flows continuously. The banks of these pools are raised so as to keep out the wind, inasmuch as rough water stirred up by a heavy breeze will do great damage to the crop. The young gold fish do not look any different from the ordinary minnows or darters which one finds in the country brooks. As they grow older, they grow darker, becoming almost black, after which the beautiful colors of the adult fish begin to show themselves, and the fins and tails develop. The "crop" is gathered at certain seasons, the oldest fish being taken and sent to market in special tanks. Even with the greatest care many of the fish die en route, just as in all other farm crops a certain proportion is reckoned as sure to go bad. —Texas Christlan Advocate.

POTTER.

I found a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days had passed;
The piece of clay was hard at last,
The form I gave it still it bore,
But I could change it nevermore.

I took a piece of living clay,
And gently formed lt day by day,
And molded, with my power of art,
A young child's soft and yielding heart.

I came again when years had gone;
It was a man I looked upon.
He still that early impress bore,
And I could change him nevermore.

—Exchange.

The Home Circle.

BUSY AS A BEAVER.

Oh, a busy lad is the beaver bold
As he chews at the mountain ash.
He works around and around its base
Till down it comes with a crash.

He says to the saucy mountain stream:
"I think I'll make me a lake,
I'll pile the limbs in a big brush-heap
And use my claws as a rake.

"My feet are webbed and my teeth are sharp,
And a useful thing is my tail,
It's now a rudder and now a stool
And now turned into a flail.

"The baby beavers will find my pond
And race and wrestle with glee
Or sun themselves on the fallen log,
Or sip mountain water for tea.

"So I bring the limbs of the cottonwood
And the twigs of the aspen, too,
And take a bit of the slippery elm
To make me some slippery stew."
—George F. Paul, in Our Dumb Animals.

PLAYING DETECTIVE.

"We need just one more dollar," announced Harry, as he and his sister Edna sat perched upon a big limb of the greening tree, where they had climbed to peep into an oriole's nest.

"Oh, dear!" sighed Edna, "I wish fountain pens didn't cost so much. We've been working and saving for weeks. I haven't spent a penny for candy for a long time."

"There's a whole month before mother's birthday," repiled Harry, "and I know she wants a fountain pen; she'd like it better than anything we could give her."

It was growing dusky and the mother oriole was hurrying to feed her hungry babies before dark.

"Mrs. Oriole works hard all the time, and she doesn't earn any pennies," said Edna. "She loves her cunning babies and likes to feed them."

"Birds work hard building their nests, too," added Harry. "Say, there are lots of blueberries! Why can't we sell enough blueberries to earn that last dollar?"

"Mother needs lots of berries. I like blueberry pie and cake and steamed pudding. It doesn't seem fair to make mother pay for our berries, when we eat all the nice things she cooks. She will want a lot to can up for next winter. I think we ought to earn our money some other way," objected Edna.

"We have run errands, and pulled weeds, and sold all the iron-holders that grandma made for us. I don't know any more jobs that we can get," said Harry. "Oh, look!" he cried a minute later, "Grandpa's cows are over in Mr. Dean's garden again. He'll be real mad. Run and tell grandpa; I'll get Laddie and try to chase them home."

Harry and grandpa, aided by Laddie, who barked excitedly as he darted about, worked for some time before the seven runaway cows were safe in their pasture. They loved fresh vegetables and were not easily driven away from such a treat.

"I'd like to know who lets my cows out of the pasture," scolded Grandpa Morse. "This is the third time that they have tramped through that garden. It cost me a pretty sum last time. I didn't blame John Dean for being angry. I've put in extra posts; the wires were sagging, and I thought maybe the cows pushed them up and crept under. Then I stretched a stout wire all along the top and supposed I had made everything snug and tight.

"Just look at this gateway! I left hooked ends on the wires at this post, so I could open up a way to drive to the wood lot and cornfields. Somebody has unhooked the wires and let out all the cows. I don't know what John Dean will say, or what I'm going to do. I'd give a dollar to know who's doing the mischief!"

"Really and truly—a whole dollar, grandpa?" asked Edna.

"A whole dollar—'twould be worth it."

"Harry and I will play detectives and catch the villain," offered Ednat eagerly. "We need a dollar."

"It's a bargain," agreed grandpa. "Whoever did it was mighty bold; right in daylight!"

"This gateway is near the blueberry patch; we can pick berries and watch for the fellow at the same time," planned Harry.

"We must hide behind the bushes and keep real still," planned thoughtful Edna. "Nobody would let the cows out of the pasture if they saw us watching."

Every morning the busy little berry pickers went to the pasture. They picked quarts and quarts of berries while the cows chewed their cuds peacefully on the other side of the fence, or waded in the shallow brook.

Every night, Grandpa Morse teased the disappointed little detectives.

"Must be you talk too loud," he laughed. "I'm afraid you won't earn that reward, if you watch all summer."

"It's a mystery," sighed Edna.

"It surely is, dear," smiled grandma.

When the berries were gone, they made a playhouse in the pine grove, which was also in sight of the gateway. Edna took her dolls to the rustic playhouse and Harry had a new book which his aunt had sent from New York.

While Harry read his book Edna watched the gateway; then Harry took his turn, while Edna made dresses for her dolls.

At last their patience was rewarded.

"Look at that, Edna!" cried Harry excitedly.

"I was just going to tell you," she laughed. "We'll get that dollar. Grandpa is in the cornfield; I'm going to get him, so he can see for himself."

Grandpa hurried to the pine grove with Edna. He arrived just in time to see the old black-and-white Daisy, the biggest cow in his herd, shove her horns under the lowest wire, unhook it, and lead the other cows in triumph through the opened gateway.

"Daisy was the villain. Doesn't she act proud? She unhooked the other two wires just the same way, grandpa!" cried Harry. "She is the cow that's always waiting for you at the gate."

"Grandpa pets Daisy; she must have seen him unhook the wires. Isn't she clever? She can use her horns, if she hasn't any hands," laughed Edna.

"It's rather hard to own such a smart cow. I brought her up from a bossy—maybe I educated her too much. Guess I'll have to use a padlock and key. I must say you little folks had plenty of stick-to-it-ivness. Here is your dollar. You have earned it, all right."

"Oh, thank you, grandpa! It is mother's birthday next week. Now we can send to Boston by father to-morrow and get a nice fountain pen for her," planned Edna.

"It is great fun playing detective," said Harry. "We'll take another job any time grandpa."

"All right. The rest of John Dean's garden will be safe, anyway. I can fix those wires so that old Daisy's horns won't unfasten that gateway again this summer," chuckled grandpa as he started back to the cornfield.—Nellie M. Leonard, in Zion's Herald.

THE POND OF THE LILIES.

By Emma F. Bush.

The Water Fairy was very busy down in the Lily Pond. It was spring, and there were so many, many things to attend to. All the little grubs that lived in the bottom of the pond had to be taught to make their new summer dresses, all the green things had to be started growing to make things fresh and fair; and every one knows it is ever so much harder to make others do things than to attend to them yourself. Yes, the Water Fairy was very busy indeed.

There was one lazy lily bud that while all her sisters were busy spinning and weaving their dresses of white and gold just shut her green leaves closer and closer, and grumbled: "I just can't do it. The idea of asking me to make anything out of this old slimy black mud! I can't, and I just shan't try."

The Water Fairy bent over her, and sang softly over and over,

"Little bud, little bud, spin your gold,"

until the lily bud was a bit ashamed of herself. Still it was hard work to spin, and ever so much more pleasant to lie still and dream, so she began to make excuses.

"I can't; really can't. The water is cold, and the mud is so black. Who ever heard of anything coming out of black, black mud, and you tell me to make gold. I can't. I don't know how."

But the Water Fairy was very patient indeed and still sang softly,

"Little bud, little bud, spin your gold,"

until the lily bud opened her heart just a little bit, and thought after all she would try.

Still the Water Fairy sang,

"Little bud, little bud, spin your gold,"

and then she said gently, "My dear little bud, I love you and I only want you to do your best. I cannot help you until you begin to help yourself. Every one wants to help you. Listen."

Just then a little breeze went by on the surface of the water, and the ripples it made sang over and over,

"Little bud, little bud, spin your gold."

Then the lily bud really tried, and began to spin and weave, and although she could not see what was going on under her tight green mantle she felt happier than she had felt before.

Still she grumbled a little, "Who can see me if I do spin white and weave gold, beneath this tight green mantle that hides me from even the pickerel who swim by, and there is no one but fish and grubs here anyway."

Then the Water Fairy laughed and sang,

"Beneath the waves it is dark, cold,
You think there is nothing but mud and mold,
But little bud, little bud, spin your gold."

One morning just at sunrise the lily bud found herself with her head above the surface of the water. The sunlight crept softly along the water and touched her lips, and the little breeze danced along on the surface of the water and caressed her. Then the tight green mantle fell away, and there was a beautiful white lily with a golden heart.

Oh, how happy she was then, and how glad that she had done as the Water Fairy wished! She looked around her and she saw the whole surface of the water was covered with beautiful flowers like herself. They rocked gently on the surface of the water, and sang softly in the sunshine, and the lily bud listened to their song,

"From out the dark, and mud mold,
We wove and spun our white and gold."

But the little lily bud remembered how she had grumbled and grumbled and the sorrow and trouble she had caused the Water Fairy, so she did not join in their song, but gently touching the surface of the water, she sang a song for the buds still below,

"Little buds, little buds, spin your gold,
Soon you will rise from the mud and mold,
And into flower shall surely unfold."
—The Child's Hour.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. and Mrs. J. Tillery Lewis, Water Valley, Miss., have recently enjoyed visits from their children.

Brother M. H. Honeycutt, of Rayville, La., writes: "The Advocate is a very welcome visitor to our home."

It is the custom of the Wesleyan Methodists to pay the moving expenses of their pastors. Their Conference year begins on Sept. 1.

Miss Elizabeth Hughes, of Daleville, Miss., in renewing her subscription to the Advocate, says: "I simply cannot do without the Advocate."

Rev. A. S. Oliver and family, of Decatur, Miss., are enjoying an automobile trip to Lake Junaluska and other places in that beautiful section of the world.

Rev. J. P. Bonnecarrere requests us to state that he has moved from Gonzales, La., to Donaldsonville, La., his address there being Railroad Avenue and Opelousas Street. All goes well on his pastoral charge.

Rev. Porter M. Caraway, pastor of Parker Memorial, this city, left on Monday morning of this week to assist the pastor, Rev. E. C. Dufresne, in a meeting at Gueydan, La. This will be Brother Caraway's "vacation."

The editor of the Advocate has information of a fine opening in a good town in Louisiana for a well qualified Methodist physician. He will be glad to put any one interested in touch with his source of information.

Rev. J. M. Alford, our pastor at Vivian, La., has recently assisted Rev. R. O. Wier in a ten days' meeting at Emory, Tex. The work at Vivian is in fine shape—everything in full to date, and the congregations large all the time.

The Advocate notes with sorrow the death of Mr. Arthur Davidson, one of the faithful members of the Big Brothers' Bible class, Greenville, Miss., recently. We extend sincere sympathy to the sorrowing loved ones and friends.

We call the attention of correspondents of the Woman's Missionary Society to the fact that Mrs. Janie Drake Cooper, Church Hill, Miss., is now the editor of the Woman's Missionary Society page in the Advocate, and all communications for that page should be sent direct to her.

Mrs. Sallie Phillips, of Pineville, La., in renewing her subscription to the Advocate, says: "I have been taking the Advocate twenty-six or twenty-seven years, and it grows better all the time." We appreciate her kind words.

The Sunday school of the recently organized Second Methodist Church, Gulfport, Miss., had its picnic at the Naval Reserve Park on Friday of last week. Apart from the near-tragedy by drowning of one of the teachers, who was rescued by prompt assistance, the day was a delightful one in every way.

The Seashore Camp Meeting began on Friday night of last week, with a good congregation; and the attendance has been good since. Rev. Luther Bridgers is meeting all expectations as to the preaching. Signor Mario Capelli, the famous Italian tenor, was announced to be present this week.

Rev. A. M. Serex, pastor of Second Church, New Orleans, assisted Rev. L. R. Nease, Jr., in a meeting at Barham, La., July 9-20. The services had gracious results. Barham has been a mill town, but the mills are moving away and it is probable that the church organization there cannot be maintained after this year.

Dr. B. F. Jones, financial secretary of Whitworth College, writes: "The last session of Whitworth College was perhaps one of the best and most prosperous sessions in the history of the college. The prospects for the approaching session are most pleasing and encouraging. We are confidently expecting great things for the college under the present administration."

We thank that distinguished Sunday school leader, Mr. John R. Pepper, of Memphis, for a copy of his booklet, "Thirty Years at the Superintendent's Desk." Though not a recent publication, it is still one of the best books available for Sunday school superintendents who would like to make a success of their work. It fully meets the often misused descriptive term, "multum in parvo."

Rev. L. M. Sharp, our pastor at Georgetown, Miss., writes: "Everything goes well with us on the Georgetown work. We had a Cokesbury Training School here from July 15 to 20, conducted by Mr. E. R. Whitten, one of Millsaps College's graduates, which helped our Sunday school at Georgetown and Providence very much. Then followed the Hanes meeting, of which a report is enclosed."

Rev. Elmer C. Gunn, presiding elder of the Monroe District, Louisiana Conference, authorizes the Advocate to state that Rev. John Rasmussen, of Delhi, La., has been appointed pastor at Columbia, La., to succeed the late Rev. S. D. Howard, and that Rev. T. W. Stodghill, local preacher, has been appointed to serve at Delhi until the meeting of the Annual Conference. These appointments have been approved by Bishop W. A. Candler.

Rev. C. A. Northington writes, under date of Aug. 2: "On July 8 we closed what is considered the most effective revival meeting that has been held in Weir Methodist church in many years. The preaching was done by Rev. John W. Robertson, one of our evangelists, of Steele, Mo. Brother Robertson delivered a series of sermons to my church that all who heard him consider to be the best, clearest, and most effective ever preached in our church at Weir."

The following is taken from the Greenville (Miss.) Democrat of July 31: "Rev. J. E. Cunningham was quite painfully (though we hope not seriously) injured in a fall yesterday afternoon at Glen Allan. In an attempt to cross the dam at the lower end of the lake he slipped and fell some six feet on the cement, bruising himself considerably. Dr. Farr dressed his wounds. He was able to drive his car home." Brother Cunningham has the sympathy of many friends in his sufferings.

Miss Lois Cooper, daughter of the late Dr. I. W. Cooper of the Mississippi Conference, will leave this month for Kobe, Japan, where she goes under appointment by the Woman's Council as a teacher. Miss Cooper spent three years as teacher and principal of the McTyeire School in China. Returning home for further preparation, she received her Master's degree from Columbia University last year. She has recently visited friends in Brookhaven, Miss., where the Missionary Society tendered her a reception.

The General Education Board of New York has offered to Morehouse College, Atlanta, the sum of $300,000 toward an endowment fund, conditioned upon the raising of an equal amount by the institution within the next three years. Morehouse is one of the oldest Negro colleges in America, and has made a notable record in training the youth of the race in character and leadership, numbering to-day among its alumni ten college presidents and many outstanding preachers, teachers, social workers, and professional and business men.

Rev. W. T. Griffin, Summit, Miss., writes that he has recently held meetings at Hickory, with Rev. A. S. Oliver, and at Sebastapol, with Rev. T. E. Cooper, and that he is now in a meeting at Quitman, with Rev. J. A. Moore. Attendance has been excellent in all the meetings, and a deep spiritual interest has been manifest. Brother Griffin and family will make a motor trip to Florida this month, visiting their children. They will be back by Sept. 1. Communications addressed to Brother Griffin at Summit will be forwarded to him.

A VISIT TO THE WORLD'S TENTH SUNDAY SCHOOL CONVENTION.

By Rev. T. J. O'Neil.

After a motor trip of about two thousand miles in company with my wife, youngest daughter, and youngest son, visiting friends and relatives in the Mississippi Delta, Louisiana, and Texas, I bought a tourist ticket at Shreveport, La., July 4, and headed toward Los Angeles, Calif., the seat of the Tenth World's Sunday School Convention, via the Southern Pacific Railroad. My first stop-over was at San Antonio, where I spent twenty-four hours very pleasantly, visiting the Alamo, the scene of some of the greatest heroism ever displayed by man; some of the Franciscan missions; Brackenridge Park; the Sunken Japanese Gardens, which appeal powerfully to the aesthetic nature; the civic and commercial centers; Buck Horn, Curio Shop, and other places of interest. From thence, I wended my way across the great divide, where the mercury registered 126 in the shade, and the wind that swept in through the windows of the coach felt as if it were fresh from the frontiers of Dante's Inferno.

My next stop-over was at El Paso, Tex., where I spent another interesting day, visiting the custom house, some of the old missions and civic centers, and crossing over into Mexico for a brief visit to our southern neighbors. The primitive manner in which the Mexicans live in their unventilated, poorly lighted, adobe huts is almost unthinkable to a visitor from the States, and is conclusive evidence of the wisdom of studiously steering clear of Roman rule.

Bidding adieu to El Paso, I crossed the deserts of New Mexico and Arizona, where the giant cacti look like silent sentries, keeping watch over this gateway to the great fruit regions of the

West, and spent a very pleasant night at Phoenix in the fertile Salt River Valley. From thence, I had an all-daylight run to Los Angeles, through some of the most beautiful farms and orchards I have ever seen, which brought a very refreshing feeling to the traveler after crossing the hot desert sands.

At Los Angeles I was entertained in the Auto Inn, just four blocks from the Shrine Auditorium, where the principal sessions of the convention were held. The nights were so cool, I slept under a blanket each night while at Los Angeles. How different from the nights on the plains!

The Sunday School Convention was so great as to beggar description. More than 8,000 delegates registered, about fifty different countries were represented. Association with that great company of Christian workers was inspiring. The singing of the hymns of Zion, led by a choir of 1,300 trained singers, supported by a Knabe piano and an immense pipe organ, was thrilling. Some of the addresses were superb, but the greatest element was the unanimity of spirit. One felt like singing with zest:

"Blest be the ties that bind
Our hearts in Christian love."

After choosing Rio de Janeiro, Brazil, as the seat of the eleventh convention, which is to be held in 1932, the convention closed with the evening session of July 18.

Bidding adieu, with reluctance, to Los Angeles, where I had enjoyed the convention immensely, and the hospitality of my good friend, Mr. J. W. Dean, whom I used to know at Moss Point, Miss.; Mr. P. J. Youngdahl, who once lived here at Poplarville; Mr. R. C. Welsh, whose mother lives here; Senator James Donovan and his good wife, who is President of the Guild of the Methodist Hospital in Los Angeles; Mr. Charles Graham, a Noble of the first class, and several others, all of whom brought me under lasting obligation to them by the many kindnesses shown, I rode the daylight limited train No. 20 over the Southern Pacific Coast Line to San Francisco.

One who has not traveled over this scenic route can hardly fancy the magnificent panorama of mountain scenery, fertile valleys laden with fruits and vegetables and farm products, shore lines, old missions established by Spanish Jesuits in the long ago, cliff dwellings, etc., that greet the gaze of the visitor as he meanders along this road that consists for miles and miles of a series of loops of varying length and declination, the most noted of which is Horseshoe Curve, near San Luis Obispo, on the southern slope of St. Lucia Mountain.

I spent a very pleasant day sight-seeing in San Francisco, visiting Twin Peaks, from the summit of which one gets almost an airplane view of the city; Civic Center, where are to be found some of the most substantial and attractive municipal buildings known to the great West; Presidio, the great military station; Cliff House, Seal Rock, the Golden Gate, and Golden Gate Park, one of the largest and most beautiful parks on the Western Continent, with its great aviaries, inhabited by almost every known bird, its great aquarium in which is found practically every variety of fish known to man, its imposing monuments, Japanese Gardens, etc., and last but by no means least, the great ferry boat house on San Francisco Bay. This great clearing house, whence all ships going out upon the Pacific Ocean must start, and at which point all travelers going overland to the Northwest, North, or East must entrain, must be seen to be appreciated. Its ponderous proportions, its magnificent appearance, its many apartments, and the immense volume of business done there cannot be described by tongue or pen.

Leaving this splendid gateway to the Orient, which had painted pictures on the walls of my memory that the hand of time or forces of varying experiences cannot efface, I turned my face homeward, touring the fertile Sacramento Valley, crossing the Sierra Nevada Mountains, and arid Plains of Nevada, the Great Salt Lake, so large that one feels like he is going to sea by train, and finally reached Salt Lake City, where I spent a day filled with the thrill and shock of the unexpected and the very unusual. The streets of this famous city are one hundred and thirty feet wide, all well paved, and bordered with excellent sidewalks. Almost all the buildings consist of brick, red stone, or concrete, and are very substantial and attractive appearance. The State House stands upon a high prominence near Signal Mountain. It cost almost $3,000,000, and was completed without one penny of debt on it. The main lobbies and senate chamber are ceiled with onyx stone. The Governor's reception room in color scheme is one of the most harmoniously finished rooms to be found in any public place, and is one of the most exquisitely furnished rooms ever constructed. The furniture in this room alone cost $65,000. The Municipal Library, the Utah State University, the great Hotel Utah, the L. D. S. College buildings, are all structures that will easily engage many hours of the visitor's time; but greatest of all are the Mormon Temple and Tabernacle, both great structures on Temple Square. None except Mormons are admitted into the Temple, which is a very imposing structure begun in 1853 and finished in 1893; but any one is admitted into the Tabernacle, which is a large, dome-roofed structure that seats 10,000 persons, and in which is one of the largest pipe organs in the world. Each day at noon a free organ recital is given here. I had the pleasure of hearing one of these recitals.

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NASHVILLE TENNESSEE

Protection Against Old Age

Leaving Salt Lake City, I climbed the slopes of the Rocky Mountains till I found myself at the giddy height of 11,000 feet above sea level at Tennessee Pass, whence we plunged through Royal Gorge on the Arkansas River, where the Pillars of Hercules stand up to the dizzy height of 3,750 feet on either side, and wended our way eastward till we reached Colorado Springs, where I spent a day visiting the Garden of the Gods, Seven Falls, Manitou with its famous sulphur springs, and the Cave of the Winds, which is one of the great wonders of the world, with its eighteen rooms, long corridors, and fantastic formations of stalactite and stalagmite, which furnish interesting themes for the study of the most exacting geologist.

From this great pleasure resort I went to Denver, where I spent a few hours very pleasantly sight-seeing. Then I sped along across the great plains of Kansas, where great wheat fields spread out almost to the sky line on each side of the train, till I reached Kansas City, one of our great railroad centers, and the seat of some of our great packing plants. After a short stop-over here, I found myself speeding along at forty miles an hour on the Kansas City Southern's Flying Crow, to Shreveport, the place whence I started westward just four weeks previous, and was soon safe at home again.

This tour carried me over almost 8,000 miles, across thirteen different States, to the greatest Sunday School Convention the world has ever know, across arid plains that rival the Sahara Desert, through some of the most fertile lands to be found anywhere, into some of the most beautiful and growing cities of the Western Continent, and introduced me to thousands of people. I enjoyed it immensely and feel that I am amply repaid for every hour of time and every dollar I invested in it; but, to be candid, I am not ready to transfer to-day nor to-morrow.

Poplarville, Miss.

NEW CHURCH ORGANIZED.

A Methodist church was organized at Scuna Valley School House, Aug. 2, 1928. Rev. E. S. Lewis, presiding elder of the Grenada District; Rev. E. G. Mohler, the pastor of the Coffeeville charge, and about ten other people were present when the church was organized. We have sixteen charter members of this church.

Scuna Valley is about five miles east of Coffeeville. They have a splendid consolidated school in this community. It is a good farming section and a railroad runs through the community. At one of our services in a meeting recently held in this community we had present about 125 people under twenty-five years of age.

We hope to build a new church at Scuna Valley in the near future.

WM. L. ROBINSON, Pastor.

Coffeeville, Miss.

MEETING AT GEORGETOWN, MISS.

We have just closed one of the greatest revivals in the history of Georgetown. Rev. James O. Hanes, of Birmingham, Ala., general evangelist, and Mr. H. M. Scott, of Milan, Tenn., evangelistic singer, were with us.

The entire town was mightily moved upon. A spirit of prayer and reconsecration seized the people in a compelling grip. Church members of all denominations threw themselves into the meeting with a deep interest and a spirit of service. The attendance was good from the beginning in spite of the rains that fell from the first of the meeting.

The inspiration of the meeting spread beyond Geogretown. People came from the country around to hear the great sermons and feel the swell of the high spiritual tide. Brother Hanes preaches the old-time gospel, and God honors it, and sends the Holy Ghost from heaven to revive, convict, and regenerate souls. Mr. Scott does the most constructive work with the young folk of any man I know. Besides, he is a great solo singer and leader in song, also fine with the trombone.

The meeting closed Tuesday night, July 31. The evangelist left immediately for a short stay at home, thence to Cleveland, Ala., for a county-wide campaign; then to Ferriday, La., and later to Talladega, Ala. He is kept very busy. He says: "Much prayer, much power; little prayer, little power; no prayer, no power."

L. M. SHARP, P. C.

A twenty-minute prayer service is held each morning just before the classes begin at the Songdo Higher Common School, Songdo, Korea. All the 329 students are required to attend this chapel service, and Bible study is given in each class twice a week.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MARLOW PHILLIP BENNETT, son of T. M. Bennett and Fannie Marlow, of Pulaski church, on the Trenton charge, passed to his heavenly reward on June 1, 1928. Our community was shrouded in gloom; hearts were filled with sadness, because of having to give up such a noble friend and brother. While his departure is a great loss to us we feel that it is heaven's gain, as his assurance to his friends and family was that he was willing that God's will and not ours be done. Marlow was born in Scott County, near Morton, Miss., where he spent his boyhood days, attending school, preparing himself for life work. In early manhood Marlow left his father's home and located at Holly Bluff, Miss. During his stay there he made many warm friends. However, this was true wherever he went. He was kind and considerate of those about him, especially his mother. He never drifted from the teaching of his home. There he was taught to be loyal to his church, and throughout his life he was right in the midst of all church services and activities. He joined the Methodist church early in life, and later, under the preaching of Brother J. V. Bennett, he reconsecrated his life to God, and lived a Christian life ever after. He leaves a father and mother, five sisters, one brother, as well as a host of relatives and friends. The funeral was held at his home, in the presence of a large host of relatives and friends. The services were conducted by his pastor, assisted by Brother W. L. Mulous, pastor of the Baptist church. The family has the deepest sympathy of pastor and the entire community.

R. M. GIBSON, P. C.

JOHN WESLEY TOLES was born near Rome, Ga., Dec. 29, 1847, and died at his home, near Dekalb, Miss., May 24, 1928. In early manhood he settled in Lauderdale County, Miss., later moving to Kemper County, where he spent a useful life. Two years of his life were served in the Civil War. Like all men of his type, he was often misunderstood and his motive misconstrued. Nevertheless, he was a good man, his outstanding qualities consisting of those noble, high principles of honesty, veracity, integrity, generosity; and withal he had an optimistic, forward-looking, and progressive nature. The writer had the privilege of knowing him for over thirty years, first as his pastor, then in a more intimate relationship as his son-in-law, and I have never known a truer man in all relations of life. He was, at all times, true to his friends, his family, his church, his country, his God. For a number of years he rendered faithful service in the church as steward, and as Sunday school superintendent. He was the preacher's true friend, and his home was always open day or night to the ministers of all denominations. He is survived by his widow, two sons and two daughters, one sister, and other relations who mourn his going, but cherish in their memory his helpful life. He was laid to rest at Bethel church, in Kemper County, the service in charge of his pastor, Rev. B. M. Ware, assisted by Rev. H. E. Raley, and in compliance with his expressed desire, Rev. Eugene Stephens, of the Baptist church, delivered a beautiful talk on his life and character. A truly good man, one of God's noblemen, has gone to his reward. We fully expect to see him again when the mists have rolled away.

F. B. ORMOND.

Silver City, Miss.

RESOLUTIONS.

Whereas, God in his infinite wisdom has seen fit to remove from our midst our beloved friend and co-worker, MRS. B. W. WHITE; and,

Whereas, Mrs. White has been an active and loyal member of the Woman's Missionary Society and has served as the efficient leader of our Junior department; and,

Whereas, she has been faithful and devoted to her church and has given valuable service to the Sunday school as superintendent of the primary department;

Therefore, be it resolved by the members of the Missionary Society and of the Sunday school of the Hazlehurst church:

That we bow in humble submission to the will of him who doeth all things well.

That we have suffered a great loss in the passing of our beloved member and appreciated officer, who by her Christial character has left us a noble example.

That we extend our heartfelt sympathy to the bereaved family, and pray that God whom she loved and served comfort and sustain them.

That a copy of these resolutions be sent to the family, to the New Orleans Christian Advocate, to the Hazlehurst Courier, and be recorded in the minutes of the Missionary Society.

Signed: Mrs. J. S. Wise, Mrs. Benj. King, Miss Patsy Lewis, Committee.

RESOLUTIONS

Adopted by the Woman's Missionary Society of the Methodist Episcopal Church, South, of Grayson, La.

Whereas, God has seen fit to take from us our beloved pastor, REV. S. D. HOWARD, leaving us in the sad state of a flock without a shepherd; but, whereas, we are taught in his Holy Word that he doeth all things well;

Therefore, be it resolved, That we bow in humble submission to this dispensation of his providence and pray that we may soon be permitted to welcome a successor, and that he may be filled with the Holy Spirit and go in and out before us dispensing the pure gospel of our Lord Jesus Christ as did Brother Howard.

Resolved, That our heartfelt sympathy is extended to Sister Howard and children, and we would hereby offer the consoling thought that though we sorrow in the flesh for the loss of husband, father and pastor, we can rejoice in spirit in the knowledge and belief that his earthly trials, troubles and disappointments are all ended and he is now safe in the mansion prepared for him in 'that beautiful city of God."

Resolved, That a copy of these resolutions be sent to the New Orleans Christian Advocate and one to the Caldwell Watchman for publication; a copy to the bereaved family, and that they be spread upon the record of the proceedings of this society.

MRS. ARTHUR MURPHY,
Secretary.

Adopted Aug. 1, 1928.

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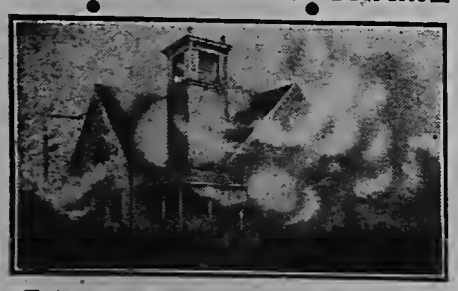

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

WOMAN'S MISSIONARY SOCIETY

To be himself a star most bright
To bring the wise men to his sight,
To be himself a voice most sweet
To call the shepherds to his feet,
To be a child—it was his will,
That folks like us might find him still.

—John Erskine.

A FEW WORDS FROM THE EDITOR.

In assuming the duties of this office, Mrs. Cooper desires to thank those who have given her this opportunity for service. She bespeaks the continuance of that hearty co-operation of which Mrs. Brown made grateful mention in her farewell editorial. With such help from the numerous societies which should have representation on this page, there is no reason why the Woman's Page should not grow in interest from week to week.

For several weeks to come it will be necessary to condense and slice numerous reports which have accumulated. In this connection it seems well to call attention to a pargraph from the report Mrs. Brown sent to the Annual Conference of the Mississippi Missionary Society last April. She wrote:

"My greatest trouble has been in cutting down reports, for they came in so fine that it hurts to leave out any part, but Dr. Carley asks that we condense. He would prefer instead of the whole program of a meeting in detail, just the high points, as I have cut a song here and a roll call there, to bring them within my instructions from him."

Certainly reports should have a large share of this page, for they are a record of the work being done and are valuable both from historical and inspirational staudpoints; but may we not look forward to the time when the reports will be so condensed and yet so comprehensive that we may have space on this page for one column of round table discussion? Would such a forum add to your interest, or what other suggestion have you for this page?

May the editor test your spirit of co-operation by asking that every reader of this page will send an answer of not more than fifty words to the question: Should there be any change in the general character of this page? Eight of these answers will be selected for publication.

NURSES know, and doctors have declared there's *nothing* quite like Bayer Aspirin for all sorts of aches and pains, but be sure it is genuine Bayer; that name must be on the package, and on every tablet. Bayer is genuine, and the word genuine—in red—is on every box. You can't go wrong if you will just look at the box:

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

ANOTHER JUBILEE AUXILIARY.

The Woman's Missionary Society of the Malvina church met for its business and social meeting on June 30. Mrs. L. E. Tyer was hostess to the society, serving a delicious course during the social hour. Good reports from superintendents of the departments were given, and plans for the work of next quarter were discussed.

The Malvina society is very small, having only four members. It has been organized only one quarter, and we were not able to make as full report as we should have liked; but we hope by next quarter to have more members and better reports.

MIDGET ARNOLD,
Corresponding Secretary.

ZONE MEETING AT PONCHATOULA, LA.

The women of the Methodist church in zone No. 6, Baton Rouge District, held the second quarterly meeting on Wednesday afternoon, June 27, at Ponchatoula, with the leader, Mrs. C. B. Johnson, presiding. "The Year of Jubilee is Come" was sung. Mrs. Bailey of Springfield, followed with Scripture lesson, the theme being, "Faith and Sacrifice." Mrs. Johnson gave Jubilee sketches.

Mrs. A J. Coburn next presented "The Life of Belle H. Bennett." Brother Coburn followed with appropriate remarks, telling especially of her zeal in prohibition work.

The audience sang "A Jubilee Song," while the pioneer women stood in front.

Mr. T. A. Barksdale, accompanied by his sister, Miss Anna Letile, gave a violin solo, which was enjoyed hy all.

Little Miss Pearl Kemp gave a reading entitled, "Carry On," after which Mrs. C. Lipscomb told of the women messengers from "The ends of the earth" attending the Council meeting at Nashville.

Mrs. Reynolds gave a report from the district meeting, which was especially enjoyed by those who did not attend that meeting; she stressed Prayer as the keynote of success in our work.

Mrs. Sechrist treated us to a lovely piano selection, after which Mrs. Robert McGee told us the necessity of studying our Year Book and Minutes.

Mrs. Johnson suggested a Year Book quiz at the zone meeting in September.

Miss Emily Etta Way concluded our program with an appropriate piano selection.

A short business session followed, with minutes, roll call, and reports.

There were forty in attendance.

Hammond extended an invitation for the September meeting, which was accepted, and Mrs. E. S. Merry dismissed us with a short prayer.

The ladies of the Ponchatoula auxiliary served iced tea and sandwiches during the social hour.

MRS. W. R. KEMP, Secretary.

AUXILIARY MEETS AT MANGHAM, LA.

The Missionary Society met at the W. O. W. Hall, which they have been using for the past few years for church, on July 9 for their regular monthly study meeting. The president and vice president both being absent, Mrs. F. D. Childress, Superintendent of Local Work, also of program committee, presided. After the devotional, the study was given in different parts by almost every member present. The lesson from our mission study book, "Our Templed Hills," showed the necessity for trained leaders in rural communities, and that to be a successful leader one must not only be trained, hut be interested. After the lesson, matters of interest were discussed.

Our past quarter's report, as shown by our treasurer, Mrs. E. L. Williams, proves we are doing some splendid work, having sent our Conference treasurer in the sacond quarter a total of $26; sent to Houma, $3.50 cash, and spent on local work $66.92.

Our children's department, including junior and primaries, is doing spiendid work under the leadership of Mrs. C. E. McConneli and Mrs. L. L. McConneli. Our Superintendent of Social Service, Mrs. M. W. Wroten, sent the telegram to the Democratic convention stating we would not support any candidate who did not heartily approve the Eighteenth Amendment.

Each officer is doing her part to make it possible for Mangham auxiliary to be put on the Honor Roll in this our Jubilee year. Both our adult and children's department have almost their entire pledge ready, also the Epworth League.

The Masons of Louisiana are to lay the corner stone of our new church on the fourth Sunday of this month.

The zone meeting for the past quarter met with us, with Mrs. Frank Hatch, new District Secretary, as the chief speaker, and a pageant was put on by Mangham charge—Mangham, Buckner, and Little Creek. Many of our friends from other denominations met with us at this time and helped to make it a success.

MRS. J. H. PRESTON,
Superintendent of Publicity.

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What of My Boy's Future?

Many parents are asking this question. Their boy comes first and his training for the future is of vital concern. Prof. Robt. K. Morgan knows and loves boys. For thirty-five years he has devoted his life to them. It has been a life of dedication to the young manhood of America. He understands and helps them. All his former pupils can attest to this.

He wishes to train your boy, prepare him for college and life. He recognizes in every boy possibilities which if developed will make him a leader. He loves to develop that trait in boys. His faculty is a strong one. The price is very moderate and the climate is ideal. A postal addressed to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring catalogue and full information.

WOMEN'S PAINS

They Were Relieved by Cardui Which This Georgia Lady Took on Her Mother's Advice.

Columbus, Ga.—"I don't see why women will drag around, in a half-hearted way, never feeling well, barely able to drag, when Cardui might help put them on their feet, as it did me," says Mrs. Geo. S. Hunter, of this city.

"I suffered with dreadful pains in my sides. I had to go to bed and stay sometimes two weeks at a time.

"I could not work, and just dragged around the house.

"I got very thin. I went from a hundred and twenty-six pounds down to less than a hundred.

"My mother had long been a user of Cardui, and she knew what a good medicine it was for this trouble. So she told me to get some and take it.

"I sent to the store for Cardui, and before I had taken the first bottle I began to improve. My side hurt less, and I began to mend in health. I took the second bottle, and felt much better. I followed this by two more bottles.

"Cardui acted as a fine tonic. I do not feel like the same person. I am well now, and still gaining. My sides do not trouble me at all."

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

What is the difference between Childhood and Youth Week and Children's Week?

There is no difference in purpose and plan. The name has been changed to include consideration of all children, regardless of age.

Who in the local church is responsible for the observance of Childhood and Youth Week?

Any teacher who recognizes the value should feel responsible for bringing it to the attention of the superintendent, in order that necessary plans may be submitted to the Workers' Council in September.

What is the purpose of Childhood and Youth Week?

1. To challenge all adults to make the religious development of boys and girls their chief concern.

2. To develop a consciousness of needed changes in conditions hindering Christian living for boys and girls.

3. To improve conditions, and increase the facilities that will promote their Christian development.

4. To set in motion definite plans for self-improvement, and for more adequate provision and programs for boys and girls everywhere.

Some things we may expect as a result of the observance of Childhood and Youth Week:

1. A quickening sense of responsibility on the part of all adults for the religious education of childhood and youth in the home, church, and community.

2. An evaluation of local provisions and programs in the light of what they ought to be.

3. Increased appreciation, understanding, and sense of interdependence between home and church school.

4. A pledge to active co-operation in bringing about specific changes.

From January to June, 664 Cokesbury credits have been issued to workers in our Conference. We are pressing toward the thousand mark. The taking of one course is a beginning for better work in every department of church work.

A few pastors are planning to have Sunday School Day this month while they are taking a vacation. Many pulpits will be vacant this month, but the Sunday school will keep things going. Suppose the schools were to close for twelve months, what would become of the people? Go into a community where no school is held and you can get an imperfect picture of what would happen.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

On Sunday, July 29, the second session of the Smith County Sunday School Institute was held. Four of the eight Sunday schools were represented, and the interest in the meeting was very good indeed. We were more or less pressed for time, as the afternoon groups were slow in forming, and many of the workers failed to return after dinner. I enjoyed the meeting very much indeed.

The church must make a greater effort in Smith in order to discharge our responsibility. We have nineteen Methodist churches in Smith County, and eight Sunday schools now running. There are eleven other Sunday schools that ought to be going in Smith County at this time. The people are there and the needs of the people are just as great now as they will ever be.

I noticed the report of the Baptist church for Smith County, and as near as I could get it, they had thirty-six Baptist churches and reported twenty Sunday schools. I know of one Presbyterian Sunday school in the county, and two Lutheran schools; if there are others, I am not acquainted with them.

The latest public school census reports 6,464 educable children in the county. These are all white. In the last election there were 4,660 votes cast in Smith County, which gives us 11,120 white people living in the county; counting those who voted are all the adults, and the educable children all the youth of the county.

The church membership of the county as reported in the last available figures is 6,500, approximately a little more than the above number; the Sunday school enrollment reported was 2,125, much less than one-fifth of the above figures.

I am giving this because I think this fact proved to be a challenge to the institute; and I think if the matter were worked up, it would prove that many other counties are like Smith, if not worse. Smith County has largely a white population, and therefore it should challenge our attention.

There are twenty-two consolidated schools in Smith County, ten high schools, and only four one-teacher schools in the county. On that side of the ledger it speaks mighty well. The church must make the effort to mean as much in proportion as the public school.

A Cokesbury class should be taught in each of these Methodist churches. That would be nineteen classes in the county. It is the dream of my life that such a thing will happen—to carry the message of training to the last person responsible for the carrying on of the work.

I also dream of the time when every circuit church will have a week's training as regularly as they look forward to any other event in their church life, and get ready for it and plan for it days and weeks ahead, just as they do for other important matters.

This leads me to say that our young people who are teaching for us this summer have done good work. I have received more nice letters in regard to the work done than ever, and the spirit of these who are doing the work is all that one could hope for. Millsaps College has been of great benefit to us, both in equipping these teachers for us and giving to them an incentive to serve. I trust that the communities where these young people work will give them an opportunity to serve in more or less the same capacity this winter.

Mrs. F. L. Van Alstine, of Jackson, Miss., president of the Adolescent section of the Conference-wide meeting, conducted an Adolescent group meeting for us and did a fine piece of work. The group was well pleased indeed. Mrs. Van Alstine also rendered valuable service on the morning program.

Miss M. M. Jones, assisted by Mr. J. E. Okey, conducted the Elementary group meeting. They had a fine representation from the four school represented, and reported a most valuable meeting.

Miss Doris Alford went with us, and during the morning program she took the children to the parsonage and told a story for them, to their delight. This was a fine service that was greatly appreciated by all.

The large number of visitors were taken to the homes of the people for dinner. How the memory lingers! I think the Jackson contingent did their full share and were sorry that there was no provision for taking a helping along with them.

The Adult and Administration group met in the church auditorium, and there was an interested and helpful discussion.

Mr. O. C. Hull, the moving spirit behind the institute, arrived in time for dinner, and was on hand to help in the closing of the institute. The group decided to perpetuate the institute, and elected officers for the coming year.

Hon. E. M. Lane was the presiding officer, and did his part well. He made a very fine president. His fine spirit pervaded the entire program.

We are always glad of an opportunity to go to Raleigh.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

We have before us report on Training Work from Nashville for the month of June, giving total number of credits by Annual Conferences for that month. The four ranking Conferences as to credits received are as follows: West North Carolina Conference, 764; Central Texas Conference, 572; West Texas Conference, 522; Louisiana Conference, 516. Only one of the above Conferences has a Sunday school membership as small as ours, which is 41,253 pupils. The West Carolina Conference has a membership of 133,000. Considering membership, Louisiana Conference ranks second in securing credits in Training Work during the month of June.

It may be news to some that Louisiana Sunday school pupils give per capita more than any other Conference in our Southern Methodism. The General Board minutes, May 2, 3, 1923, gives Louisiana $2.76 average per capita.

In "missionary giving," the report for July shows that Louisiana gave $904.83, only three other Conferences giving larger amounts.

We hear good reports from the fifth Sunday rally at Oakdale. The next group meeting goes to Oberlin. Miss Maxine Terry, the sub-district chairman, deserves a vote of thanks for putting on this interesting program. She leaves for college this fall; Miss Myra Whitman succeeds her in office. Among the speakers on the program were Rev. C. K. Smith, Cleanth Brooks, Jr., Miss Myra Whitman, and Miss Velma Butchee.

On Tuesday of this week we were in Shreveport, and at night attended at Oil City a session of group quarterly conference. Reports from the pastors were full of interest. We noted the large number of new members as a result of revivals for Vivian and the Shreveport circuit. The pastor of Shreveport circuit also reported a Vacation Bible School at Naborton.

At the close of the quarterly conference session the board of managers for the North Caddo Training School met and elected Dr. Alonzo Early chairman of the board of managers.

(Continued on page 13)

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Tender, Aching Swollen Feet

In Just Five Minutes Those Sore, Tender, Aching Feet Get Amazing Relief.

You probably feel like a lot of other people that about all you can do is dust some powder in your shoes or give your feet a special foot bath and let it go at that, but don't be foolish. Make up your mind to-day that you are going to give your feet a real chance to get well.

Go to any good druggist to-day and get an original bottle of Moone's Emerald Oil.

The very first application will give you relief and a few short treatments will thoroughly convince you that by sticking faithfully to it for a short while your foot troubles will be a thing of the past.

Don't expect a single bottle to do it all at once but one bottle we know will show you beyond all question that you have at least discovered the way to solid foot comfort.

Remember that Moone's Emerald Oil is a clean, powerful, penetrating Antiseptic Oil that does not stain or leave a greasy residue and that it must give complete satisfaction or your money cheerfully refunded.

SUNDAY SCHOOL NOTES.

(Continued from page 12)

and Rev. W. F. Roberts, educational director. The date of this school is Sept. 30-Oct. 5, at Hosston.

On Sunday, July 29, we visited Rochelle Sunday school. The young pastor and his wife, Rev. and Mrs. J. T. Harris, are in fine favor with the congregation and people of this town, noted for its interest in education and religion. In the afternoon, in company with the pastor and other leaders, we visited Winnfield, where we will hold a Standard Training School in the early fall.

Sunday, July 29, was the writer's birthday, but he had his "Birthday dinner" on Monday and invited his presiding elder, pastor, and Sunday school superintendent to his party and talked Sunday school matters.

Mr. W. W. Williams, superintendent at Elizabeth, writes: "I am enclosing money order for $6 Sunday School Day offering. We are moving along fine. Come to see us when you can."

We hope other superintendents will send in their offering at once, as half of it goes to promote the Training School program in each district. The Training Schools for the early fall open with the Houma school and close with the Bogalusa school.

Prof. W. C. Roaten, Educational Director of the De Ridder-Leesville Training School, is hard at work in his school and writes: "Wish to order books at once, hope to have an early reply."

Mrs. R. M. Stewart, of Amite, chairman of the Enrollment Committee, sends out her first publicity matter concerning the Central Baton Rouge District Training School.

Recently we have had some interesting visitors in our office; among them were three from the Ruston Orphanage, two college graduates and one high school graduate; also Mr. W. S. Terry and daughter, of Hineston.

Last night we attended Workers' Council at First Church. The superintendent, Mr. T. W. Holloman, states that prospects for his Training School are the best yet. He leaves for Lake Pontchartrain in a few days.

Mr. W. A. McKennon, superintendent First Church, Shreveport, is just back from his vacation trip given him by his Sunday school, which included a visit to the World's Sunday School Convention at Los Angeles. This is his nineteenth year as superintendent.

Mr. J. H. Carter, superintendent of Carrollton Avenue Church and District Secretary of the New Orleans District, writes: "I expect to leave Saturday for my vacation at the Camp Grounds at Biloxi for the following two weeks."

C. D. ATKINSON,
Conference Superintendent.

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Is an Excellent Tonic for Women and Children. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Epworth League

GETTING READY FOR THE ASSEMBLY.

Dear Epworth Leaguers: At the time of this writing the Assembly is only twenty-four days off! I wonder just how many of you are planning to come and have a share in the "grand, glorious, good time" that always awaits us at the Assembly? Let's begin now to pack away grunts, growls and grumbles, and pack up grins, pep and fun in anticipation of meeting the Assembly crowd next month.

Bring with you your tennis racquet, for you'll surely want to play on those fine courts at S. T. C. If you have any new pep songs or yells, bring them, too, and in case you haven't any, get busy now at composing or collecting some, for we're to have some sure enough yelling and singing, and you will want to be prepared to enter into all the fun.

Let's all think Assembly, talk Assembly, and above all pray Assembly.

Your Director of Recreation,
DORIS ALFORD.

MISS LEWIS SOON TO RESUME WORK AT GRACE CHURCH, JACKSON, MISS.

We would like to give our latest report from Miss Lena Belle Lewis, who is out of town for the summer, having been threatened with a nervous breakdown some few months ago.

For the past two years and up until the time she was physically disabled, Miss Lewis was our faithful, efficient, and much loved Epworth League president at Grace Methodist Church, Jackson, Miss.

We are very glad to say that she is now steadily improving, and cheerfully writes us that she is planning to be back with us the first of September.

A most cordial welcome is awaiting her, for we miss her very much.

GRACE EPWORTH LEAGUE.

BATON ROUGE DISTRICT RURAL MISSIONARY REPORT.

On Sept. 1, 1927, I began work as Rural Missionary for the Baton Rouge District, and various are the tasks and problems that have confronted me.

My first task was getting acquainted with the district, and my survey is not completed even now. May I take this opportunity to urge the three preachers that have not answered the questionnaires that I sent out to please do so as soon as possible.

My work has been teaching Bible study classes, mission study classes, conducting Vacation Bible Schools, visiting in the homes, organizing missionary auxiliaries, seeking new members, strengthening weak auxiliaries, finding and training leaders, distributing Christian literature, teaching missions at every opportunity, giving talks on missionary and devotional subjects, helping Epworth Leagues, Sunday schools, and other church activities.

We have started a circulating District Library, which we hope will be a real help to the auxiliaries in securing books for study. Any one who has missionary study books or Bible study books, or other good Christian books to contribute to the library may send them to me at Rosedale, La., and they will go into the library. This library will be in Baton Rouge, and a capable librarian will lend the books and keep up with them. If missionary auxiliaries will buy one set of mission and Bible study books, and will send them to the library when they have studied them, and in return get books from other auxiliaries through the library, the advantage will be increased for all.

Three Vacation Bible Schools were conducted this summer: one in Live Oak, with an average attendance of sixteen pupils; one in St. Francisville, with an average attendance of twenty-four; one in Clinton, with an average attendance of fifty-four. One hundred and twenty pupils were taught in these three schools. The first two weeks in September there will be a Bible School in Zachary.

During the year I have written 583 letters, visited 1,326, attended 369 meetings, addresssed 274 meetings, reached 10,860 persons, distributed 1,809 pieces of Christian literature, traveled 7,056 miles, and reached 4,909 homes.

Yours in the Master's service,
ORA HOOPER.

Rosedale, La.

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Why should we be always waiting for the other man to determine our relations to him, and consider that if he does not like us we are absolved from the duty of loving him? Why should we leave him to settle the terms upon which we are to stand?—Alexander Maclaren.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Noblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8335 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LETTER FROM LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: I am at my home again in Jonesboro. I gave up my trip to Lake Junaluska because of my sister's illness, but will attend the Western Assembly at Mount Sequoyah on the fourteenth. Last Monday Rev. and Mrs. J. B. Grambling, Miss Anna Pharr Turner, of Shreveport, and Miss Rosa Langford, of Monroe, left for Lake Junaluska, to be joined at Chattanooga by Mrs. R. P. Jackson, of New Orleans. Of course our Louisiana party will have a great time as well as a beneficial one. I am disappointed in the small delegation of Leaguers going to Mount Sequoyah this summer. We should have many more attending from our Conference.

Last week I spent three days in Calhoun with Rev. W. F. Henderson, Jr., instructing his Leaguers, and concluded the program by organizing an Epworth Hi League and an Epworth Junior Society. I found some enthusiastic young people and of course an enthusiastic pastor, who is anxious to promote the work among his young people as well as other departments of his church. With such a fine new church, adequate facilities mean much toward the progress of the Epworth League and its program. After a period of instruction we went into a large Sunday school room which could quickly be converted into a social room by means of folding doors, and enjoyed a happy hour of fellowship. On Wednesday evening we enjoyed a picnic on the church lawn, with more than fifty young people in attendance. Mrs. J. E. Bryan, my hostess, was most cordial to me while in her home.

From Calhoun I went to Homer, where I met with the Homer, Lisbon and other Leagues. The attendance was small because of the inclement weather, but on the last evening we had a most enthusiastic crowd. We closed our little school of instruction with a social hour of games and contests. Mrs. Hugh Taylor and Mrs. J. W. Lee served punch and sandwiches to the young people. I appreciate the untiring efforts of Mrs. Taylor in assisting the Leaguers of Homer.

Mr. W. L. McDuff, District Secretary of Monroe District, is in the Minden District conducting instruction rallies in the rural Leagues. He will join the party to Mount Sequoyah on the fourteenth. Mr. McDuff issued a most interesting bulletin to his Monroe Leaguers, which will be most helpful in promoting the district work.

If your League is accomplishing some interesting projects, let your State officers know about it. We don't like to do all of the letter writing without an occasional answer.

Leaguerly,
ELIZABETH LANGFORD,
Field Secretary.

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Children Cry for Fletcher's CASTORIA

TO THE EPWORTH LEAGUERS OF LOUISIANA CONFERENCE.

Dear Fellow-Leaguers: I am sure that I owe you an apology for waiting so long to thank you for your beautiful and serviceable gift to my wife and myself, at the Epworth League Assembly. It was truly a surprise, and we both can assure you that it was a surprise that was appreciated.

I just wish it could have been possible for every Epworth Leaguer in the State to be present on the afternoon when Miss Langford invited both my wife and me to the platform, as though we were to take part in a pageant, and after making a speech referring to my ten years of League connection, and also our tenth wedding anniversary, the curtain was suddenly opened, and there before our eyes was a most beautiful one-hundred-piece dinner set of imported china, of the latest design. No gift could have been given that would have been of greater service than this, and we can assure the Leaguers of Louisiana that we shall always remember with love and appreciation this magnificent gift to us, on this our tenth anniversary.

If you find yourself coming our way, we will be delighted to have you stop and dine with us, but just don't all come at the same time.

Praying God's richest blessings upon you and your work in local chapters, we beg to remain,

Your League servants in Christ,
REV. AND MRS. J. B. GRAMBLING.

FROM THE AMERICUS CHARGE.

Dear Dr. Carley: The church at Salem Camp Ground, in the Seashore District, has been enjoying for the past week the services of Brother Assaf, the home missionary of the Mississippi Conference.

We had a good revival campaign on all the work. We had six additions to the church and a general reconsecration on the part of the church members. I have baptized fifteen infants during the meeting. The community as a whole was greatly impressed, and expressed its appreciation of the far-reaching effects of the campaign. Brother Assaf did some good preaching. During the day we visited the homes of the people and talked and prayed with them.

E. W. WEDGEWORTH, P. C.
Lucedale, Miss., R. F. D.

GOOD MEETINGS ON THE CENTREVILLE CHARGE.

We have just closed a fine series of services at our Centreville church. More than fifty persons pledged to live the Life. Five professed conversion and four united with the church. I was assisted by Rev. W. Hardy Neal, of Green Forest, Ark., and Prof. M. L. Lifsey, of Macon, Ga., had charge of the singing. These brethren made a good team. Centreville is growing, and will in the near future be made a station. Fine people are here, and they are thoughtful of their pastor's family.

Rev. B. M. Hunt, pastor at Gloster, assisted in the meeting at Stepheuson, and greatly endeared himself to the people. He is a good help. There were five accessions to our church and as many to the Baptist church. The Baptist pastor and his congregation added to the success of the services.

During both of these meetings good words were spoken for the Advocate.

H. MELLARD, P. C.

A HAPPY BIRTHDAY.

Mrs. M. J. Wasson, who lives at the old home place, at Shady Grove, four-ten miles north of Kosciusko, Miss., was made happy by a home-coming and reunion on the occasion of her eighty-third birthday, when ninety-three children, grandchildren, great-grandchildren, and other relatives gathered for a day of fellowship and good cheer.

Three of the sons are preachers, one of the daughters is a missionary in China, and all of the others are active in Christian work. Mrs. Wasson is the widow of the late Rev. N. C. Wasson, who was a local preacher in the Methodist Episcopal Church, South, and has made her residence at the old home place for nearly fifty years.

All of the eight children were present for the reunion, with their families. Dinner was served on the lawn, out under the trees. A large birthday cake, with eighty-three candles on it, was placed on a table, and a son, Rev. L. P. Wasson, presiding elder of the Greenwood District, made a talk just before the meal was served.

The oldest son, Z. A. Wasson, who lives near the old homestead, is superintendent of the Methodist Sunday school at Shady Grove, and the oldest daughter, Mrs. M. E. Mitchell, lives in the house with her mother. A daughter, Miss Julia Wasson, has been a missionary in Shanghai, China, for about twenty years, and will sail next month for her work in the school there, after a year's stay in the homeland.

Rev. David R. Wasson is pastor of the Methodist church at Thayer, Mo., and Rev. J. Carl Wasson is pastor of the Methodist church at Acona, Miss. This is a remarkable family, and the mother and grandmother is justly proud of them.

"O holy and ever blessed Lord, teach us, we beseech thee, to love one another, to exercise forbearance and forgiveness toward our enemies; to recompense no man for evil, but to be merciful even as thou, our Father in heaven, are merciful, that so we may continually follow after thee in all our doings, and be more and more conformed to thine image and likeness. Amen."

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DOUBTS DISSOLVED BY A KNOWLEDGE OF GOD.

Doubts concerning God may be cured by a knowledge of God. Christ says, "Learn of me." The source of the strength of Romanism lies not in its pretended miracles, the pretended interference of God in behalf of her followers or her promises of happiness, for she does not promise happiness but rest. In her profession to answer the deepest cravings of the human heart for rest, she speaks of an infallibility to which she would lead men, tired out from the strain of doubt, to rest their burdened minds. The secret of her great influence in humanity is the possibility of error to those within her pale. But is it not better to combat with doubt and perplexity rather than to be content with rest based on the church's infallibility? We turn from the church's recipe for rest to God's. The strength of the invitation lies in the fatherhood of God as revealed through Jesus Christ, for we learn that he is tender, sympathetic and loving, that he values us beyond all his treasures, as the very hairs of our heads are numbered, that he heareth the raven's cry and marketh the sparrow's fall, and loves his own with an everelasting love. We are a part of God and are identified with Christ and shall be superior to death and the grave and shall rise to the heavens through the power by which Christ arose. God through Christ invites us not to an institution for rest, but to himself, for he exteuds his arms and says, "Come unto me all ye that labor and are heavy laden and I will give you rest."—Baltimore Southern Methodist.

Mother!

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PATRIOTS IN CHINA.

(An interview with Dr. W. B. Nance.)

"The Chinese nationalists consider themselves just the same sort of patriots as the American nationalists considered themselves in the days of the Revolutionary War when they were fighting against overwhelming odds to establish the independence of their country," declares Dr. W. B. Nance, former president of Soochow University, now in the States on furlough. "And just as the American patriots believed that they would finally win out even in those days when Washington was being villified and the Continental Congress was trying to set him aside, so the patriots in China today believe that they will finally succeed in establishing a stable and independent government for China, in spite of present handicaps and hindrances."

Dr. Nance has been a missionary in China under the Board of Missions of the Southern Methodist Church for thirty-three years and has been connected with Soochow University since the founding of that institution in 1901. In 1914 he was made vice president of the school and was elected president in 1922, which office he resigned in the spring of 1927 to give place to the new day in Chinese leadership. Since that time Dr. Nance has served as "western adviser" of the university. Just prior to his departure from China a few weeks ago Dr. Nance was one of the guests of honor at a birthday celebration given by the alumni of Soochow University to three men who had been long connected with the school and had had much to do with building up its present success. In addition to Dr. Nance, the other guests of honor were Dr. J. W. Cline, a former president, and Prof. Joseph Whiteside, head of the department of English.

"The nationalists under the Kuomintang insist that they must capture Peking," says Dr. Nance, "for whoever is in charge there will inherit the recognition foreign governments gave the Chinese republic after the revolution of 1911-12. In spite of the fact that they control all the country south of the Yangstze river and much of the territory north of it, they have not been recognized by any nation as a government, and without this recognition they cannnot demand any revision of treaties. Therefore, they will not consider any truce with the northern militarists, which would permit each to control his own section of the country."

Dr. Nance refused to prophesy as to when a stable government might be established in China. When he left that country early in March everything was quiet, but just how long this quiet might last he refused to conjecture. One of the chief difficulties facing the nationalists to-day, he says, is that Chang Tso Ling, the northern military leader, is backed by Japan, to whom he has granted wide concessions in Manchuria in return for their military assistance. The nationalists are also handicapped at present by break with the Soviet government in Russia, as they formerly obtained supplies, munitions of war, and expert drill masters from that country.

"Yet in spite of these handicaps and in spite of dissensions in their own ranks, caused by personal ambitions and jealousies, which manifest themselves from time to time," says Dr. Nance, "the nationalists look upon themselves as patriots called to defend their country from foreign oppression, and believe that in the end they will win out."

"I had some real fun yesterday," said Bishop Phillips Brooks to his congregation one Sunday morning. The fun he referred to was his visit to the slums, where he attracted the little children to himself very much as did his Lord and Master. It was a sight to find him walking through the streets with a multitude of the outcast urchins clinging to him and not willing to let him go.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round.

Bluff Creek Camp Meeting, Aug. 3-12.
Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round.

Indian Bayou, Aug. 5.
Lake Charles, Aug. 12, a.m.
Cameron-Calcasieu, at Hayes, Aug. 12, p.m.

Brethren will please give attention to questions to be called on this round and have all answers ready.

W. L. DOSS, JR., P. E.

Monroe Dist.—Third Round.

Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Sibley, at Brushwood, Aug. 12, 11 a.m.
Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Colileges?

K. W. DODSON, P. E.

Ruston Dist.—Third Round.

Revival, at Longstraw, Aug. 5-12.
Clay, at Longstraw, Aug. 8.

Pastor and people are urged to pray and work for gracious revivals in the district.

Pastors are also kindly requested to have all answers as required by the Discipline.

W. D. KLEINSCHMIDT, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Richton, at Richton, Aug. 26, 11 a.m., 2 p.m.
Petal, at Petal, Aug 26, 7:30 p.m
Eucutta, at Good Water, Aug. 31, 11 a.m., 2 p.m.
Bonhomie, at Bonhomie, Sept. 2, 11 a.m.
Broad Street, Sept. 2, 7:30 p.m.
Avera, at Piave, Sept. 7, 7:30 p.m.
Collins, at Collins, Sept. 9, 11 a.m., 2 p.m.
Taylorsville, at Hebron, Sept. 14, 11 am., 2 p.m.
Leaksville, at Leaksville, Sept. 16, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Sept. 16, 7:30 p.m.
New Augusta, at New Augusta, Sept. 23, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 5, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

It is by loving, and not by being loved, that one can come nearest to the soul of another. Where two love, it is the loving of each other, and not the being loved by each other, that originates, perfects, and assures their blessedness.—George MacDonald.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Monticello and Pleasant Grove, at Tilton, Aug. 12.
Scotland, at Galatia, Aug. 14.
McComb, Centenary, Aug. 15.
Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Meridian Dist.—Third Round.

Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

Newton Dist.—Third Round.

Trenton, at Independence, Aug. 11, 12.
Forest and Morton, at Morton, Aug. 12, 3 p.m. and 7:30 p.m.
Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

Jackson Dist.—Fourth Round.

Capitol Street, Aug. 19, 11 a.m.; Nov. 2, 7:30 p.m.
Glendale, Aug. 19, 8 p.m.; Oct. 30, 7:30 p.m.
Galloway Memorial, Aug. 26, 11 a.m.; Nov. 5, 7:30 p.m.
Millsaps Memorial, Aug. 26, 8 p.m.; Nov. 1, 7:30 p.m.
Fannin, at Holly Bush, Sept. 1, 2, 11 a.m.
Grace, Sept. 2, 8 p.m.; Oct. 31, 7 p.m.
Canton, Sept. 9, 11 a.m.; Oct. 29, 7:30 p.m.
Madison, at Madison, Sept. 9, 7:30 p.m.; Oct. 30, 10 a.m.
Edwards, at Edwards, Sept. 16, 11 a.m.; Nov. 1, 2:30 p.m.
Flora, Sept. 16, 7:30 p.m.; Oct. 31, 9:30 a.m.
Brandon, at Brandon, Sept. 23, 11 a.m., 2 p.m.
Terry, at Byram, Sept. 23, 7:30 p.m.
Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Clinton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisville, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28, 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Seashore Dist.—Third Round.
(Revised)

Carriere, at McNiel, Sat. Aug. 11, 11 a.m.
Picayune, Aug. 12, 11 a.m.
Bay St. Louis, Aug. 12, 8 p.m.
Wesley Memorial, at Epworth, Aug. 15, 8 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Lorman, at Mizpah, Aug. 12, a.m.
Fayette, Aug. 12, p.m.
Roxie, at Greendale, Aug. 15.
Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p. m.

J. T. LEGGETT, P. E.

Greenville Dist.—Fourth Round.

Greenville, Aug. 5, p.m.; Q. C., Sept. 11.
Glen Allan and Avon, Aug. 5, a.m.; Q. C., Sept. 13.
Arcola and Murphy, Aug. 12, a.m.; Q. C., Sept. 12.
Hollandale, Aug. 12, p.m.; Q. C., Sept. 12.
Leland, Aug. 19, a.m.; Q. C., Oct. 15.
Shaw and Litton, at Shaw, Aug. 19, p.m.; Q. C., Oct. 16.
Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

NORTH MISS. CONFERENCE.

Greenwood Dist.—Fourth Round.

Belzoni, Aug. 12.
Dublin and Mattson, at Dublin, Aug. 15, 11 a.m.
Tutwiler, at Rome, Aug. 15, night.
Marks, at Belen, Aug. 26, morning.
Lambert, at Crowder, Sept. 2.
Acona, at Acona, Sept. 8, 9, morning.
Carrollton, Sept. 9, night.
Black Hawk, at Smith Chapel, Sept. 15, 16, a.m.
Tchula, Sept. 16, p.m.
Webb and Sumner, at Sumner, Sept. 23, a.m.
Sunflower, at Sunflower, Sept. 23, night.
Swiftown and Isola, at Isola, Sept. 30, a.m.
Itta Bena, Sept. 30, night.
Drew sta., Oct. 5, night.
Drew Mission, at Wade, Oct. 6.
Greenwood, First Church, Oct. 7, a.m.
Schlater, at Schlater, Oct. 7, p.m.
Minter City, at Glendora, Oct. 14, night.
Moorhead, Oct. 17, night.
Indianola, Oct. 21, a.m.
Inverness, Oct. 21, night.
Ruleville, Oct. 28, a.m.
Price Memorial, Oct. 28, night.

Now, brethren, we are in for the home stretch. Let's every one of us stretch himself to the utmost for collections in full for the district and the best report in every other way the Greenwood District has ever made. The Lord has greatly blessed us. Let us not fail him in these closing days of the Conference year.

Yours to serve,

L. P. WASSON, P. E.

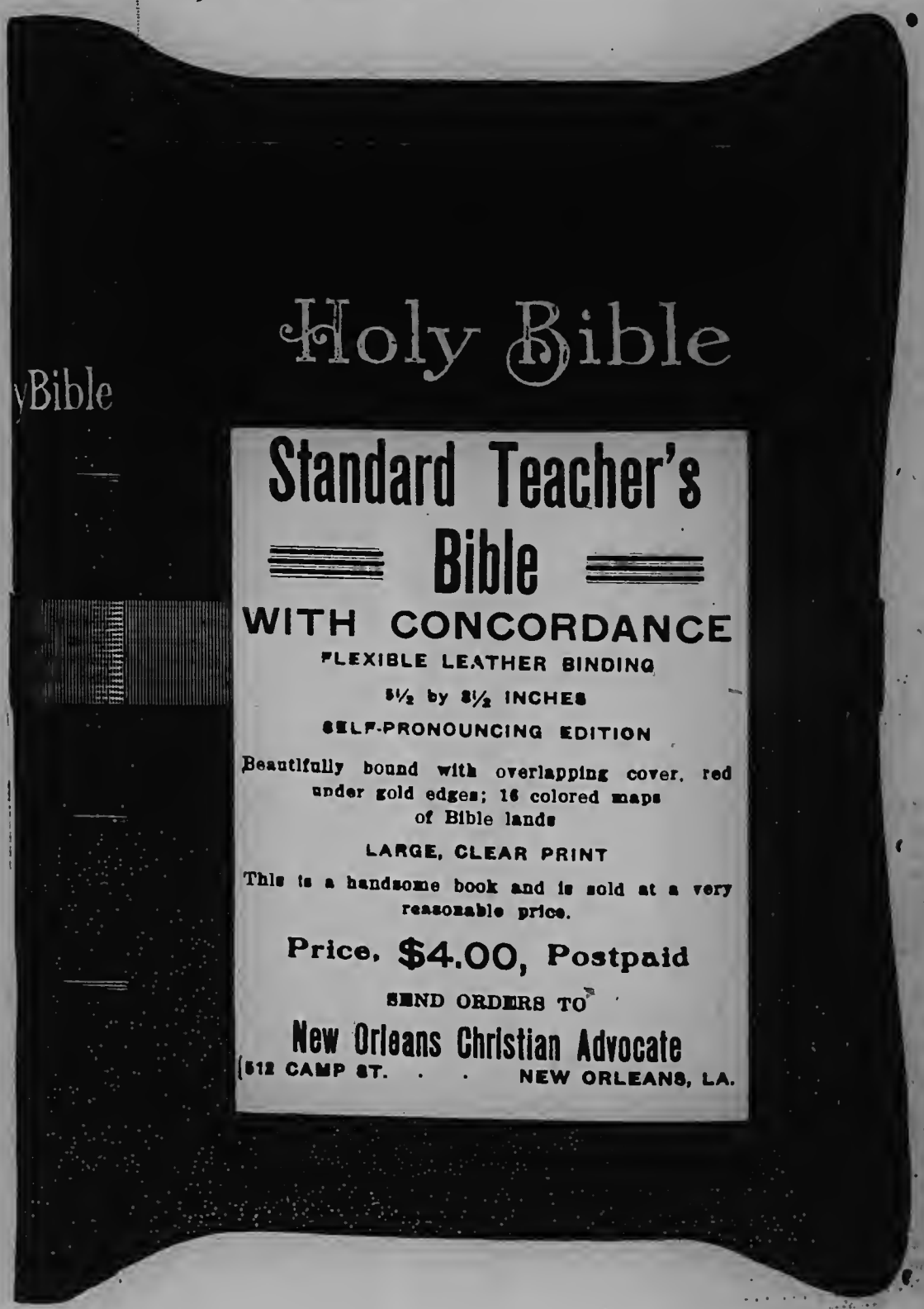
MARRIED.

On June 23, at the home of the bride's parents, Summit, Miss., MR. CLARENCE JONES, of McComb, Miss., to MISS EDITH GODBOLD, Rev. W. T. Griffin officiating.

The Light and Power Company of Rio de Janeiro, Brazil, has a big plant on the Parahyba river within the bounds of the Porto Novo circuit. The Methodist pastor on this circuit, Rev. Juvenal Pereria, has visited these workers and held services for them a number of times. Recently, upon finding this out, the superintendent of the plant, a Mr. Hamby, of Georgia, said that he would use his influence to get the company to build a chapel where services might be held for the employees and their families—about 1,000 people. "They need it," he declared repeatedly. This power plant is one of the largest in South America.

Most of our "cannots" are "will nots."

"Praying for a man will soon take all envy out of the heart."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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75,—No. 33. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3714.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 16, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CHURCH PAPER.

The church paper is simply an agency of the church for promoting the interests of the kingdom of God. It is maintained by the church because it is needed—not for any other reason whatever. Experience has proved that nothing else can take the place of such an agency for the dissemination of church news, for the promotion of the work of the church, for the cultivation of a spirit of devotion and loyalty to the church, for the development of the religious life of the membership of the church, for the maintenance of the spirit of connectionalism that is so essential in the work of the church. Its function is to supply information and inspiration, and to develop the spiritual life of its readers.

The usefulness of the church paper is in proportion to its circulation. The best paper in the world so far as its contents are concerned would be worth nothing if it were not read by anybody. The need of the church for a paper, therefore, is met only as it is widely circulated.

The church depends largely for the support of this indispensable agent of its work upon the income derived from subscriptions. We believe it would be worth all it costs for the church to provide the whole financial support for its paper, if necessary, independently of its income from subscriptions; but the church has not so provided. Hence, for the maintenance of the paper it is absolutely necessary for it to have an income from subscriptions.

Everybody that knows anything about the publishing business knows that it takes a good deal of money to run a weekly newspaper. Religious newspapers are no exception to the rule. Paper bills, ink bills, postage bills, printing bills, wages and salaries have to be met regularly.

The Advocate has to meet its obligations; and as agency of the church it needs financial assistance especially during the slack summer season. The business management and the Publishing Committee would appreciate it very much if our pastors would send in some subscriptions at this season of the year. There are thousands of Methodists who are not receiving the paper now. The subscription price of two dallars a year is less than five cents a week. The church needs the paper and the paper needs the income from subscriptions for its maintenance. We appeal to our pastors and other interested friends of the church to secure some subscriptions and send them in within the next month. There are 496 pastoral charges in the three patronizing Annual Conferences of the Advocate; an average of five new subscriptions from each charge would very greatly help the Advocate at this time. We believe, too, that it would be a blessing to the church. Renewals are also greatly desired.

THE NATURE OF SIN.

Those who are disposed to think lightly of sin and to imagine that it incurs no special penalty hereafter, might with profit read the essay of Dr. Austin Phelps, published many years ago, on "Retribution in the Light of Reason." They would find food for thought in the following:

"Sin is of such a nature as to perpetuate itself. This is the law of all character. If left to itself, with no remedial influence from without, sin never dwindles into nothing. Crimes never shrink into foibles; passions never subside into subacute eccentricities; vice never shrinks into infirmity. Once guilty, always guilty, is the law of all depravity, no external power intervening. Virtue is under the same law. It is the normal condition of character as such. Where the tree falls, there shall it lie—not by fatality, but by the self-perpetuating force of moral choice. Hence the intrinsic and appalling evil of sin. Hence the necessity of subjecting it to imperative control in a moral universe."

KINDS OF CHURCH MEMBERS.

"And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the wayside: and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock: and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And others fell on good ground, and sprang up, and bare fruit an hundredfold."

The Master himself gave the interpretation to his disciples of the parable of the sower; but we venture to make application of his interpretation.

There are some unconverted church members. How many, we should not be willing even to guess—too many, we fear. The Word of God is not in their hearts. Their names are on the church roll, but, sad to say, that is all. Tragic!

There are back-slidden church members. They once knew the joy of salvation; they were active in the work of the church and of the kingdom of God; but some temptation, some hardship, some misunderstanding came, they forgot God, and fell back into their sins. Pathetic!

There are worldly church members. They have heard and believed and accepted the gospel; but they are busy people, immersed in business, seeking health and pleasure, burdened with cares of all kinds, so that they cannot give much time or service to the church. They attend the meetings fairly well, pay something to the support of the church, and wish it well generally; but their lights shine dimly and they accomplished very little. Pitiable!

There are devout and spiritually minded church members. They know and love God and are happy in his service. The Word of God is in their hearts, and their lives are shaped according to its precepts. They are fruit-bearing Christians. Beautiful!

"HE KNOWS HIS STUFF."

A very successful life insurance agent, a friend of ours, dropped into the office the other day. His primary purpose probably was to sell us some more life insurance. Having failed in that, he sat awhile and chatted in a friendly and more or less confidential way about the business in which he is engaged, and about human nature and the world in general. This friend of ours has been selling life insurance in this city for more than a quarter of a century—and he has sold a lot of it. Not through idle curiosity, but for the sake of getting a business man's point of view about successful endeavor, we asked him some questions about his own method of procedure—how he keeps in "prospects," how he approaches different people, how he closes a deal, and such like. Being a successful man himself, having a clear mind, and having the ability to state his views clearly, he gave us a pleasant and profitable half-hour discussion of a worth-while topic. Our conclusion from the whole matter is that he is successful because he "knows his stuff" and because he is "on the job" all the time. He has just one thing to sell—life insurance—available in certain forms, such as ordinary, term, endowment, twenty-year-pay, etc. He has the same thing to sell to all prospects, and he has to carry the same message to every one of them. But he varies his method of approach according to the characteristics and peculiarities of the man with whom he is dealing at the time. He never sells his wares to a crowd, but always to an individual. It is a man-to-man process. He studies the individual to learn how he may best reach him. He never gives up. He cultivates friendships. Being a good man, he thinks of the good he may do the other fellow as well as the gain he may make for himself. He boosts his own line without knocking his competitors. He believes in his goods—he carries a heavy insurance himself. He "practices what he preaches." So he succeeds.

We could not keep from feeling that he was telling some of us preachers and Christian wrokers how to succeed. The minister that "knows his stuff," that "stays on the job," that follows up "leads," that deals with people face to face, that believes in his message and practices what he preaches, who studies human nature for the sake of learning how best to approach individuals—the minister that knows and does these things will be able to gather a goodly number of sheaves for his Master's harvest.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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LABOR SUNDAY MESSAGE, 1928.

(Prepared by the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, Sept. 2, 1928.)

Dreams of a better social order can no longer be dismissed as the impracticable objectives of sentimentalists. Science appears upon the scene as the handmaid of religion. For science has already accomplished the impossible. By its knowledge of law it has subdued the natural order to the will of man. Man flies, he speaks through space, he draws electric power from the sky. By the aid of science we now do these things which previous generations put down as the foolish dreams of impractical men. There is every reason to believe that science can now adopt social ideals as specifications of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order which shall be increasingly characterized by righteousness and peace.

A score of years ago the churches of this country expressed the ideals of religion in their bearing on social and industrial relations. The abolition of child labor; protective regulations for women in industry; the abatement and prevention of poverty; the protection of the worker from dangerous machinery and occupational diseases and the hardships of enforced unemployment; suitable provision for old age; the right of employees and employers alike to organize; adequate means of arbitration and conciliation in industrial disputes; the gradual and reasonable reduction of hours of labor to the lowest practicable point; a living wage as a minimum in every industry and the highest wage that each industry can afford; a new emphasis upon the application of Christian principles to the acquisition and use of property; and the most equitable division of the product of industry that can ultimately be devised—these are the industrial ideals for which the churches stand.

Certain phases of the industrial problem press for immediate attention. The past year has seen a serious condition of unemployment. The situation has been not less but more challenging because of a condition of prosperity for many while a very large number of men were out of work. The Department of Labor has estimated that there were nearly two million fewer persons employed in January of this year than in January, 1925. Since the so-called normal unemployment is not less than one million, this government estimate means that at least three million workers must have been unemployed during the past winter. Such a condition is economically unsound and intolerable from the point of view of Christian brotherhood. Let the forces of religion vigorously renew their efforts so to inspire our technicians, and so to impress upon industrial leaders and when necessary upon government the demand for solutions for unemployment, that wise and effective measures may be worked out to remove this evil from our economic life.

The coincidence of unemployment and the rapidly productive power of the nation due to the increased use of machinery, new power resources, scientific management, and the growing efficiency of labor suggest the possibility of a further shortening of hours and of a five-day-week in certain industries. Churches and social agencies must be prepared to do their part in providing for the increasing leisure time for all as hours of work are shortened. We have learned to view with confidence the ability of the workers, if opportunities are provided, to make as good use of their leisure time as any other social group.

It is of basic importance in the approach, not only to these problems of hours and unemployment, but to all matters which touch intimately the lives of the workers, that the right of collective bargaining shall be recognized as fundamental. Representation of all the people concerned in a common undertaking, which is the American principle of government, is the only sound and scientific method of adjusting labor relations and of workinng out permanent solutions of industrial problems. We view with satisfaction the forward-looking offers of the American Federation of Labor and other unions to co-operate with management in an effort to eliminate waste from industry, to increase production and to promote efficiency in the service of the public. An engineering approach to industrial problems by the labor unions in practical co-operation with management holds a significant promise of orderly and constructive progress.

It must not be forgotten that the churches are also employers of labor and that as such they are under the same moral obligation as other employers to operate on Christian principles in their relations with those whom they employ. Indeed, they are under greater obligations because of the position they assume as teachers of ethics and religion. The churches must ask themselves not only whether the salaries of ministers, missionaries and church workers are fixed on a brotherly basis, but also whether, in the business enterprises of their boards and publication agencies, conditions of employment, wages, hours and control are in accord with an enlightened Christian conscience. Some labor leaders have not been interested in the liberal pronouncements of the churches because of evasions by the churches themselves of the partical issues involved. A prominent church official has said: "I am about ready to ask my communion either to practice some of its liberal pronouncements or to repeal them."

We, therefore, urge both the religious and secular forces of the nation to renew their faith in the social ideals of the churches as practicable objectives for American life. We suggest to all concerned in industry that they approach the solution of labor problems in a more scientific and cooperative spirit, assured of the possibility of hitherto unattainable social progress. We call upon capital, labor and the public to move forward with good will, courage and intelligence into a new and better day.

MANSFIELD COLLEGE—TO-MORROW.

By President D. B. Raulins.

What is to be the to-morrow of Mansfield College? Is its future to be as glorious as its past? is it to meet the needs of the girls of this generation as ably as did the college of the yesterday meet the needs of that time? Is there within it a vitality that can be turned into a force capable of meeting the issues of to-day?

These are questions that cannot be answered by the president and faculty of Mansfield College alone. They are questions that must be answered by the Methodists of Louisiana, the alumnae, and the friends of the institution, who are the architects of Mansfield's future, the makers of its to-morrow.

All those well informed as to movements of to-day are aware of certain rather definite trends in education, certain currents not so definitely defined as yet, but rapidly taking shape. It is a period of transition and experiment. Directions toward certain objectives are being established.

Among the observable tendencies we are able to detect an increased student emphasis rather than subject emphasis, improved standards, enriched curriculum, moral need, and increased cost.

Certainly the church institution is concerned about all these, especially the human emphasis and the moral need. It finds what it has to offer is very greatly needed. Certainly the matter of cost is not the primary consideration, notwithstanding its increased prominence. For a great while intelligent people have been willing to pay for what they regarded as valuable and important. A more fundamental question is whether or not such training as Mansfield College and such schools offer is important and necessary in the conservation and advancement of civilization and human welfare. Does Mansfield College promise to make any contribution to these great ends? Are the Methodists of Louisiana providing anywhere else for just what it is doing?

Having answered with conviction in the affirmative the above questions, the questions of improved standards and increased costs are greatly simplified.

Church people need frequently to ask themselves concerning the place and value of Christian education, and the particular work being done by their own institutions. They should keep in close touch with their schools. Are these schools worthy of preservation and improvement?

A rather recent survey of higher education, including church colleges, brings out some information worthy of our consideration and action. Certainly it is enough to disturb complacent Protestant Christians. Bulletin No. 34, Higher Education, Biennial Survey, carries this statement:

"In only one instance does it seem that a church group proposes to meet the challenge of the extraordinary demands by immediate and general expansion of facilities to accommodate all who are prepared to seek admission upon the basis of previously accepted standards. Everywhere throughout the United States Catholic Church colleges for both men and women are being enlarged and multiplied. Faculties are being strengthened by graduate and professional training. Participation is active and influential wherever church, regional, or national groups meet for the serious consideration of the problems of higher education. Close association with the educational activities and discussions of other agencies, both public and private, characterize the apparent attempt of Catholic higher education to meet the problems of increasing numbers by providing increased opportunities. In the face of the ever-growing army seeking higher education, Catholic educational agencies give no hint of adopting the policy of strategic withdrawal for the purpose of consolidating their position. They seem determined to meet the situation by expenditures of extraordinary energy and resources." (Blackface type mine.)

In view of this unbiased statement of a government report, it might be wise for Methodists and other Protestant churches to realize that, while they may take some pride in calling the public school a Protestant institution, it certainly does not provide for the religious education of our children. The Catholic schools do provide for religious education in terms of the religion they profess.

Furthermore, Protestants may well be reminded that such a program of hospitalization and education is taking a big mortgage on the future of this country. The way for Protestants to meet such a challenge is certainly not by boasting of our own superior faith, nor by complaining of the advancements of the Catholic church. Both of these attitudes may continue and grow while our own institutions wither and die. The relative places of these two types of religious faith for the future will be determined by the intelligent and sacrificial energy expended by the advocates of each.

Are Methodist people convinced of the inescapable responsibility for Christian education? Is it a matter of conviction with us?

If Mansfield College is to meet successfully the responsibility laid upon it for the future, it will be

necessary for us to keep the following items in mind and provide them very rapidly:

Endowment has become a necessity. Few reputable schools attempt to get on without the provision. Endowment or its equivalent must be provided.

Faculty must be strengthened and enlarged. The girls coming from the homes of our country need and are worthy of the best possible training. By all means Mansfield College should have a Department of Bible and Religious Education. The head of such a department should not only have oversight of the teaching of these subjects, but should take care of the organized religious activities and life of the school. It is too late for church people to imagine that religion will take care of itself, and that it is sufficient for students and teachers to be good. We are willing to make investments in laboratories for scientific study, and even athletics; but how few have responded to the demand for scientific and thorough religious training!

Increased library and laboratory facilities must be provided. Some improvement has been made, but only a beginning.

Finally, there is an item coming within easy range of all Louisiana Methodists. It will go far toward making the school what it should be. It will do much to impress outsiders with the importance of the college. That item is increased patronage. Either Methodists will educate their own girls or be compelled to call upon State or other church schools to educate them. Surely, we should be unwilling to do either of the latter two, ask the State or some other church to provide for them. Let pastors and people keep Mansfield College before them as the place for the girls of our church. With the proper concern at this point, the problem of attendance would be solved instantly.

If we are to answer intelligently and constructively the questions being put to us to-day by our young people, if we are going to prepare them adequately to meet the issues of their generation, if they are to learn to live a life of service and spiritual reality in an age that is mechanical and materialistic, if our girls are to be taught to face effectively the increased opportunities and responsibilities of our times, and at the same time retain womanly grace and character, we must enlarge and improve our church schools.

THE ATTITUDE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, ON PROHIBITION.

On July 16, Bishop Warren A. Candler gave to the secular press a statement containing quotations from the deliverances of bishops of the Methodist Episcopal Church, South, between the 17th day of August, 1865, and the 21st day of May, 1894. Concerning these deliverances, Bishop Candler says: "I see no reason to dissent from the position of my church on the subject of personal and party politics, as that position has been proclaimed authoritatively by its leaders from the beginning of its history as a Christian body. * * * It is in agreement with the words of our Lord when he witnessed his good confession before Pontius Pilate, "My kingdom is not of this world" (John 18:36).

On July 18 Bishop Collins Denny issued a statement in which he said: "To the summary of the official position of our church prepared by my colleague and friend, Bishop Candler, I give my hearty concurrence."

It is not our desire or purpose to discuss or to criticise any of the statements made by the bishops of the Methodist Episcopal Church, South, between 1865 and 1894 on the position of the church on the subject of personal and party politics. Those bishops openly and courageously met in their own way the condition which confronted them in those days, but it is likewise true that bishops, ministers and laymen of our church in our days and generation have met with equal frankness and courage the great moral issues which have confronted them. Therefore, in view of the statements made by Bishops Candler and Denny and the interpretation which has been placed thereupon by the opponents of prohibition, it becomes absolutely necessary that the attitude of the Methodist Episcopal Church, South, on the question of prohibition should be plainly set forth by quotations from Episcopal Addresses and from the official record of the General Conference of the church, which utterances of the highest and most representative body of the church must be accepted as the final authority.

First: (Extract Report Committee on Temperance adopted by General Conference Asheville, May 12, 1910.)

"Whereas, the Methodist Episcopal Church, South, has ever gone before the world as the unalterable foe of the liquor traffic, and is a prohibition church, which will never consider a compromise with this heinous sin; and, whereas, greater strides have been made in temperance in the home of Southern Methodism—in the South—than in any other part of our Union in recent years, to the furtherance of which our church has been one of the principal factors;

"Resolved, That we hereby appeal to the President and Congress of the United States to take immediate action and pass this bill (regulating interstate shipments of liquor) for the protection of the people from this great curse."

Second: (Extract Report Committee on Temperance adopted Oklahoma City, May 22, 1914.)

"Resolved, That we rejoice in every effort made to destroy this traffic, and that we pray the blessing of God on the efforts of his people in the various States to secure the passage of State-wide prohibitory laws. * * * That we reiterate our request that the Congress of the United States adopt a resolution giving the people of the United States the right to vote on the question of an amendment to the Constitution of the United States forbidding the manufacture for sale and the sale of intoxicating liquors for beverage purposes." (These appeals to the President and Congress distinctly inject the influence of the church into the settlement by Congress of this great moral social question.)

Third: (Extract from Episcopal Address, signed by all the bishops, read by Bishop Candler, General Conference, Oklahoma City, May, 1914.)

"The church comprehends within the scope of its purpose and plans the extermination of all vice and the propagation of all virtues, the healing of all ills and the promotion of every worthy interest of mankind. Voluntary associations which devote themselves to special reforms and particular schemes of relief constantly fall back upon the ministry and membership of the churches for their support. Without the church they can do nothing, it does not and cannot follow them. But they must and do depend up it. * * * In thus speaking no exorbitant claim is made for the church, no more is asserted than Jesus declared in the Sermon on the Mount concerning the position and the mission of his people in human society. It was he who said in his church: 'Ye are the salt of the earth, ye are the light of the world.'"

Fourth: (Extract from Report Committee on Temperance adopted, Atlanta, 1928.)

"Resolved, That we rejoice in the unparalleled nation-wide victories, which have been won in the warfare against the liquor traffic and the social evil—victories so great that there is hope that the irrepressible warfare to make our whole country safe from the creed and covetousness of the saloon and the redlight district will be won in the near future."

Fifth: (Extract from Episcopal Address 1922, Hot Springs, signed by all of the bishops.)

"The law (prohibition) is the expression of the made-up mind of the nation that whiskey, one of the supreme curses of the world thus far, shall cease its career of ruin in so far as our people are concerned. It is the cause of deep gratitude that the greatest of all the nations has led the way in this mighty and matchless reform. * * * "It is incumbent, therefore, upon every good citizen to work for the placing in power of men who are sincere friends of the law, and to assist in every proper way in the enforcement of the law."

Sixth: (Extract Report Committee on Temperance adopted May 19, 1922, Hot Springs.)

"We rejoice in the overthrow of this, the giant evil of our modern time, and especially rejoice that Methodism has from the beginning of the conflict led the vanguard of the conquering army. It is an acceptable tribute to our efficient activity that the liquor interests throughout the world denounce Methodism as one of the most potent factors in securing American prohibition. * * * "The vital issue before the people to-day is whether they will stand by those members of Congress who have voted to maintain the prohibition amendment, or whether the people will vote to defeat candidates for Congress who will attempt to repeal or to weaken the Volstead Act. The only certain place to determine that issue is in the primary and in the general election. The crisis should be promptly and vigorously met by the Christian citizenship of the nation."

Seventh: (Extract from Episcopal Address May, 1926, Memphis, read by Bishop Denny, signed by all the bishops.)

"The National Prohibition Law is the most remarkable social enactment by any great nation to promote the general welfare by the restriction of the activity of the individual. The full effect of such a law will not be secured immediately, or even in a decade; that the results already secured are exceedingly beneficial is evident to an impartial observer, and there is good reason to expect far greater benefits in the future. The industrial, social, educational, moral and religious forces of the nation, led by its Christian citizenship, overthrew the legalized liquor traffic, and secured National Prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic and the would-be nullifiers of the law. * * * Adequate appropriation should be made by State and nation to provide a sufficient number of men with salaries commensurate with such important dangerous work. Prosecution of offenders should be speedy, penalties by judges and juries should be adequate, violators of the Prohibition Law, however prominent, should be branded as criminal. Above all there must be continued ever-increasing emphasis upon the educational process in the press, in the pulpit, and in the school, setting forth the evil of alcoholism and the destructive results of lawlessness upon the entire fabric of the national life."

Eighth: (Resolutions adopted by General Conference by unanimous rising vote, May 11, 1926, Memphis.)

"Resolved, That the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., in quadrennial session, representing a Christian citizenship of more than two million, six hundred thousand, hereby respectfully and earnestly petition the Congress of the United States to reject all proposals to enact any legislation which has for its object the nullification or the weakening of the prohibition enforcement act, commonly known as the Volstead Law. We most positively insist that when men openly flaunt their determination to violate any law of our country the government must suppress anarchy and compel obedience to the laws absolutely regardless of cost."

Ninth: (Extract Report Committee on Temperance, unanimously adopted by General Conference, Memphis, May 20, 1926.)

"The pronouncement of the bishops on the National Prohibition Law should be read from every pulpit in the church. It is a clarion call which should ring throughout our border and stir all supporters of temperance and prohibition to action. * * * The campaign for nullification must be answered by a crusade for observance and enforcement. The laws must be administered by its friends. In our States—from constable to governor; and in the nation—from revenue agent to

President—officials must be selected who believe in enforcement, not only because prohibition is law, but because it ought to be the law. Full power and authority must be exercised in co-operation with the general government. To the attainment of these ends we call upon our preachers and teachers to give voice to the social creed of our church, and upon all our people to assert their full influence as Christians and as patriotic citizens of our Republic."

These quotations from recent Episcopal Addresses and recent acts (1910-1926) of the General Conference, which is the highest authority of our church, and which is composed of an equal number of preachers and laymen, indicate the definite, positive attitude of the Methodist Episcopal Church, South, on the subject of prohibition. The abolition of the beverage liquor traffic is regarded as a great moral issue, and the entire membership of the church, both ministry and laity, are called upon to fight unitedly with vigor and persistence the outlawed criminal traffic and the would-be nullifiers of the law. We emphasize that in the Episcopal Address of 1922 it is declared that "It is incumbent upon every good citizen (ministers and laymen) to work for the placing in power of men who are sincere friends of the law." Also in the last recorded action of the General Conference (1926) it is declared, "That in our States—from constable to governor—and in the nation—from revenue agent to President—officials must be selected who believe in enforcement not only because prohibition is the law, but because it ought to be the law," and all our people (ministers as well as laymen) are called upon to exert their full influence as Christians and as patriotic citizens of our Republic."

It would be an unthinkable repudiation of our personal responsibility as Christian citizens, and a base betrayal of those who have a right to look to us for moral leadership to retire from the field at this critical juncture in the warfare with this age-long enemy of mankind. We notify the defenders and the advocates of the liquor traffic that the moral forces of the country will not be driven from the field by the cry that they are "bringing the church into politics" because they are opposing the election to the presidency of a man whose personal and official record both brand him as the outstanding enemy of National Prohibition, for which great reform we have ourselves not only as citizens, but also as Christian ministers, been working for many years.

The extracts quoted above show that in our present attitude and activity we are in full accord with the highest authority of our church.

JOHN M. MOORE.
EDWIN MOUZON.
HORACE M. DuBOSE.
JAMES CANNON, JR.

Richmond, Va., July 25, 1928.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

In a recent number of the Advocate I referred to "The Life and Letters of St. Paul," by David Smith, D.D., as a helpful book to the Sunday school student in studying the life and work of the great apostle. Now I am not so vain as to think that my commendation of a book will make people fall over each other in eagerness to read it; but some may read it at my suggestion, and I want to add that I by no means agree with the author in many things he says. For instance, he follows the common opinion that Paul's great sermon on Marr's Hill in Athens was a failure. I do not agree. Dr. Smith thinks that Paul so regarded it. I think not. I don't think Paul had any reference to it in his own mind when he wrote to the Corinthians that when he was with them he determined to know nothing among them but Jesus Christ, and him crucified. That was the burden of his message in Athens. Paul was adapting his manner of presenting the truth to his auditors. In Athens he had an audience of people who prided themselves on philosophy, and the apostle put his great message in a way that appealed to thinking men and women. In doing so, he gave the world one of the finest compositions to be found in all literature, pagan or Christian, a model of surpassing beauty and eloquence. In Corinth he spoke to people of all sorts, chiefly, perhaps, trades-people, who neither understood nor cared for such lofty reasoning as the apostle employed in Athens. His whole epistle to the Corinthians shows that he had to explain to them the elementary principles of morality, and preach an ethical gospel. Besides this, in Corinth he had to deal with the Jews who denied his gospel. And he got in mighty deep water in Corinth, too. I expect after hearing him in some of those glorious flights of sacred eloquence, some of the good people who heard him, as they went home, said: "He was too deep for me." I wish I could have been near enough to have answered the objection by reminding them of the Master's words to his disciples when they were fishing in shallow water: "Launch out into the deep." They did so and caught so many fish that it took them all to pull in the seine! One of our chief troubles is that we are piddling with minnows in shallow water, when we ought to go out where it is deep.

But judged by its immediate results, Paul's sermon on the Areopagus, before the intellectual Athenians, was anything but a failure. "Howbeit, certain men clave unto him, and believed; among the which was Dionysius, the Areopagite, and a woman named Damaris, and others with them." If I had preached a sermon that converted a judge of the supreme court, and a prominent society woman, and "others with them," I would consider my sermon a success. Some evangelists would regard it as a "howling success"—however, such evangelists would never be invited to preach in the place where Paul held forth. Dionysius was no minnow, nor was Damaris. Both of them were prominent people, of a prominence that justified Luke in naming them personally. No, his sermon in Athens was not a failure.

By the way, Dr. Smith changes the language of the Authorized Version, the Bible people as old as I am prefer to all other versions, and re-translates, "made of one blood all nations of men;" he puts it, "made of one stuff all nations," and so forth. He gives an alternative rendering in a note—"made of one common material." My knowledge of Greek is like a lady arrayed in negligee, shy of the public; but as far as it goes, it seems to me to favor the Authorized rendering of "one blood." Yet I would like to get a dependable rendering that would let me out of thinking that the blood in my veins is the same as that of the stupid Bushman and almond-eyed Oriental.

So when you read Dr. Smith on Paul, don't take what he says without thinking it out for yourself. Paul stumped Peter, and we may expect to find some things hard to understand. I think Paul tangled himself up on the Second Coming of Christ. I recently heard a sermon on that subject, and am more muddled than ever. Apart from the fact that Jesus will come again, I hesitate to say what I believe about the subject. When a man gets to be as old as the almanac says I am, he is not as confident about a great many things as he is when he is just out of his teens. We must remember when studying Paul that he had a tremendous problem to handle in adjusting a new order of things to an old order which it superceded. He was a Jew, and remained a Jew to the end; and he never entirely extricated himself from the old system, and while he released the Gentiles from all the customs of the Jews, he continued to observe many of its rites himself. He shaved his head, for instance, and "purified" himself when he went to the temple; and these compromises got him in a sight of trouble.

Paul was in many tight places, but I doubt if he was ever in a tighter place than we are just now in politics. The devil has driven us into a corner, where we either have to vote for a "wet," or a Republican, or not vote at all. I don't intend to advise anybody how to act; and I fear the preachers will make more votes for the man they oppose than they will take from him. It is true that it is hard to separate morals and politics; and they ought not to be separated; but in the present situation each voter will have to decide for himself. I have been trying to find whether Paul took any hand in politics in his day; and I feel quite sure that if they had brought a petition to Jesus to get him to sign it, asking the authorities at Rome to remove Pilate, Jesus would have replied, "My kingdom is not of this world," and avoided the snare.

Mansfield, La.

THE MINISTER SEEN FROM THE PEW.

By George S. Hawley, President Bridgeport Gas Light Company.

The minister's lot is hard enough without adding criticisms to his burdens. Think of having from one hundred to one thousand bosses, each with a different idea of what the minister should and should not do, and how he should and should not do it! And what a task it must be to preach and act and dress like Fifth Avenue with Main Street facilities and salary!

I am assuming the possession of all of the essentials, those spiritual qualities, without which no minister can be truly effective, certain natural gifts, adequate training, a warm and pleasing personality (you remember that some one called preaching "truth through personality"), and the practice of constant study and preparation. There is space only to speak of some of the less essential but important matters which have to do with the minister and his congregation.

People go to church from various motives, and the purpose of the service is to see that each class receives the greatest possible benefit. Remembering that men are affected in different ways, it would be wise to have a well-ordered service, each part fitting into every other part, and cumulative in its effect.

The minister has some theme around which everything should center. Suppose the one chosen is "Worship." Sunday morning arrives, and the service begins with the organ playing Handle's beautiful "Largo." That worshipful piece may carry the message to some hearts without a word being spoken. Walter Damrosch has been giving some concerts with his New York Symphony Orchestra over the radio and making appropriate comments before each number. A while ago he said this: "Last week I gave what I called the mystery number, without comment or announcement, and I asked you of the radio audience to write me what emotions were stirred as you listened. I have received many hundreds of letters, and every one of you said the same thing—that it meant peace, tranquility, rest, quiet, evening; and that is exactly what Shumann intended to convey when he wrote his beautiful 'Evening Song.'" "It would be a pity," said he, "if we simply were entertained by these weekly concerts and did not receive something deeper and better."

So with the church service. It should be not entertainment, but something deeper and better.

Values in the Ritual.

The ritual is a beautiful part of the service, and I wish that there might be more of it. We can with profit study the services of other churches, and John Wesley's suggestions as to what they should be.

And how helpful the reading of the Scriptures may be! Very few can read them beautifully, perhaps one man in one hundred; but every man can read them naturally and unostentatiously, and bring out the interpretation which he desires to emphasize.

Long Prayers.

Prayer is most important. It is in an unfortunate place. It should be as near the sermon as possible. As a rule I think it is too long. May I give two reasons? During the prayer the latecomers are arriving. They soon become restless,

and so do the ushers, and finally those in the congregation. I have seen fully half of the people uneasy during the latter part of the prayer because of the people waiting outside and the few who had come inside. The other reason is that the minister is in a comfortable position, while the people are in awkward positions, with the head against the wooden railing in front, or crouched over on one side or the other, and before long physical discomfort makes it difficult to listen. Would it not be well to pray to the theme of the service and then stop, leaving out some of the more conventional objects of petition?

Notices ought not to be given from the pulpit, but I suppose that it is practically impossible to avoid it. Why not put them near the beginning, say after the opening anthem? And what a fine thing it would be if the outside ten-minute speakers could be placed at the very opening, right after the organ number, rather than in the middle of the service, where they so often mar the impression already created, and make it difficult for the minister to effectively launch his sermon.

Oh, for a Natural Voice in the Pulpit!

I wonder what would happen if on next Sunday morning every minister should carry into the pulpit the same charm of manner and voice which characterizes him in his personal contact with his people? What a delight it would be, and what an effect it would have on his message! But it seems impossible in many cases. He is charming in conversation, his voice registers his feelings, surprise and delight and regret; but once let him ascend the steps of the platform, and he draws down his larynx, pulls down his face, becomes solemn and sorrowful in his books and ponderous in his manner. Why is it? And I refer to all public speakers, not alone ministers.

A man, not a minister, after speaking to an audience for some time, suddenly stopped and said, "There is a man asleep over there; you next to him wake him up."

"Wake him up yourself," said he, "you put him to sleep." If he did, I know how: by the monotony of his voice. It makes no difference whether he talks in a loud, high tone, or in a quiet, low tone; the effect is the same. We have all had the pleasure of reclining in the orchard in the good old summer time, where we enjoyed the fragrance of the apple blossoms and listened to the hum of the bees—and how drowsy we soon felt! The same effect is produced when a speaker dins on one note; the hearers feel drowsy and soon lose interest.

I believe that you and I, without saying a word, but by the use of the voice alone, could depict joy, sorrow, anger, all of the emotions; but I defy any one to tell whether the average speaker is registering sorrow or joy or some other feeling.

Henry Ward Beecher, said: "What a speaker most needs is to strengthen his ordinary conversational voice without giving it a hard quality; that is, without destroying its flexibility and power of adaptation to every mood."

When you are speaking, imagine yourself in conversation with your friends, being careful to enunciate clearly, increasing the volume of the voice but slightly, without forcing it.

Slovenly Speaking.

I would like to say a word about enunciation, and I suggest clear speaking for a different reason from that usually given. Slovenly speaking puts an added burden upon the hearer. It makes him listen and think not only in the present, but the past and future. I know that this is true. I have listened to many thousands of arguments and speeches, and the careless speaker is the most difficult to follow.

A speaker throws out a sentence in a careless way. The hearer does not catch anything except the last word, which is the key word. Then he thinks to himself: "Oh, yes, now I know what he said." That is, he has heard the key word, he thinks back and recalls the rhythm of the sentence, and then puts it together and makes his guess; and while he is doing this he is also trying to listen to what the speaker is continuing to say; but it cannot be done by the average listener, and he soon gives up in despair.

The minister should give his message a chance. It should be clothed in good language, not flowery, but short, simple words, clearly spoken, with a voice that does not irritate, and in a manner that does not repel. Otherwise a serious handicap is put upon the message.

What is a Sermon?

As to the kind of a sermon, what shall I say? It seems fashionable to say, "Preach the gospel and nothing else." Of course, that is the duty and privilege of the minister, and I agree with it; but I do not agree with the ordinary interpretation given to that phrase. Is it not so that when one says "preach the gospel" one means a modified funeral sermon, an amplified prayer meeting evangelical talk, a glorified old-fashioned Sunday school lesson? I agree with that definition so far as certain occasions are concerned, which each minister must select for himself, but I say in addition that it is not only the right but the duty of the minister to make use of every proper, safe vehicle which will carry him to his destination, which is the hearts of his people.

Lindbergh crossed the Atlantic Ocean. What an opportunity to preach on aviation and its fascinating history! What made aviation possible? The faith of two men. People laughed at them, spoke slightingly of their mental equipment, but on they went with unwavering faith. They started with a feeble thing, flying a few feet and falling; again and again they fell, but each time they flew further, until now man has practically conquered the air. Then suppose the minister had turned to his people and said, "Brethren, that is the story of the development of Christian character; undying faith, unceasing works, always striving to reach higher, arising after each fall, until finally as on wings of eagles he soars above the difficulties that so easily entangle. Is not that a gospel sermon in essence?

When the greatest Example of all time was asked, "Who is my neighbor?" He could have said, "Why, Elisha was neighbor to the woman whose boy he restored, and Abraham was neighbor to his nephew Lot when he gave him the beautiful plains and he took the barren hills, therefore a man's neighbor is any one in need and whom he can help." No, he gave a graphic newspaper account of a highway robbery, and all he said at the conclusion was, "Which of the three was neighbor to the man who fell among thieves?"

He could have described the character of his Father in theological terms, but instead he gave the life history of a young libertine, and then portrayed the devotion of his loving father, who watched and waited and finally welcomed him home.

Here is something which I think of great importance. Quite often the minister reaches his climax before he expects it. At twenty minutes he feels that magnetic something which tells him that he has reached the hearts of his people; and yet because he has prepared more he goes on and finishes what he has prepared. I have heard many sermons spoiled in this way. I have seen scores of cases in court lost because of failure to stop arguing when the jury had been won. The people do not know that you have prepared more, and they do not care. Why not stop when the climax is reached, say a prayer of not over fifty words, twenty-five would be better, and dismiss with the benediction? The people will not chide you because you have finished ten minutes ahead of time, and they will go away with your message written on their hearts.

And that brings me to my last suggestion—to close the morning service with a twenty-five-word prayer and the benediction; no hymn. The hymn is selected ahead of time, and it may or may not fit. Whether it does or not, if you have impressed your people, most of them prefer to remain quiet. They do not want to try to sing four, five, six, or seven verses of a hymn, or even one verse, except perhaps on occasions where the theme is joyous, or where deep enthusiasm which seeks expression has been aroused. And incidentally I may say that usually it is so late that most people are thinking not of the hymn, but of the clock, or Sunday school, or dinner.

Have I time to say a word about the minister? I did not choose this topic. It was given to me. I do not believe in criticisms except on rare occasions. I do not believe very much in suggestions unless they are requested. I should much prefer to commend the minister rather than suggest to him. He is probably more highly educated and cultured than most or all of his congregation. He loves the good things in life the same as any other man, but he must deny himself. He is anxious to give his family the luxuries and advantages of life, higher education and travel; yet how often must he forego them. He is the giver of cheer and comfort and strength to others; but what layman ever thinks of cheering and comforting him? He is maligned and scoffed at and wickedly underpaid, yet he goes on his way doing his duty as he sees it. He is a man, more than a man; I say that he is a hero of real life (and some day the world will realize it), for he chooses to live his life of self-denial in order that he may do his Master's work. But the layman envies him, for his vocation and avocation are the same. He is doing constantly the things which the layman can do only occasionally, and wishes that he might do more often. He remains, in all circumstances and conditions, where he can minister to others and follow the paths which the Master has trod. He is God's minister, giving his life for others that all may know Christ as their Lord, and men on earth as brothers.—New York Christian Advocate.

THE SOUL THAT CANNOT SAVE IS LOST.

By W. P. Kretschmar.

The eternal struggle to "get on" in the world has gone on since the beginning of time.

History has been replete with its **spenders** and **savers.**

Much has been written on the subject of **saving money** and all too little on the subject of the **economy of time.**

"Time is Money," and to waste one is to squander the other.

It is almost a waste of words to preach **savings** to one who cannot make ends meet. It is, however, always good doctrine to preach and practice the **frugality of time.**

That man who uses his head, who fully capitalizes his hours, is usually wise enough to **bank** some of his earnings to provide for his **dependents,** keep him in old age or tide him over **through the** lean years that always follow.

Carnegie, the great Scotchman, who made millions and saved much of it, said a boy had to ask himself but one question if he would know **whether** or not he would succeed, and that was, **"Can** I save money?"

Carnegie, however, was not only a **saver of money;** he was also an **economizer of time.** He wasted not his years; he used his **head and he** kept at it.

If one wastes time, one will never **have any** money to save.

If one cannot save the days, there will be **no dollars** to put into savings. And they who **have not** formed the habit of profitably spending their time are financially whipped.

The lives of millions of successful men and women testify that those who keep **thinking, plugging and saving, attain prosperity.**

If this community and this **State ever permanently** prosper, it will be by increasing the **number** of its citizens who have the courage to **save time,** the will to earn more money and the **character** to bank the difference.

The Soul that cannot Save is Financially Lost.

ROMAN CATHOLICS AND PROTESTANT "PREJUDICE."

By Charles E. Jefferson.

(The distingulshed minister of Broadway Tabernacle, New York, who in his long career has shown himself of a broad-minded and truly catholic spirit, published the following article in his parish paper for June.

It is reprinted here with no desire to make trouble, but rather to present the truth as being of far more signlficance than the false and foolish stuff that sometimes appears in Protestant papers about the Roman Catholic Church.

This paper has no fear concerning the fantastic plans, plots, and conspiracies often ascribed to the Pope and his advisers. The stories which are circulated about them arise either from ignorance or from motives that cannot bear the light.

But what Dr. Jefferson has written is neither ignorant nor mercenary. It is a plain statement of fact, with the proofs easily within reach of any interested person.—Editor of the Northwestern.)

Why are Protestants so prejudiced and so bitter against Roman Catholics? The question is not a fair one because it smuggles into the mind a false assumption. It assumes that all Protestants are prejudiced and bitter. This is not the case.

The question should be put in this form: "Why are so many Protestants prejudiced against Roman Catholics, and why are some of them so bitter?" The answer is that there are various reasons, five of the most important of which are here given:

1. The Roman Catholic hierarchy maintains an insolent attitude toward the Protestant Church. The Roman Church officially turns her back on us. She gives us the cold shoulder. She refuses to recognize us. She will have nothing to do with us.

She denies that we are a true church at all. We have no place whatever in the real Church of Christ. Our ministers are not successors of the apostles. They have no right to officiate at the Lord's Supper. Our sacraments are not valid.

There is only one true Church of Christ in the world, and the Roman Catholic Church is it. Many Popes have said this. The present Pope said it again only the other day.

Such conduct awakens resentment. In some it stirs up bitterness. To Protestants it seems an odious form of bigotry. So long as the Roman Catholic Church maintains this attitude, she is debarred from saying anything against the bigotry of Protestants.

2. The Roman Catholic Church officially refuses to fellowship with Protestants in any religious council or conference. She will not allow her bishops and priests to sit down with Protestant bishops and pastors to talk over the urgent problems with which the Church of Christ in our day has to deal.

Only the other day she declined to send even one delegate to meet in Lausanne with the representatives of the other branches of the Christian church throughout the world. It was the greatest Christian conference held in the last four hundred years, but the Roman Catholic Church alone refused to have anything to do with it.

Such intolerance awakens resentment. It renders some hearts bitter.

3. The Roman Catholic Church refuses in every community throughout the United States to join with the Protestants in any form of distinctly religious work or worship.

All union prayer meetings are ruled out, and so are all union evangelistic campaigns, and so are all union Thanksgiving services, and so are all union Lenten observances. No priest dares to permit his people to unite with Protestants in public prayer.

Such snobbishness awakens resentment. It does not work toward good feeling. The surprising thing is not that there is so much anti-Catholic feeling among Protestants, but that there is so little.

4. The Roman Catholic hierarchy is the persistent and malignant enemy of the public school system. Roman Catholic bishops and priests and editors and theologians have, during the last fifty years, poured out on our public schools a flood of slander and abuse.

Now the public school system is dear to the native American heart. It is counted one of the corner stones of our greatness. We are proud of it. We prize it. When Roman Catholic priests year after year use disparaging and insulting language concerning one of our most revered institutions, it is not to be wondered at that the Protestant American heart protests. To read a volume filled with the utterances of prominent Roman Catholics on our public schools is sufficient to set the coldest Protestant heart ablaze.

This attitude of the priesthood is all the more galling because of the persistent policy of the Roman Catholic Church to shove into our public schools the largest number of Roman Catholic teachers possible. This is one of the sickening inconsistencies of Rome. She calls our schools godless and damnable and vile, and yet assiduously trains thousands of Roman Catholic girls to become teachers in these same ungodly schools.

There could be no better way to reduce Protestant prejudice against Romanism than for the Pope to call a halt in this everlsting denunciation of our public schools. Catholics obey when orders come from the top, and the fact that this attack on our schools goes steadily on is conclusive proof that the Vatican is willing to have the public schools in the United States incessantly traduced.

There are few things more wonderful in the American people than their inexhaustible patience in the presence of this pitiless storm of Catholic vituperation against our public schools.

5. Multitudes of Protestants are afraid of the Roman Catholic Church because of what the Popes have said in regard to the relations of church and State. The Pope is called the "Vicar of Christ." He alone is supposed to speak for Christ. What he says is binding on all the faithful.

We know what the Popes have said. Their encyclicals are public property. These have been reprinted again and again. Their contents are well known to all Protestant scholars. They make serious reading for every one who believes in the fundamental principles on which our republic is founded.

A recent volume by Charles C. Marshall, entield, "The Roman Catholic Church in the Modern State," published by Dodd, Mead & Co., has brought the most important of the papal utterances within the reach of the ordinary reader. This book is not likley to reduce the Protestant prejudice against the Roman Catholic Church.

When we listen to the Pope we listen to the Roman Catholic Church. He speaks for the entire church. He speaks with authority. He is supreme. The opinions of a Roman Catholic layman in regard to the doctrine or government of his church count for nothing. He has absolutely nothing to do with shaping the policy of his church. The policy is determined entirely by clergymen. The programs are made in Rome. All the Roman Catholic laymen of the United States are a mere cipher when it comes to deciding what shall be believed and what shall be done.

It is because all these highest matters are held tight in the fist of a coterie of Spanish and Italian ecclesiastics that many American Protestants are not at all quiet in their mind in regard to the future.

All these things should be borne in mind by our Roman Catholic brethren when they find themselves the objects of Protestant suspicion and ill-will.

There are tens of thousands of Roman Catholics who have never read a papal encyclical and who know nothing of the theories of the Roman Catholic theologians. They have in their hearts nothing of the bigotry and snobbishness for which the hierarchy stands. One of them, a priest, recently has written a series of articles for the Atlantic Monthly which both Catholics and Protestants should read.

Many Catholics are steadfast friends of the public schools, and cannot be cajoled even by threats of damnation into sending their children to the parochial school.

There are millions of Roman Catholics under our flag who love their country as deeply, and who are as loyal to it in thought and feeling as any of the descendants of the Protestant founders of New England. It must often puzzle such Catholics to understand why so many Protestants are afraid of them, and look down on the Roman Catholic religion as a menace to our republic. It is only fair that these Catholics should be offered an explanation.

Protestants are not senseless creatures who set themselves without provocation against their fellow-citizens. They are not a gang of fanatics and bigots hostile to all who differ from them in religious faith and practice.

But they are human beings and they have self-respect, and they rightly protest against the official attitude of the Roman Catholic hierarchy. They are also justifiably fearful of the power of a close corporation of astute ecclesiastics who are dominated in their thinking by a foreigner who is held in the grip of the traditions of the mediaval world.

There are multitudes of Protestants who have only kindly feelings for their Roman Catholic brethren, and who lament deeply the tragedy of a divided Christendom. There is a greater measure of generous feeling among the Protestants of the United States toward those outside their fold than in any other equally large body of religious people to be found on the face of the earth.

The contrast between the treatment of Protestants in Roman Catholic countries and that of Roman Catholics in Protestant countries is astonishing. Thousands of Protestants deprecate all bitter feeling and all violent language; they repudiate all unfounded rumors and all slanderous gossip; and they despise all rivalries and trickeries of every sort.

These Protestants do their utmost to discourage all such movements as the K. K. K., and refuse to read venomous sheets filled with cheap and lying anti-Catholic propaganda. They do what they can to keep the atmosphere calm and the heart sweet; but their work is most difficult because of the mischief created by the operation of the forces mentioned above.

When Catholics claim that Protestants do not know them, they should remember that this is largely the fault of the Roman Catholic policy. Roman Catholics when obedient to their superiors studiously hold aloof from their Protestant brethren. They will not co-operate with them in work for Christ. They follow the policy of segregation. Catholics are not allowed to worship with Protestants. Even their children must be educated apart from other children, thus deepening the chasm and laying the foundation for still more distressing misunderstandings and alienations.

If the Roman Catholic hierarchy were only a little less bigoted and intolerant and snobbish, and a little more friendly and sociable and co-operative, there would come into our political and social and religious life an invigorating and cleansing spirit which would make many things new.

Both sides have sinned, grievously and often. The time has come for repentance.—The Northwestern Christian Advocate, Aug. 2, 1928.

Many students in the Methodist school at Huchow, China, elected to take a course in Comparative Religion during the spring term. This is one sign of a marked change of attitude on the part of the Chinese of that section, for during the fall term there were no courses in religion even offered in the school. To-day in Huchow the most cordial relations exist between the Chinese and the missionaries, although it is little more than a year ago since the missionaries were forced to become refugees.

The Home Circle.

WHAT ARE YOU HERE FOR?

If you've never made another have a happier time in life,
If you've never helped a brother through his struggle and his strife;
If you've never been a comfort to the weary and the worn,
Will you tell us what you're here for in this lovely land of morn!

If you've never made the pathway of some neighbor glow with sun,
If you've never brought a buhbie to some fellow heart with fun;
If you've never cheered a toiler that you tried to help along,
Will you tell us what you're here for in this lovely land of song!

If you've never made a comrade feel the world a sweeter place
Because you lived within it and had served it with your grace;
If you've never heard a woman or a little child proclaim
A blessing on your bounty—you're a poor hand at the game!

—Folger McKinsey, in Exchange.

THE ACCOMMODATING GIRL.

Have you noticed how friends flock to a girl who is accommodating—the girl who is always willing to help her mates, and the girl who never wastes time in dodging, but who says, "Oh, I will do that?"

This reminds me of what Grandma Henderson said of two grocers. She said: "Mr. Salter has a great big store, with everything fixed up fine, but he has no accommodation. Now, the store of old Silas Thorpe needs painting and his stock is small, but he is so accommodating. He says to me, 'Now, Grandma, I am out of your brand of tea, but I'll get it for you;' and then he sends clear to the city for a single pound of tea for a dried-up old woman like me."

Julia Whitney is one girl who is certainly swift to help, share, accommodate. Listen to her as she exclaims eagerly: "Oh, girls, Miss Cooper has just taught me that new Venetian stitch, and it makes the most beautiful work! Come up to the house to-night and I will teach it to you." Did not every girl in school have a big red apple when her Uncle Jason sent her a bushel from his big farm in Maine? Yes, and I have been told that the boys of her acquaintance fared equally well. As one boy said, "A red apple from a true-blue girl."

Blocks and blocks out of her way Julia traveled to do a small errand for crippled Mrs. Harper, who must sit in her wheeled chair all day. Julia said to her mother: "I would run my feet off for that dear, patient Mrs. Harper, who always smiles and says, 'Thank you, my dear.'"

What a contrast to Julia we find in Carrie Adams! It is no wonder that she lacks friends, for she does nothing to keep them. She has fine clothing and a beautiful face—not a single wart on her hands or freckle on her face—and still she lacks friends. Jack Scott said of Carrie, "She would make a splendid female Robinson Crusoe on a desert island." No wonder she gets lonesome, thinking of self all the time. At school, when her chum exclaimed, "There, I must have left my pencil at home!" this selfish girl said to herself, "Well, I don't want Edna to use my freshly sharpened pencil." The upshot of the matter was that she hid the pencil, and when Edna said, "May I borrow your pencil?" she replied, "Why, my pencil was right here on the desk, but I can't see it anywhere now!" She takes no pains to please or to help, then she grumbles loudly because she is not popular with her mates. As we think of the two girls we say, "Look on this picture, then on that."—George W. Tuttle, in Religious Telescope.

CULTIVATING THE HABIT OF KINDNESS.

By Ruth L. Frankel.

The game started when mother overheard Alice and Tommy discussing how fervently they disliked Johnny Randall.

"He's a bad boy," Tommy said. "He comes over to play with me and breaks my toys."

"Let's chase him home next time," volunteered Alice.

Right here mother stepped in. "Why, children," she said, "what makes you say such unkind things? You know Johnny is very fond of you both and that he loves to come over. And I'm sure you'd miss him if he stopped coming. He is a bit rough, but if you ask him to be more careful, I think he'd try to be more careful. He is a brave little fellow. You have both noticed it and told me about it. You cry sometimes when you hurt yourselves, but I've never seen Johnny whine or cry about anything. Have you? He's always smiling and always cheerful. I'm glad he comes to play with you, and I think it would be a fine thing, if you're talking about him, to think of all the nice things you can say of him and forget the bad ones. We all have faults, but it isn't kind to talk of them."

So it started. That was several years ago. Whenever Tommy and Alice talked about any one they thought of the nice things to say. "If you can't say something pleasant," mother counseled, "don't say anything."

The habit has grown. The two children really look for the pleasant side of every one, and it is a long time since they have said unfavorable things about anybody, old or young, thoughtlessly or as a pastime. And since they are looking for pleasant things in people they always find them, while every one remarks what sweet children they have grown to be. This does not mean, however, that the attitude of critical-mindedness so necessary for personal growth and right choice of associates has been neglected. Historical and fictitious characters have been discussed freely, but always with charity and an attempt to get more than one point of view. This helps them to see their neighbors and friends in their true characters and to say about them only those things which are worth saying.

Not long ago a new boy joined Tommy's class at school.

"Gee, he looks like a sis!" growled one of the children.

"Let's haze him a bit," suggested another.

"I think he looks all right," promptly offered Tommy. "I bet he's just a regular guy feeling terribly shy and lost here, and he's all dressed 'cause they've just moved here and his mother wants him to make a good impression. Let's be nice to him and see."

They followed Tommy's advice and found he was right. Charlie was a "regular fellow" and soon was a favorite. He was spared many unhappy moments owing to one mother's thoughtful method of training her children always to think the best of the other fellow.—Zion's Herald.

STORM CLOUD AND SUNSHINE.

By W. B. Alien.

"I'm afraid Little Storm Cloud is here this morning. I wish Little Sunshine would come back."

Polly Earle knew what her father meant, as she scrambled into her seat at the breakfast table. She was late, she had been cross while mamma was helping her dress, and her forehead was puckered in a scowl.

Besides, it was raining, and on this Saturday holiday she had expected to have a ride in her grandfather's big automobile.

The buckwheat cakes and syrup were nice, however, and the frown soon faded out. Then she forgot her troubles in helping with the more delicate china cups, which her mother entrusted to her. Best of all, the sun came out, and she had her ride.

In the afternoon Polly had planned to play dolls with a very special friend of hers, across the street; but as she was getting ready to go out, there was a ring at the door-bell, and two little cousins, younger than herself, appeared, to spend the afternoon. Polly did not like them very well, but there was no help for it—she must entertain her guests, and give up the doll party.

"O dear!" she said to herself. Then she remembered her father's remark at breakfast, and made up her mind to do her best.

It was not easy, but Polly kept at her task, and brought out her dolls and playthings for the little cousins, and before she knew it she was really having a good time herself.

With many good-bye kisses, and wearing the brightest of faces, the small cousins went at last, and Polly, with a long sigh of relief, put away her dolls. But although she was tired, her heart was light, because she had been trying to make others happy.

At supper Mr. Earle glanced across the table.

"Ah," said he, "my precious little Sunshine has come back."

"Yes," said her mother, smiling. "Polly, without knowing it, has been living out a part of her to-morrow's Golden Text. I will bless thee * * * and be thou a blessing."—The Sunbeam.

"PICKLED GRUDGES."

By Kate W. Hamilton.

When one is somewhat deaf, and also unwilling to admit the infirmity, odd complications are liable to arise. While the two girls chatted gayly in the window seat, Aunt Maria, in her chair by the fireside, occasionally raised her eyebrows and looked puzzled, but she said nothing until the visitor had departed. Then her long-delayed question came:

"Elizabeth, what is a pickled grudge?"

"Why, I'm sure I don't know, auntie. I never heard of such a thing. Oh"—with a sudden enlightening thought—"do you mean what we were talking about? That was peanut fudge."

Nevertheless, though Aunt Maria was evidently chagrined, and though the article she thought she had heard mentioned is not among the recipes given in any cookbook, it does exist and is served only too frequently by families and individuals. While human nature is what it is, and points of view differ so widely, misunderstandings will occur, and there will be hurts and grievances.

Really, forgiveness is not so hard a duty as we often imagine; it is more a habit, that can be cultivated, of letting little wrongs and unkindnesses drop out of our minds, and refusing to be troubled by them or turn them into grudges. Any feeling toward others but that of good will eats into the soul that cherishes it. No one can injure us without injuring himself more, and we in our turn cannot entertain bitterness and resentment without harming ourselves far more than the one whom we consider our enemy. If we would have our days sweet, our souls strong, our brains clear, we must put anger in all its forms out of our lives, and learn to be too generous to harbor animosity. No spirit can thrive on a diet of "pickled grudges."—Exchange.

Alice's church school teacher thought it would be a good idea to teach her class of ten-year-olds how to take notes. Providing each with paper and pencils she told them, in simple English, the story of the spies that Moses sent out on their forty days' trek to discover the possibilities of Canaan. Alice returned home to show her mother her first attempt at reporting. "But what is this?" said her mother. "Ten brought back only a bag of pork?" "That is what she said," persisted the child. On questioning the teachers, it was discovered that it was a pure case of assonance. The "bag of pork" was "a bad report."—Zion's Herald.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The Editor was called out of the city on Monday of this week, and had to leave the work of writing this column in other hands.

Dr. R. H. Bennett, president of Lander College, is assisting Rev. J. K. Walker in a meeting at Ridge Springs, from August 5 to 12.

Dr. R. H. Harper, presiding elder of the New Orleans District, has been assisting Rev. R. L. Clayton, our pastor at Patterson, La., in a meeting at Jeanerette.

It is reported that Dr. John J. Tigert, Commissioner of Education for the United States, has resigned to accept the presidency of the University of Florida.

Rev. Wm. Schuhle, our pastor at Kentwood, La., is visiting in North Carolina, and will attend the Laymen's meeting at Lake Junaluska, which will be held Aug. 19-26.

From the "Big Brother" of Greenville, Miss., we learn that Mrs. Ernest Barbay was called to New Orleans last week on account of the death of her brother, Mr. Lewis A. Talley.

We call special attention to the notice of the meeting of the executive committee of the Mississippi Conference Board of Church Extension—that it is to be at Hattiesburg, and not at Jackson, where it is usually held.

Rev. R. A. Bozeman is to assist Rev. L. N. Hoffpauir in a revival at Bunkie, beginning the 3rd Sunday in August. Mr. Lesley Spinks, of Shreveport, will lead the singing and Mrs. R. A. Bozeman will have charge of the children's services.

Rev. S. A. Seegers, our pastor at Slidell, La., called at the Advocate office on July 31. Brother Seegers is now at Lake Junaluska, and will attend the great laymen's meeting which is to be held there Aug. 19-26 under the auspices of the Board of Lay Activities.

A note from Mrs. P. H. Grice, dated at Hattiesburg, Miss., Aug. 7, says: "Rev. P. H. Grice, of Collins Methodist Church, was operated on at South Mississippi Infirmary on Sunday, Aug. 5, for acute appendicitis. He is doing very well, but still suffers a great deal."

Rev. John Rasmussen has been left in charge of the church at Delhi, La., by consent of all parties involved, and Rev. Byron Roberts, resident of Talluiah and graduate this year of Asbury College, has been appointed to Columbia charge. Bishop Candler has approved these appointments.

A uote received from Rev. T. B. Thrower states that "Mary Ann was born this morning (Aug. 6) at 1:05, weighing 8 pounds. Mother and daughter doing nicely." Blessings on the little lady. Brother Thrower is pastor of the Evansville and Dubbs Charge, North Mississippi Conference.

Rev. O. L. Jones, Superintendent of the Louisiana Anti-Saloon League, sends the following announcement for publication: "Rev. S. G. Jones, who has been connected with the Louisiana Anti-Saloon League since February of this year has resigned. I do not know his plans for the future."

The following paragraph is taken from the "Big Brother" of Greenville, Miss.: "Our pastor, Rev. J. E. Cunningham, had the misfortune of falling and receiving severe bruises while fishing down at 'The Dam' at lower part of Lake Washington. He is a game 'young fellow' and says he did not get hurt much. We hope he will be more fortunate next time when he chases fish over the dam."

The editor thanks Rev. and Mrs. Clarence Norman Guice, of Conway, Ark., for an invitation to the marriage and reception of their daughter Erma Tucker to Mr. William Curt Buthman, which is to take place on Thursday, the 23rd of August, 1928, at the home of the bride's parents in Conway, Ark. The Advocate extends best wishes to the young people for a long, useful and happy life.

Rev. Jas. M. Lewis, pastor of the Methodist Church at Rolling Fork, Miss., writes under date of Aug. 9: "Rev. C. F. Jones, our Conference evangelist, and his singer, Mr. S. E. Flowers, are closing out a very successful campaign here with me at Rolling Fork. They have been with me for two weeks and I have never had more enthusiastic and better helpers than they. They go from here to Midway in Yazoo County and will hold a circuit-wide revival on the Benton charge next week. Our church is progressing nicely here."

Rev. J. L. Neill, pastor of Crawford Street Church, Vicksburg, Miss., writes under date of August 7: "We buried 'Mother' Howe, as she was affectionately known throughout Vicksburg, at 5 p.m. yesterday. Crawford Street Church was crowded and the flowers were banked high about the altar and casket. It was a loving tribute from Jew and Gentile, Roman Catholic and Protestant. Her husband had been in the glory land 48 years. She was 98 years, 5 months and 20 days old, but could read without glasses and her physical and mental alertness was better than many of us at 60."

Rev. L. M. Lipscomb, the genial presiding elder of the Greenville District, North Mississippi Conference, writes under date of Aug. 6: "We've had and are having great revivals in this district. All pastors are becoming evangelists—their own and their neighboring pastors' evangelists. They are getting down to what we used to have and lost awhile, the very clear, positive evangelistic note in their preaching. They are helping each other and having fine success. . . . Brother Goudelock at Shaw had Evangelist Butts of Memphis in a three weeks' siege and a great meeting. In all he has reaped a wonderful ingathering, a hundred and more joining his two churches. . . . The work goes on and prospers in the old Greenville district. . . . Our New Orleans Advocate is not patronized as it should be, and this is our shame as a Methodist constituency, that the roster of subscribers is not ten times larger. It will be better directly."

The Seashore Camp Meeting came to a close last Sunday evening in a blaze of glory, the large tabernacle being inadequate to accommodate the crowd that came to hear Rev. Luther Bridgers preach and Siguor Mario Cappelli sing. Rev. J. L. Sells, presiding elder of the Seashore District, had charge of the meeting, and was ably assisted in its conduct by Rev. W. M. Sullivan, pastor of Main Street Church, Biloxi. Opening on the evening of August 2, two services a day were held—at 11 a.m. and 7:45 p.m. On the closing Sunday there was an afternoon service also. All of the preaching was done by the Rev. Luther Bridgers, general evangelist, of Gainesville, Ga. His sermons were forceful and convincing, and were well received by those in attendance. At the start the singing was led by Rev. W. M. Sullivan and Rev. H. L. Daniels, but on Aug. 6 the noted Italian-American tenor, Signor Mario Cappelli, came and captured the large congregations with his solo singing, which was of a high order. Some of the preachers attending the camp meeting were Rev. W. W. Moore, of Seventh Avenue, Meridian; Rev. C. W. Wesley, of Purvis, Miss.; Rev. W. W. Murray, of Coalville, Miss.; Rev. W. R. Harvell, of Hammond, La.; Rev. H. L. Daniels, of Wesley Memorial, Biloxi, Miss.; Rev. Randolph Saucier, pastor at Mississippi City; Rev. Victor G. Clifford, of Gulfport; Rev. W. G. Forsythe and Rev. J. L. Jordan, of Biloxi; Rev. W. L. Duren, of Atlanta, Ga.; Rev. W. L. Linfield, of Ocean Springs, and Rev. H. T. Carley.

A NOTE OF THANKS.

Dear Brother Carley: Mrs. White and I take this opportunity to thank the preachers in the Mississippi Conference who clubbed together to give us the much appreciated fifty dollars in gold. Not knowing their names (it was collected by Brother Gray), this is the only way we have to thank them. Also, we thank the Class of '89 for their splendid gift in gold, brought to us by Brother Barney Lewis, one of our class. It is just like them to remember a comrade of thirty-nine years in the way. Our golden anniversary was a great success.

REV. AND MRS. M. L. WHITE.

Lake, Miss.

HAZLEHURSTS' NEW CHURCH TO OPEN SEPTEMBER 23.

Dear Brother Carley: Please say in the Advocate that the people of Hazlehurst, Miss., will open the beautiful new Methodist church to the public on September 23rd, with Bishop Warren A. Candler, D.D., preaching at the 10:30 a.m. and 7:45 p.m. hours.

All former pastors of the church are hereby cordially invited to be present on that occasion as our guests. All who plan to come will please notify me some days ahead of time. Brother Reuben Millsaps, who is making his home at this time in Louisiana, is the oldest living member of the church here and will be specially invited to be on hand.

We want you to be with us as the representative of our church paper.

CHAS. W. CRISLER.

FROM REV. CLAUDE K. SMITH.

Dear Dr. Carley: Something of unusual interest happened in my church on July 5, which I dare say has ever happened in any of our Methodist churches in the State of Louisiana since the beginning of her history. I had the unusual pleasure of receiving into my church Dr. Irvin Ward Stieneman, a regularly ordained Jewish Rabbi, who was ordained into the Jewish Rabbinical priesthood in the city of Jerusalem.

Dr. Stieneman is making application to our church for license to preach and most likely will apply for membership in the Annual Conference this fall. He speaks, reads and writes several languages and in my judgment will be a very valuable man in our ministry.

Yours in the Master's service,

CLAUDE K. SMITH.

Alexandria, La., August 6.

MEETING OF EXECUTIVE COMMITTEE, MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Conference Board of Church Extension will meet at Main St. Church, Hattieburg, Miss., at 2 p.m., August 20, 1928.

All applications to the General Board must come before this meeting.

W. M. WILLIAMS, Chairman.

Magee, Miss.

REV. J. WILSON BROWN—AN APPRECIATION.

Rev. J. Wilson Brown, son of Rev. Thomas W. Brown, of the Mississippi Conference, was born in Bayou Sara, La., in the early part of 1858. His early childhood and boyhood were spent in the ante-bellum home of his father near Woodville, Miss. The fact that few parsonages and small salaries were the lot of the itinerant preacher of that day made it necessary that most of the married preachers have their own home, if they continued in the active work. The home in which young Wilson and Paul and seven others were reared was evidently one in which proper religious and moral influences prevailed. Two sons out of this home were given to the ministry, and the daughters of whom I have known were all exemplary and refined Christian characters. Brother Brown was converted when still a small boy, and early gave himself to the work of the ministry. I do not have at hand complete data as to his fields of labor. He was my pastor when I applied for membership at Blackwater church at eight years of age. He was then serving the East Baton Rouge circuit, now the Baker circuit on the Baton Rouge District. His were the first sermons that ever impressed me; I remember that his father was assisting him in our meeting at Blackwater, and fainted in the pulpit, when he stepped up into his pulpit and took up the sermon and went on with it to the end. Some other circuits that he served were Covington, La.; Wesley Chapel, Natchez, and Washington and Percy's Creek, Miss. After he was superannuated about 1902, he supplied Gilbert, La., and later on the Springfield circuit, Louisiana.

Brother Brown seemed to have a genius for spirituality. His fort was more a knowledge of God and his life in the soul than a towering intellect, but be was well versed in the Methodist theology that pertains to the spiritual life. To hear him pray was to feel the presence of God. To talk to him in ordinary conversation was to obtain a new view into some spiritual truth. He said he supposed that he was peculiar in trusting God for special, even minute providences.

Brother Brown's ambition was to be useful. His last move of which I know was to get into position to help a needy country Sunday school where he had served forty years before as pastor. And his ministry was a veritable benediction to old Blackwater church. He was affectionately known on our circuit as "Little Brown" from the time he served it until he returned as a superannuate to render his last service.

As his end approached he wrote to his only living sister, Mrs. J. Kellog, at Boyle, Miss.: "I seem to know more who have crossed over than are on this side of Jordan." Near his seventieth birthbe wrote again: "I must be brushing the dew on Jordan's banks; eternity grips me more and more." "I have made no note of all the past. Doubtless I shall be ready to exclaim, 'Lord, when did I,' etc."

There was a gap of forty years from my early childhood when he was my pastor, until 1924, when he was within the bounds of my work on the Batou Rouge District, during which I saw him only once. I cannot therefore give any adequate account of his work. And I have little data. I heard him preach in 1926 at Bluff Creek Camp meeting, on the text "Put on the whole armor of God that ye may be able to stand in the evil day." I have heard few persons that surpassed for spiritual power his treatment of "the evil days" in that text. He was talking out of his heart, and it reached the heart of many who heard.

He is survived by his widow, Mrs. S. H. Brown, of Baton Rouge; his two children, and his sister, Mrs. J. H. Kellog, of Boyle, Miss.

On Saturday, July 7, 1928, be passed to his reward from the Baton Rouge General Sanitarium, and was buried on Sunday, July 8, in the Magnolia cemetery, Baton Rouge, La.

H. N. BROWN.

Natchitoches, La.

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For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

REV. S. D. HOWARD—A TRIBUTE.

By Elzar C. Cargill.

It is not a difficult matter to write of a friend whose life has long borne every indication of the reality of the Christian religion. One only had to be associated with this faithful man of God to know that his devotion was profound, his faith was unshaken, his love was abounding. His ideals in the gospel ministry were high and sacred. God called him to preach, and during all these years he remained faithful to the trust committed to him. He uot only prepared his sermons well, but in the hour of delivery those of us who sat under his ministry knew that he was conscious of the presence and power of the blessed Holy Spirit.

Few men enjoyed preaching more than he did. His prayer life so abounded in holy fellowship with his Lord, he heard and felt the wooings of the Spirit. The testimony of hundreds of people who knew him testify to his earnestness and loyalty to a cause worthy of the best activity of one's life.

We were life-long friends, that is from the early years of his ministry until God called him home. His last message during a revival meeting was on the subject of prevailing prayer. What a beautiful climax to a life of faith and prayer! His devotion to his good wife and children, to his church, and to his vast number of friends, will linger with us as long as we live.

Brother Howard was born in Palmetto County, Georgia, Sept. 3, 1865, and passed to his heavenly reward in Columbia, La., July 25. He was happily married to Miss Katie Worry, Jan. 20, 1887. To this union were born six children, four of whom survive him: Miss Clara Howard, of Columbia; Mrs. W. L. Trenchard, of Queency, Fla.; Finis Howard, of Winnsboro, and Harney, of Columbia. His faithful wife and children are comforted in the fact of knowing they were kind and thoughtful to him, and their home was a home of love and devotion to each other and to God.

For twenty-four years he has been an active pastor of the Louisiana Conference. He was loved and appreciated by his brethren in the ministry, and by his congregations whom he served.

I shall miss his letters, and his prayers for me. In his early ministry he was a Cumberland Presbyterian minister, and also was an evangelist for a number of years. In my study to-day my mind goes to his good family, and I shall ever have a deep concern for their welfare and happiness.

His last resting place at Winnsboro, La., will be a sacred spot to many who loved him. Farewell, dear friend, for a little while. We will see you beyond the shadow of death. May God cheer and comfort his good wife and the children.

Seymour, Tex.

PROGRESS OF MISSION WORK IN NEW ORLEANS.

On April 1, I was appointed in charge of our mission work in New Orleans. Since then, we have organized two splendid Sunday schools, one at Lakeview and the other on Galliер Street. We organized a church near the Industrial Canal on July 1. We are getting very gratifying results. Our church at Reserve, where we have services every Sunday morning, is also getting along splendidly.

We sincerely appreciate the efficient leadership of our presiding elder, the help and advice of our missionary secretary, the assistance of our faithful pastors, and the co-operation of our loyal Methodists in this great forward missionary enterprise in the city of New Orleans.

A. J. MARTIN, City Missionary.

AN EDUCATION FROM A NICKEL.

A young girl in Mississippi asked her brother to give her the money to go to college. He told her that he could not afford it, and, tossing her a nickel, added, "Unless you can go on that."

The lucky girl took the five-cent piece and bought some calico, from which she made a bonnet that she sold for twenty-five cents. It should be added that this happened some years ago. With this money she bought some more calico, and made more bonnets. After she had made several dollars in this way, she determined to raise potatoes. She did all the work in the field except the plowing. The venture was a success, and she had enough money to start to school. She did not stop working, however, and it is not surprising that a girl of such determination was able to borrow enough money to supplement what she made.

She graduated with honor from the State College for Women, attended a medical school, still earning her expenses, got her degree, and is now a successful practicing physician in a large town in the South, and it all began with a nickel.—Selected.

Presbyterian Hospital of New Orleans

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UNION MEETING AT HICO.

Beginning July 5, there was held a two weeks' union revival at Hico.

Great interest was manifested by both Baptists and Methodists. Plans and preparations were begun months preceding the meeting for true worship and comfort. The day services were held in the auditorium, and night services were held under God's glittering mantle.

The pastors of the two churches, Rev. Mr. Brackman, of Haynesville, La., and Rev. Mr. Waitman, of Dubach, La., alternately delivered the messages. These two were great, self-sacrificing leaders. God, through these leaders, overcame the laggards in the town and all other barriers, and a great victory was the result, with twenty-two accepting Christ. "Each sermon was one of thoughtfulness, earnestness, and evident love. There was information, illustration, and power. Every sermon was seasoned with spice, salted with prayer, and served hot with conviction. Under such preaching the mind glows, the heart melts, and the soul feels itself to be in the presence of God."

The letters spelling u-n-i-o-n were exercised in winning souls for Christ, prayer, Sunday school, songs and offering.

As a result of the revival a union prayer meeting will be held weekly. And it is the desire of the churches to be united as one again next summer. We covet the prayers of the Christian people of God's universe.

MISSES J. AND E. L. OWEN,
Reporters.

MENTIONING MELDER—IT CAN BE DONE.

The past eight months on the Melder charge have been full of activity. We started first by the publication of the Melder Messenger, which has been published monthly purely by faith, for the purpose of giving more general missionary news and local items of interest. It carried also "booster" articles for our building fund.

The district parsonage assessment of $18 was raised early in the year and sent in to the elder to help on needed repairs. The Cokesbury Training School at Hineston was a splendid success under Dr. A. S. Lutz and Rev. A. K. McLellan. Twelve received certificates.

The Melder charge parsonage now has a corrugated tin roof, a new 10x20 front porch, roof and steps, a new kitchen flue, and other minor improvements about the place. All of these improvements cost $210, which is paid except $14.

We have had three good revivals. The one at Forest Hill, held by the pastor, was well attended and much interest shown. The meeting at Fellowship church, held by Rev. W. A. Terry, of Jackson, Miss., was one of the best that the church has ever had. The attendance and interest were good from the beginning, and at some of the night services all of the people could not get into the church. Brother Terry did some fine preaching, and his work bore fruit. Twelve souls united with the church by vows, six of whom were baptized. The meeting at Melder, held by Rev. C. K. Smith, of Pineville, La., was of great spiritual uplift. Some of the services were held during showers, but the attendance throughout was splendid, especially the last three days. Two souls united with the church, one by letter and the other by vows.

When Annual Conference comes we feel that we shall be able to look with pride to our year's work.

CLAUDE H. MAYO, Pastor.

PROTESTANTISM IN BRAZIL.

The Protestant missionary forces in Brazil are attaining a standing in the national life of that country almost undreamed of ten years ago. The erudite faculty of philosophy of Rio de Janeiro, in connection with the exercises celebrating its fourth anniversary, was addressed by two Protestant ministers on the philosophy of religion. These were Professor Erasmo Braga, general secretary of the Protestant co-operative committee in Brazil, and Rev. Ephraim Rizzo, a local pastor.

Those of us accustomed to pursue the study of comparative religions in a sunny corner of some library with a book in our hands would be quite startled by the recent course in that subject in Rio de Janeiro, where the methods of North American platform evangelism were applied in a series of public meetings occupying an entire week. Each evening an authorized representative of one of the principal religions of Rio de Janeiro occupied the platform with an exposition of the doctrines of his cult. This unique experiment was initiated by the Spiritualists and participated in by representatives of the Mohammedans, Theosophists, Catholics, and Protestants. The Protestant representative was Professor Braga, and the Catholic speaker Dr. Ernesto Benevides, a prominent leader of the local hierarchy.

These meetings received considerable newspaper publicity in Rio de Janeiro, and afforded a wonderful opportunity for the presentation of the evangelical position to the people of that great city, which has been selected for the next World's Sunday School Convention in 1932.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round.

Pine Grove, at Montpelier, Aug. 19, a.m.
Greensburg, at Center, Aug. 19, 2:30 p.m.

L. W. CAIN, P. E.

Monroe Dist.—Third Round.

Columbia, at Grayson, Aug. 12, 11 a.m.
West Monroe, Aug. 12, 8 p.m.
Oak Grove, Aug. 15, 8 p.m.
Epps, at ———, Aug. 19, 11 a.m.
Mer Rouge, Aug. 19, 8 p.m.

Since many of the churches of the district will be holding revivals during this quarter, the above dates are subject to such changes as shall make them most convenient for all concerned. Our district is making splendid progress along all lines and the continued co-operation of the pastors and workers will assure us a great report for Conference.

ELMER C. GUNN, P. E.

Minden Dist.—Third Round.

Plain Dealing, at Benton, Aug. 19, 11 a.m.
Campti, at St. Morris, Aug. 26, 11 a.m.
Colfax, at Colfax, Aug. 28, 2 p.m.

Will all pastors please have a written report on Question 15 with special reference to Mansfield and Centenary Collleges?

K. W. DODSON, P. E.

The Mexican Methodist Church at Tucumcari, New Mexico, is now completing a new church building, valued at nearly $7,000. As these people are very poor, this has been a difficult piece of work, but the congregation are all working together and hope to pay out this year.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

In Christ I find a norm for conduct and a dynamic for service.—E. Stanley Jones.

EXTRACTS FROM REPORT OF MISS PAULINE WYNN, SECRETARY OF METHODIST STUDENTS' LEAGUE, MISSISSIPPI STATE COLLEGE FOR WOMEN.

(Note: Inasmuch as our Conference helps to maintain this secretaryship a part of Miss Wynn's report should be enjoyed by our missionary women.—Mrs. L. W. Alford.)

Six hundred and four Methodist students have been enrolled at Mississippi State College for Women in the course of this session, 1927-28. The Student Secretary (Miss Wynn) has visited all of these students during the year, has addrssed 163 groups, attended several conferences of professional religious workers, has had conference with a large number of girls who who have called at her office to consult about their problems, has met with all committees of the Student League and its unit organizations, and has taught a course in the Standard Training School.

The meetings of the Methodist Student League have been held this session in the Central Methodist Church of Columbus, but during the last two months of school a movement was inaugurated to raise funds for erecting a Methodist building for the League. Two hundred and fifty dollars have been raised to date and the campaign for funds will be continued.

There are five departments of the League's activities:

1. Devotional.

One hundred and sixty-nine prayer meetings, thirty-five worship services for Sunday school departments, seventy Epworth League services, eleven special devotional services. An average of twenty-two students per week have participated in the leadership of these devotional programs.

2. Service and Extension.

Under this head are included: Ministry to the sick and those in grief; participation in Methodist church services and church activities in Columbus; missionary service—correspondence with young people in our foreign fields, collection of missionary books and curios for the library; Life Service, conferences for Life Service Volunteers; a "Find Your Place" campaign, for helping new students; and community service, such as helping with Christmas tree for the poor and giving a Christmas pageant.

3. Recreation.

Includes all social activities—such as Epworth League parties, hikes, camp suppers, etc.

4. Study and Training.

Mission study, Bible study, Sunday school classes, Standard Training School, and other features.

5. Publicity.

Making of posters and scrapbooks, and reports of college activities.

The outlook for next year is particularly promising, with plans well laid for the work.

ZONE MEETING AT LEARNED, MISS.

The women of the Methodist churches of zone No. 3, Jackson District, held their second meeting of the year 1928, June 28, at Learned, with Mrs. John Bush, chairman, presiding.

We met in the beautiful and spacious home of Mr. and Mrs. Frank Bush. Breezes sweeping through the living-room and lovely flowers everywhere added greatly to our comfort and pleasure.

The meeting was called to order at 2:30, all singing, "Come, Thou Almighty King." A beautiful Bible reading and talk from the ninth chapter by our leader, Mrs. John Bush. Then we were led in prayer by Brother Applewhite, of Bolton church. Mrs. Robert Bush, in her own engaging manner, gave us most cordial greetings.

Our only regret was that our most efficient secretary, Mrs. J. O. Ware, of Edwards, could not be present owing to illness of two members of her family. She was greatly missed.

Minutes of Clinton zone meeting were read by Mrs. J. W. Ratliff, of Edwards.

Mrs. Bush brought to our attention many expansive ideas for the Jubilee year. Among them were: The organization of Jubilee societies; better and fuller plans for old organizations, a systematic study of Jubilee bulletins; deepening the spiritual life, and working with instead of for the heathen nations ("Nationals").

We were reminded of the two great national movements in our own country: Law Enforcement and World Peace. We were adjured by our chairman to seek diligently for the cause of war and to study earnestly for the cure.

Mrs. John Gaddis, of Bolton, gave us an exceedingly interesting report of the district conference held at Pelahatchie. Mrs. Phillips presided at the conference, and 85 per cent of the auxiliaries were represented by 100 delegates.

Mrs. Robbins, of Edwards, talked most instructively on "Organizing Children of the Church."

By request Miss Mary Henry and Mrs. J. L. Tatum, of Edwards, gave a surprising account of the many achievements and future plans of the Edwards auxiliary.

Round table discussion by Mrs. Applewhite, of Bolton; Mrs. Epperson, of Raymond; Mrs. Moss, of Oakley, and others, was greatly enjoyed.

All present decided to send a love offering to Miss Urania Pyron, our missionary who is to sail July 20 for Poland.

While a delicious luncheon was being served, we were charmed by a beautiful musical program, rendered by Mrs. Kreidineer, Misses Blocksum and Purvis.

After many expressions of gratitude for a most heneficial and enjoyable afternoon, we bade our hostess adieu. Our next meeting is to be at Reeves' Chapel, in October.

MRS. JOHN BUSH, Chairman.
MRS. JAMES W. RATLIFF,
Secretary Pro Tem.

"JUBILEE" SOCIETY AT HARMON, LA.

Our auxiliary is a "Jubilee Society," having been organized during this, the Jubilee year of 1928. We are a small band, living in an oil field town, but doing good work in every way.

Mrs. H. B. Wren, our District Secretary, was our special guest the second Monday in July. She gave us an inspirational talk on various phases of the work.

The following program was rendered: Devotional, Mrs. L. B. Moffette; roll call, answered by Scripture verses; Lord's Prayer, in unison; talk, "Why Missionary Education?" Mrs. A. A. Cohb; solo, Miss Annie Lee Ratliff; story, "Shine," Mrs. L. A. Hutchins; piano selection, Miss Inez Snead; talk, "Shifts of Emphasis," Mrs. W. C. McDonald; piano selection, Miss Evelyn Moffette; reading, Miss Marguerite Moffette; talk, Mrs. H. B. Wren.

During a delightful social hour delicious refreshments were served. Every one expressed great pleasure in the gathering.

MRS. W. C. McDONALD,
Superintendent of Publicity.

BROOKHAVEN DISTRICT—ALL-DAY MEETING.

A very interesting all-day meeting was held Friday, June 8, at the Pleasant Valley church. This is one of the oldest churches in the Conference, having been organized nearly one hundred years ago.

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The meeting was presided over by the efficient and earnest District Secretary, Mrs. Frank Deceli. Representatives from most of the auxiliaries were present and gave encouraging reports.

The opening devotional service was conducted by Dr. B. F. Jones, a former presiding elder of the district.

The following named visitors were introduced by Mrs. Deceli: Dr. B. F. Jones, Dr. C. W. Crisler, Dr. George S. Winfield, Rev. N. S. Lotus, Rev. H. B. Perritt, Mr. Frank Deceli, and Rev. T. M. Ainsworth.

Mrs. Deceli has effected a good organization and the zone chairmen were responsible for the excellent program presented.

Mrs. Herlong spoke of the Jubilee Book Shelf, strongly advising that every auxiliary secure one set.

Mrs. Matthews, of Bude, gave a splendid review of "Spiritual Adventuring," written by Bertha Conde. It gave every one an earnest desire to read the book. Mrs. Deceli, in a few words, gave the book superlative endorsement.

Mrs. McGehee, of Bude, spoke of the inspiration the auxiliary found in Mrs. Bessie W. Lipscomb's page in the Voice, "Spiritual Cultivation."

Mrs. V. M. Roby, of Tylertown, made a fine talk on the joy of Jubilee membership, an appreciitive study of fifty years of missionary history.

Mrs. Ainsworth, of Osyka, presented the Jubilee standard for children and

(Continued on page 15)

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Several of our dependable schools are planning to observe Sunday School Day this month; others are determined to observe the day in September; possibly a few will be forced to wait until October. The school that puzzles us is the one that observes the day and holds the offering. No amount of writing, no kind of pleading seems to move the parties in authority. We can only pray the Lord to be merciful toward them and wait their own good time.

Let some good man write a card saying he is going to have his school observe Childhood and Youth Week. Read the Workers' Council, the Magazine, the Elementary Teacher, and other periodicals for information. You remember the song, "Take Time to be Holy?" All time used for the work of the kingdom is the interpretation of the song. Holiness is doing the will of the Lord in all things at all times. A holy heart must be expressed by holy conduct; the conduct is the root of the matter.

By the latter part of this month the scattered forces will be returning to the base of operations. There is no way to make up for lost time, but we can use the time we have left to the best advantage. It will require an unusual amount of earnest praying to organize ourselves and concentrate the whole of ourselves upon the task given us.

When a church is so taken up with the ordinary events of the day it does not have time to stop and tarry a time in prayer and study for the better preparation of the work, that church is in a bad way. One cannot help but ask, what good came out of the past efforts toward this end? Human nature is a puzzle to the wisest. The bottom of it all is nothing less than sin. Never forget it, "the wages of sin is death." No creed, no theology, no psychology can change this immutable, "Whatsoever a man soweth, that shall he reap." The harvest may be delayed, but reaping time must come.

Last Sunday was spent at Wade's school house, near Drew. The denominations use a large school building for their Sunday school and preaching services. The Methodists and Baptists are working together harmoniously when they are not disturbed by some over-zealous and misguided outsider. This school enrolled near 600 boys and girls last term. These people are tenants on the large plantations, but these boys and girls are ready to respond to religious teaching. It is no small problem to care for them as they come and go, but our preachers and Sunday school workers are trying to give these young people some instruction.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

It was the pleasure and profit of the Conference Superintendent to teach a class at the Sarepta church, Hermanville charge, Vicksburg District. These good people were very much interested in the work and did a fine piece of work. This Sunday school has a wonderful opportunity, and it is hoped that they will enter into it. It is situated in between places, and there are quite a number of people who live adjacent to the church who could, and we trust will, attend this Sunday school.

The reports from the various workers in the Cokesbury schools are gratifying. Many of them are entering into the life of the communities in a way that will tell for years to come. The work being done is of a high order, and it is commendable that the people respond so graciously. It is hard to say at this time just what the final count will be, but we are hoping that we will have held seventy-five schools and have at least 600 credits when it is all over. This we feel is the best use of our money we could possibly make.

I am hopeful that next year we can double this without any effort on our part whatsoever. We are going to have workers who will understand better how to go about it, and we feel sure they will be eager to do the work.

The most distressful state of affairs faces us. Our income from the Dual Extension money is way below all expectations. We are not able to report from all sources what we have been having to spend at home. This means that the Board will be more hard pressed for money. We launched a program fully expecting the Sunday schools to maintain at least their contributions of last year; and to find them falling below by half is distressing. I trust all who read these lines will become interested and will join in prayer that the spirit of missions fail not and that we have the privilege and opportunity of making progress in this great and needy work. There are those who have held their offerings, and possibly this will account for some of this deficit, but not all of it. It is entirely too large a slump to be explained satisfactorily.

Our church cannot afford to allow so fine a start to do a big thing in a big way for the cause of religious education for a whole world to fail.

Our offerings for Sunday School Day have been gratifying. We are hoping that the increase here will aid us materially. Mr. Hull is doing a great work. Aid him to reach those places never reached before and to go where there are no schools and give him a chance to reach the people there.

* * *

How much can $16,000 do? It depends how it is used and who uses it. If you wish to see a wise expenditure of this amount of money, go to McComb City and ask to look upon Pearl River Avenue Methodist Episcopal Church, South. This building grows upon one. When you realize what they have done with their money you cannot help but wonder how it could be done. The plans are good. There is adequate provision for full departmental work. There is provision for social and recreational activities. Electric fans were installed. A fine heating plant was installed. The church fits the lot, space for parking cars is available and can be utilized and will be.

A feature about the building that I admire personally is that the hall space and stairway space is cut to the smallest minimum—there are not large, spacious halls, but there are large, airy, spacious departmental rooms. Possibly one of the stairways cannot be used by the exceedingly fat members, but they can find another way up.

Plans are already on foot for beautifying the lot. Much of the money has been raised for the payment of the church. The rest of the money will be paid beyond doubt. This is a forward step for Methodism in McComb. It is a forward movement for the kingdom of God. The Mississippi Conference owes a vote of thanks to Rev. J. F. Campbell for his work here, and ought to give it. We also owe a debt of gratitude to these kindly people for following the leadership of their pastor in this effort and standing by in the consummation of his hopes and dreams. I was glad to see this building, glad to go over it and enjoy it. Any congregation desiring to build for 300 or 400 members will do well to see this building.

I want to call attention here to the great need of the Dual Extension cause for an enlarged offering from each Sunday school this coming month. The month of May the offering was a failure because of the day school closings, which practically took three-fourths of our offering in that the Sun-

(Continued on Next Page.)

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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

(Continued from Page 12.)

day school attendance was so small, and many did not have Sunday school at all. This next month, June, we hit rain, and here again in July several of our best contributors have sent in offerings with apologies that the offering was small on account of the rains and poor attendance. Others have other reasons for small offerings.

We are not complaining, but we launched a great program and we are exceedingly anxious that our cause flourish and bear full fruitage and that we falter not in going forward. If we can get large offerings in September and October, we can pull through. Will you not bear this in your heart and ask God to open the way for these offerings to come?

Now as to Sunday School Day, we are running behind last year in this matter. The laymen in the various districts, members of the Sunday School Board, have been very active and their activity has borne fruit. If our offerings come in as they have for the past year, we will miss our goal of $3,500 Sunday School Day offering by at least $750. This will mean an offering less than we have received in a great while. We are hoping that our fears are unfounded and that the rains are merely delaying the offerings, nad not anything else.

Yours in Him,
JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. J. F. Simmons, of Little Rock, Field Secretary for the Conference Missionary Board, writes: "I can be with you at Ruston in Standard Training School Sept. 9-14. I have recently been credited to teach 'Stewardship'—I am supposing that is what you want me to teach."

Dr. W. W. Drake, pastor at Ruston and chairman of our Sunday School Board, is on his vacation trip at Mount Sequoyah.

Sunday, Aug. 5, I visited Pollock Sunday school in the morning, and the Holloway Prairie community, beyond the Bohemian colony near Alexandria, in the afternoon. At Pollock we found renewed interest in the Sunday school, under the leadership of the new pastor, Brother Lemmons, a recent student who is serving as pastor of the Selma circuit.

At Holloway Prairie community, we found the church there was founded by Rev. J. F. Wynn, father of Dr. R. H. Wynn. The superintendent, Mr. C. L. Barron, is one of the faithful sons of Mr. T. C. Barron, who was associated with Brother Wynn in founding the church. In a conference with Mr. Barron over the problem of the church in the "open country," he thinks it is a problem of leadership. He has promised to co-operate with us in the Standard Training School at Alexandria, Sept. 2-7.

Wednesday and Thursday, Aug. 8 and 9, we made a trip to Houma, leaving Alexandria about noon. We arrived at Thibodaux by the way of Donaldsonville at 7 p. m., where the pastor at Houma, Rev. B. H. Andrews, met us. We immediately left for Lockport, where he was assisting Brother LaGrange in revival meeting. The attendance was good, with the young people and children in the majority. We noted with interest how clean and beautiful the church was kept.

After service we had a conference at the parsonage in the interest of the Standard Training School to be held at Houma, Aug. 20-24. Miss Ella Hooper and Miss Lois Hammett took part in the conference group. We returned to Houma and spent the night at the Wesley House, leaving early the next morning in company with the pastor to Donaldsonville. The local leaders at Houma have everything in readiness and are looking forward with great interest to the Standard Training School.

It is generally understood by Louisiana Methodism that the Houma Standard Training School in many respects is one of the finest in our Conference, but it has a very small attendance. This year they have among the faculty Dean and Mrs. R. E. Smith, of Shreveport, and Prof. D. B. Raulins, of Mansfield. The faculty and students will be entertained in the dormitory at the Wesley House School. There will be no registration fee, etc., but a charge of $5 for board during the session, beginning Monday night and closing Friday night.

I reached Donaldsonville about 8:30 a. m., and while there called to see our Sunday school superintendent, Judge C. T. Wortham, who I found was a college mate of Bishop Beauchamp and Dr. Siedd. He is a noted author in jurisprudence, and heartily approves the new interest in the Leadership Training in our church. While in Donaldsonville we visited the parsonage and found the pastor, Rev. J. P.

(Continued on Last Page.)

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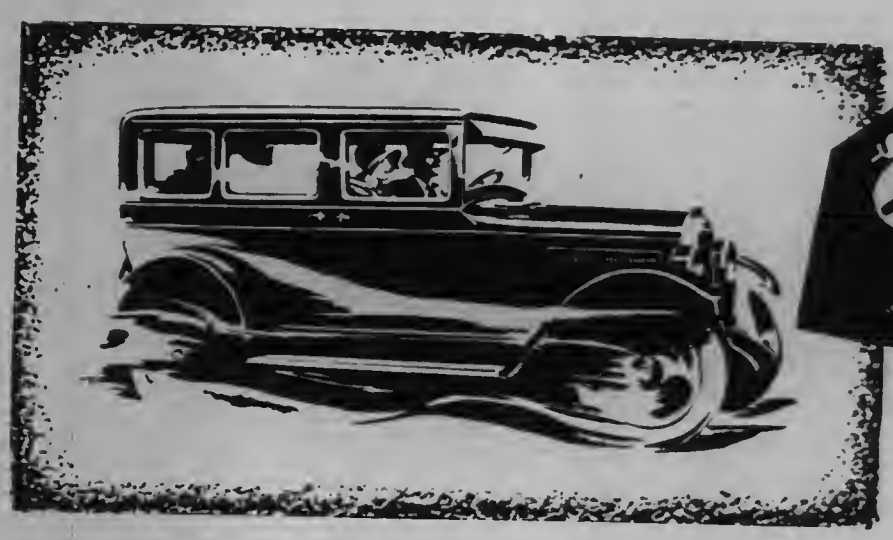

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

VOLUNTEER LEAGUE WORK IN MINDEN DISTRICT.

The following report comes from W. L. McDuff, Monroe District Secretary, who has been working in the southern part of Minden District in three-night institutes since the 26th of July:

"The first night at Ferriday we enjoyed a watermelon picnic up on Lake St. John, given by the Young People's class. Our institute was not carried out in full on account of the absence of so many Leaguers from town. However, the work of departments, council and business meetings, and Hi and Junior work were thoroughly discussed and outlined to the president, vice president, secretary and department superintendents. Under the leadership of Mrs. W. A. Hall, a most enthusiastic Leaguer, I am sure that Ferriday will be represented at Mansfield next year, with a high per cent toward the Standard. The pastor, Brother Fox, is vitally interested in the spiritual life of the young people.

"I met with the young people of Jonesville during Sunday school. This crowd will make a splendid Hi League, and desire to organize, but think best to wait until school opens, as a good many of the young people are out of town. They can easily carry on both a Junior Society and a Hi League, I feel sure. Also, at Jena, I found the young folks willing to organize, but wishing to wait until fall, the same condition existing there as in Jonesville. Jena should be able to carry on all three Leagues. Rev. H. W. Cudd, the pastor at Jena and Jonesville, was away in a revival, but I talked with Miss Marie Wade and Mrs. Cudd.

"At Standard we had a fine institute, not so large in attendance, but with some mighty fine young people. Miss Ada Woods is president; I remember, too, Mr. Vernon Bethea, a very active Leaguer, and his father, an honorary member. Brother Holladay, who is on his first work as pastor there, is certainly a splendid worker with the young folks, and I feel sure that they will have representation at Assembly, and will also prove the value of three-night institutes by registering 100 per cent for their League.

"I am writing from Winnfield, and though the first night was not very largely attended, more have promised to be there to-night. Georgia Stubbs, an Assembly delegate, came over from Rochelle. Rev. and Mrs. J. T. Harris are helping in a revival at Arcadia. Brother Weir was out of town because of his mother's illness. Willie Verne Hall, a most capable League president, has promised to attend Mount Sequoyah with me, which will be splendid for Winnfield League.

"I am striving to emphasize the raising the percentages on the Standard of Efficiency, as well as to urge the chapters to begin now planning to send a delegation to Assembly next year."

At the time of this writing Mr. McDuff is in Colfax; I know that he is putting over the work there as splendidly as in the other places. From Colfax he goes home to Chase, La., to be there a few days before leaving for Mount Sequoyah on the 14th. On behalf of the Minden District I feel deeply indebted to him for the fine way in which he has helped us, in bringing the methods and ways of a truly efficient League before the smaller chapters. I want to thank heartily him for this service rendered in our district.

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Children Cry for Fletcher's CASTORIA

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Bogue Chitto and Norfield, at Johnston Sta., Aug. 19, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, Aug. 19, 7:30 p.m.

W. H. LEWIS, P. E.

Meridian Dist.—Third Round.

Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

Newton Dist.—Third Round.

Shiloh, at Johns, Aug. 18, 19.

H. A. GATLIN, P. E.

Jackson Dist.—Fourth Round.

Capitol Street, Aug. 19, 11 a.m.; Nov. 2, 7:30 p.m.
Glendale, Aug. 19, 8 p.m.; Oct. 30, 7:30 p.m.
Galloway Memorial, Aug. 26, 11 a.m.; Nov. 5, 7:30 p.m.
Millsaps Memorial, Aug. 26, 8 p.m.; Nov. 1, 7:30 p.m.
Fannin, at Holly Bush, Sept. 1, 2, 11 a.m.
Grace, Sept. 2, 8 p.m.; Oct. 31, 7 p.m.
Canton, Sept. 9, 11 a.m.; Oct. 29, 7:30 p.m.
Madison, at Madison, Sept. 9, 7:30 p.m.; Oct. 30, 10 a.m.
Edwards, at Edwards, Sept. 16, 11 a.m.; Nov. 1, 2:30 p.m.
Flora, Sept. 16, 7:30 p.m.; Oct. 31, 9:30 a.m.
Brandon, at Brandon, Sept. 23, 11 a.m., 2 p.m.
Terry, at Byram, Sept. 23, 7:30 p.m.
Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Clinton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisville, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28, 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Vicksburg Dist.—Third Round.

Nebo, at ———, Aug 19.
Utica, at Bear Creek, Aug. 26, a.m.
Vicksburg, at Crawford Street, Aug. 26, p. m.

J. T. LEGGETT, P. E.

Greenville Dist.—Fourth Round.

Shaw and Litton, at Shaw, Aug. 19, p.m.; Q. C., Oct. 16.
Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

Hattiesburg Dist.—Fourth Round.

Richton, at Richton, Aug. 26, 11 a.m., 2 p.m.
Petal, at Petal, Aug 26, 7:30 p.m.
Eucutta, at Good Water, Aug. 31, 11 a.m., 2 p.m.
Bonhomie, at Bonhomie, Sept. 2, 11 a.m.
Broad Street, Sept. 2, 7:30 p.m.
Avera, at Plave, Sept. 7, 7:30 p.m.
Collins, at Collins, Sept. 9, 11 a.m., 2 p.m.
Taylorsville, at Hebron, Sept. 14, 11 am., 2 p.m.
Leaksville, at Leaksville, Sept. 16, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Sept. 16, 7:30 p.m.
New Augusta, at New Augusta, Sept. 23, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 6, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 14, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from page 11)

young people. Mrs. Lampton, of Tylertown, "Cultivation and Organization of Jubilee Auxiliaries," and "Keeping the Records." Mrs. Carruth read a very excellent paper, written by Mrs. Norton, on "The Golden Year."

Dr. Winfield made a very earnest talk about Whitworth College and his desire to preserve and carry forward the fine Christian ideals and traditions of former years. He spoke of the only reason for the church school—the development of ideals and Christian character.

Dr. Crisler made an eloquent address on the subject of "Women and Christian Citizenship." As always, Dr. Crisler was emphatic in his statements.

The closing address was given by Mrs. Alford, our Conference president. It was truly inspirational. She referred in glowing terms to our debt to the pioneers in missionary work, and urged that we prove worthy of our heritage.

An interesting feature of the afternoon was a few words from Mrs. B. F. Jones, who was present at the organization meeting of the Mississippi Conference Society, which was effected in the home of her father, the late Dr. W. E. M. Linfield, in Hazlehurst. She joined the Society then, though a young girl, and has been an active member ever since. Mrs. Jones has been a leader in every forward movement, and her friends hope for many more years of association with her in the work so near her heart.

The day was surely a feast of good things. The picnic dinner under the shade of the handsome old trees, that have sheltered generations of Methodist gatherings, was not merely a physical gratification, but added joy in the association with those of like purpose and aims.

In many hearts the words of the message from our former District Secretary, Mrs. R. E. Bennett, seemed a most appropriate closing thought,

"Go, labor on; spend and be spent,
Thy joy to do the Father's will."

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Every year the Pinkham Medicine Company distributes about 30,000,000 booklets from house to house. Mr. Ted Hinzman does this work in Lodi, California. His wife writes: "It was in these little books that I read about so many women being helped by the medicine. I thought I would give it a trial and I can truly say that it has done me good. My neighbors and friends ask me what I am doing to make me look so much better. I tell them that I am taking Lydia E. Pinkham's Vegetable Compound."

ZONE MEETING AT SPRINGFIELD, LA.

The women of zone 6, of the Baton Rouge District, held their first quarterly meeting in Springfield, March 21, with their leader, Mrs. C. B. Johnson, presiding. An inspiring and instructive program was opened with Scripture reading by Mrs. E. W. Vinyard, of Ponchatoula. "Prayer" was the theme. Rev. W. R. Harvell, of Hammond, led in prayer. Mrs. Carter, of Ponchatoula, gave us a glimpse of "The High Lights of Nashville." Mrs. Yawn's address on "Looking Backward" gave us a concise and interesting account of the pioneer work of our women. "Looking Forward" was next presented by Mrs. Reynolds, who gave an inspirational talk on our "Forward Movements," urging organized prayer, work, and giving. Superintendent of Young People, Mrs. Yawn, of Hammond, told of the splendid work being done by their young people. Mrs. J. B. McGhee gave a talk on the children's work.

Four of the auxiliaries in the zone, Hammond, Ponchatoula, Natalbany, and Springfield, respouded to roll call with good attendance. Wesley Chapel was not represeuted. Forty-seven members and visitors were present. Hammond reported two delegates elected to the Conference in New Orleans; Ponchatoula, one; Springfield, one; Natalbany, one.

An offering of $5.25 was taken. Ponchatoula auxiliary extended an invitation for the June meeting, which was accepted.

A rising vote of thanks was tendered Springfield for their gracious hospitality.

After a song, we were dismissed with prayer by Mrs. J. B. McGehee. Refreshments were served by the Springfield auxiliary.

MRS. W. R. KEMP, Secretray.

ZONE MEETING AT LAKE CHARLES, LA.

The quarterly meeting of zone No. 1, of the Lake Charles District, which now comprises Lake Charles, Sulphur, Vinton and Edgerly, was held at Lake Charles, Tuesday, July 19, with Mrs. S. C. Carroll presiding.

Preceding the program of the afternoon, a delicious luncheon was served, during which time the Misses Price and Statham sang "Give Me Thy Heart." The missionary hymn, "O, Zion, Haste," opened the meeting. Mrs. L. B. Blair led the devotional. A vocal solo was beautifully rendered by Mrs. Williams, of Vinton.

Next in order was the election of a recording secretary. Mrs. J. N. Wetherill, of Vinton, was unanimously elected.

A reading given by Miss Eloise McIlwain, of Pennsylvania, who is a visitor in Vinton, was thoroughly enjoyed.

We considered it a special privilege to have with us Rev. J. O. Kim, Conference Superintendent of Sunday School Work in Korea. Brother Kim spoke on "What Christ Means to Our Korean Women," emphasizing the wonderful uplift and advantages that Christianity has brought to the women of his country. They now have well organized Missionary Societies, and it was interesting to learn that missionary dues were often paid not with money but with a certain quantity of rice. A rising vote of thanks was given to Brother Kim.

Miss Ethelyn Crawford's violin solo was appreciated.

The president of the Gleaners, Miss Ruth Buck, spoke on the "Jubilee."

The inspirational talk by Mrs. L. L. Harris, of Lake Charles, on "Religious Problems," left us with much to think about.

Mrs. R. S. Walton, District Secretary, led the round table discussion, urging each auxiliary to make a very special effort to be placed on the Honor Roll this year. She also requested that each society attend to the distribution of the Jubilee mite boxes.

It was a great pleasure to listen to Miss Pauline Wynn tell of her interesting work among the students of the Mississippi State College.

Closing prayer led by Rev. W. L. Doss, Jr.

Total attendance about seventy-five, with five ministers present.

An invitation was extended and accepted for the next zone meeting to be held at Sulphur, La.

MRS. ROBERT ANDERSON.

ZONE MEETING AT LOUISE, MISS.

On Thursday afternoon, June 26, at 2 o'clock, the zone meeting of the Silver City, Holly Bluff and Louise Missionary Societies met at Louise, Miss. Rev. F. B. Ormnod, pastor of the Silver City charge, led the devotionals, calling upon Rev. I. H. Sells to lead in prayer. Mrs. James, of Silver City, zone chairman, took charge of the meeting until the necessary business was completed. Mrs. B. J. Z. Kern was elected secretary to fill the unexpired term of Mrs. J. B. Barrack, resigned.

The Holly Bluff Society having charge of the program, Mrs. T. H. Phillips, president, took the chair, and an interesting program was beautifully rendered.

A round table discussion of the Jubilee goals followed. The closing hymn was followed by special prayer offered by Brother Ormond in behalf of Mrs. Partee, one of the members of the Silver City Society, who was seriously ill. (She has since passed away.) The benediction was pronounced by Brother Sells.

The meeting adjourned to meet in Silver City Oct. 26, 1928. Following the adjournment, we repaired to the social hall of the Louise church, where the ladies of the local society served a delicious plate lunch, to the delight of all present.

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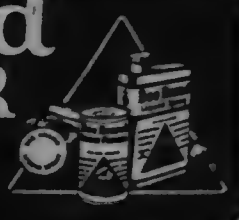

SUNDAY SCHOOL NOTES.

(Continued from Page 13.)

Bonnecarrere, helping in a camp meeting at Bluff Creek. Brother Bonnecarrere has an interesting family of eight children, three boys and five girls.

En route from Donaldsonville to Alexandria, we stopped at White Castle and Plaquemine, two places, as well as Donaldsonville, we served as pastor over twenty-five years ago. While in White Castle we visited the parsonage, now being rented out, as the pastor lives in Plaquemine. The old parsonage at White Castle is sacred to me beyond measure, due to the fact that in one of the upper rooms I held the hand of my father as he was called to go down into the valley and shadow of death.

While at White Castle I called on several of the leading citizens, one of whom was Dr. Owen, a graduate of the class of '76 of Centenary College. His Alma Mater conferred on him in 1926 the degree of LL.D.

We were in Plaquemine only a short time and called at the parsonage and found the pastor's family at home, but the pastor was out on a trip with his presiding elder. We served as pastor here for three years. We reached home about 7 p. m. after two very busy days.

Rev. Claude H. Mayo, pastor at Melder, is off on his vacation, and we appreciate the invitation to preach for his congregation at Melder this coming Sunday.

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE.

Columbus Dist.—Fourth Round.

Mashulaville, at Mount Hebron, preaching and Q. C., Sept. 1, a.m.
Kosciusko ct., at Pierce's Chapel, preaching and Q. C., Sept. 8, a.m.
Kosciusko sta., preaching, Aug. 19, p.m.; Q. C., Sept. 9, p.m.
West Point, preaching Aug. 19, a.m.; Q. C., Sept. 12, p.m.
Caledonia, at Caledonia, preaching and Q. C., Sept. 15, a.m.
Shuqualak, at Shuqualak, preaching and Q. C., Sept. 16, a.m.
Brooksville, at Brooksville, preaching and Q. C., Sept. 16, p.m.
Central Church, Columbus, preaching, Aug. 26, a.m.; Q. C., Sept. 19, p.m.
Chester, at Pisgah, preaching and Q. C., Sept. 22, a.m.
Longview, at Peugh's Mill, preaching and Q. C., Sept. 23, a.m.
Macon sta., preaching, Sept. 2, p.m.; Q. C., Sept. 26, p.m.
High Point, at Macedonia, preaching and Q. C., Sept. 27, a.m.
McCool, at Liberty Hill, preaching and Q. C., Sept. 29, a.m.
Noxapater, at Noxapater, preaching and Q. C., Sept. 30, a.m.
Louisville, preaching and Q. C., Sept. 30, p.m.
Ackerman, at Ackerman, preaching, Aug. 26, p.m.; Q. C., Oct. 3, p.m.
Sturgis, at Ebenezer, preaching and Q. C., Oct. 4, a.m.
Macon ct., at Salem, preaching and Q. C., Oct. 6, a.m.
Artesia and Shaeffers, at Shaeffers, praeching and Q. C., Oct. 7, a.m.
First Church, Columbus, preaching, Oct. 7, p.m.; Q. C., Oct. 10, p.m.
Cedar Bluff, at Adaton, preaching and Q. C., Oct. 13, a.m.
Crawford, at Craword, preaching and Q. C., Oct. 14, p.m.
Starkville, preaching, Aug. 5, a.m.; Q. C., Oct. 17, p.m.
Ethel, at Shady Grove, preaching and Q. C., Oct. 20, a.m.

Permit us to call attention to Questions 19, 22 and 23. The financial showing of the district is encouraging. Both the pastors and the people have been faithful and loyal. Let us continue so, and the year will end well.

W. N. DUNCAN, P. E.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Fourth Round.

Washington, at Kingston, Sept. 2, a.m.
Natchez, at Jefferson Street, Sept. 2, p.m.
Woodville, at Woodville, Sept. 9, a.m.
Centerville and Stephenson, at Centerville, Sept. 9, p.m.
Rosetta, at Rosetta, Sept. 15.
Gloster and Liberty, at Liberty, Sept. 16.
Hermanville, at Hermanville, Sept. 23.
Oak Ridge, at Oak Ridge, Sept. 30, a.m.
Vicksburg, at Crawford Street, Sept. 30, p.m.
Lorman, at Lorman, Oct. 7, a.m.
Port Gibson, Oct. 7, p.m.
Utica, at Utica, Oct. 14.
Mayersville, at Fitler, Oct. 17.
Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Silver City, at Silver City, Oct. 28, a.m.
Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memorial, Nov. 2.
Anguilla, at Anguilla, Nov. 4, a.m.
Rolling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

About seventeen kilometers (ten miles) from Warsaw, Poland, is located the Methodist orphanage high school at Klarysew under the direction of Director W. Droplowski. Here 120 students are enrolled, about half of whom are paying students. Three or four of the boys who were taken into the Klarysew orphanage a few years ago have finished the work there and have entered the Bible school, where they will be trained for religious work among their own peaopie. The work at Klarysew, originally an orphanage, has developed into a first class high school, up to the standard in every way.

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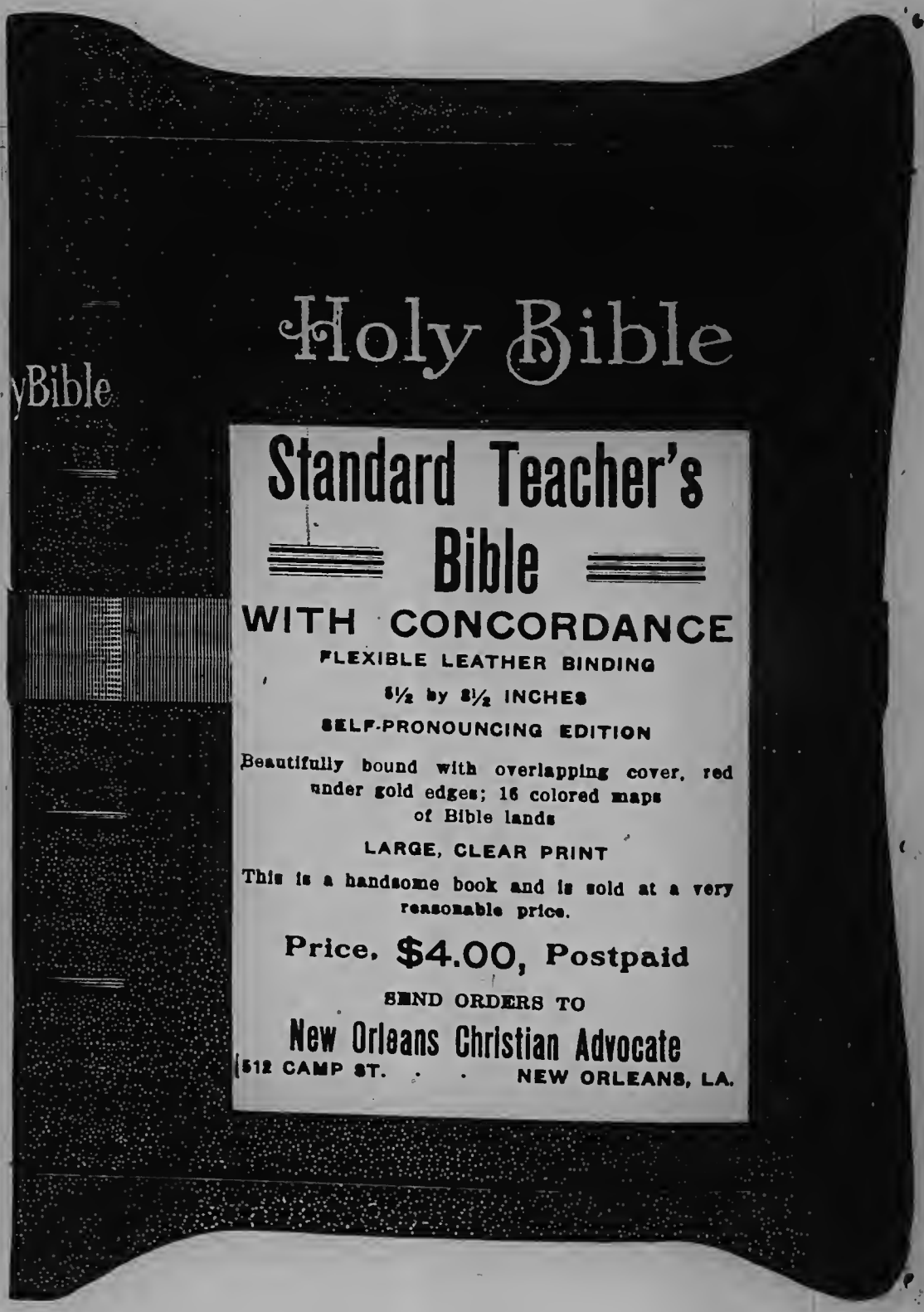
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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 23, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE HOME STRETCH.

The announcements by the presiding elders of their fourth round of quarterly conferences remind us that the Conference year is rapidly drawing to a close. The North Mississippi Conference will meet at Pontotoc on Oct. 31; the Mississippi Conference will meet at Philadelphia on Nov. 7, and the Louisiana Conference will meet at Lake Charles on Nov. 21. We have not far to go.

The fourth quarterly conference is especially important in our economy because it is at that time that the stewards, the Sunday school superintendents, and the lay leaders for the ensuing year are elected. It is very easy to see that the success of the work for another year depends very largely upon the wisdom shown in the nomination and election of these officials. If a preacher ever needs to give careful thought and earnest prayer to his work, it is in connection with these important items.

But the election of these officials has to do largely with next year; what of the present year and the report that is to be carried to the Annual Conference? No matter what has or has not been accomplished thus far, there is still time to change a bad report into a good one, and to make a good report better. Wonders can be wrought in a few weeks. Amendment cannot be made altogether for wasted time; but earnest diligence from now till the time to go to Conference can make a good year out of what otherwise would have been a bad one. May it be so!

GOING AFTER THE CHILDREN.

We have received a communication from the "American Association for the Advancement of Atheism, Inc.," announcing the organization of the "Junior Atheist League." We quote from the announcement: "The philosophy of Atheism is to be planted in the mind of youth. In response to many requests for increased activity among young people, the Junior Atheist League is established. Godless children shall have an opportunity to emancipate their companions from unreasonable religion. The League will remove boys and girls from the evil influence of the clergy. It will encourage them to protest against Bible reading and religious worship in public schools and agitate against religious instruction during school hours. Children shall be told the truth about the Bible and Christianity. The magical, animistic, and phallic, or sexual, origins of religion will be explained in simple language. * * * Dispelling the illusion of immortality, the League will free sons and daughters from the fear of hell and the hope of heaven. * * * Picnics and outings, clean and healthful good times, will take the place of stultifying Sunday schools. * * * All anti-clericals are urged to solicit memberships and form locals, especially in schools. Miss * * * national secretary, a sixteen-year-old Atheist of exceptional executive ability, is waiting to hear from young Atheists and their parents. Let the 'social and cultural features begin at once." The communication states that the "Junior Atheist League" is for boys and girls from seven to seventeen.

We have called attention to this communication and quoted from it in order that Christian fathers and mothers may know what is going on, and in order to warn them that the enemies of the souls of their children are laying snares for them almost before they are out of their cradles. The one sure defense against the diabolical machinations of these destroyers of hope is to give our children Christian training. in the home, in the Sunday school, and in the church. Christian homes—they can save the children.

RENUNCIATION OF WAR.

Monday, Aug. 2, is the day appointed for the signing by the nations of the Multilateral Treaty for the Renunciation of War. In connection with that momentous event, the Federal Council of the Churches of Christ in America is urging that Sunday, Aug. 26, be observed as a day of thanksgiving and prayer. Dr. S. Parkes Cadman, president of the Federal Council, says: "The signing of the Multilateral treaty by fifteen nations promises to be so epoch-making in the moral and spiritual life of mankind as to call for the widest and most grateful recognition by all the religious forces of the world. In our own country the churches have an even deeper interest in the event than in other lands because of the far-seeing initiative and superb leadership taken by the American Secretary of State in negotiating this unique treaty." It is announced that the churches of Great Britain have been planning extensive observance of this Sunday as a day of thanksgiving. The Archbishops of Canterbury and of York have sent a special letter to all Anglican clergymen saying that the occasion "is a great one in the contemporary history of the world." It is also announced that the Presbyterian, the Methodist, and the Anglican leaders in Ireland have issued a joint statement summoning their people to unite in prayer for God's blessing "upon this great undertaking." It *is* a great day in the history of the world when its great nations unite in the renunciation of war as a means of settling their disputes, and we ought to thank God for it.

"THE WORST THING THAT COULD HAPPEN."

We think nobody will deny that there is a tremendous moral question involved in the matter of prohibition. It is sufficient proof of this simply to point to the fact that for many years—long before there was even the expressed hope that the United States might become constitutionally dry—practically all the churches and other moral agencies were united in the fight against liquor.

But it is not probable that we should have national prohibition yet if the moral issue were the only one involved. It probably would come after awhile purely as a moral issue, for such issues have a way of finally winning a place in the code of laws. It is the economic value of prohibition that, added to the moral value, brought about the adoption of the Eighteenth Amendment. Mr. Henry Ford, who is regarded above all things as an industrial expert, is reported to have said last week: "The worst thing that could happen to this country would be a step backward in our fight against liquor. * * * Such a step would be a calamity. * * * As for present enforcement conditions we manage to get along well enough at Detroit, though we are next door to Canada. Personally, I would turn out the army and navy to stop bootelegging. But if the law were changed, we would have to shut up our plants. Everything in the United States is keyed up to a new pace which started with prohibition. The speed at which we operate our motor cars, run our intricate machinery and generally live would be impossible with liquor."

THE JOYS OF A PREACHER.

Perhaps we have not heard too much of the hardships of the preacher—but it is pretty certain that we do not hear enough of the joys that are his. Yet the joys are greater than the hardships. If it were not so, the life would become unbearable. It is poor business to forget all about the beauty of a rose for thinking of the thorns that are on the bush. The preacher who has ministered faithfully in spiritual things to his people has a glow in his heart that is warmer than any chilling blasts that may blow from without; and when some happy soul tells him—even if only one does so—that he has brought peace and joy where there was unhappiness and sorrow, his hardships are easily forgotten. It is a great thing to be called of God to the ministry.

HOT WEATHER.

We have heard a good deal of complaint about the hot weather during the past week. People have mopped their brows, sighed and said, "Isn't it terrible!" Perhaps we have not been as sympathetic with the sufferers as we should have been, for we like hot weather so much better than we do cold that we are estopped from complaint. However, we are of the opinion that the discomforts of both hot and cold weather are more in the state of mind than in the temperature. If we take the weather calmly and quietly, not fuming and fussing about it and getting ourselves "all het up," the chances are that we shall survive the day in fairly comfortable way. So it is with many things that harrass, vex and disturb us. Keep calm, keep sweet, love everybody, and do right—and a reasonable amount of happiness will follow.

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POETICAL THOUGHTS.

By Mrs. George S. Brown.

What If It Were To-Day?

Jesus is coming to earth again,
What if it were to-day?
Coming in power and love to reign,
What if it were to-day?
Coming to claim his chosen Bride,
All the redeemed and purified,
Over this whole earth scattered wide,
What if it were to-day?

Satan's dominion will then be o'er,
O that it were to-day.
Sorrow and sighing shall be no more,
O that it were to-day.
Then shall the dead in Christ arise,
Caught up to meet him in the skies,
When shall these glories meet our eyes?
What if it were to-day?

Faithful and true would he find us here
If he should come to-day?
Watching in gladness and not in fear,
If he should come to-day?
Signs of his coming multiply,
Morning light breaks in eastern sky,
Watch, for the time is drawing nigh,
What if it were to-day?

—Mrs. C. H. Morris.

We read in the gospels that whenever the news came that Jesus was coming to a certain place, the people would gather from every direction. Of course some went to see and hear him from curiosity; but for the most part they went to be healed of sin and sickness, or to hear his wonderful words. I wonder if we had a message to-day saying Jesus was coming to walk among us, what we would do? Would we be glad or would we be afraid? It seems to me that so great have been our opportunities and our privileges, so far above those to whom he ministered while on earth, we would be almost ashamed to greet him. Certain it is that most of us would feel we had to make a great deal of prepartion. We would have to clean house as it were. There are many things that professing Christians are doing to-day that they declare no harm, that they say are simply things any broad-minded person would do, that we would not like to be found doing if Jesus walked in and looked at us. There may not be any real harm in bridge, but I believe the cards would be swept under the table if he came; if it should be the Sabbath day, I think we would not be so careless about keeping it holy; if men were on their way to play golf or to see a ball game wouldn't they be apt to turn in the direction of some place where the gospel was being preached? Where would we find Jesus? And where would he find us if he came to-day? Wouldn't he have a right to look for us in the churches or Sunday schools or in some path of duty, some road that led to a hospital or to the home of a sick friend or at some institution where we might bring cheer? If we were not in these places, wouldn't we want the mountains and hills to screen us from his all-searching eye? O that we might watch for him in joy and gladness and eager expectancy, instead of in trembling and fear! He is not here in person to-day, but he sees into our hearts and thoughts, and it behooves us to be ready to greet him, to make straight our paths and to cleanse our hearts from all sin and to abstain from even the appearance of evil. Our Saviour would not expect to look for us in the broad thoroughfares of the world, he would not want to find us so much like the worldly-minded that he could not at once see which of us were his followers. He has told us to come out from among them and be separate; and so the paths of the church and the world should lie far apart. We are to woo and win the sinner but not to be as one of them. Let it be our prayer that when our Lord comes he will find us ready, with our lamps trimmed and burning.

THE POSITION OF THE CHURCH UNCHANGED.

By Bishop Warren A. Candler.

Early in July a number of letters, most of them from preachers, but some from devout laymen, were written to me expressing anxiety for the welfare of the church if it should be involved in party politics.

In response to the letters of those godly men, I made a statement which began thus: "In view of the many letters inquiring my position on pending matters political, and asking advice upon the same, the following statement is made."

I then proceeded to state what I conceived had been, and is, the position of the Methodist Episcopal Church, South, concerning its non-political character, as related to the subject of personal and party politics, and as that position has been declared authoritatively by its wisest leaders from the beginning of its history as a Christian body. I said nothing about prohibition, or political parties, for I was dealing with the non-political character of the Christian church and its ministry, and not with any other matter whatsoever.

From my youth up I have been a total abstainer and a prohibitionist, as is well known; but I have always refused to take any part in any movements which involved the cause of prohibition, or entangled the church in personal or party politics. That was, and is, and ever will be, my position, believing as I do that it is the historic and scriptural position of my church from which I dare not depart, even if I had any disposition to depart from it.

In support of that position, I quoted deliverances of the bishops, approved by the General Conferences from 1865 to 1894.

The first quotation was from an address of the bishops, made on Aug. 17, 1865, about ninety days after the fall of the Southern Confederacy, when our church and all the people of the South were confronted by social upheavals and political conditions far worse than any they have seen since; and worse than will ever again arise, let us hope and pray.

The quotation from the address of the bishops, Aug. 17, 1865, was as follows:

"Know your high calling. Preach Christ and him crucified. **Do not preach politics. You have no commission to preach politics.** The divinity of the church is never more strikingly displayed than when it holds on its ever straightforward way in the midst of worldly commotions."

The second quotation was from the address of the bishops to the General Conference of 1866. When adverting to the trials through which the church had passed during the war between the States, they said:

"We do not attempt in this brief address to enter into a detailed account of the general state of the work. We thank God that we have so safely passed through a most painful and fiery ordeal; that the church has preserved under his blessing her integrity; **that she has in no wise become complicated with political affairs; but keeping in view her own high mission, has been satisfied to perform her legitimate duties.**"

As showing how the newly elected bishops, who were chosen by the General Conference of 1866, agreed with their older colleagues and with the General Conference, an admirable quotation was taken from a deliverance made on his own motion and responsibility by one of them, namely, by that saintly and eloquent bishop, E. M. Marvin.

The last quotation was from the Episcopal Address to the General Conference which met in Memphis, May, 1894, which is the last official deliverance made to, or by, any General Conference on the subject of the non-political nature of the church and its ministry. The paragrsph quoted was as follows:

"It is not amiss to repeat what has often been declared—that our church is strictly a religious and in no wise a political body. Our sole business is to preach and serve the kingdom of God. There are many questions, economical, social and part ethical, of burning interest in this day, which our pulpit and churches may be tempted to substitute for the simple gospel. Men claiming to be advanced thinkers and wide-awake philanthropists may sneer at us as unpractical dreamers and devotees of shadows and abstractions, because we give ourselves wholly to things spiritual and eternal. But Christ is the Rock, and only those who build on him build safely. The more closely we keep ourselves to the one work of testifying to all men repentance toward God and faith toward our Lord Jesus Christ, the better shall we promote the highest good of our country and race. As a church we are not related by affiliation or antagonism to any political party. As a citizen every man should carry his judgment and conscience into politics and all other spheres of life."

That address, in which it was thus said that the non-political character of the church has been "often declared," was written by Bishop John C. Granbery, and signed by all the bishops, including Bishop C. B. Galloway and Bishop A. G. Haygood, both of whom had been, and were at that time, ardent advocates of prohibition, and both of whom always opposed the entanglement of the cause of prohibition and the church with personal and party politics.

Since 1894 no official deliverance has been made on the subject of the non-political character of the church and its ministry, unless it be the Episcopal Address of 1914, which I was appointed to write; which the bishops approved; and of which the General Conference, by an unprecedented action, ordered 500,000 copies printed. The theme of that address was "The Church of God," and in the course of it the purely spiritual nature of the church was declared; and the declaration was supported by an extract from a powerful utterance of that holy and learned bishop of the Church of England, Bishop Brooks Foss Westcott, which extract was incorporated in the declaration that I made as follows:

"But while it is proper to recognize the manifold ministries which appertain to the church in human society, too much emphasis cannot be placed upon the church's supreme function as the witness to the world of the heavenly life which is in her risen and exalted Lord. The chief element in her mission, as in her being, is spirituality, and she fulfills her spiritual office by her life even more than by her labors. It has been truly said: 'The church has committed to her a higher task than even that of converting the world. She has to do that by which alone the world can be converted. She has to declare Christ as he declared the Father. She is "sent" of Christ as he was "sent" of the Father. And just as our Lord himself said, 'He that hath seen me hath seen the Father,' so when the church at any time reviews her manifestations of herself, she ought to be able to say, "He that hath seen me hath seen my Lord."'

"The spirituality of the church, revealing her risen Lord, is the most fundamental element of her existence, and to this all her other gifts and efforts must minister."

In all that address there is nothing which modifies or contradicts the foregoing paragraph or conflicts with the historic position of the church.

On the contrary, the same truth is asserted and emphasized throughout the entire address, as is evident from the following passage, taken from a preceding paragraph of the address:

"The whole intellectual, moral, and spiritual life of mankind is dependent upon the ministrations of Christ's church, and even the material prosperity of men cannot extend far beyond the limits of

its quickening and inspiring influences. It holds forth the only reliable hope of human progress, and it assures the fulfillment of the hope which it inspires by offering the only means adequate for its realization. The Christianity which it proclaims and propagates must be the supreme factor in any true and lasting civilization. Neither inventions, nor industries, nor commerce, nor culture, nor social reformations, nor political renovations, nor all combined, can assure the healthful and permanent progress of mankind in the absence of the Christian religion. It has been said most truly that 'the progress of civilization depends upon the extent of the domains reclaimed under the moral law,' and the area reclaimed under the moral law is never wider than that which is marked by the spiritual conquests of the church of God. Whatever moral excellencies may be discovered in exceptlouai personalities among heathen people or found in some unregenerate men in Christian lands, the fact remains that the renewal of mankind in righteousness and true holiness is absolutely dependent upon the propagation of that gospel which alone is the power of God unto slavation, and the effectual proclamation of which is committed exclusively to Christ's church. In thus speaking, no exorbitant claim is made for the church; no more is asserted when Jesus Christ declared in the Sermon on the Mount concerning the position and mission of his people in human society. It was he who said to his church, 'ye are the sait of the earth,' and 'ye are the light of the world.' In keeping with his teaching, the inspired apostle to the Gentlies described the church of the living God as 'the pillar and ground of the truth.'"

Of course, I assert now, as then and always, my unqualified acceptance of the teaching of our blessed Lord that his church is "the light of the world," and "the salt of the earth." The salvation of the world is dependent upon this saving salt; and I would not have this purifying element to lose it savor by any injection of an ingredient party politics into it.

Since the General Conference of 1894, which reasserted the non-political nature of the church, no subsequent General Conference has taken any action which by any reasonable and fair interpretation can be construed as authorizing the ministry to bring party politics into their pastoral and pulpit ministrations. Perhaps the strongest deliverance was expressed by the General Conference of 1926 in these words with reference to the national prohibition law:

"The law must be administered by its friends. In our States, from constable to governor, and in the nation, from revenue agent to president, officials must be selected who believe in enforcement, not only because prohibition is the law, but because it ought to be the law."

Sureiy no sane man, in a sober moment, would claim that the words imply that any and every preacher should carry into his pulpit the matter of prohibition in every election of civil officers, "from constable to governor," and "from revenue agent to President." If the language is thus construed, then the preachers will have no time to preach the gospel, and their political activities will divide churches, forestall revivals of religion, hurt the cause of prohibition, and make wounds which years cannot heal.

The deliverances of the General Conference on prohibition must be interpreted in the light of the object proposed by them; and that object was not to reverse the position of the church on the subject of the non-political nature of itself and its ministry, which position I have done no more than restate. If any such purpose had been plainly avowed by those who offered resolutions, reports, etc., on the subject of prohibition, I make bold to say any such proposal would have been amended or rejected. The position proclaimed by all the bishops from Joshua Soule to O. P. Fitzgerald, and re-asserted by the Episcopal Address to the General Conference of 1894, has not been repudiated by any subsequent General Conference. Who will dare say it has been?

The position of the church on the non-political office of its ministry is unchanged, and I pray God it may never be changed.

Some individuals have departed from it, and, thereby, some churches have been divided and the cause of Christ hindered. It was the fear that the church might be thus seriously damaged, that moved a number of consecrated men to write me. To avert, as far as I could, the peril that they apprehended, my statement of July 16 was made, and given to all the church papers whose editors I believed would publish it, and then given three days later to three secular papers, edited by my friends, two of whom are Methodist officials and staunch prohibitionists.

My statement was timed by the letters of the godly men who wrote me, and it contained not so much as one sharp or personal word. My purpose in making it was, not to irritate any one, but to tranquilize, as far as I might be able, the ministry and membership of our beloved church, and to prevent the politicalization of the great Christian body to the service of which I have given the undivided efforts and energies of my life. I simply restated the historic and Scriptural position of my church, and re-uttered the principles that were declared by Bishops Soule, Andrew, Paine Pierce, Marvin, McTyeire, Wightman, and other holy men among us, the latchets of whose shoes I am not worthy to unloose.

I close this article with the same paragraph with which I closed my restatement dated July 16. I have no disposition to criticise others. This is no time for inflamatory utterances. In unruffled calmness and brotherly kindness, I stand by the principle proclaimed by our adorable Saviour when he declared before Pontius Pilate, "My kingdom is not of this world" (John xviii:36).

I repeat, therefore, what I said on July 16:

"Offering no criticism of others, I propose to abide unfalteringly by this principle, discharging conscientiously my duties as a citizen and fulfilling with fidelity my commission as a minister of Jesus Christ. On that I stand, I cannot do otherwise. May my Lord help me to serve my generation by the will of God; finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God; fight the good fight of faith, and lay hold on eternal life."

WARREN A. CANDLER.

Atlanta, Ga., Aug. 8, 1928.

OPENING OF NEW CHURCH AT LAKE CHARLES, LA.

(The following account of the opening service of the new Broad Street Methodist Church, Lake Charles, La., on Sunday, Aug. 12 is taken from the Lake Charles American-Press of Aug. 13. The Americna-Press gave as complete account of all the features connected with this signal event as could be desired or expected—we extend congratuations.—Editor.)

An assembly of practically 1,030 persons gathered Sunday morning for the first worship service held in the new Broad Street Methodist Church. The crowd packed the balcony and filled the last chairs placed down the aisles and extending back to the doors. Visitors from the various congregations of the city were present, as well as many from neighboring towns, including entire congregations from some out-of-town churches.

Tall baskets of flowers, gifts of greetings from churches, business firms, and individuals surrounded the altar.

Seated within the chancel rail were Dr. R. H. Wynn, pastor of the church; Dr. A. F. Watkins, pastor of Central Methodist Church, of Meridian, Miss., who delivered the morning message; Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, and Dr. N. E. Joyner, of Shreveport, former pastor of Broad Street Church, both of whom led in prayer, and Rev. J. B. Williams, former presiding elder of the district, now of Coushatta, who pronounced the benediction.

Dr. Wynn presided at the service. Telegrams, letters and telephone messages of congratulations and best wishes were read from the following: M. Uhry, of Lake Charles; J. T. Barret, Beaumont; S. W. Foster, Beaumont; Dr. W. W. Holmes, Shreveport; Wm. Schule, Kentwood; Don Dulaney, Bossier City; Rev. W. E. Hogan, Nashville, treasurer General Board of Education; Dr. F. S. Parker, of Nashville, general secretary of the Epworth League; Bishop W. A. Candler, of Atlanta; Dr. J. F. Foster, of New Iberia; Rev. L. W. Cain, presiding elder of the Baton Rouge District; Rev. J. M. Culbreth, Nashville, Religious Education secretary; Hon. T. W. Holloman, of Alexandria; Rev. D. B. Raulins, president of Mansfield College; W. A. McKennon, superintendent of the First Methodist Sunday school of Shreveport; Dr. Frank L. Wells, pastor of Baton Rouge First Methodist Church; Rev. T. F. King, of Lake Arthur; Rev. George Fox, Ferriday; Rev S. L. Riggs, of Cedar Grove; Dr. John L. Scales, of Shreveport; Bishop Hoyt M. Dobbs of Birmingham; Mr. and Mrs. Floyd Hamilton, of Lake Charles. Messages had been received either Friday or Sunday from practically every church in the city, and from the Salvation Army.

It was announced that the congregation of the First Baptist Church would worship with the Broad Street congregation on Wednesday night of this week.

Dr. Watkins, in expressing his joy in the successful accomplishment of the Broad Street congregation, stated that he knew the little, old church was very dear to many present, because of its intimate connection with their lives during the past years. From this new building, he declared, with the religious educational unit for an efficient workshop, there should come a service ten times greater than could ever have been given with the old facilities.

Choosing for the text of his sermon the fourteenth verse of the forty-eighth Psalm, "for this God is our God forever and ever," Dr. Watkins explained that all of the psalms of the sons of Korah are marked by a great similarity of sentiment and thought. They are all joyous, all show a belief in delivery by the intervention of Providence, all show a recognition of the divine purpose of God, all recognize the unity of God, his infinite goodness and wisdom, his transcendency. All are marked by strong patrotism, the kind of patriotism that becomes internationalism, a nation being guided by the Golden Rule, and its practice in its dealings with other nations.

It is the attitude expressed in this psalm which should be the attitude of the congregation of the Broad Street Church, the speaker said. The building should be looked upon, not with sectarian pride for the beauty of its architecture, but it should be considered as a place where God dwells, a place to meet him, a place to come to worship him. Don't come to hear a sermon preached, he entreated; come to take part in the service, to commune with him.

A special anthem by the choir and a solo by Mrs. Ed Brooks, accompanied at the piano by Mrs. Ora Reams, formed the special music for the day.

Gifts of floral offerings were received from Trinity Baptist church, Mr. and Mrs. R. Krause, Mrs. J. A. Stockwell, and Miss Tina Reiser, the American-Press, Mrs. F. H. Gray, and George Duflot.

An attempt was made to have every person who attended this first service in the new church to register.

A "WHITE" GOLDEN WEDDING.

On Wednesday evening, Aug. 8, there gathered at the Lake Methodist Church a host of friends, and the children and granchildren of Rev. and Mrs. M. L. White, to do them honor on the occasion of their golden wedding anniversary.

As the honored couple started up the aisle, Miss Loper, of Lake, began playing the wedding march from Lohengrin. The "bride and groom" were seated on the platform in two large chairs, which were decorated with dainty bows of gold ribbon. The platform had been arranged to have a home-like aspect, with rugs, tall baskets of vari-colored zinnias, and floor lamps casting a golden glow over all. The altar railing was banked with ferns and flowers, with lighted candles, at intervals, among them.

Mr. F. C. Harrison, representing the Lake charge, made a few well-chosen introductory remarks, after which he introduced Mr. A. G. Gainey,

of Jackson, Miss., a well-loved friend of the White family, who acted as master of ceremonies..

After prayer by Dr. Rolfe Hunt, Mr. Lee Gainey, of Jackson, sang "Love's Old Sweet Song" and "When You and I Were Young, Maggie."

Rev. V. G. Clifford, a son-in-law, fellcitated the happy couple in behalf of the sons and daughters-in-law. Mr. G. H. Dobson, of Lake, gave a lovely reading of his own composition. Miss Nan Smythe, also of Lake, read "Jo Anderson, My Jo, John," from Robert Burns.

Rev. B. W. Lewis, representing the class of 1889 of the Mississippi Conference, of which class he and Brother White are members, brought felicitations from the class, and presented to the couple a gold coin, in the name of the class.

Mrs. F. C. Harrison read a poem, "Fifty Years," which was inspired by the occasion, and written by Mrs. White, the bride of fifty years. Mr. Floyd Loper, of Lake, after a few words of praise, spoke of their love for the bride and groom, and presented them with one hundred and twenty dollars in gold, from the people of Lake. Rev. H. A. Gatlin presented, with complimentary remarks, a gift of fifty dollars in gold from a group of fellow-Methodist preachers in the Mississippi Conference.

Mr. Gainey presented the opportunity to others to speak, and Dr. Rolfe Hunt and Rev. L. E. Alford gave additional words of tribute.

Mr. Gainey read telegrams which had come during the day, and a few of the many letters received, after which he read the beautiful tribute which came from the son in California who couldn't be present at the celebration.

Mr. Gainey also announced to the couple that their seven children were presenting them with a Ford car.

Brother White, being given an opportunity to speak, thanked the people of Lake, and all others who had contributed to their happiness that day.

The women of Lake served a salad and an ice course to one hundred and ninety people at the close of the program.

Following is the tribute from Holland Otis White, which will appeal to most of the sons and daughters of Methodist preachers:

Meditations of a Son Upon the Eve of His Parents' Golden Wedding Anniversary.

(Holland Otis White.)

It came upon me without warning. The papers carry notices of an occasional celebration of this sort, and there seems to be universal interest in the arrival of a married couple at the fiftieth anniversary of the glad event. But this particular anniversary, which concerns me more than anybody else's, did nevertheless creep upon me as aforesaid.

Dismissing the matter of my enforced absence as quickly as possible, because I prefer not to dwell upon my sorrow at not being with you, I will simply state that I am at the very moment these words are being read sharing with you the joy of the occasion. Mine, too, is the pride of belonging to a household dedicated from its creation fifty years ago to-day to the finer and nobler things of life. Plain living and high thinking have been the watchwords all the way. The words, "One hundred per cent Americans," might well have been coined for the purpose of describing this couple, whose early life differs but little in its hardships from that of the immortal patriots of early days.

Of set purpose I am setting down on paper in quite random fashion these meditations, for the occasion seems to call for less of studied oration than affectionate reminiscences, less of biographical exactitude than just plain old-fashioned family chat. You see, I used to know the subjects of these remarks quite well. I lived under their roof a good many years. I wonder if I ever told them how I prize those years. I will tell them now. I think no family ever had a happier time together. No children ever enjoyed life more. None ever had more good things to eat. We ate fruits and vegetables, both raw and cooked, before ever the dietitians discovered their great vitamin content. Wagons filled with freshly butchered beef covered with leaves passed our home regularly, and we generally got the best steak they had. This steak, prepared according to a secret formula known only by my mother, and cooked according to another formula equally potent and successful, never failed to gratify the senses of smell and of taste, and to this day I doubt if any of us children can remember any steak to equal it.

The pearcher's buggy used to haul many kinds of freight, human and otherwise, but what we children used to prize most was the large food supply that came in every time father returned from his weekly trips. Roasting ears, dozens of them, juicy and tender potatoes by the sack, watermelons—everything the farmer raised for food went on our table. We bought flour by the barrel then, and the biscuit made from it tasted as biscuit never tasted at any hotel or eating place before or since. With home-made butter inserted in the proper place between the crusts, and country-made cane molasses poured from a jug, it is no wonder that one of us boys is recorded never to have failed, three times a day over a period of several years, to say when asked what he would take, "biscuit and molasses."

On the numberless occasions when I went with father on his rounds, I think I had better not attempt to tell of the good times I had. It simply cannot be told, there are no words for it. First, the apple orchard, then the library, then the supper table, then the fireplace in winter or the front porch in summer, there to listen to the wise men talk. And finally to bed, to wake up in the morning to look up at the strange ceiling, with the thrill children feel at being in some other home than their own.

Enough of the pleasures of childhood. But we children do owe to our parents those pleasures, too. I find many children who are not having such pleasures—any pleasures at all comparable to those we had. Our parents were not afraid to play with us. We had lots of fun together. Maybe that sort of a start in life plays as big a part in the making of useful, successful children as the other things we stress so much. Our first toast to our parents, then, shall be: To father and mother, who gave us a healthful and happy childhood.

Preachers are noted for seeing that their children get an education. The pages of "Who's Who" reveal certain statistics as to preachers' sons which are highly gratifying to preachers and their sons. We are grateful for the start we got, but I am prepared to take a broader view and I make the assertion that my father, for every child of his own he has started on the road to educational achievement, has stimulated hundreds of other people's children to follow the same course, and in many cases has shown the way. I have not the figures, but there must be not fewer than twenty-five active ministers of the gospel who became such through my father's influence. The number may be nearer fifty. All this in addition to his other strenuous duties. I do not wish father to blush as he listens to these things I am telling to his guests. I am glad he has lived long enough to hear me say them and I am glad I have so far got the better of our Anglo-Saxon habit of never letting people know how much we like them to be able to say these things. Whatever we children do in life must be very largely attributed to the educational start given us by our parents. In everything I have said or shall say, my dear mother comes in for fully one-half the credit and thanks. Hers was the greater task of waging the defensive warfare at home, without the stimulation of the crowd to uphold her. She is an exceeding modest woman, and nothing will make her admit that she ever did anything greatly worth while. Her friends can do her no greater service, I believe, than to reveal to her her own great and good qualities. Her children take this opportunity to tell her publicly that she is not unlike the great mothers of history in her courageous support of her husband in his trials, and her patience and wisdom with the children at home during his absence. Our second toast, then, is: To our father and mother, who introduced us to the world of learning, and thus made possible whatever success we have attained.

Last of all but most important, my parents dedicated themselves to the work of the Christian ministry, the most exacting, yet the most inspiring work possible on this earth. As to the successful manner in which they have practiced their profession, the records of the Methodist Episcopal Church, South, furnish legal evidence, but on the hearts of our tens of thousands of happy, useful Christian men and women and children, scattered all over Mississippi and elsewhere, are written in sweet and affectionate memories that other evidence dear to them and dearer to the preacher and his wife than all else except the approval and benediction of the God they serve. In the exercise of their duties in this noble profession of the ministry (again I must join husband and wife, who share equally in the work) this couple whom you are honoring to-day have experienced all the vicissitudes that the pioneers went through, save only the pesky red man himself. Never actually beaten with stripes, as Paul was, yet threatened more than once, father reminds me of the first itinerants who ever came into that territory now called Mississippi. They rode on horseback through forests and swamps, through swollen rivers, in danger of their lives constantly, and some of them paid with their lives for their daring. Father has lived to see this glad day, but only in that respect does he differ from them, for all this and more he has suffered. A biography would disclose the things I would love to mention, but there is not time. The parsonages he painted, additions built to them, barns built, grape arbors restored, fences built, ground tended, all a part of his mission. Work without stint or limit. I believe he even built one church with his own hands. Then the greater work: thousands of faithful members added to the church. A marvelous record. You may get the figures from him. The central headquarters of the Methodist Episcopal Church, South, ought to have them totaled up. Never a lazy bone, never an idle hour. The same with mother. Always busy with her quick movements here and there.

Well, this tribute is but a poor thing. But they, the living, loving, beloved objects of this tribute are with you now; they sit there, feeling in their innermost souls the joy of great service, the reward of godly living, the solace after trials. They ask little of any man: just love and kindness and prayers. We, their children in the flesh, desire to join hands with you, some of whom are their children in the Spirit, and with all other such, wherever they may be, in order to form one great compact body of their friends, and I call upon this bodyguard, as I will term it, to comfort this brave, good man and this sweet, good women, who loves good letters and good books and good poetry (and writes some herself); visit them, tell them that there's plenty more for them to do; never let them for a moment get the idea that they are old. Grant their joints may be a little stiff at times; father may not be able to hunt as fast and as far as he used to, mother maybe can't run a footrace, but people aren't getting old nowadays, tell them.

From this distance, it looks to me as if father and mother are in a little paradise already, made up of their friends of twenty, thirty, forty years' standing. On every side of them is one of father's old circuits. No wonder he is getting younger in spirit daily. Keep it so. If he only had a chauffeur when he gets tired driving, I think he would be the luckiest man alive.

So, I'm done. Imagine all I have not told you. If you feel like it, and there is time before dinner, suppose some of you get up and add to this imperfect tribute something from your own hearts. My direct message to father and mother is this: Be from this moment absolutely assured that your children are conscious of your great worth to the world; they are not behind the rest of the world in acclaiming your achievements; we vie with all men and women in honoring you to whom honor

is due. Your children, in unison with your guests, and with your friends everywhere, wish to give you as our final toast: To father and mother, parents of the Wesley type, true, devoted, wonderful and wise parents, many more years of happy living, mingling with plain folks, whom you, after the manner of Christ, love so much. Nothing your children can do shall he lacking. Joy be to this day!

A GUEST.

SOME REMINISCENCES OF NORTH MISSISSIPPI.

Dear Brother Carley: I got a letter from Brother Jaco requesting me to write up the organization of the North Mississippi Conference. I hardly know how to begin; but I will begin by saying that J. J. Brooks, Hiram R. Colwell, B. H. Bounde, H. C. Morehead, Ira R. Hicks, and myself joined the Memphis Conference in November, 1869, and were cut off in North Mississippi in its organization in 1870. That fall Thomas Cameron became one of our class, coming to us from the Alabama Conference. I remember one morning Dr. Fitzgerald came to the door of the Conference, having been on the train all night, and called for the pastor, who asked him to go in and meet the Conference. "No," he said, "I have not had my breakfast nor washed my face nor combed my head;" but the pastor said, "I will give you your home when you go in and meet the brethren." In he went and had the house in a roar of laughter telling his night's experience and how hungry he was.

The man I remember most forcibly was Rev. J. H. Brooks, who licensed me to preach, and who stood by me during my sixteen years in that Conference. My next elder was Phillip Tuggle, for whom my oldest son is named, and who got me in a strait at the district stewards' meeting when Brother Fant wanted the stewards to add more of the elder's salary to my work, stating I was a single man. My steward said I was soon to get married, and Brother Tuggle said I had not told him. My steward said I told him I had told my elder. Young as I was and timid, I could not sit still and be made to tell a falsehood; so I rose and told them I had talked with Brother Brooks and that my appointment was made by Brother Brooks in view of that fact.

My next elder was Rev. J. P. Stone. These brethren were true as steel to God, the church, and their brethren.

My next elder was T. Y. Ramsey. I had been sent to a work with eleven local preachers and five exhorters. The bulk of them organized to rule the preacher or starve him out, and as the bishop read me to that work, Brother Stone said, "Roll up your sleeves and wade into that difficulty, and I will stand by you." But he was not the elder any more, and I had to fight it alone. I conquered and came out victorious, leaving the work in good fix.

From there I was sent seventy-five miles to a work where there was no home to rent nor place to board, and I had to buy a farm with a school house on it and make a home out of that. R. G. Porter was my elder. My next was T. W. Dye; then J. M. Boon; then T. W. Dye again; then Sam Thames; last of all was Rev. C. N. Terry, that grand old man with whom I spent some time in his room in Memphis three years ago.

Having given a list of my elders, I will mention some other men. William Shepard was one of my first associates, the smartest of them all; but he had a bad record in the Northern Methodist Church, and it came out on him after he had filled our best stations. When I heard of it, I sat down and cried like a child; yet I had no protection for him. G. W. Bachman I knew when he began preaching. John Boswell I heard preach in 1858. Oh yes, we had a dancer—Dancer was once elder. Dr. Cameron was a fine character. Brother Hampton got away with Bishop Kavanaugh at Columbus, with the bronze lions When the bishop was wondering at the art of man, Brother Hampton said, "That is not all that is strange about these lions." "What is that?" said the bishop. Hampton said, "Bishop, when they hear the clock strike they turn and listen. The Bishop walked on, wondering, and finally turned and said, "Hampton, explain that to me," and Hampton, with a hearty laugh, said, "Bishop, they never hear the clock strike."

I must not forget J. W. Posten, T. C. Weir, Brother Harris, both my closest friends; and Brother Lowery was a prominent figure.

I must not forget my old friends, J. B. Streater and F. A. Howell, who are the only charter lay delegates of 1870 now living. Brother Hamilton was a great character also, and others I might recall, but I am just writing offhand. I will soon be eighty-two years old, but my love for my old Conference has never failed. I was treated badly, which caused me to leave there, not through malice, but in self-protection. The rank and file of the Conference were my friends. I hope to meet those older brethren who did me wrong in heaven, and I know they will do me right there.

I have been reading the Advocate for over fifty yaers, and must continue it while I can read.

Yours in Christ,

S. W. MILLER.

Frisco, Tex.

A VEXATIOUS PROBLEM SOLVED.

By Rev. P. O. Lowrey.

It will be remembered by those in attendance that at our Sunday School Conference in Alexandria last spring one of the livest open-floor discussions that we had was on the "keeping of the Sunday school children to church"—and the adults as well. The point of interest to us in that discussion was not any suggestion as to the solution of this ever-present problem to so many pastors, but to wonder if the pastors and leaders had really gotten to a place of the acceptance of the problem's solution, which we intended to give them before the discussion closed, but were hindered by the discussion's sudden close, if they seemed really to wish for its solution; for, for many years this has been no problem to us—that is, if no outside opposition is brought to bear in our conduct of our morning service. It will be remembered in the various discussions at Alexandria that some took the position that if children went to Sunday school, they would finally get to coming to church, too, and so the home-going habit is not so serious, and some seemed to be satisfied if they did not attend preaching at all, since Sunday school was a part of the church; one suggested that the big adult Bible class be done away with, since often men and women, just as children, would go home from these classes and leave the pastor to preach to empty benches, feeling that they had "done their religion" in the Bible class attendance. But for the most part both pastors and worthy Sunday school superintendents realized that there had crept into our morning church service a vexatious and distracting problem that was clamoring for solution.

For years we have been following an hour and a half program for combined worship, preaching, and teaching service of about thirty minutes each. The preferable way to carry out this program is for the pastor to conduct the worship service, using the regular service of the church and then to preach his sermon, taking about the usual time —one hour; then the superintendent takes charge and has a thirty minutes study period, record making, and distribution of literature, and any special feature that belongs to the Sunday school for that day. In this way both parents and children worship together, attend preaching together, and in the same session study the Bible together. And a principal advantage is that the pastor not only gets to lead all of his congregation in worship and to preach to them, but gets them while they are unwearied by an hour of previous service, and without the vexations of mind that often come to him in trying to hold the congregation that seems to be home-bound. In the rural churches where preaching is held only once a month, and there is no going home after Sunday school, it might be best to have the Sunday school superintendent conduct his usual devotional program, which is usually very brief, and then for the pastor so to abbreviate the preaching worship service as to make the whole program come within the hour and a half limit—from 10:30 to 12 in the morning, or from 2:30 to 4 in an afternoon service. But in the village or larger churches, to start with the regular worship program at 10, concluding at 11:30, and getting home for dinner at 12, is preferable.

In our experience of years this program has every advantage and no disadvantage, unless it be that some worshipers prefer to leave church with the sermon rather than the studied lesson fresh in their minds. We have found only three objectors to this service—parents who claim that children should not be subjected to the trying ordeal of hearing their pastors preach, though they may be church members with the vows of church membership on them; the goody-goody type of child-defender psychologist, who takes the position that there should be two separate services, with a benediction after Sunday school, so that the child may be free to choose whether or not he will stay for the further preaching service, and not be "forced to stay" without having an opportunity to go home; and an occasional Sunday school superintendent who feels that after being chosen superintendent he should have a full hour—and more—for various improvised programs, at whatever cost to the pastor's sermon. But this program provides all that people go to church for—worship, preaching and teaching—in an hour and a half, before tired or hungry. For the side line evident virtues that all pastors who have tried it have themselves learned, we refer the reader to an article in the Aug. 10 issue of the Nashville Christian Advocate, by Rev. Ernest T. Raney, of Slater, Mo.

NEWS NOTES FROM THE LAKE CHARLES DISTRICT.

Last Sunday was a great day for our people at Lake Charles. It was the occasion of the opening of the splendid church that has just been completed. Dr. A. F. Watkins, of Meridian, Miss., preached at both hours. His messages were on a high plane and greatly appreciated by the people. In the morning there were more than a thousand people present by actual count. At the evening service there was a splendid congregation again.

Dr. Wynn and his people have accomplished a great achievement. The church is very beautiful and constructed of the best of materials. The workmanship that has gone into the building has been the best. The church attracts the attention of all passers-by.

The building has been opened for several different occasions since the evening of Wednesday, Aug. 1, when Brother A. M. Mayo had a full attendance of his fifty and more Sunday school workers.

Dr. Wynn is a station preacher who has built two churches during the year. He has gathered into the church some people in a community a few miles out of Lake Charles, who also built a neat little frame building. He preached in this church for the first time on the evening of the fourth Sunday in July. Services are to be conducted there by Dr. Wynn, or myself, on each Thursday evening.

It is worthy of note also that Brother R. S. Walton and his people have built two splendid parsonages during the year, one at Vinton, and also one at Sulphur. The work is going along well on that charge We have had a number of meetings in the district during the year and the work as a whole seems to be moving forward well

W. L. DOSS, JR., Presiding Elder.

IN THE RHODODENDRON COUNTRY.

By William C. Allen.

Come with me for a few minutes and listen to a simple story from oversea.

Let us visit a town on the southern coast of England which has no old castles, no ruins, no cathedrals, no grotesque gargoyles, no hoary traditions. It is an up-to-date community of about one hundred thousand people. It is seldom visited by Americans. It is one of the most beautiful cities in England.

Bournemouth—the city of which I speak—is a residential and tourist resort. It is near the Isle of Wight. It claims the warmest climate in a land where the fickle weather chills the average American to the center of his being. Like Atlantic City, Bournemouth is a creation of the past few decades. Both are cosmopolitan. It exhibits much wealth, but few evidences of poverty. In both cities there are facilities for an infinite variety of popular entertainments. Here our comparison ceases.

Along the water front, behind the beach, rises the rugged cliff, a picturesque wall of rock and earth. Clinging to it are multi-colored shrubs, grasses and flowers. There is a handsome pier extending far out to sea. When a really warm day intrudes itself upon our chill-enjoying British neighbors, they go down to the beach—like the rest of us—and frolic in the sands. Behind the cliff-rim extends the town with its winding tree-lined roadways, hawthorn hedges, stretches of woodland, close-cropped sward. There are miles of bewilderingly gay bloom, small mountains of crimson, pink and white rhododendrons. This marvelous gardening makes an exquisite setting for the sharp-gabled stucco or brick houses one sees at every turn.

In the business center of Bournemouth are delightful gardens surrounded by big stores, hotels, cafes; acres devoted to the enjoyment of the public. Through these grounds meanders a purling stream in the midst of green and mossy banks, intriguing footpaths, lovely flower beds and rock gardens. There are spreading trees and semi-tropical palms. In this park tourists rest and children play.

A unique feature of Bournemouth is the ravines, or depressions, that wander through it to the sea. These are called "chines." In numerous instances they have been converted into public gardens; others remain in their primeval condition. Frequently they are only a few hundred feet in width, and are encircled by smooth streets and charming private grounds. In the bottom, almost unseen, will meander a streamlet, bordered by young bracken and sheltered by overhanging foliage. Ivy clings to the trees. Oaks, sturdy and filled with forest pride, tell the story of the Creator's way, whilst his more modest handiwork lends fairness to the view. Austrian pines with rugged bark and tall yellow candles, Scotch pines with smoother bark and small oval cones, lift their forms toward heaven. Holly, with its glistening leaves, is already preparing for the next Christmastide. Birds—I do not know their names—whistle overhead. Sunlight in fantastic motion—when the days are clear—filters through the forest roof. You noiselessly tread soft pathways of resilient pine needles which yield like a carpet beneath your feet. You can imagine yourself far from the haunts of men, save for the nearby hum of motor cars. You catch glimpses of the Elizabethan gables of pleasant homes around you. The very air seems impregnated with an emerald tint as it absorbs the color of the sylvan scene. Stately stretches of wild mauve-colored, or lavender, rhododendrons flare their bloom in a setting of rich browns and vivid greens. All this is right in the midst of urban life.

The country behind Bournemouth is abundant in historical associations. One day in exploring these we drove to Stonehenge, that mysterious ruin of mighty rocks connected with prehistoric days. Whilst dodging insistent raindrops a skylark leaped from the high grass near us and, with strangely fluttering wings and spiral movement, vertically ascended into the sky. He sang with blithesome note as if rapturously bidding defiance to all things below. Finally—a speck above us—he disappeared from view and the joyful music ceased. Then, out of the gray sky as if thrown by an unseen hand, he fell toward earth, recovered himself and singing flew away.

Around Bournemouth are very ancient abbeys, priories, castles built in the rough old Norman days. Long rows of huge earth-built Roman camps and Saxon fortifications tell of the turbulent long ago. Winchester and Salisbury, proud cities of the past with splendid cathedrals, are not far distant. Great houses of the wealthy, set in luxuriant parks, meet the eyes. There are quaint villages in the midst of buttercup-flecked meadows and fruitful fields. Other old towns romantically nestle close to the restless sea. There are crooked streets and queer little shops galore. There are simple homes with thick thatched roofs, where the overhanging straw is cut away from around small windows of leaded diamond panes. There are moss-covered stone roofs on cottages and farm houses, crowning ivy-bedecked stone walls. There is the New Forest—where King William Rufus hunted and was killed almost nine hundred years ago—its wild verdure not much changed in the intervening centuries. Spaces of timber, looking from the distance like solid masses of dark-green, enchant the observer. The higher hedgerows, the deeper recesses of the woodland, reveal their finest beauty in the miles of rhododendrons, whose rose-like flowers dance beneath the fitful skies in the sweet country air.

In a few weeks the great regiments of rhododendron blossoms disappear. Their brave little comrades—the modest bluebells—pass away. Then come the golden harvest and the purple heath. One glory succeeds another glory—thus has it ever been with the delightful things of God.

England, 1928.

RESOLUTION PASSED BY EXECUTIVE COMMITTEE OF GENERAL HOSPITAL BOARD, MAY 23, 1928.

Inasmuch as citizens of Alexandria, La., have made overtures to the Methodist Episcopal Church, South, seeking to secure a Methodist Hospital in that city, and making certain tentative offers to this effect; and,

Inasmuch as this Executive Committee is informed by Rev. Claude K. Smith that the Committee on Location of a Hospital, appointed by the 1927 session of the Louisiana Annual Conference, has unanimously endorsed this proposition; and,

Inasmuch as Rev. Claude K. Smith has letters from each and every member of the Louisiana Conference Hospital Board, with the exception of Rev. L. W. Cain, of Baton Rouge District, endorsing the proposition to build a hospital in Alexandria, provided no debt is incurred on the same in the name of the Annual Conference; and,

Whereas, we are informed by Rev. Claude K. Smith that the majority of the presiding elders of the Louisiana Conference have likewise endorsed the proposition;

Therefore, be it resolved, That this General Hospital Board authorizes the use of the Golden Cross Society in promoting said movement, in case the Annual Conference shall undertake to build a hospital in Alexandria;

Resolved, second, That we appoint Rev. Claude K. Smith to represent the General Hospital Board in bringing the movement into shape to present it to the Annual Conference for final action under the law of our church; Rev. Claude K. Smith is hereby authorized to receive donations, or devises in land, money, or notes, or subscriptions, given for this enterprise, as the agent in this matter for the General Hospital Board, until the Annual Conference shall take the enterprise out of the hands of the General Hospital Board. It is understood that said donations or devises are conditioned on the final acceptance of this proposition by the Louisiana Annual Conference. Should said Annual Conference fail to accept the proposcition made by the citizens of Alexandria, it is understood that these donations may be claimed by the donors of the same, and if so claimed shall be returned to said donors.

THE SUPER-MAN, THE AVERAGE MAN, AND EDUCATION.

By Rev. J. Tillery Lewis.

One of the greatest assets of the character of Thomas Jefferson was his belief and trust in the individual man. The whole policy of the political life of that great American was attuned by his belief in the average man. He had confidence in the virtue, the ability, the integrity and in the truth of the masses.

It was not thus with that other great American, Alexander Hamilton. Hamilton was a believer in super-men as the only ones who had sufficient judgment, integrity and ability to run the affairs of government. Alexander Hamilton distrusted the masses as being altogether unfit to have a voice in governmental affairs.

We still have these two types of men with us. We have them in politics, in education, in religion and in art.

In the educational world, the thought is growing that a college, to attain unto its highest efficiency in the matter of turning out a highly finished product, must have the privilege of selecting her students. This tendency is drifting from the Jeffersonian conception of men and turning to the Hamiltonian conception of humanity. Those colleges that are attempting this method of selecting their students will tell you that they desire to educate the leaders of to-morrow. But, pray tell me, how it is that any man, or set of men, can look over a body of high school students and tell who among them will be the leaders of to-morrow?

Thomas Jefferson had three sentences put on his tomb: "Author of the Declaration of Independence. Author of Statutes of Religious Liberty in Virginia. Father of the University of Virginia."

Jefferson believed in putting the possibility of an education within the reach of all. He believed in educating the masses and preparing them for their duties as citizens of a great nation.

The founder of our great Millsaps College at Jackson, Miss., believed in educating the poor boys of the State and founded that institution for that purpose. Major Millsaps came from one of the average homes of our land, but grew into a super-man in finance through education, training and observation. He believed in the average man, and demonstrated that belief through the founding of a college for poor boys in Mississippi. More than a score of poor boys found a sympathetic hearing from him during his lifetime when they appealed for financial help to finish their education. I doubt not but that the number of poor worthy boys that he helped in their struggle for an education mounts up into the hundreds.

We are in a new day. The cost of an education at this time is several times over what it was when this humble scribe went through Millsaps. A poor boy has even a harder time to obtain an education to-day than had he when I went through college. It was hard enough then, but it is harder now. A greater number of boys and girls come from homes of affluence to-day than did they in my days in college. The very nature and condition of the times we are now living in have a Hamiltonian cast that makes it harder every way for poor boys and girls. Therefore our educators cannot afford to lose sight of the needs of the poor boys and girls, even though applicants overwhelm them from the homes of affluence of our land. In the end, the poor boy and girl of to-day who is struggling to make something worthwhile of himself and herself through educating and training of their minds, will likely be worth more to the college, to the church and to the State than will be those who come from the homes of what we are pleased to call super-men.

I am trusting and praying that the day will never come when a poor boy who desires an education will not be able to obtain that education at Millsaps College.

The Home Circle.

BERRY SONG.

By Mary Carolyn Davies.

Dewberries, blue berries—
These are a few berries
That we're all fond of, I know!
Snowberries, squawberries,
Raspberries, strawberries,
In forest or garden-bed grow!

If you are nimble,
You will find thimble-
Berries, red velvet each one!
And if your luck'll
Hold, there'll be huckle-
Berries for pie when you're done!

Pick up your berry pail,
Currant and cherry pail,
Each little maiden and man!
Never refuse berries,
Logan or gooseberries;
Bring them to mother to can!

So! You did, merrily,
Your duty berrily;
Now that it's winter instead,
Here is the prize you won;
Since you were wise, you won!
See! You have jam on your bread!

—Youth's Companion.

ELIZABETH'S BLUE HAT.

By Minerva Hunter.

"W-o-o, W-o-o," came the boat whistle far down the river. "Mother is coming!" Elizabeth called to her two small brothers and the three raced down to the wharf to see the boat.

"How I wish I could go somewhere," Elizabeth mused. "I have been so lonesome here all winter and spring without my sister Sophia. I wish I had been old enough to go away to school. I wonder what Sophia's school is like."

The big boat drew nearer and nearer and they could see the people on board. Elizabeth was first to spy her mother and waved to her. Elizabeth's father came from his store and a number of other people gathered on the wharf, for the weekly coming the boat was a great event in the neighborhood.

"George," Elizabeth's mother said as soon as the boat landed, "I met Cousin Blanche Greer in Johnsonville and she is going over to Daleville to see her sister graduate. She offered to take Elizabeth if we could get her ready by the time this boat comes back. I asked the captain and he says he will be up the river about an hour and a half and will stop for Elizabeth if we decide to let her go. Don't you think the trip will be fine for her? Sophia will be so glad to see her, too."

"If you do not mind rushing to get her ready, I think it would be fine for both girls," the father said.

"I do not mind rushing," Elizabeth's mother laughed.

The next hour and a half were the busiest Elizabeth had ever known. Bathing, shampooing, sewing on buttons, packing, kept the whole family moving.

"I bought you a beautiful hat," her mother told her. "It is still down at the wharf. Do not forget to get it when you are ready to get on the boat. It matches your new blue dress exactly."

Just then, as the last strap on the suit case was being fastened, the boat's whistle blew and all ran down to the wharf to see Elizabeth off.

As Elizabeth stepped upon the gangplank she remembered the new hat. "Where is my hat, mother," she asked and her mother took a striped band box from a heap of parcels on the wharf and handed it to her.

When the boat rounded the bend in the river and Elizabeth could no longer wave to those left behind, she decided to look at the new hat, but just then the captain called her to come to lunch.

She had barely finished eating her ice cream when the boat stopped to load calves. Elizabeth knew a good deal about calves, for she had two of her own at home. At the next stop hogs were loaded and still farther down the river great barrels, called hogsheads, filled with tobacco were brought on board.

Before Elizabeth realized it, it was time for another meal, and then she sat on deck watching for the first glimpse of the lights at Johnsonville.

It was late when the boat landed at Johnsonville, and Cousin Blanche met her and took her home. Early the next morning they went by train to Daleville.

How glad Sophia and Elizabeth were to see each other! They talked and talked as Sophia showed her the wonderful buildings and the great green campus of the school.

At last Sophia said, "Mother sent me the dearest pink hat last week! She wrote me in her letter that she had bought you one very much like it, except yours is blue."

"Oh," exclaimed Elizabeth, "I have not looked at my hat. Let's go to your room now and see both of them."

Away they went to Sophia's room, and while Elizabeth struggled with the string on the hand box, Sophia brought out the most adorable pink hat that Elizabeth had ever seen.

"It is beautiful!" exclaimed Elizabeth. "That hat in blue is just the thing I should like to have. Blue is my color."

She began lifting the tissue paper from the band box and the dark spot in the box became darker and darker. "Sophia, come here and look!" Elizabeth said, with tragedy in her voice.

She and Sophia lifted the last piece of tissue paper together.

There in the box a quaint little bonnet of black straw trimmed in curling tips and black jet!

Sophia grabbed the band box top. "Mrs. George Dunn," she read. "That is mother's name all right."

"What else does it say?" Elizabeth asked.

"Wallaceville," Sophia read.

"This is great-aunt Harriet's bonnet," Elizabeth announced. "Maybe the boxes were alike and as mother and great-aunt Harriet have the same name the boxes were put off the boat at the wrong landings."

"How do you suppose she will look in that light blue hat of yours?" Sophia giggled.

"Every bit as well as I shall look in this old dimey black bonnet," said Elizabeth, trying hard not to show how disappointed she felt.

Just then a maid knocked on the door. "A lady to see you," she announced, "and she wants to know if you have seen anything of her bonnet."

"That sounds just like great-aunt Harriet," Sophia laughed. "We shall go right down," she added, and helped Elizabeth put the bonnet back into the box.

"I ordered that bonnet by mail," great-aunt Harriet told the girls after greetings were said, "for I wanted to come here to see two of my great-nieces get their diplomas. When the box came and I found the hat addressed to your mother I called her up right away. She said Elizabeth must have my bonnet, so I brought Elizabeth's blue hat along. Here it is," she added, and got the other hand box from the corner of the room. "The exchange makes everything right."

Great-aunt Harriet tied her beloved bonnet up in its box and left. Sophia and Elizabeth hastened back to Sophia's room to try on their new hats and to rejoice that the blue one arrived in time for the graduation exercises.—The Presbyterian.

WHEN "UNCLE" GEORGE JOINED.

"There ought to be peace atween you an' me. We won't either of us live long. An' we can't face judgment as we aire. So I'm comin'. I've jest joined at Bethel."

All who knew him were able to judge how hard it was for "Uncle" George to dictate this verbal message to the boy who was to carry it across the mountain to the man on Bending Fork—John Harrison Allen tells the story in the Congrgationalist.

There had been bad blood between the two for years, and the cause was trivial. They argued, over their crops, as to which had the best saddle mule, and it ended in a wrangle. They parted, each vowing that he would kill the other on sight if ever they met again. Then came an election in which the two espoused the cause of rival candidates for the circuit court bench, and the feud was irrevocable. Even the most ardent lovers of peace ceased to intercede.

Finally it settled down to this: there would be peace so long as both men remained each on his own side of the mountain. The only neutral ground was the tiny village five miles up the creek, where they had to go for grocery supplies and mail. Years passed.

There is preaching in the log "church house" on Janet's creek every fourth Sunday. Just a week before his seventy-second birthday "Uncle" George—for so all called him—left his seat abruptly at the morning service and stalked down the aisle during the singing of the last hymn. He was received into membership.

What a surprise it was to all! "Uncle" George was considered an "infidel" by all. "Aunt" Betty, his wife, had continued hoping.

"I took him fer better or fer worse, fer richer or fer poorer, in sickness or in health, till death do us part, an' I ain't goin' to let go o' him till he is dead or till I am," "Aunt" Betty had often remarked. "He's been a good man to me."

But even "Aunt" Betty was not "figurin' on George gettin' seccha dose o' religion." Hardly had the benediction been pronounced, when the mountaineer declared his purpose to cross the mountain forthwith and seek peace with his enemy. Friends expostulated.

"I hain't never been no 'infidel!'" protested "Uncle" George. "I have been staying out o' church because o' that fight. Now I'm going to make it right."

By way of compromise the man agreed to wait a half hour while a boy carried a verbal message of explanation across the mountain.

After thirty minutes had passed the mountaineer swung into the saddle. "If he hain't willin' to make peace, let him shoot. The trouble with most people is they want a religion that don't cost nothing."

Hands folded over the horn of his Texas saddle, "Uncle" George, back erect—he was thin and wiry and nimble in spite of his seven-two years— permitted his mule to pick its way up the steep trail. At any instant might come the crack of a rifle. To pick the old man out of the saddle from ambush would indeed be easy. But his face showed no emotion.

At last—and it seemed ages to those watching in the valley—the mule reached the top and started down the opposite side.

The tension ended abruptly. A man, rifle under arm, stepped from the bushes. The two grayheards eyed one another closely. "Uncle" George was the first to speak:

"I'm here. I jest joined Bethel. I reckon I'm more to blame than you. I allers was a perfec' fool when I was drinkin'."

The other's face beamed. He reached up his hand: "'Pears to me I otter be shamed. I been a church member fer years, but I never figured on makin' peace acause o' that."

On the creek below was a log home, smoke curling from the chimney of the lean-to-kitchen. In the front yard stood a woman, stooped and gray, screening her eyes with her hand, her intent gaze on the trail. Her face wreathed with smiles when she saw the two coming side by side, her husband leading "Uncle" George's mule.

At the woman's feet a flock of chickens clustered, looking for food. She stooped and caught a chicken. A deft motion and twist and the chicken flopped on the earth.

"Who-e-ee! Who-e-ee!" It was the mountan call. Her voice was joyous, vibrant. "Hurry,' you all. We'll have friend chicken." She stooped and caught up another fowl. "An' we'll send ter fetch Betty. We'll have 'er here by the time dinner's ready. Hurry, you all!"—Michigan Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

We thank Rev. R. V. Fulton, our efficient pastor at Clay, La., for three subscriptions recently sent in.

The work of the church at Montrose, Miss., where Rev. D. E. Vickers is pastor, is moving along well in all departments.

Rev. R. P. Neblett, our pastor at Kosciusko, Miss., is enjoying a vacation "out in the Ozarks." He expects to be back about Sept. 1.

Mr. John A. Miller, of West Point, Miss., in renewing his subscription to the Advocate, says: "I have been reading the Advocate for thirty years, and would feel lost without it."

Dr. Paul W. Wipperman, new superintendent of the Touro Infirmary, the great Jewish institution of this city, is, with his wife, a member of the Methodist Episcopal Church.

Dr. Elmer T. Clark, of the General Board of Missions, spent Monday of this week in New Orleans. Dr. Clark is always busy about the great work in which he is engaged.

Next Sunday will be observed as "Ladies' Day" by the Big Brothers class, Greenville, Miss., when every member is expected to be present and have with him "his wife, mother, or sweetheart."

From the Southern Reporter, Sardis, Miss., of Aug. 17: "Rev. C. T. Floyd, who is conducting a meeting at Pleasant Grove this week, reports a splendid attendance and a high degree of interest in the services."

The British Wesleyan Conference, at its recent session in Liverpool, voted by exactly the requisite seventy-five per cent of its membership for union with the Primitive and the United Methodist bodies, which had previously voted in favor of union.

Announcement is made that Dr. Stanley High, for the past four years assistant secretary of the Board of Missions of the Methodist Episcopal Church, has become associate editor of the Christian Herald, of which Dr. Daniel A. Poling is editor-in-chief.

It will be good news to the many friends of Dr. and Mrs. W. W. Holmes, Shreveport, La., that Mrs. Holmes, after seven months of serious illness, several weeks of which she spent in the Shreveport Hospital and three months in the Baptist Hospital, New Orleans, is now on the road to complete recovery. She returned home from the Baptist Hospital about three weeks ago.

The Sunday school of the Broad Street Methodist Church, Lake Charles, La., had an attendance of more than 500 on the day of the opening of the new church. The educational division of the new building is thoroughly up-to-date, with ample provision for all departments of the work. This school is efficiently administered by Mr. A. M. Mayo as superintendent, with a staff of about eighty officers and teachers.

Rev. and Mrs. James L. Sells, Gulfport, Miss., announce the engagement and approaching marriage of their daughter, Helen Grace, to Rev. D. W. Poole, of Choudrant, La., in the Long Beach Methodist Church, at 5 o'clock p. m., on Tuesday, Aug. 28. Friends of the family are invited to be present. The Advocate, in advance of the happy event, extends all good wishes to this fine young couple of trained Christian workers.

Rev. P. M. Caraway, pastor of Parker Memorial, this city, recently assisted Rev. E. C. Dufresne in a meeting at Gueydan, La., in which there were eighteen additions to the membership of the church—sixteen of them on profession of faith. The old Methodist Episcopal church building, in which services had been discontinued, has been bought by the Southern Methodists and added to their church, thus giving a good plant.

General Evangelist Mark Terrell, of Dallas, Tex., is holding a revival campaign at Shreveport, La., under the auspices of the Mangum Memorial Church, where Rev. R. M. Brown is pastor. The influence of this meeting is being felt practically throughout the city, and there have been many conversions, and quite a number of names of converts given for membership in the churches. Dr. Terrell begins a city-wide revival at Clarendon, Ark., Sept. 2.

Dr. A. F. Watkins, pastor of Central Church, Meridian, Miss., paid the Advocate office an appreciated call on Wednesday of last week. He was returning home from Lake Charles, La., where he had preached the opening sermon in the Broad Street Methodist Church on the preceding Sunday. He was greatly pleased with the new church, speaking especially of the great interest shown in its building by the city as indicated by the large congregations.

Dr. and Mrs. W. L. Duren, of Atlanta, Ga., where Dr. Duren is pastor of St. Mark Methodist Church, with their daughter, Mary—spent a few days on the Seashore Camp Ground last week, en route home after visiting friends and relatives in Mississippi. As part of his vacation, Dr. Duren assisted the pastor, Rev. C. H. Strait, in a meeting at Meadville. Mrs. Duren made a brief visit to friends in New Orleans, where Dr. Duren was pastor of Rayne Memorial for six years.

Mr. J. B. Holland, of Meridian, Miss., recently delivered his lecture, "God's Cinema," or "The Greatest Moving Picture," in the Methodist church in Montrose and Louin. Mr. Holland, in a clear and forceful manner, drew a picture of life from the cradle to the grave, which was not only interesting, but full of inspiration as well. The music and singing by the young ladies with him was great. Mr. Holland has been called upon to deliver this lecture nearly two hundred times, and he goes without charge.

Rev. W. H. Royal, pastor of the Natalbany charge, Louisiana Conference, gives the following good report of the work at Wesley Chapel: "We have near completion a new graded road leading from the highway to the church, and we are beautifying the grounds. They have paid their mission special in full; they have raised their quota of the Conference claims, and it has been sent in; they have all their superannuate pledge raised; the pastor and the presiding elder are paid up to Nov. 1; they have an interesting League, an active Woman's Missionary Society, and a splendid Sunday school; they helped their pastor in many ways in his siege of sickness and trouble." This is a fine report from an active, loyal church.

TWO NOTABLE RECORDS.

First Church, Corinth, Miss., has recently lost two of its oldest members, one in point of years and the other in membership in this church: Brother J. A. Price and Sister Mary P. Sanders. Mrs. Sanders died May 14, at the age of 77. She had been a member of First Church since she was 7 years of age and a member of the Sunday school since about 5 years of age. This made her a continuous, active member of the Sunday school for seventy-two years and a member of the church for seventy years.

Brother Price died Aug. 2, in his eighty-ninth year. He joined the Methodist church when 11 years of age, and was an active member up to the time of his last illness, making him an active member of the Methodist church for seventy-seven years. No church ever had two more loyal and faithful members than were found in Sister Sanders and Brother Price. Our loss is heaven's gain.

We have also had two very sad deaths among our young people recently. Raymond (Snub) Pollard, aged 16, died May 12, and Henry (Boots) Johnsey, aged 18, died July 16. Both died of pneumonia. Both of these young men were unusually promising and were active, loyal members of our church. God's servants die, but his work goes on. We still pray, "Thy will be done."

A. T. McILWAIN, P. C.

THE CONSTITUTIONAL QUESTION.

By Rev. W. A. Cooper, D.D.

A memorial of the Florida Annual Conference was before the last General Conference to the effect "That, if any representative elected to the General Conference ceases to be, for any reason whatever, a member of the Annual Conference which elected him in the interval of holding the General Conference, the alternate shall automatically take the seat in the General Conference in the order of their election." This memorial was adopted by the General Conference by an overwhelming majority. Later in the session its constituionality was called into question and a motion was made to refer it to the College of Bishops. The Conference refused to refer it and laid the motion on the table. The College of Bishops, however, took cognizance of it and declared it unconstitutional. In their "veto" the bishops did not express any objection to the measure, but thought it best to refer it to the Annual Conference for their ratification. On motion, the General Conference adhered to its former action by a four-fifths majority.

The only objection raised against the measure was that it struck at our connectionalism. As to how it struck at our connectionalism was not stated. It was merely the ipse dixit of a member of the Conference. The reply to that objection is that it not only does not strike at our connectionalism, but strengthens it. It was the idea of proportionate representation in the General Conference of 1808 that saved our church from disintegration. In that General Conference the Philadelphia and Baltimore Annual Conferences had sixty-three members out a total of 129, or nearly a majority of the whole body. The Conference appointed a committee to act on the memorials,

requesting "equal representation of delegates from the Annual Conferences, and to form, in future, a delegated General Conference." This was adversely voted on because of the large number of members from the central Conferences. It nearly caused a stampede of members from the distant Conferences. It was Joshua Soule's ability and adroitness that saved the measure from ultimate defeat. It was be who presented to the Conference the paper which was adopted, the third item of which read:

"Each Annual Conference respectively shall have the right to send seven elders, members of their Conferences, as delegates to the General Conference."

The object of the memorial of the Florida Annual Conference is to interpret the law in harmony with what seems to be the desire of the fathers of the General Conference of 1808.

If a delegate elected to the General Conference does not represent his Annual Conference, whom does he represent? The travel-connection has no existence in fact except as the traveling preachers have membership in the Annual Conferences. Every traveling preacher has his membership in his Annual Conference and he is responsible to the Annual Conference of which he is a member for his life and administration. He is elected to the General Conference from an Annual Conference because he is a member of the body; and were he not a member of the body, he would not be elected. The Annual Conference is his constituency. He speaks for the rank and file of his Annual Conference. He is their voice in the General Conference. The United States is a connectionalism. It does not strike at our political connectionalism for congressmen to be elected to represent the people of their district.

Congressmen from Mississippi are not elected to represent the people of Pennsylvania. Americans believe that for the citizens of each Congressional district to be represented by one of their own citizens strengthens the connectionalism of these United States. So we believe that when the brethren of an Annual Conference are represented by one of their own members, our connectionalim is strengthened. The law says that an Annual Conference has the right to its ratio of representation.

"The General Conference shall be composed of one clerical delegate for every forty-eight members of each Annual Conference and an equal number of lay delegates."

This law is very specific, and if for any reason a delegate-elect ceases to be a member of the Annual Conference which elected him, and insists on holding his seat in the General Conference, that Annual Conference is robbed of its ratio of representation in the General Conference. A man cannot represent an Annual Conference of which he is not a member.

It is a well known fact that certain Annual Conferences have been left without any representation in the General Conference by their own members in spite of the second restrictive rule, which reads:

"No Conference shall be denied the privilege of two delegates, one clerical and one lay."

There were two clerical delegates elected by the North West Conference to represent them in the General Conference of 1922. One was transferred before the meeting of the General Conference. The other was transferred before the meeting of the called General Conference in Chattanooga, and the North West Conference was left without representation in that General Conference.

According to the Bishops' Decision, Paragraph 634 of the Discipline,

"The membership of a traveling preacher is . . . in the Annual Conference to which he belongs."

and in Paragraph 638, the Bishops say,

"The announcement that a preacher is transferred changes his membership, so that his rights and responsibilities in the Conference to which he goes begins from the date of his transfer."

What higher right and what greater responsibility can a man have in his church than to represent his Annual Conference in the General Conference? Yet under our present abusive interpretation of the law a delegate may sit with the delegation of an Annual Conference in which he has no rights and to which he is not responsible and be counted in the ratio of that Annual Conference. The Annual Conference is the basal body of American Episcopal Methodism, and as such it is the only place in our government where the rank and file of our preachers—the men who are doing the real work of the church, and many of them doing it on starvation wages—can have a voice in the policies of the church. They speak through their representatives in the General Conference, and only those whose membership is in the Annual Conference which elected them can represent them.

There were two men in a certain Annual Conference elected to represent their brethren in the General Conference, though at different times. One of them said concerning a memorial which had been adopted by the Annual Conference: "No, I shall not vote for it. I shall vote against it and speak against it." This raises the question as to whom do delegates represent in the General Conference. Whom did this brother think be represented, himself or his Conference? To the writer's way of thinking, it was a piece of pure arrogance born of a highly developed egotism. The other representative-elect, after a long and hard struggle over a memorial, which he had opposed and which was lost by two votes, said: "If that memorial had carried, I would have resigned my seat in the General Conference." There is no doubt as to whom this brother, now a bishop, thought he represented.

This change in the interpretation of our law will strengthen our connectionalism by recognizing the Annual Conference as the ultimate body in our Methodism. It will guarantee to each Annual Conference its full quota of representation, by members of its own body, in the General Conference. It will recognize the rank and file of our preachers and laymen by seating only those representatives whose membership is in the Annual Conference which elected them, and it will make our church a representative democracy according to American ideas. Every Annual Conference for its own protection ought to vote unanimously for this constitutional interpretation.

West Palm Beach, Fla.

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NASHVILLE TENNESSEE

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An Invitation.

Brother P. K. Abel has been a member of the Winnfield Methodist church for fifty consecutive years, having assumed our sacred obligations at the age of ten, on the first Sunday in September, 1878. On Monday night, Sept. 3, we will make a public acknowledgment of his faithfulness and conspicuous service to the local church and to our Conference.

Every one is invited, though there will be no invitations issued except in the columns of the press, and in a general way.

Former pastors who cannot greet Brother Abel in person on this occasion, will please write him a letter of appreciation of his loyalty. One feature of the meeting will be the "burning of the mortgage;" for our old church debt, that has been against our church so long, has been paid and the mortgage canceled.

The church has been freshly painted and the roof put in perfect condition. Come and let us make it a great time of rejoicing.

C. C. WIER, P. C.

Winnfield, La.

A RARE WAR STORY.

When General George E. Pickett, the greatest hero of Gettysburg, was marching through Pennsylvania, the "enemy country," to engage in that great pending conflict which was destined to be one of the decisive battles of the world, they passed a home where a Yankee maiden stood at the door waving a Union flag. As the Southern army drew near she yelled, "Rebels! Rebels! I dare any man to take this flag." General Pickett, who was first a Southern gentleman and then a Southern soldier, was afraid some of his soldiers, in the hot impulse of their Virginia blood, would accept the dare of this girl to try to take her flag. He turned his horse and raised his hand to stay these men, whose battle cry was, "We will follow you, Marse George." Then he gallantly saluted her flag. After that he waved his cap at the girl and all his men followed their leader. The girl caught the spirit of this Southern army who felt they were marching on to victory were really marching on to defeat in which four-fifths of them would die, dropped her flag, waved her hands to them and yelled, "I wish I had a rebel flag and I would wave it, too."—Exchange.

FORMING PLURALS.

We'll begin with box; the plural is boxes,
But the plural of ox should be oxen, not oxes.
One fowl is a goose, but two are called geese,
Yet the plural of mouse cannot be meese.
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be called cows, or kine.
But a bow, if repeated, is never called bine;
And the plural of vow is vows, never vine.
If the singular's this and the plural is these,
Should the plural of kiss ever be written keese?
Then one may be that, and the two would be those,
Yet hat in the plural would never be hose.
We speak of a brother and also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his and him.
But imagine the feminine, she, shis, and shim!

—The Kalends of the Waverly Press.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. RUTH D. HOLLADAY.

MRS. RUTH D. (BUTLER) HOLLADAY was born in Simpson County, Miss., June 1, 1856; she was converted and joined the Methodist church at Crystal Springs, Miss., in 1878; she was married to Robert E. Holladay in 1872; with her husband she moved to Louisiana in 1879, settling in Natchitoches Parish; she died at the home of her daugbter, Mrs. S. H. Porter, Zwolle, La., June 7, 1928, and her body lies at rest in the cemetery at Zwolle. These bare facts simply indicate a life—they do not describe it. Mrs. Holladay was the mother of nine children, six sons and three daughters, all of whom reached maturity. One of her sons, Rev. T. J. Holladay, is a faithful and useful member of the Louisiana Conference. Sbe was all that a Christian woman could be as wife and mother—and her cbildren rise up and call her blessed. Her preacher son, writing of her, says: "When I told her I was called to the ministry, her first words were, 'I have prayed for it since the day you were born.' * * * I know I never went into the pulpit from that day till the day of her death but tbat sbe prayed for me." She was devoted to her family, true to her friends, and always loyal to her church and her Lord. The Christian graces found beautiful expression in her life. She was a "living epistle" of the beauty of holiness while sbe was among men; gone to her reward, her memory and influence abide as forces of righteousness. Earth is richer for her having lived in it, and the wealth bequeathed to it by her godly life will never be dissipated. She is survived by husband, three sons, and one daughter, who know where to find her and other loved ones gone before. Her earthly life made this a beautiful world for her loved ones and friends; her heavenly life makes even more beautiful for them "the land that is fairer than day." And they expect to meet her there. H. T. CARLEY.

MRS. FRANK M. HARDEE, affectionately known by so many as "Miss Clara," and the precious mother of ten children, quietly slipped away to heaven on the afternoon of July 28, 1928. The passing years always meant suffering for that frail body, but tbe brave spirit patiently clung to life that she daily might serve others. Finally, on May 8, mother was reduced to her bed, where she steadily grew worse. That complete unselfishness so characteristic of her demonstrated unusual devotion, while the Christian principles of a life hid with Christ in God were a constant influence to loved ones and friends. Our mother, of course to us, excelled all mothers, and in saying good-bye we could only find reconciliation by knowing that to remain here was to endure further pain. The flowers do not bloom so sweetly nor sun shine so brightly since our mother has gone. On every hand the reminiscences cause us to bow in tears, yet we know that "joy cometh in the morning." The last rites were said on the afternoon of the Sabbath, July 29. The funeral service was conducted by Rev. Joshua Phillips, a lifelong friend, of Shubuta, the girihood home of mother, who was the daughter of Captain and Mrs. T. Jonathan Rudder. Assisting Brother Phillips were the pastor, Emmet Phillips, and Dr. Carter, of Newton. The tired body was laid to rest in McGowan's chapel cemetery beside our father, who was wafted suddenly from us several years ago. After all, the immortal spirit seems to breathe tbis prayer:

"Think of me as withdrawn into the dimness,
Yours still, you mine.
Remember all the best of our past moments and forget the rest,
And so to where I wait come gentiy on."

* * *

Quitman, Miss.

RESOLUTIONS.

Whereas, death has removed from us our chairman, W. R. McCROCKLIN, tbus depriving us of a wortby friend and leader of the church;

Therefore, be it resolved by the board of stewards of the First Methodist Church of Manefiid:

1. That we recognize with profound sorrow our very great loss.
2. That we acknowledge our debt of gratitude for his leadership and services to the church.
3. That we hereby convey to his family our heartfelt sympathy, and the assurance of our prayers; and.
4. That a copy of these resolutions be spread upon the minutes of our board of stewards, a copy sent to tbe family, and that copies be furnished to the Mansfield Enterprise and the New Orleans Christian Advocate.

Signed: Frank Hunter, W. C. Cbildress, D. B. Raulins, Committee.

Mansfield, La.

CONCERNING REVIVALS.

Dear Brethren: While some are telling us why we do not have the "old-time" revivals that we once had, and what we must do to have them again, please allow the circuit-rider-lad to remind you that we do have them yet. And I for one am old-fashioned enough to believe that the words, "By the fooiishness of preaching men are saved," are as true today as they ever were, and when we fail to have revivals it is because we fail to preach Jesus Christ and Him crucified in an acceptable manner.

In closing out our one-week revival at Liberty Chapel Saturday night, we found that twenty-one souls had been brought into the Kingdom during the week and every one asked that his name be placed on the roll of the Methodist Church of that place. And you ask how it was done? The only answer I can give is that our good brother, R. H. Bamburg, of the Trout-Goodpine work, under the leadership of the Spirit, brought to us such gospel messages with such power and force that men and women could not say no to the voice of God.

Although we have had a church at Liberty Chapel about one hundred years, yet many of the preachers in our Conference do not know where it is. I feel that you have a right to know, since some of your mission money is going to the support of this work. A. D. LEMONS, Pastor.

Selma, La.

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FROM CLAY, LA.

Dear Dr. Carley: I am sending a brief account of three of my meetings.

Beginning with Brother H. W. Cudd at Clay, July 9, we continued for nine days. There were 21 accessions, with fine interest and good congregations. Cudd is a fine pastor-evangelist.

Then, on tbe fourth Sunday in July, we moved on to Wesley. Rev. J. F. Dring came to us Monday and we continued until the following Sunday. We were rained completely out of three services and otherwise hindered by muddy roads; but we had a great meeting. Brother Dring did good preaching and staged the greatest come-back Saturday night I ever saw, when 12 joined the church, making 13 for this meeting.

We next went to Long Straw, on the first Sunday in August. The elder, Rev. W. D. Kleinschmidt, came to us for the evening hour and he did good evangelistic preaching, which was highly appreciated by large congregations. We had a good time together in the Lord's work. But the results were not so good as had been hoped for.

Now we are in our last meeting, which is at New Prospect. I made a good beginning yesterday, the second Sunday in August, and am looking for Brother J. W. Waltman to-day and am praying for a gracious meeting this time. May the Lord continue to bless His land.

Yours fraternally,
RALEIGH V. FULTON, P. C.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

But Thee, but Thee, O sovereign Seer of time,
But Thee, O poets' Poet, wisdom's Tongue;
But Thee, O man's best Man, O love's best Love.
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest—
What if or yet, what mole, what plan, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's—
Oh, what amiss may I forgive in Thee, Jesus, good Paragon, thou Crystal Christ?

—Sidney Lanier.

JUBILEE MEETING, COLUMBUS, DISTRICT.

The Columbus District meeting of Adult Missionary Societies convened in Louisville, May 17-18. It would require too much space to mention each item of help and interest; suffice it to say that this was one of the most pleasant and profitable yearly meetings ever held. Some of those contributing to the richness of the two days' programs were, Miss Julia Wasson, on furlough from China; Mrs. W. M. McIntosh, a member since 1878; Mrs. R. P. Neblett, Conference Corresponding Secretary; Mrs. B. M. Howorth, Superintendent Mission and Bible Study; Miss Juanita Brown, Conference Superintendent Young People; Mrs. Susie Thomas, Conference Superintendent Supplies; the Rev. W. N. Duncan and Mrs. Duncan.

Nineteen societies answered roll call, each representative bringing a splendid report. The report for the district showed material gain along all lines of endeavor. One Jubilee society was reported, having been organized by Kosciusko, the banner society of the district.

Continuance of Jubilee projects was urged, placing special emphasis on spiritual life.

Louisville ladies measured up in every way to previous reports of their hospitality. The pastor in charge, the Rev. H. M. Ellis, and Mrs. Ellis, endeared themselves to every visitor.

Ackerman will be host to the conference next year.

A rally day for Children and Young People's Societies of Columbus District was held in the Starkville church on July 10. Representatives of seven Y. P. and seven Epworth Junior Societies were present. Miss Juanita Brown conducted the Y. P. program and stated that the societies had responded unusually well. Mrs. R. P. Neblett, Conf. Supt. of Children's Work, presented the morning program. In many ways the work of the children and youth of the church shows up better than the adult work. The number of organizations is small, but the children composing these are getting training from the most excellent leaders. A plea for more leaders should have been heard by the entire adult membership of the district.

The following societies were represented and served on the program:

Young People—Ackerman, Artesia, Columbus, First Church; Kosciusko, Shuquiak, Starkville, West Point.

Childrens' Societies—Ackerman, Artesia, Kosciusko, Shuquiak, Starkville, Weir, West Point.

MRS. L. H. ROBERTS,
District Secty.

ZONE MEET AT McCOMB, MISS.

Rain again interfered with the Methodist women Monday, but not enough to keep them from having a splendid meeting and a good representation from the churches close enough to brave the water.

Mrs. Mildred Swearengen presided in the absence of the president, Mrs. Guy Norton. Rev. C. C. Evans led the devotional, substituting for Rev. Mr. Cooley, who was detained. Rev. Mr. Campbell led in prayer.

Miss Dorothy Norton delivered the welcome address. The response was given by a representative of the Pearl River Avenue Church. Miss Norton welcomed Mrs. J. Frank Deceli, district secretary, of Glancy, Miss.

Mrs. Swearengen introduced Mrs. Deceli, who then took charge. Mrs. C. A. Butterworth was called on for an impromptu discussion of the need of attendance in every meeting of the missionary circle. Whoever named Mrs. Butterworth to lead this talk did well, for it was a subject that she very rapidly warmed to, and she gave some splendid suggestions and much inspiration. Mrs. Sam Coleman's paper centered around the great needs of the church to-day and of the women in the church. It was splendidly written and much enjoyed.

A quartette of ladies, furnished by Centenary, gave a beautiful number, "We've a Story to Tell."

Miss Mary Hayues, of Summit, gave a paper embodying the latest news from Scarritt and some talk of the progress made in this short time. Her paper was well written and gave us another peep into the great things that are taking place there.

The next meeting will be with Pearl River Avenue Church and the program will be furnished by Centenary Methodist Church.

Mrs. Guy Norton's absence was spoken of with regret and the secretary was instructed to write to Mrs. Norton and express our sympathy to her during her enforced idleness.

ZONE MEETING AT FAYETTE, MISS.

Zone No. 5, of the Vicksburg District, met in Fayette, May 31, 1928, with fifty-six registered.

The meeting opened with the singing of "Jesus Calls Us." Then Brother Anders of Washington conducted the devotional, reading a part of the 68th Psalm and making helpful comments. Mrs. Puffer gave words of welcome and Brother Anders responded.

Mrs. McKeown talked from the Jubilee Handbook on the vice president's work, helping women spiritually, gathering historical facts of the Auxiliary, and other points. She urged every woman to get a Jubilee Handbook and told us that to be a Standard Auxiliary we must have a Jubilee Book Shelf.

Mrs. Grey Geoghegan made a few remarks about the Conference in Meridian.

Discussion on the Jubilee Standards: First and second points were discussed by Mrs. McKeown. The third and fourth points by Mrs. Beauchamp, of Washington. Fifth and sixth by Mrs. Dennis, of Mizpah. Seventh and eighth by Mrs. Covington, of Natchez. Mrs. Kinnison, of Fayette, stressed some points which were helpful. Mrs. John Coffey, of Fayette, discussed the Financial Field of the Jubilee Year. Mrs. Fore, of Natchez, suggested we use the Jubilee Boxes, open them during the Week of Prayer, and get a gold coin for the amount contained in boxes, thus making it truly a Jubilee Offering.

We enjoyed a duet, "I Need Jesus," by Brother Osmond Lewis and his daughter.

The Young People's work was discussed by Mrs. Ford, of Lorman. Mrs. McKeown at this time told us of the Young Peoples' leaders who are to help us whenever called upon.

The plan of the Children's Work by Mrs. Fore was thoroughly explained by words and posters.

Mrs. Lewis, of Fayette, offered a prayer for the guidance of the young people.

Brother Cammack dismissed us for the noon hour, at which time a delicious lunch was served in the Annex.

The afternoon program began with our Jubilee song, "Forward through the Ages."

Brother Grice, of Lorman, conducted the devotional, reading the 4th chapter of the Epistle of Paul to the Philippians.

Rosa Marie Croxton and Frank Headley represented the Juniors, and gave a delightful little program.

Brother Lewis sang special selections, appropriate to the day.

The report of Council meeting given by Mrs. McKeown was a great and truly delightful report.

Mrs. Cammack delighted us with a talk on "The Missionary Voice."

Lorman invited the Zone Meeting No. 5 to meet with them at an early date.

MRS. W. R. EASTERLING,
Secretary.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

Varicose Veins Reduced *Or Money Back*

Simple Home Treatment That is Giving Amazing Results.

If you have varicose veins or bunches you can start to-day to bring them back to normal size, and if you are wise you will do so. Just get an original bottle of Moone's Emerald Oil at any dispensing pharmacist and apply it night and morning to the enlarged veins. It is very powerful and penetrating.

After a few days' treatment the veins will begin to grow smaller and by regular use will soon reduce to normal.

People who want to reduce varicose veins, or get rid of eczema, ulcers, or piles in a few days should not hesitate to get a bottle at once. It is such a powerful, penetrating antiseptic oil that a small bottle lasts a long time. Any pharmacy can supply you.

Not a single fly or mosquito lives

Dead! Every one of them—Every fly and mosquito in the house. If you spray Flit. Flit spray clears the house in a few minutes of disease-bearing flies and mosquitoes. It searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday, Aug. 12, we were in Oberlin, parish seat of Alien Parish. The pastor there is Rev. George D. Purcell, and the superintendent is Mr. H. C. Pitts. The congregation will move into their new building on Sunday, Aug. 26.

The Adult Bible class has for its teacher Mr. Joe Isles, who is one of the leading laymen in the community. We appreciate the hospitality shown us by Mr. and Mrs. Cranford whiie in their midst.

We have two Standard Training Schools booked for August, Houma and Amite schools. The faculties for these two schools have been secured. Miss Ella Hooper, Educational Director of the Houma School, writes: "We appreciate your untiring efforts in behalf of the school here. Miss Hammett is sending out a good many notices about the school, and a few cards have been filled out and books purchased."

Rev. O. L. Tucker, Educational Director, and Mrs. Roy Stewart, Enrollment Secretary of the Amite school, are hard at work on their school. The first class session of the Amite School is Monday night, Aug. 27, at 7:15 o'clock.

Five schools are booked for September: Alexandria and De Ridder, on Sept. 2-7; Winnfield and Ruston, on Sept. 9-14; and the North Caddo school at Hosston, Sept. 30-Oct. 5. All of these schools are six-day schools. Most of the instructors for these schools have been secured. The educational directors and local leaders are busy at work to make their school the best possible. Among the out-of-Conference instructors are: Dr. C. D. Bulla, Nashville, for the Alexandria School; Prof. P. J. Rutledge, of Hendrix College, Conway, Ark., for the Amite and De Ridder Schools; Rev. J. Frank Simmons, of Little Rock, for the Ruston School; Mrs. J. A. Bays, of Beaumont, for the De Ridder School; and Mrs. G. D. Guerrant, of Atlanta, Ga., for the Alexandria and Winnfield Schools. There are several other invitations pending.

Dr. A. S. Lutz, presiding elder of the Alexandria District and Conference Superintendent of the Teacher Training, is just back from his vacation; most of which was spent on the Gulf at Biloxi. He and his family report a most helpful and pleasant vacation.

Our Conference Treasurer, Mr. A. M. Mayo, reports Sunday School Day offering up to Aug. 6 by districts as follows:

District	No. Schools	No. Reported	Amount
New Orleans ...	33	19	$358.50
Lake Charles ...	33	13	148.39
Ruston	47	11	144.10
Alexandria	52	11	138.08
Shreveport	29	10	132.99
Monroe	35	7	98.22
Baton Rouge	62	8	56.65
Minden	40	5	41.56

C. D. ATKINSON,
Conference Superintendent.

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For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals.
At all drug stores. For sample write
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NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

What can I do to sharpen my wits, to have a deeper appreciation of my task as a teacher, to command the respect of the boys and girls I am to lead, to deepen and enrich my prayer-life? Read a book, a fresh, vital book, a book that bears upon my task. Teachers of chiidren four and five years of age should read "A Curriculum Study for Teachers and Beginners;" teachers of chiddren six, seven and eight years of age should read "A Curriculum study for Teachers of Primaries;" teachers of boys and girls nine, ten and eleven years of age, "A Curriculum Study for Teachers of Juniors." These books are compiled by Miss Mary Skinner, Superintendent of the Department of Elementary Work, General Sunday School Board. For a full description of these books read the June number of the Elementary Teacher. Ask your superintendent to order these books for you.

The Cokebury Record Books, six in number, the entire set for $1.75, should be ordered and studied by the superintendent and secretary of the school early in September. These books have been made to fit into our plans of work. They are different from anything we have used in the past. They will please pastor, superintendent, secretary-treasurer, and teachers. It is well known that every item we use in the Sunday school can be ordered of Lamar & Whitmore, Nashville, Tenn.

Sardis Sunday school pledged $500 to help endow the chair of Religious Education of Grenada College. The last dollar of this promise will be paid in a few days. That great and good man, Rev. John A. Randolph, deceased, was pastor when this pledge was made. He made a liberal contribution to the fund. Judge John W. Kyle, the able superintedent of the school, has kept this pledge in mind and has brought it to a successful close. The school honors itself and honors the memory of its former pastor.

The churches of the North Mississippi Conference depend upon Grenada College to supply trained leaders for every phase of church work. If we have a love for Methodism and a desire to see the kingdom of God extended, we must send our choice young women where they receive the Christian culture, the fine training that Grenada College can give. There are other excellent colleges, but Grenada College is dedicated to a specific purpose, that of Christian culture as interpreted and expressed by the Methodist church. From my standpoint it is better for Methodist girls than any other institution in the State. If any parent has doubts or fears, be fair, and make a careful investigation of what your own institution has to offer. These few words are written in the interest of the girls and of the kingdom, and not primarily in the interest of the institution.

Mr. E. M. Sharp, Extension Secretary for the Corinth District, reports that he taught a class at New Hope, on the Dumas circuit, recently. Thirty to forty attended the class sessions, sixteen received credit. Three persons from this church attended the Standard Training School held at Ripley the last week in June. The leaven was put into their hearts and they in turn spread the good news in this country church. The Sunday School Board has an ambition to help every church in the Conference. We who planned the work for the year believed that the churches of the Conference would endorse our efforts with a fair support. The support comes from three sources —the assessment on the Conference, the Dual Special, and Sunday School Day offerings. It is thought that we shall be forced to discontinue one or more workers because of a lack of support. One thing that is hard to understand is money has been paid by the church for Sunday School Day in a few places and no amount of urging can make the parties who hold it turn it loose. I am sure they do not read these notes, or they would heed our heart-cry for help. Is there a word that can describe such conduct? If any one knows the word, send it to me and I shall use it if it will help get the cash that belongs to the Board.

GOOD MEETING AT KEENER MEMORIAL.

We have just closed a ten days' meeting at Keener Memorial Church, Baton Rouge. The preaching was done by Brother Waiter Scott, of Shreveport. I attended the services every night except one, and in ail my life don't think I ever heard the gospel preached with more earnestness or plainness than he delivered it. Several joined the church, and I think there was a general waking up in the members of the church. For myself, I feel a greater determination to iive a more consecrated life while the good Lord permits me to live. I have been a member of the church since I was young, and have always loved to attend. I want the prayers of the Christian Advocate for my continuance until the end.

MISS E. L. REAMES,
411 St. Louis Street,
Baton Rouge, La.

DEATH OF A PIONEER METHODIST.

(The following account of the death and funerai service of Mrs. Sarah Eliza Howe, a pioneer resident of Vicksburg and a lifelong Methodist, is taken from one of the Vicksburg papers.—Editor.)

Mrs. Sarah Eliza Howe, Vicksburg's oldest and one of its best beloved residents, was gently laid to rest yesterday afternoon, with many sorrowing friends attending the iast sad rites.

The services were held at the home, 1017 National Street, at 4:30 o'clock, and at the Crawford Street Methodist Church at 5 o'ciock, Rev. J. L. Neill, Rev. H. Walter Featherstun and Rev. J. T. Leggett officiating.

The following were here from out-of-town points: Francis Harmon, Hattiesburg; Edwin Cook, Hazlehurst; E. G. Peaie, Magnolia, and J. W. Harmon, Shreveport.

Grove's Tasteless Chill Tonic
Invigorates, Purifies and Enriches the Blood. Restores Health and Energy and fortifies the system against Malaria and Chills. Pleasant to take 60c.

The following served as pallbearers: Thomas Aiiein, Jr., N. Vick Robbins, Phiiip Crutcher, W. G. Paxton, Robert Selby, Hasie Henderson, Peaie French, aud Newitt Vick, of Anguilla.

Mrs. Howe, with remarkabie mental and physical vigor for one of her advanced years, had been up and about on Saturday as usual and seemed in her usual health on retiring.

She was taken ill during the early hours of Sunday morning, and passed away shortly after noon, greatly beloved by ali who knew her.

Born Near Vicksburg.

Mrs. Howe was born at Clear Creek plantation, several miles outside of Vicksburg, on Feb. 16, 1830, the oldest child of Judge James Bland and Mrs. Martha Wyche Bland, both pioneer citizens of Vicksburg. Mrs. Bland, prior to her marriage to Judge Bland, was the widow of Foster Cook, the nephew of Mrs. Newitt Vick, and thus was truiy one of the first citizens.

Mrs. Howe was married in 1850 by Rev. John Lane, whom she called "Uncle Lane," to Professor Robert D. Howe, who died in 1880, leaving her a widow with one daughter, Mrs. Nolan B. Harmon, Sr., of this city.

For many years Mrs. Howe made her home with her son and daughter, Rev. and Mrs. N. B. Harmon, and in the various charges to which her son-in-law was given assignment or called both in Mississippi and far-away Texas.

Was Ardent Methodist.

She was an ardent Methodist, and joined the First Methodist Church in Vicksburg, which stood at the corner of Grove and Cherry Streets, and was finaily given to the colored slaves as a piace of worship when J. W. Vick gave the iot at the corner of Crawford and Cherry, on which the present Methodist edific stands.

Mrs. Howe was a charter member of the Vicksburg Missionary Society, and was prettiiy honored at the recent district meeting of the society held here. She was the third oldest member of the whole Methodist Episcopal Church, South.

She is survived by her daughter, Mrs. Harmon, and four grandsons, as follows: Rev. N. B. Harmon, Jr., Front Royal, Va.; Professor R. H. Harmon, Washington, D. C.; J. W. Harmon, Shreveport, La., and A. P. Harmon, Vicksburg, ali of whom have the sympathy of the entire community.

"It is a greater thing to make a saint out of a Pharisee than it is to make one out of a Publican."

And this commandment have we from him, That he who loveth God love his brother also.—I John 4:21.

FROM OAK RIDGE, MISS.

A lively enthusiasm has been aroused in the Epworth League work at Oak Ridge, with indications that the interest will be permanent and a well organized and working League will be the result. For the past month an attendance contest has been engaged in by the League. In the usual manner the membership was divided into two groups, with efficient captains of each team. The interest was keen all the way through the contest, and the competition friendly and constructive. The upbuilding of the League and a substantial increase in attendance was kept uppermost as the goal, by each team, whether winner or loser. The losing team, however, was obligated to entertain the winners; which they did in a most gracious and unique manner. The form of entertainment was a "Grown-up Children's Party," which furnished loads of innocent fun. A beautiful spirit of comradeship was manifested.

On Sunday evening, Aug. 12, the Leaguers from Crawford Street, Vicksburg, brought the League a most inspirational program, which was greatly appreciated, as evidenced by a crowded house.

Oak Ridge has a fine lot of young people who are responsive and have a forward look and a desire for service. The Sunday school has just closed a Cokesbury Training course, conducted by Miss Hattie Ree Lewis, which was well attended, and ten credits were awarded. Among the number taking credit were several Leaguers, who have not only caught the spirit of service, but also the desire for preparation for efficient service for the Master and the church.

REPORTER.

A REAL REVIVAL AT PINE RIDGE, LA.

Dear Brother Carley: I would like for you to know about the wonderful revival we just closed at Pine Ridge. We had the largest attendance at each service that I have ever witnessed at any rural church. In the morning service we didn't have less than eighty present each time. At the evening hour we had the church filled to its capacity, and a large number on the outside.

The power of God was greatly demonstrated. We had old-time Methodist shouting and rejoicing. People that had been at enmity for a long time were reunited in love and fellowship toward one another. There could be seen much weeping, kissing, hugging; and praises were being given to the Lord.

Seventeen united with the church, fifteen by profession of faith, two by letter.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

It was very fitting, after such a successful meeting, that the people of Pine Ridge community were prepared to invite the great throng of visitors and friends to remain for the noon meal, which was spread on the ground in the old-fashioned way, and was greatly enjoyed by every one. (The fellowship was wonderful.)

I can't tell you everything that took place at this great revival, but I feel sure that every person that attended this meeting in a worshipful manner was greatly uplifted. The pastor and his assistants, the Christian people of the church, had prayed definitely for the outpouring of God's Spirit, and he graciously granted our petitions. I believe the people that saw, heard, and felt will say with me that we had a real "Wesleyan Revival."

I will give Brother T. E. Nicholson, pastor of the Bucatunna charge, Mississippi Conference, credit in a large way for this wonderful success, as he was the servant that stood behiud the sacred desk, and preached Christ, and him crucified.

WATT H. ROYAL, P. C.

FROM THE FRENCH FIELD.

Hello! We are from Lockport. Who are they who have not heard about Lockport? If you are one, you surely belong to the minority. According to an allegory and prophecy of one of Lockport's sons, Lockport was given to the devil by God as a Christmas present. But in spite of that, Miss Hooper, our deaconess from Houma, had faith enough to believe that she could get some from the devil's hands, and win them for God. She, therefore, organized a small Sunday school here in Lockport, with just a few children and a car full of children from Houma. Miss Hooper has faith in a small beginning, and knows that even to-day God doesn't despise small things. Rev. C. J. Thibodaux worked among these people for two or three years. He really, to say the right thing, planted the seeds. Then for the last Annual Conference, the bishop and presiding elders saw fit to send me here. I say like Brother Picoue, "I was sent and I came." When I arrived here, I found no membership belonging to Lockport church, but with the advice of Brother Harper, I went to work trying to organize a membership. We now have a membership of thirteen members, and five Roman Catholic families pending.

We just closed a successful revival here in Lockport. I believe that it was a successful one, because the devil was alarmed and terrified over it. The fact that the devil is alarmed is a good proof that the Word of God did work. We had a full house almost every night, and a much larger crowd outside the church in the road. They were those who were afraid of the priest. We are valuable people here for the priest, because when he wants some money from his people, he uses us, saying to his people, "Look at those Protestants, they support their church because they like it." Then, when his people come to our church to see if it is true, he tells them: "Didn't I tell you not to go to that church, for our church is the oldest and only church. I will not give you absolution, neither will I bury you when you die." We are both instrumental and detrimental to him. We are, indeed, a peculiar people. Brother B. H. Andrews, pastor of Houma church, did the preaching. He did it wisely and effectively. Brother Andrews has been an inspiration and help to the French workers this year. We are glad to have him.

G. A. LA GRANGE, P. C.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

DeRidder, Sept. 2.
Lake Charles, Sept. 9, a.m.
Lake Arthur, Sept. 9, p.m.
Acadia Ct., at Estherwood, Sept. 16, a.m.
Lafayette, Sept. 23.
Abbeville, Sept. 30, a.m.
New Iberia, Sept. 30, p.m.
Converse and Horubeck, at Hornbeck, Oct. 7, a.m.
Florien Ct., at Peason, Oct. 7, p.m.
Gueydan and Kaplan, at Kaplan, Oct. 14, a.m.
Crowley, Oct. 14, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 21.
Many and Zwolle, at Zwolle, Oct. 28.
Leesville, Nov. 4, a.m.
Barham, Nov. 4, p.m.
Indian Bayou, Nov. 11, a.m.
Rayne, Nov. 11, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Logtown, Sept. 2, 11 a.m., 2:30 p.m.
Bay St. Louis, Sept. 2, 7:30 p.m.
Moss Point, Sept. 9, 11 a.m .
Pascagonla, Sept. 9, 7:30 p.m.
Brookiyn and Bond, at Bond, Sept. 16, 11 a.m., 2 p.m.
Popiarville, Sept. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Sept. 23, 11 a.m., 3 p.m.
Long Beach, Sept. 23, 7:30 p.m.
Coalville, at Coalville, Saturday, Sept. 29, 11 a.m.
Columbia, Sept. 30, 11 a.m.
Lumberton, Sept. 30, 7:30 p.m.
Mentorum, at Pine Grove, Saturday and Sunday, Oct. 6 and 7, 11 a.m.
Wiggins, Oct. 7, 7:30 p.m.
Americus and Escatawpa, at Salem camp meeting, Saturday, Oct. 13, 2 p.m.
Gulfport, Oct. 14, 11 a.m.
Mississippi City, at Mississippi City, Oct. 14, 3 p.m.
Wesley Memorial, Oct. 14, 7:30 p.m.
Van Cleave, at New Prospect, Friday, Oct. 19, 2 p.m.
Stillmore, Oct. 20, 7:30 p.m.
Carriere, at Carriere, Oct. 21, 11 a.m.
Picayune, Oct. 21, 7:30 p.m.
Saucier, at Poplar Head, Oct. 28, 11 a.m.
Pass Christian and Lyman, at Lyman, Oct. 28, 7:30 p.m.
Biloxi, Nov. 4, 11 a.m.
Kreole, at Orang Grove, Nov. 4, 7:30 p.m.

JAMES L. SELLS, P. E.

NORTH MISS. CONFERENCE.

Corinth Dist.—Fourth Round, 4th year.

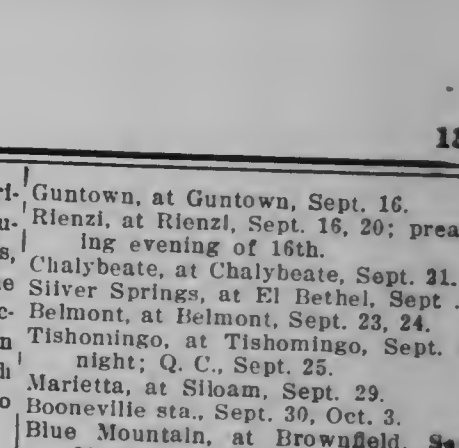
New Albany sta., Sept. 2.
Corinth, South Side, Sept. 5.
Corinth ct., at Marvin's Chapel, Sept. 6.
Iuka sta., Sept. 9, 10, a.m.
Iuka ct., at Snow Down, Sept. 10.
Corinth, First Church, Sept. 9, 12, evening.
Kossuth, at Hightown, Sept. 12.
Sherman, at Belden, Sept. 13.
Dumas, at Dumas, Sept. 14.
Guntown, at Guntown, Sept. 16.
Rienzi, at Rienzi, Sept. 16, 20; preaching evening of 16th.
Chalybeate, at Chalybeate, Sept. 21.
Silver Springs, at El Bethel, Sept .22.
Belmont, at Belmont, Sept. 23, 24.
Tishomingo, at Tishomingo, Sept. 23, night; Q. C., Sept. 25.
Marietta, at Siloam, Sept. 29.
Booneville sta., Sept. 30, Oct. 3.
Blue Mountain, at Brownfield, Sept. 30, evening; Q. C., Oct. 1.
Wheeler, at Shady Grove, Oct. 4.
Ripley sta., Oct. 7.
Myrtle, at Glenfield, Oct. 7, evening; Q. C., Oct. 8.
Booneville ct., at Blythe's Chapel, Oct. 10.
Mantachie, at Mantachie, Oct. 11.
Hickory Flat, at Hickory Flat, Oct. 13
Pott's Camp, at Cornersville, Oct. 14.
Mooreville, at Mooreville, Oct. 17.
New Albany ct., at Ingomar, Oct. 18.
Burnsville, at Mount Hebron, Oct. 20
Baldwyn, at Baldwyn, Oct. 21, 22.

The official boards will please see that all finances are in full by the date of quarterly conference wherever possible, while the pastors endeavor to secure the benevolences in full from every church, in order that full reports may be in hand by Annual Conference, which is now near at hand.

Your place is in the Front Line Column. May the Lord give us strength and determination to make these remaining weeks count for him.

E. H. CUNNINGHAM, P. E.

The revival is in full swing in the Rio de Janeiro district of Brazil, which takes in the Federal district and Nictheroy, the Federal capital of the State of Rio de Janeiro. There are about 1,200,000 people in the bounds of this district. Since the revival was started 161 persons have manifested a desire to become Christians.



In Five MILLION HOMES TONIGHT

There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is a *purely vegetable product*. Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

Children Cry for Fletcher's CASTORIA

Phone, MAin 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
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Starke's University School
Military Day and Home School for Boys
New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About $18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. In religion orthodox but non-denominational.
Motto: Work Wins
42d SESSION SEPT. 12 to JUNE 12
J. M. Starke : : Montgomery, Ala.

Church and Sunday School Furniture
Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
Separate Entrance on Bourbon Street

666
Is a prescription for
Malaria, Chills and Fever, Dengue or Bilious Fever
It kills the germs.

TERRIBLY ILL
Kentucky Lady's Health Was Very Bad. Had Severe Pains and Could Not Sleep.

Lexington, Ky.—Mrs. J. H. Nichols, who lives at 513 Elm Tree Lane, this city, says that Cardui has been of valuable assistance to her on two occasions, which she tells about below:

"Some few years ago, my health was bad. I had very severe pains in my sides. My nerves were in a terrible condition. I could not rest.

"The lower part of my body was very sore. I could hardly stoop over to lace my shoes. I would have to put my foot on a chair. I did not feel like eating, and did not sleep well at all at nights.

"A friend of mine recommended Cardui. I began taking it and saw quite an improvement in my condition. I kept it up until I felt strong and well."

About a year ago, Mrs. Nichols says, she found herself in a nervous, run-down condition. "I took Cardui again," she adds, "and it helped me wonderfully. It is a splendid tonic."

Thousands of women have written to tell how Cardui helped them to get rid of pain and suffering.

Cardui is a mild, medicinal tonic, made from purely vegetable ingredients. At all drug stores. *NC-190*

Take CARDUI 50 YEARS OF USE BY WOMEN

ONE GRAND DAY!

The last Sunday at old Shiloh camp meeting (Aug. 12) was one of the greatest in my twenty-four years of revival work.

Great crowds thronged the new tabernacle at the three preaching services, with the very best and reverential attention; two hundred and one attended the 5 o'clock group prayer meetings (85 children, 43 young people, 38 men, and 35 women); one man reclaimed from a life of backsliding at the men's prayer meeting; over thirty kneeling at the old-fashioned mourners' bench in the sawdust, at the last service, and some very bright conversions, with twenty accessions by profession of faith, and a grand religious hand-shaking after the benediction. Praise the Lord!

Brother Harmon L. Smith and wife, of Ellisville, did their part (Brother Smith was song leader and Mrs. Smith helped with the children and young people); Brother Tom King, the pastor, and his co-laborers of Shiloh church and community, did their part. Dr. Rolfe Hunt did his part the first two days of the meeting, and the Lord came down in the real old-fashioned way and did His part! The memories of the day will linger with me until a door opens in Heaven and my Father says, "Come up hither."

Also, the Ashury College Quartet, of Wilmore, Ky., surely did their part unusually well. This quartet, composed of four young men, has been touring the States, getting to every revival they could touch; and what a blessing they were to every meeting they attended! Deeply spiritual, sweet singers, efficient soul-winners, cultured and refined, and just about as lovable bunch as you'll find anywhere. They were with us three nights and two days.

With strengthened faith,

J. A. WELLS.

Bay Springs, Miss.

THE BLUFF CREEK CAMP MEETING.

The 38th annual Bluff Creek Camp Meeting came to a close, Sunday, August 21, at the afternoon service, which began at 3 o'clock and closed at about 5 o'clock. The method of procedure and conduct of the services were somewhat different from former years.

At the beginning of the meetings the crowds were small, and continued to grow as the meeting continued. Despite the fact that the roads to and from the camp grounds were nearly impassable at times, we have had the best meeting held in years.

The song services, conducted by Rev. A. M. Wynne, assisted by the Rev. J. P. Bonnecarrerere, were good from the beginning and continued to get better toward the close. With such competent leadership, the appropriate songs were selected for each subject and service. This method developed a wonderful spirit of worship, which resulted in singing with the understanding and in the spirit.

The preaching was conducted by Rev. L. W. Cain, presiding elder of the Baton Rouge District, assisted by some of the pastors of this district and Rev. J. F. Eddings, pastor of the Presbyterian church of Clinton, La., all of which blended together to make the meeting the best that we have had in this section.

Perfect order was established; many claimed that great blessings were received; and many responses were made to live a more consecrated Christian life. There were no accessions, since nearly all were already members of some church.

The gate was free this year, and at the close of last Sunday's morning service, the congregation was given an opportunity of a free-will offering which, with the amount collected by a committee during the week, totaled $269. This amount paid all the expenses of the camp meeting, and took care of an indebtedness of $125, freeing the camp meeting of all debt, and left a balance in the treasury.

Many were rejoicing, not merely because of the offering, but because of the consciousness of the power and presence of the Holy Spirit.

Brother Cain proved himself a master in managing and conducting the services of the camp meeting—closing with great rejoicing for each other and all for the glory of God.

B. D. WATSON, Pastor.

CHINESE MINISTRY OF INTERIOR DRAWS UP RULES OF CONDUCT FOR THE NATION.

The present Nationalist Government has in it an unusual number of Christian men. Many believe that the Christian movement in China has turned the corner and is facing a most hopeful future. The four most influential and important ministries are headed by Christian men.

You may be interested in the following twelve rules of conduct for the people, drawn up recently by the Ministry of the Interior and Instructing all provincial governments to proclaim them to the public:

"1. Wipe away all national humiliation.

"2. Set up and follow a high moral standard.

"3. Give up all superstitious beliefs.

"4. Use native products.

"5. Build and repair roads and highways.

"6. Plant more trees.

"7. Abstain from drinking, smoking, gambling and other evil habits.

"8. Be diligent and thrifty.

"9. Take physical exercises.

"10. Learn how to read and write.

"11. Abolish the custom of foot-binding.

"12. Cultivate habits of cleanliness and follow the rules of sanitation.

"The Provincial Commissioners of Civil Administration are instructed to devise ways to assist the people in carrying out the above plan of civic and social improvement."

A. R. KEPLER.

Missionaries from Africa declare that this is the time for a great evangelistic campaign in the Congo. Already commercial men are coming into the country, bringing in their wake materialism and all its attendant evils. Give them a few years start and it will be much more difficult to check them than it is to-day. To-day the natives are eager for the gospel. Give it to them before they are swept away by the great flood of materialistic ideas, the missionaries are pleading.

Mother!
Child's Best Laxative is "California Fig Syrup"

Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Work Called for and Delivered
UP-TO-DATE SHOE REPAIRING

Indigestion!

Severe indigestion pains and intestinal disorders are quickly relieved by taking a little of Chamberlain's Colic Remedy in water. Used for 57 years as a family remedy to stop stomach aches. Your druggist has it. For free trial size, write Chamberlain Medicine Co., 1072 Sixth Ave., Des Moines, Iowa.

Chamberlain's Colic Remedy
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In Tube with Pile Pipe Attachment, 70c; in tin box, 60c.
PAZO
PAZO OINTMENT
is guaranteed to cure any case of Itching, Blind, Bleeding or Protruding Piles or money refunded.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

District Group meeting: At Hazlehurst, Aug. 28; at Hawkins' Chapel, Aug. 29; at Pearl River Ave., McComb, Aug. 30.
Summit and Topisaw, at Summit, Aug. 22-Sept. 2.
McComb, LaBranch St., Sept. 2, p.m.
Adams, at Adams, Sept. 9.
Beauregard, at Beauregard, Sept. 16.
Gallman, at Gallman, Sept .30.
Barlow, at Rehoboth, Oct. 7.
Monticello and Pleasant Grove, at Monticello, Oct. 14.
Bayou Pierre, at Pleasant Valley, Oct. 16.
Georgetown, at Georegtown, Oct. 17.
Foxworth, at Foxworth, Oct. 21.
Tylertown, at Tylertown, Oct. 21, p.m.
Crystal Springs, Sept. 30, Oct. 23, p.m.
McComb, Centenary, Oct. 24.
McComb, Pearl River Ave., Oct. 26.
Sondland, at Bethel, Oct. 28.
Hazlehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnolia, Oct. 31, p.m.
Woodville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Meridian Dist.—Third Round.

Quitman, Aug. 26.
Fifth Street, Aug. 26, p.m.; Q. C., Aug. 29, p.m.
Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

Jackson Dist.—Fourth Round.

Galloway Memorial, Aug. 26, 11 a.m.; Nov. 5, 7:30 p.m.
Millsaps Memorial, Aug. 26, 8 p.m.; Nov. 1, 7:30 p.m.
Pearl, at Holly Bush, Sept. 1, 2, 11 a.m.
Union, Sept. 2, 8 p.m.; Oct. 31, 7 p.m.
Canton, Sept. 9, 11 a.m.; Oct. 29, 7:30 p.m.
Madison, at Madison, Sept. 9, 7:30 p.m.; Oct. 30, 10 a.m.
Edwards, at Edwards, Sept. 16, 11 a.m.; Nov. 1, 2:30 p.m.
Flora, Sept. 16, 7:30 p.m.; Oct. 31, 9:30 a.m.
Brandon, at Brandon, Sept. 23, 11 a.m., 2 p.m.
Terry, at Byram, Sept. 23, 7:30 p.m.
Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Clinton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisville, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28, 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Vicksburg Dist.—Fourth Round.

Washington, at Kingston, Sept. 2, a.m.
Natchez, at Jefferson Street, Sept. 2, p.m.
Woodville, at Woodville, Sept. 9, a.m.
Centerville and Stephenson, at Centerville, Sept. 9, p.m.
Rosetta, at Rosetta, Sept. 15.
Gloster and Liberty, at Liberty, Sept. 16.
Hermanville, at Hermanville, Sept. 23.
Oak Ridge, at Oak Ridge, Sept. 30, a.m.
Vicksburg, at Crawford Street, Sept. 30, p.m.
Lorman, at Lorman, Oct. 7, a.m.
Port Gibson, Oct. 7, p.m.
Utica, at Utica, Oct. 14.
Mayersville, at Fitler, Oct. 17.
Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Silver City, at Silver City, Oct. 28, a.m.
Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memorial, Nov. 2.
Anguilla, at Anguilla, Nov. 4, a.m.
Rolling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

Hattiesburg Dist.—Fourth Round.

Richton, at Richton, Aug. 26, 11 a.m., 2 p.m.
Petal, at Petal, Aug 26, 7:30 p.m.
Eucutta, at Good Water, Aug. 31, 11 a.m., 2 p.m.
Bonhomie, at Bonhomie, Sept. 2, 11 a.m.
Broad Street, Sept. 2, 7:30 p.m.
Avera, at Plave, Sept. 7, 7:30 p.m.
Collins, at Collins, Sept. 9, 11 a.m., 2 p.m.
Taylorsville, at Hebron, Sept. 14, 11 am., 2 p.m.
Leaksville, at Leaksville, Sept. 16, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Sept. 16, 7:30 p.m.
New Augusta, at New Augusta, Sept. 23, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 5, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

THERE is nothing that has ever taken the place of Bayer Aspirin as an antidote for pain. Safe, or physicians wouldn't use it, and endorse its use by others. Sure, or several million users would have turned to something else. But get real Bayer Aspirin (at any drugstore) with Bayer on the box, and the word *genuine* printed in red:

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College preparatory courses, Music, Art, Expression. Modern equipment, large, beautiful campus. Tennis, Basketball, Volley Ball, Golf, etc.
Southern in Atmosphere, Christian in Influence.
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NORTH MISSISSIPPI CONFERENCE.

Columbus Dist.—Fourth Round.

Mashulaville, at Mount Hebron, preaching and Q. C., Sept. 1, a.m.
Kosciusko ct., at Pierce's Chapel, preaching and Q. C., Sept. 8, a.m.
Kosciusko sta., preaching, Aug. 19, p.m.; Q. C., Sept. 9, p.m.
West Point, preaching Aug. 19, a.m.; Q. C., Sept. 12, p.m.
Caledonia, at Caledonia, preaching and Q. C., Sept. 15, a.m.
Shuqualak, at Shuqualak, preaching and Q. C., Sept. 16, a.m.
Brooksville, at Brooksville, preaching and Q. C., Sept. 16, p.m.
Central Church, Columbus, preaching, Aug. 26, a.m.; Q. C., Sept. 19, p.m.
Chester, at Pisgah, preaching and Q. C., Sept. 22, a.m.
Longview, at Peugh's Mill, preaching and Q. C., Sept. 23, a.m.
Macon sta., preaching, Sept. 2, p.m.; Q. C., Sept. 26, p.m.
High Point, at Macedonia, preaching and Q. C., Sept. 27, a.m.
McCool, at Liberty Hill, preaching and Q. C., Sept. 29, a.m.
Noxapater, at Noxapater, preaching and Q. C., Sept. 30, a.m.
Louisville, preaching and Q. C., Sept. 30, p.m.
Ackerman, at Ackerman, preaching, Aug. 26, p.m.; Q. C., Oct. 3, p.m.
Sturgis, at Ebenezer, preaching and Q. C., Oct. 4, a.m.
Macon ct., at Salem, preaching and Q. C., Oct. 6, a.m.
Artesia and Shaeffers, at Shaeffers, preaching and Q. C., Oct 7, a.m.
First Church, Columbus, preaching, Oct. 7, p.m.; Q. C., Oct. 10, p.m.
Cedar Bluff, at Adaton, preaching and Q. C., Oct. 13, a.m.
Crawford, at Craword, preaching and Q. C., Oct. 14, p.m.
Starkville, preaching, Aug. 5, a.m.; Q. C., Oct. 17, p.m.
Ethel, at Shady Grove, preaching and Q. C., Oct. 20, a.m.

Permit us to call attention to Questions 19, 22 and 23. The financial showing of the district is encouraging. Both the pastors and the people have been faithful and loyal. Let us continue so, and the year will end well.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round.

Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Fourth Round.

Marks, at Belen, Aug. 26, morning.
Lambert, at Crowder, Sept. 2.
Acona, at Acona, Sept. 8, 9, morning.
Carrollton, Sept. 9, night.
Black Hawk, at Smith Chapel, Sept. 15, 16, a.m.
Tchula, Sept. 16, p.m.
Webb and Sumner, at Sumner, Sept. 23, a.m.
Sunflower, at Sunflower, Sept. 23, night.
Swiftown and Isola, at Isola, Sept. 30, a.m.
Itta Bena, Sept. 30, night.
Drew sta., Oct. 5, night.
Drew Mission, at Wade, Oct. 6.
Greenwood, First Church, Oct. 7, a.m.
Schlater, at Schlater, Oct. 7, p.m.
Minter City, at Glendora, Oct. 14, night.
Moorhead, Oct. 17, night.
Indianola, Oct. 21, a.m.
Inverness, Oct. 21, night.
Ruleville, Oct. 28, a.m.
Price Memorial, Oct. 28, night.

Now, brethren, we are in for the home stretch. Let's every one of us stretch himself to the utmost for collections in full for the district and the best report in every other way the Greenwood District has ever made. The Lord has greatly blessed us. Let us not fail him in these closing days of the Conference year.

Yours to serve,

L. P. WASSON, P. E.

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METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903
Insurance at cost to Methodists from 1 to 60. Ordinary Life, 20 Pay, Endowment, Disability Annuity, Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you cooperate?
If interested, write for literature and application blanks giving exact age.
REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TINNON, Field Secretary.
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Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is .....
Name .....
Address .....

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—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. *Write us for FREE insect booklet.* If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

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Powder	*Liquid*
10c & 25c	50c & 75c
50c & $1.00	$1.25
30c (Spray Gun)	35c

ENTIRE CITIZENSHIP OF LAKE CONGRATULATES REV. AND MRS. M. L. WHITE.

The entire citizenship of the splendid little city of Lake assembled in the Methodist church at 8 o'clock p.m., Wednesday, August 8, to do honor to Reverend Martin Luther White and his devoted, consecrated and accomplished wife, on the fiftieth anniversary of their wedding. In addition to the citizenship of the town, a large number of friends from various sections of the State were present. Scores of others from remote sections, unable to be present in person, extended their greetings by letters, telegrams and gifts.

For more than forty years, the Rev. Martin Luther White has served in this State as an itinerant Methodist preacher. Wherever he has gone, the number of his friends has been limited only by the number of people whom he has known. It is doubtful if any living Mississippian knows more people in our State, and certainly no one has a wider circle of devoted friends.

During the entire program the bride and groom of this Golden Wedding occupied the seats of honor and sat as the incarnation of modesty, devotion, piety and beauty. One of the guests in a short impromptu speech paid a special tribute to their beauty of face and form, calling the attention of the youth present to the manner and method of achieving real beauty—real beauty being the ultimate flower of goodness of heart, kindness of deed, gentleness of word and purity of heart.

Great as has been the work of this noble man and his wife in the ministry of the Methodist church, it has not overshadowed the accomplishments of the Christian home. Seven children have been born to the Rev. and Mrs. Martin Luther White. They are: Mrs. Lillian Woodward, Mrs. Ethel Clifford, Mrs. Gordon Lipscomb, Miss Elizabeth, Otis, Preston, and Martin Luther, Jr. All the children were present on this happy occasion except Otis and Preston.

Special felicitations with gifts were presented in behalf of Brother White's ministerial class of 1889 and by his brethren of the Mississippi Conference.

Outstanding among the tributes to the character and work of this godly man and his wife were those made by Dr. Rolfe Hunt, of Brandon; Rev. H. A. Gatlin, presiding elder of the Newton District; Rev. L. E. Alford, Rev. B. W. Lewis, and Honorable Floyd Loper, of Lake.

The program as rendered was as follows:

A. G. Gainey, master of ceremonies.
Introductory—F. C. Harrison.
Prayer—Dr. Rolfe Hunt.
Song—Lee Gainey.
Felicitations—Rev. V. G. Clifford.
Reading—Mr. Dobson.
Song—Lee Gainey.
Reading—Miss Nan Smythe.
Felicitations from Class of 1889—Rev. B. W. Lewis.
"Fifty Years" (Written by Mrs. M. L. White)—Read by Mrs. F. C. Harrison.
"Meditations of a Son on the Eve of His Parents' Golden Wedding Anniversary" (Written by H. O. White)—Read by A. G. Gainey.

Mr. Floyd Loper had something to say.

Remarks—Rev. M. L. White.

At the conclusion of this program the guests gathered around the happy family to shake hands with Brother and Sister White and their lovely sons and daughters. The greetings were more cordial and touching than mere words can portray. At the conclusion of the formal reception, delightful refreshments were served by the ladies of the church and community.—Newton Record.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Philadelphia ct., at North Bend, Sept. 2, 11 a.m., 2 p.m.
Bay Springs, at Bay Springs, Sept. 9, 11 a.m., 2 p.m.
Burnside, at Hope. Sept. 16, 11 a.m., 2 p.m.
Cleveland, at Clark's Chapel, Sept. 23, 11 a.m., 2 p.m.
Philadelphia, Sept. 23, 7:30 p.m.; Sept. 24, 9 a.m.
Wainut Grove, at Zion, Sept. 29, 11 a.m., 2 p.m.
Carthage ct., at Goshen, Sept. 30, 11 a.m., 2 p.m.
Carthage, Sept. 30, 7:30 p.m.; Oct. 1, 9 a.m.
Homewood, at High Hill, Oct. 6, 11 a.m., 2 p.m.
Forest and Morton, at Forest, Oct. 7, 11 a.m., 2:30 p.m.
Montrose, at Louiu, Oct. 11, 2:30 p.m., 7 p.m.
Trenton, at Pulaski, Oct. 14, 11 a.m., 2 p.m.
Decatur and Hickory, at Decatur, Oct. 17, 7 p.m.
Rose Hill, at Rose Hill, Oct. 19, 11 a.m., 2 p.m.
Raleigh, at Raleigh, Oct. 21, 11 a.m., 7 p.m.; Oct. 22, 10 a.m.
Newton, Oct. 24, 7 p.m.
Shiloh, at Shiloh, Oct. 25, 11 a.m., 2 p.m.
Lake, at Lake, Oct. 28, 11 a.m., 2 p.m.
Harperville and Lena, at Hillsboro, Oct. 28, 7 p.m.; Oct. 29, 10 a.m.
Union, at Union, Oct. 31, 10 a.m.
Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

NORTH MISS. CONFERENCE.

Grenada Dist.—Fourth Round.

Oxford, Aug. 26.
Water Valley, Main Street, Aug. 26, evening.
Grenada, Sept. 2.
Water Valley, First Church, Sept. 2, evening.
Coffeeville, Sept. 9; Q. C., at Gray Rock, 3 p.m.
Ashland, at Hopewell, Sept. 15, 16.
Duck Hill, at Hopewell, Sept. 22.
Valden and West, at Valden, Sept. 23.
Winona, Sept. 23, evening.
Waterford, at Asbury, Sept. 29, 30. p.m.
Tie Plant, Oct. 4, evening.
Lamar, at Harris' Chapel, Oct. 6, 7.
Durant, Oct. 10, evening.
Pickens and Goodman, at Pickens, Oct. 11, evening.
Sallis, at Salem, Oct. 12.
Holly Springs, Oct. 14.
Lexington, Oct. 17, evening.
Ebenezer, at Thornton, Oct. 18.
Poplar Creek, at Friendship, Oct. 20.
Kilmichael, at Kilmichael, Oct. 21.
Paris, at Pine Flat, Oct. 24.
Winona ct., at Bethesda, Oct. 25.
Holcomb, at Sparta, Oct. 27, 28.

It is just ten weeks until the Annual Conference. There is much to be done before we are ready to make our report for the year. Every pastor in the district is urged to do his best in every way. Please see that all reports required for the fourth quarterly conference be in hand. Let full financial reports be made as far as possible at the quarterly conference. We must have a strong pull and a pull altogether if we bring up everything required of us. Let no man fail.

E. S. LEWIS, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75.—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3716.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 30, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

OUR SCHOOLS.

The time will soon be here when our boys and girls will leave home for college. Many of them will be going for the first time, prepared to enter the freshman class in our higher educational institutions after a period of preparation in the high school. This first year at college will be a momentous event in their lives. Both for them and their parents it is a time of high hope accompanied by more or less fear and anxiety.

It is a source of great satisfaction that Methodist boys and girls of Louisiana and Mississippi have schools of their own church to which they can go with every assurance that all their educational needs will be adequately met, and to which their parents can commit them with the assurance that they will be guarded by proper moral and spiritual influences.

In the Louisiana Conference, the Methodist Church maintains two colleges—Centenary College, an A-grade coeducational institution at Shreveport, and Mansfield College, a junior college for girls, at Mansfield. These two schools are both historic institutions, with a notable record of worthy achievement. Many of the most useful citizens of Louisiana and of other sections of the South, both men and women, have received in them their educational preparation for life. Both these schools today are prepared to render the finest kind of service, and we commend them to the patronage of all our people.

In the Mississippi Conference, the Methodist Church likewise has two institutions—Millsaps College, at Jackson, and Whitworth College, at Brookhaven. These two schools are associated in the Millsaps-Whitworth system. Millsaps is an A-grade institution, coeducational to the extent that it receives girls as boarding students at the beginning of the junior year; Whitworth is an A-grade junior college for girls, perfectly correlated in its work with Millsaps. It is believed that this affiliation of Millsaps and Whitworth has solved the educational problem of the Mississippi Conference and has provided a well-nigh perfect educational plan and program for that section of the church. During the period of middle adolescene, when right ideals and correct attitudes are being formed, the girls have their first two years away from home in a comparatively small school where Christian sentiment prevails and where close companionship with teachers may be had; then, having thus been prepared for broader contacts, the girls may go directly from Whitworth to Millsaps, fully prepared to enter the junior class. Both these institutions have the highest rating possible in the educational world for material equipment and academic thoroughness. We commend these two schools unreservedly.

In the North Mississippi Conference, the church maintains one institution for the higher education of girls—Grenada College, at Grenada. This Conference is also joint owner with the Mississippi Conference of Millsaps College. Many parents believe that the church should maintain a four-year A-grade senior college for girls; and Grenada College is maintained to meet this need. The action of the district conferences last summer, by a practically unanimous vote, in authorizing and providing adequate financial resources for Grenada College, has made it possible for this institution to take its place in the first rank in our educational system. With adequate buildings, a beautiful campus, and an efficient faculty, Grenada is worthy the patronage of all our people.

We suggest, entirely on our own motion, that those interested in any of these schools write to the following for full information: Centenary College, President George S. Sexton, Shreveport, La.; Mansfield College, President D. B. Raulins, Mansfield, La.; Millsaps College, President D. M. Key, Jackson, Miss.; Whitworth College, President G. F. Winfield, Brookhaven, Miss.; Grenada College, President J. R. Countiss, Grenada. Miss.

SUNDAY SCHOOL DAY.

As we read the reports of the Conference Sunday School Superintendents from week to week, we are made to wonder more and more that so many of our churches fail to observe Sunday School Day It is made obligatory upon presiding elders, preachers in charge, and Sunday school superintendents to see that the day is observed; yet, according to the reports, there are scores of churches that fail to do anything about it. We wonder.

"A GREAT MORAL ISSUE."

If anybody heretofore has believed that prohibition is not an issue in the present presidential campaign, or that a great moral issue is not involved in the campaign, his views will have to undergo a radical change if he accepts the statement of the Democratic presidential nominee in his acceptance speech on Wednesday of last week. In that speech, if we measured correctly, much more space is given to a discussion of the prohibition issue than to any other question involved in the campaign. What the candidate himself thus considers an issue, the people cannot ignore as one. Prohibition is an issue, politicians to the contrary notwithstanding.

We have not space to give the full statemen of Governor Smith's views on prohibition, but we select what we deem the salient points for comment.

"The President of the United States has two constitutional duties with respect to prohibition. The first is embodied in the oath of office. If, with one hand on the Bible and the other reaching up to heaven, I promise the people of this country that 'I will faithfully execute the office of the President of the United States and to the best of my ability preserve, protect and defend the Constitution of the United States,' you may be sure that I shall live up to that oath to the last degree. I shall to the very limit execute the pledge of our platform 'to make an honest endeavor to enforce the Eighteenth Amendment and all other provisions of the Federal Constitution and all laws enacted pursuant thereto.' * * * The second constitutional duty imposed upon the President is 'To recommend to the Congress such measures as he shall judge necessary and expedient.' * * * The platform of my party is silent upon auy question of change in the law. I personally believe that there should he change and I shall advise the Congress in accordance with my constitutional duty of whatever changes I deem 'necessary or expedient.' * * * I believe in temperance. We have not achieved temperance under the present system.* * * I believe in reverence for law. To-day disregard of the prohibition laws is insidiously sapping respect for all law. I raise, therefore, what I profoundly believe to he a great moral issue involving the righteousness of our national conduct and the protection of our children's morals. The remedy, as I have stated, is the fearless application of Jeffersonian principles. * * * In accordance with this Democratic principle, some immediate relief would come from an amendment to the Volstead Law giving a scientific definition of the alcoholic content of an intoxicating beverage. * * * Each State would then be allowed to fix its own standard of alcoholic content, subject always to the proviso that that standard could not exceed the maximum fixed hy Congress. I believe, moreover, that there should he suhmitted to the people the question of some change in the provisions of the Eighteenth Amendment. * * * I personally believe in an amendment in the Eighteenth Amendment which would give to each individual State itself, only after approval by a referendum popular vote of its people, the right wholly within its borders to import, manufacture or cause to be manufactured and sell alcoholic beverages, the sale to be made only by the State itself and not for consumption in any public place. * * * Such a change would preserve for the dry States the benefit of a national law that would continue to make interstate shipment of intoxicating heverages a crime. It would preserve for the dry States Federal enforcement of prohibition within their own horders. It would permit to citizens of other States a carefully limited and controlled method of effectuating the popular will wholly within the borders of those States without the old evil of the saloon."

In his staetment, the Democratic nominee says he will live up to the oath of his office in an honest endeavor to enforce the Eighteenth Amendement and all laws enacted pursuant thereto. We take this statement at its face value, though his record for enforcement of the prohibition law in New Pork is not very encouraging.

He then goes on to say that he believes in changes in both the Volstead Law and in the Eighteenth Amendment, and that he will recommend such changes to Congress. Believing in such changes and recommending them, it is only reasonable to suppose that he will do all in his power to bring them about. It is urged in behalf of the nominee that he is an "efficient executive"—which means that he generally gets what he wants.

The essence of the proposed changes, as we understand them, is that this nation return to

(Continued on Page Eight)

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THE TWO GLASSES.

There sat two glasses filled to the hrim,
On a rich man's table rim to rim.
One was ruddy and red as blood,
And one was as clear as the crystal flood.

Said the glass of wine to his paler brother,
"Let us tell tales of the past to each other;
I can tell of banquet, and revel, and mirth,
Where I was kiug, for I ruled in might,
And the proudest and grandest souls on earth
Fell under my touch as though struck with blight.
From the heads of kings I have torn the crown;
From the heights of fame I have hurled men down.
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I
Or than any army beneath the sky.
I have made the hand of the driver fail,
And seut the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me.
Fame, strength, wealth, and genius before me fall,
And my might and power are over all;
Ho! ho! pale brother," said the wine,
"Can you boast of deeds as great as mine?"

Said the water glass: "I caunot boast
Of a king dethroned, or murdered host;
But I can tell of hearts that were sad
By my crystal drops made bright and glad;
Of thirsts I have quenched and brows I have laved.
I have leaped through the valley, dashed down the mountains,
I have burst from my cloud fetters and dropped from the sky
And everywhere gladdened the prospect and eye.
I have eased the hot forehead of fever and paln;
I have made the parched meadows grow fertile with grain;
I can tell of the powerful wheels of the mill,
That ground out the flour, and turned at my will.
I can tell of manhood debased by you
That I have uplifted and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the wine-chained and captive free,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and its paler brother—
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

—By Ella Wheeler Wilcox.

TO WHOM SHALL WE GO? THOU HAST THE WORDS OF ETERNAL LIFE (JOHN 6:68).

By Rev. J. F. Dring.

I am sometimes at a loss to know just what to do or say. The reason for my condition is, there are so many declaring themselves upon the vital subjects of life, and so few of them agree. One will say, "I am of Paul," and another will say, "I am of Apollos;" and then some fellow will chime in and say, "You are all wrong—come and follow me, and I will do thee good."

This is a strange world, full of strange beings, doing strange things. Most of them are sure they are right, and lots of them are sure the other fellow is wrong.

In the Bible account above mentioned, we find this great Apostle asking the same great question of mortal life, "To whom shall we go?"

There is danger in drifting from the truth of God; and to go away in search of either life or truth, we are likely to stumble into a den of heartless, death-dealing influences that will wreek the whole life of man, and leave him stranded, lifeless, upon the roadside of delusion.

On the other hand, we ask, Is it safe to follow or be led by any other than those who stay close to the inspired Word? "Oh," some will say, "we do not deny the way as given by the Word; but, in this great advanced age, we are not confined to the strict rule of pious living that our people of fifty years ago were, and we are to consider the educational development of our people, because it has removed from us the stigma of superstition that once made us rush to the altar, and cry out for God to forgive." That group of learned Christian gentleman will say that the day is past, and we are no longer groping in that dark region of superstition, and to be a well polished son of God, all that is necessary is to acknowledge the Bible as truth, join the church, be baptized, and you have a way-bill to heaven.

I am not so sure about all that. It seems to me, since God is God and Jesus Christ is still the Saviour of the world, and that we have had no changes in the personnel of the heavens, that you and I had better stay pretty close to the line of difference, for we must take heed lest we stumble, and fall into the snare of the devil.

The shaping of the lives and destiny of man is vested in the story as revealed and told in the Bible. I am not sure that I would be able to declare myself a man, were it not for the fact the Bible first stated the fact. All kuowledge begins with the Bible, and I am sure that we will not be able to discover a greater source of truth, based upon undisputed facts, than that of the Bible. Then if I leave the Bible and truth revealed by it, to whom shall I go.

If some little fragment of humanity eould coin some great fact, and it could go the rounds for a few centuries without being upset, he would be counted great; but since no one has been able to do a great wonder like that, would it uot be much better for the men of God to stay with the great Bible story?

After the multitude had been fed, and Jesus had declared to them the story of the bread of life, many of them went back, and followed him no more; and in this present day, any preacher that declares the whole truth and upsets the playhouse of these modernists that want to build a flutter mill and cool their aching head, will get upon the skids in short order. There are a multitude of that elass that have gone back, and they are not in harmony with the spirit of Christianity, or of Methodism, and they sit back in the shade of their cold-blooded formalism and declare that the Holy Ghost baptism and a clean life are no longer demanded. But aside from Jesus and his message as a whole, there is no eternal life. Peter discovered that, and was honest enough to say so. The only reason some folk are in the Methodist church to-day, is for the bread and cheese they get; and as soon as a great task is assigned, or a great issue raised, either moral or spiritual, they will desert the ranks of true soldiers, and go away with soda cracker crowd until the fight is over, and then get upon a housetop and shout, "Look what we have done!"

There is an advertisement in almost every post office in the country, showiug the boys in Panama, and it states there, "The army life teaches your boy to shoot straight." May God in heaven help us as his soldiers to learn to shoot straight.

"To whom shall we go? Thou hast the words of eternal life?" No man is satisfied with a half loaf; then let us go to God. He is the fountain-head of all of our life. The church will move forward as it trusts in a living God, God is not slack concerning his promise, his hand is not shortened that he cannot save. The heavens are not shut up to man; the great heart of God is just as anxious to-day as it was when Jesus stood beside the sea and multiplied the bread and fishes. The anxious, tear-stained face of the Son of God is just as much for you as it was for the Bethany sisters when they stood at the grave of Lazarus.

The old-time power of the Holy Ghost is for you, your children, and for as many as believe on his name. No hungry soul will be satisfied away from the feet of a crucified and risen Lord.

Stocks and bouds, houses and lands, will not satisfy, but a great loving Christ enthroned in the human heart will make the whole world a paradise, and a land of perpetual sunshine.

Brethren, let us declare the Master and his leadership, as Simon Peter did, and not be attracted away from the path of life and duty by these different spirits. We may not get the applause of the multitnde; yea, the crowd may disperse without even a handshake; but in every heart let the truth find its way, and when you and I shall sleep beneath the mouldy clay somewhere in a silent city of the dead, may they write, "He was a true follower of Jesus Christ."

Jonesboro, La.

A NOBLE EXAMPLE.

By Dr. O. E. Goddard.

Last week I had a call to go to southern Oklahoma to visit a man and his sister who have a genuine interest in the missionary program of our church. It developed that they were planning, since they have no heirs and no immediate relatives who need their estate, to will all their property to the Board of Missions.

I found these old people very well informed about the missionary work of the church and their information relative to the several fields amazingly full and accurate.

Before I left their home they executed a will giving to the Board of Missions, after their funeral expenses are paid, their entire estate, the major part of which is to be used for work in China.

I mention this ease to suggest to several thousand other people in our church who have no dependents and are liable to die and leave their property to be consumed by people who do not deserve it or to be dissipated in litigation, that they follow the noble example of these loyal Methodists in Oklahoma. This is to exhort these several thousand such people to secure an attorney and will part or all of their property to the Board of Missions, now while they are "clothed and in their right minds."

The Board of Missions is a good custodian of any man's estate, which will be used in keeping with the directions of the one making the bequest. During the past year one of the great Protestant denominations was in dire straits and would have had to retreuch and recall its missionaries from the field if it had not beeu for a bequest of $250,000 that came to them in their hour of distress.

There are thousands of people in our church who ought to will certain properties, varying in value from $1,000 to $1,000,000, to the Board of Missions to be used in carrying forward its great interuatioual missionary program in eleven foreign fields. Any secretary of the Board or the treasurer would be glad to give the needed information or answer any questions.

I am writing this note as I am taking the train for New York en route for Africa. Before I return the latter part of December I trust the Board of Missions will have been notified of many wills made in its favor.

(Note—The Bequest Department of the Board of Missions will gladly give full information as to how bequests may be made to the Board and show forms to be used when writing a will in the Board's favor. Information will also be furnished concerning aunuities. Write the Bequest Department, Board of Missions, Doctors' Building, Nashville, Tenn.)

WHY ARE THE PRESBYTERIANS AND BAPTISTS SO SMART?

By J. R. Pepper.

This writer has just finished an automobile journey of a good many hundred miles, covering several States in the South. He passed a large number of rural churches, and not one of them a Methodist church, so far as there was anything on or about the buildings to indicate their family name.

The only churches bearing any names were Presbyterian and Baptist churches.

As I rode by many nameless church edifices I wondered why it is that the Presbyterians and Baptists are so much smarter than the Methodists. Think of hundreds of Methodist churches standing, many of them, right along our main highways, and not one of them with a name on it! Are we ashamed to let the public know that there are some Methodists in these communities?

Our Presbyterian and Baptist friends seem to be proud of their churches, and some of them have names painted in large letters over the door or elsewhere.

I have known people to determine largely the location of their home by the fact of having or not having a church in the community.

It can well be understood how a Presbyterian or Baptist would feel in riding over the route this rider has just finished. Either one could locate in many places with a Presbyterian or Baptist church nearby, according to the known names of said churches. A Methodist would have to inquire very much before settling in any community touching his church relations.

The Remedy.

If the Board of Lay Activities will take hold of this matter very vigorously and insist upon each Annual Conference Lay Leader calling a meeting of the District Lay Leaders of the Conference, urging them to take up this work and fix a special week for placing names on the churches in each Annual Conference district, it can be accomplished.

The District Lay Leader can easily secure the co-operation of each church and charge lay leader by proper effort. Surely each church can well afford to pay the small amount for painting its name on the building if the lay leader of the church will attend to it.

Doubtless some one painter could be secured to do all the work in an entire district at a nominal cost.

I know of some rural churches nearly one hundred years old that have never had a name placed upon them, and only persons living somewhere near know their names to this day.

This matter of placing names on church buildings is far more important than ever before for the reason that leading highways are passing them upon which go many thousands of tourists annually.

Will the Board of Lay Activities please lay hold of this important undertaking?

GOING FORWARD AT MALINES, BELGIUM.

Annual Report for Year Ending June 20, 1928.

By A. Mietes.

(Rev. A. Mietes, of Malines, Belgium, is foreign pastor of the Methodist Episcopal Church, South, of Minden, La., Rev. Leon I. McCain, pastor.—Bureau of Specials.)

We are going forward in the right way in our church at Malines. Although the brethren (Darbists) and others may mock at our individual communion cups and our broad views and say: "The Methodists have an elastic conscience in this matter," it is a fact, a happy fact, that our number of communicants is rising and the spiritual life deepening. Also our Bible study evenings are much frequented and the attention is encouraging.

The work of a preacher for souls is sometimes very difficult. There is often lack of sympathy and co-operation. But at Malines I have no ground of complaint, for the members work with me, perhaps not as much as possible, but with more heart than before. House-visiting is much appreciated and the relations are very pleasing. My task is facilitated in every way by the sympathy of our members and our friends toward their pastor.

Our public consists generally of five kinds of Protestants, but we are all living in peace. Sometimes there is some friction, but in the spirit of love we can always come together.

Special efforts have never had much success at Malines. But if the people do not come to us, we go to them, and by distributing on a large scale numbers of tracts, handbills, gospels, and copies of "De Garve" we reach a goodly number. New visitors come in and already some of them have signed cards for membership.

Extension of the work is the parole. We tried to find places to preach in and around the town and also in the next villages, but it was not possible to succeed. The beginning was always friendly, but after some days came a refusal caused by fear of the consequences. But we do not lose hope.

Our Sunday and Thursday schools received many blows from the Roman Catholic priest of our hamlet. Families were visited and menaced. A spy was always at our door during the week. We lost a lot of children, but we won more, and the situation to-day is rose-colored.

The sewing class was for some months our bugbear. There came no more than five girls, who for some years had been members of the Sunday school. It seemed not possible to catch others. But after some effort the number grew to fifteen girls who come regularly. Three of the oldest girls desired to sign cards of membership, and a good many of the girls come into our Sunday meetings. Miss Van Duven and Madame Mietes, the leaders, are very content.

A Woman's Society has been founded, but the result is not encouraging. Only three of four women come in, but the hope is ours that it will go better and better. Patience and faith are indispensable for Christian work here in Malines, and the leader, Madame Mietes, is believing there will be more members soon.

Laymen's work is carried on by my youngest son, who is an exhorter. He gives all his spare time to children's work, hall and tent work. The children are very pleased to have a young leader instead of a stately deacon. Some of our members are always willing to help in the distribution of tracts and pamphlets and as members of the song band.

Bookselling and advertising are profoundly made better by the electric lighting of our windows. Regularly people stand before the window to read and admire the religious prints. The selling of books is more than ever before. Our paper, "De Garve," which is issued by the Protestant Evangelical churches of Belgium, is always received with eagerness. It is a pity, however, that we have not yet our own paper, a real Methodist paper, for our own use. The people of Malines pay large sums for such books as "The Secrets of the People" or "The Wandering Jew," but for religious books there is little demand.

The Finances. The state of financial affairs is very satisfactory. At the end of this church year we see with gratitude an increase in the income, some 1,000 francs. No special means were necessary. If there was a need, there was always a helper.

What was done for other organizations included gifts collected two times for the "Union des Fraternities," and also for the British and Foreign Bible Society at London, and general benevolences. If I asked my people for something, always the necessary sum was given, but the watchword of the people of Malines is: "By our people, for our people." And it is easier to get something for Malines than for any other purpose.

Facts and great events are very seldom found in this town of the Roman Catholic Cardinal. In Malines there always rules a spirit of deadly submission. We like better to see a living people full of fire for heaven's sake. Recently we have had two remarkable conversions, but for the safety of the people concerned it is better to tell no more about them in public. The Roman Catholic newspapers are always full of fire, but not a fire of good quality. They are full of articles of abuse, but for the people they are of no value. It is as Jeremiah says in 13:23: "Can the Ethiopian change his skin or the leopard his spots?"

Statistics are dry but necessary, so I shall end my report with a series of ciphers, showing the work for the past year:

	Francs.
Church collections	1169.79
Thursday and Sunday schools	82.52
Other sources	1770.84
Total collections	3023.15
Total church year, 1926-27	2091.58
Increase of	931.57
Children in Sunday school	30
Children in Thursday school	15
Children in sewing class	15
Baby roll	25
Total number of children	85
New members	6
Full members	20
On trial	2
Adherents	70

Malines, Belgium, June 19, 1928.

"WONDERFUL WORDS OF LIFE."

By Rev. Marlin H. McCormack, Jr., in the Bulletin of the Clinton Methodist Church.

I have often wondered just what would be the impressions received by an intelligent person, who had never heard of Christianity, from reading the Bible for the first time in his life. His mind would be free of the preconception and presuppositions of the average young Christian. He would not take anything for granted, or interpret it in the light of church tradition acquired in his early childhood or youth. It would be a strange new story to him. We wonder just what he would think of it?

What would he think, when he read, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal," and then observed the average American Christian putting his whole soul, mind, and strength into the task of making money and living a life of extravagant pleasure?

What would he think, when he read: "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth;' but I say unto you, that ye **resist not evil**; but whosoever shall smite thee on thy right cheek, turn to him the other also." And then, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy! But say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven." How many Christians could he find doing these things?

Can you not see his eyes gleam as he peruses the golden words of the nature-loving Master when he says:

"No man can serve two masters:
For either he will hate the one, and love the other,
Or else he will hold to the one, and despise the other.
Ye cannot serve God and mammon (money)

"Therefore, I say unto you:

"Take no thought for your life, what ye shall eat
or what ye shall drink;
Nor yet for your body, what shall ye put on.
Is not the life more than the meat,
And the body than the raiment?

"Behold the fowls of the air:
For they sow not,
Neither do they reap, nor gather into harns;
Yet your heavenly Father feedeth them.
Are not ye much better than they?

"And which of you by taking thought can add one
cubit unto his stature?
And why take ye thought for raiment?
Consider the lilies of the field, how they grow;
They toil not, neither do they spin;
And yet I say unto you, that even Solomon in all
his glory was not arrayed as one of these.
Wherefore, if God so clothe the grass of the field,
Which to-day is, and to-morrow is cast into the
oven,
Shall he not much more clothe you, O ye of little
faith?
"Therefore, take no thought, saying, 'What shall
we eat?'
Or, 'What shall we drink?'
Or 'Wherewithal shall we be clothed?'
(For after all these things do the Gentiles seek):
For your heavenly Father knoweth that ye have
need of all these things.
But seek ye first the kingdom of God, and his
righteousness;
And all these things shall be added unto you.

"Take therefore no thought for the morrow;
For the morrow shall take thought for the things
of itself.
Sufficient unto the day is the evil thereof."

"O well," you say, "Jesus meant—." But to this man Jesus meant just what he said. No preconceived dogma clouds his mind to the simple truth. He doesn't have to adjust the saying of the Master to a system of theology. All he has is the New Testament minus the theological trappings that hide its simple truths from our more handicapped minds.

Then to "cap the climax" our friend reads with amazement the Master's great summary of practical religion:

"Therefore all things whatsoever ye would that men should do unto you, do ye even unto them; for this is the law and the prophets."

Could he prove by the life of the average Christian that such is really the law and the prophets—a complete summary of real religion?

We boast that our religion is the religion of "faith." We boast more "faith" than anything else because it is the easiest thing to claim to have; and who can prove that we do not have an abundant supply of it? This was the kind of folk that Paul left James to deal with, but the aged Apostle challenged them to prove their faith by their works.

The great lesson that we need to learn is that faith is a result rather than an antecedent of religion. Sheer faith will not fulfill our obligations or discharge our duties, it can only help us to do so. After love, faith is the greatest force; but is not great for what it is, but for what it enables us to do. The value is not in the planting, or in the cultivation, but in the fruit. The central word of the Golden Rule is "do."

"THE POLITICAL CHARACTER OF THE ROMISH CHURCH."

I am glad that a paragraph of an utterance of mine, made some fifteen years ago, is being republished in the papers of the church—and in a few secular papers. Who has sent it around I will not surmise.

It is as follows:

"The trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claim of being the only true Christian church might be treated with indifference; but when its head asserts political and civil authority, a position is assumed which cannot be allowed any church whatever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. If it were willing to take its place as a church along with all other churches, it would be improper to meet it with any other attitude than that with which we meet all other churches; but it is not willing to be only a church. Putting itself into a class to itself by its political animus, it must take all that such improper attitude makes inevitable. It cannot claim the political exemption of a church while it asserts political claims as well as churchly prerogatives."

It will serve to illumine and emphasize the truth which I then declared to recall the occasion which elicited it.

Ex-President Theodore Roosevelt was in Rome, Italy, where he was informed that the condition of his having an audience with the Pope at the Vatican was that he should not seek to be received by the King of Italy at the Quirinal. Mr. Roosevelt very properly declined any audience with the Pope on such a condition.

The facts were cabled to the United States, and I was asked to express my opinion of the course of Mr. Roosevelt, which course I warmly approved, and do now approve.

I said among other things that the Government of the United States had amicable diplomatic relations with the Government of the King of Italy, and that Mr. Roosevelt did right in respecting those relations and rejecting the conditions sought to be imposed upon him by the Pope, which would have required the ex-president to be grossly discourteous to the Italian sovereign.

Then I used the language found in the paragraph which has been so widely republished during the last few weeks, and which I have reprinted above.

It expresses exactly what I believe about the political character of the Church of Rome—a vicious character which I trust no Protestant church will ever assume.

The politicalization of the Church of Rome has brought to it immense and irreparable damage in Latin-America, and in all the world, even in Italy; and the politicallzation of a Protestant church will injure it in the same way. So our Lord taught when he said, "They that take the sword shall perish with the sword."

I cannot approve the intrusion of any church—whether Protestant or Romish—into the arena of party politics. Such intrusion is a fatal blunder as well as an obvious violation of the truth uttered by our Lord when in the severe ordeal of his trial before Pontius Pilate, he said with majestic calmness, "My kingdom is not of this world."

WARREN A. CANDLER.

Atlanta, Ga., July 27, 1928.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Some one asked the good, plain brother how he liked the sermon. He replied the preaching was good but the preacher was not "hostile" enough. He was driving at a great truth. Real gospel preaching undeniably should contain an element or strain of hostility against evil. The preacher who makes the sinner ashamed, arouses the dominant spark of repentance—godly sorrow for sin—in the heart of the careless, unconcerned backslider, and even awakens a stronger resolve for righteous living in the conscience of the faithful, is not speaking in vain. Fighting fire is no child's play. I visit the fire stations occasionally. The city fathers have chosen the strongest, most stalwart men for service there. The engines are marvels of mechanical power and finish. Sometimes the gong may sound just to call the men to quarters for training. "Ready" is the watchword—instant response is always expected and it comes. Fighting sin is a man's job. The Jewish priesthood would have none to serve in that high office who were lame or blind or had any physical defect. Fire burns our homes. The fires of sin burn and sear, and blacken the best and fairest graces of life. A soldier of the cross means so little to some I have known. It should mean a life and death struggle against the world, the flesh, the devil.

Read that old hymn about it again and again. It will stir your blood. There is a sermon in every line, and a weapon of righteousness in every thought expressed. Life is ever a struggle—better by far be on the right side and hostile to evil in speech, thought, and deed.

* * *

Aug. 10, 1856, was the date of the devastating Lost Island hurricane, which destroyed hundreds of lives, washed away the surface of the island, leaving a scene of ruin and desolation, where erstwhile was a recreation center and playground for the people of Southern Louisiana. Seventy-two years thereafter another hurricane has swept across Southern Central Florida, and is at this date speeding towards the northern Gulf coast. These storms are not only simply but awfully terrific when they reach their height. Virgil's description of the fierce gale that beset his hero and his followers is scarcely an exaggeration. For earth, air, and sea are commingled and the very cloud-shrouded skies seem to bend low toward the drenched earth. No wonder the ancients believed in demons of the air, for the howl and roar of a tropical hurricane sounds like one may fancy hell broken loose, or some dreadful powers of nether worlds unleashed.

In the great economy of a providential God no doubt these dread visitations have their place. They show to us, after all our "boast and heraldy of power," how dependent we are. Men need shaking up once in a while to settle them on a proper basis. So here is where earthquakes, hurricanes, tornadoes, etc., come in. Better have them right well scared occasionally than for them to think, because they have invented a few engines and found out some things about nature and her secret workings, which God put here to entertain them and keep them out of mischief, that they are supreme lords of creation. Yes, sir, a genuine hurricane can bring this lordship business mighty low.

628 Kings Highway, Shreveport, La.

THE CULPEPPER MEETING AT IUKA, MISS.

Rev. John B. Culpepper and his son of the same name just closed an old-fashioned tent meeting here at Iuka, in which some twenty-five found peace at the feet of Jesus, of whom fifteen united with the local Methodist church.

Brother Culpepper, Sr., delighted and blessed all by his unique and fearless presentation of the old-fashioned gospel. His sermons were especially helpful to the church members of the community, and some eight hundred took vows of reconsecration and promised a more efficient service to their Lord.

Brother Culpepper invited all the colored people of the community to our Saturday evening service. They sang their weird spirituals, and by their animation and fervor added much to the delightfulness of the occasion.

John B., Junior, was noted for his wonderful work with the children of the community. His little talks to them in the afternoons were gems of gospel truth, yet couched in the language of his juvenile listeners. His song leadership during the meeting was very inspiring, and although he did not preach often, yet when he mounted the pulpit he brought the people nearer to God and made sinners tremble.

The good wives of these saints of God were our guests during this revival period, and it was great to have them in our little city. The Methodists of the town raised a purse of $500 for these loyal servants of God.

G. C. SCHWARTZ.

TWO GOOD MEETINGS.

Dear Brother Carley: We haven't bothered you very much this year. And we want to tell you about how we are, and what the Lord has done for us and our people.

First, I was taken sick the 3rd of July, and have been on the bed most of the time since. I have been sitting up a little for about ten days. I was just fearfully sick the first eight days; thought I was getting better, so I sat up a little while on Tuesday, July 10, and overtaxed my strength, and had a "slight stroke of paralysis," so the doctors called it. I think it was hard enough. I am just now able to walk about the room some and go to my meals, with the aid of some members of the family.

This "speli" put a stop to my work. I had two meetings of my own that had to be held. My wife wrote Brother McIlwain, of Corinth, and Brother Parks, of Amory, and these two good men came to my relief.

Brother McIlwain held my meeting at Friendship, and they had an old-fashioned revival. Those people got happy—they had the "old-time religion," and shouted all over the place. Twenty-one were added to the church.

Brother Parks had a great meeting at Van Buren. He was handicapped, as his mother fell and was right seriously hurt, and he had to go to Brooksville to see her. He was out of the meeting three days and missed six services; but Brother Edgar Isbell took charge, kept things going, having great services. (They shouted down there, too.) Brother Parks got back Friday morning and took charge of the meeting, and closed out last night (Tuesday) with eleven additions to the church.

These were wonderful meetings. God was with us—is with us. We give him the praise. Pray for us.

R. G. A. CARLISLE.

PROGRAM, SARDIS DISTRICT MINISTERS' ASSOCIATION.

Dear Dr. Carley: I am sending the program for the Sardis District Preachers' meeting, which is to be held in our church in Hernando on Tuesday, Sept. 11, with Brother H. R. McKee as host.

10 a. m., sermon by Rev. M. H. McCall.

11 a. m., an exhibit of the manner in which a pastor should make out his reports to the Annual Conference, by Brothers W. W. Hartsfield, G. H. Boyles, and H. R. McKee.

"Why Should We Observe Rally Day in the Sunday School?" by Rev. G. A. Baker, J. D. Simpson, and W. W. Jones.

"The Purpose and Scope of the Church Social," by Rev. C. M. Kinard, Mrs. C. T. Floyd, and Mrs. J. T. Lockhart.

"Cokesbury School Taught in Every Church—Should It be Taught by the Pastor?" by H. N. McKibben, W. M. Jones, and R. H. B. Gladney.

Special Quartet, by C. T. Floyd, K. S. L. Cook, H. R. McKee, and C. M. Kinard.

The program committee has arranged a splendid program, and it is hoped that all our brethren will be present. We need the few hours of fellowship afforded.

A. T. CLANTON, Secretary.

"THE LIVING GOD."

By Rev. John D. Ellis.

We read about "the living God" in the writings of Moses, and the prophets, and in the writings of the apostles. When Jesus was upon earth he said: "The living Father hath sent me."

Peter said to Jesus: "Thou art the Christ, the Son of the living God."

We, of this day, have never heard literally the voice of God nor seen his form; Yet, God is; he has being.

Some people affirm that God is an "abstraction;" others say, "He is only a principle."

An "abstraction" is an idea apart from any particular object; a "principle" is a general rule of action, or a governing law of conduct.

The God of the Bible lives; he has life; he has consciousness; he is sensitive, Almighty Spirit; he is life primordial, and the author of all life.

Jesus said: "The Father which is in secret." He is not counterfeit, or fabulous because he is invisible.

Air is invisible; so is the law of gravitation.

Many Scriptures show that God "thinks;" his thoughts have utility and generosity.

Many of God's thoughts are revealed in nature; in the gospel of his Son, we see the disposition to forgive.

It cannot be said that an "abstraction," or a "principle" is endowed with thought.

Many Scriptures show that God rejoices; he is the Friend and Portion of his people, and rejoices over them. One great thing about "the living God" is that he careth for us: "He careth for you."

The emotions of "the living God" were manifested in the life of his Son on earth.

An "abstraction" or a "principle" has never produced living offspring.

The seat of government of "the living God" is not on earth; it is above the earth, in regions of holiness, and glory.

He does not faint, and never grows weary.

"The living God" is omnipotent, and omniscient—things which do not belong to a mere "principle," or an "abstraction."

He is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality.

"The living God" is Jehovah, the great "I Am." He is not a God of the dead, but of the living.

As Christians, we are "the children of the living God," and because he lives, we shall live also. A "principle," or an "abstraction," is powerless to resurrect.

What "the living God" is in essence, or property, is above human understanding; still, he has sentient life, and from his personality emanate thought, affection, emotion, and almighty power.

God is a personality in the sense of sentient life, wisdom, and omnipotence. In his life, he is distinct from all life derived from him.

There is no life in a "principle," or an "abstraction."

"Principle" is the result of life intelligent.

Wherever principle exsists, intelligent life must precede it, to announce it.

Magnolia, Miss.

"THE TRUTH ABOUT PROHIBITION."

"One of the commonest statements is that prohibition cannot possibly be enforced," writes Dr. Frank Crane in an article called "The Truth About Prohibition" in the Christian Herald of Aug. 25. "You cannot change the immemorial custom of a people," it is said. They have always drunk, and they always will drink, you hear.

"This is a curious argument. In substance it is that the bootleggers, hijackers, and other lawbreakers dominate the country. It is the same as saying that because men always will murder you had better repeal the law against murder on the statute books; because men always will steal you had better have no law against theft. Just remember that there is no law that is not broken, and the fact that there is a law passed implies that there are those who would like to break it, and do break it.

"This country is ruled, and its laws are made by the law-abiding people. They are not now ready, and never will be, to turn the law-making business over to the criminals.

"All this turns, of course, upon the question whether the drinking of alcohol is wrong or not.

"In one sense it is not wrong. A man has a perfect right to eat and drink what he pleases. That is, he would have the right if he lived alone on a desert island.

"But immediately upon becoming a civilized being and a member of society he loses certain elements of his personal liberty. If what he drinks may make him a madman, or the creature of a habit that may bring misery to his fellows, he has no right to drink. As far as he himself is concerned, a man has a right to get drunk and become violent as often as he pleases; but as far as society is concerned he has not that right provided it makes him dangerous to his fellows. And law is not made by the individual, but by society.

"Personal liberty is a fiction when it comes to civilized man. You have no right to drive on the left-hand side of the street; you have no right to spit on the sidewalk in a public place; you have no right to use profane language where it offends your auditors; you have no right to appear naked in a public place, nor do a hundred other things. Civilization itself depends upon the restrictions it places upon personal liberty.

"The United States, by abolishing altogether the legal sale of alcohol has made the greatest moral gesture and the most profitable economic move of all time.

"For centuries the church has been busy picking up after the saloon, just as for centuries chaplains have been busy praying for the wounded in armies. The time has come when instead of clearing up the wreckage made by the twin devils of alcohol and war, it has been decided to put these institution out of business. It is the same thing as sweeping up the water that comes from an open faucet, or turning off the faucet.

"It is necessary to keep these things in mind. Many business men and others who were once in favor of prohibition are beginning to weaken under the insidious attacks of wet propaganda. It is time for every man to stiffen up his backbone and not to be influenced by the continual assertions such as are put forth by the wets."

MODERN WORSHIP.

Two men into the Temple went
To hear the Gospel free:
One's mind on worldly cares was bent,
One yearned his Lord to see.

To both the service was the same;
Yet one departed as he came,
The other left with soul aflame.
Which of the twain were ye?

—Joseph Milton.

"TAKE THIS ADVICE."

"Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take his advice. Ask yourself in the moment of perplexity or temptation what would he do if he were here? Nothing else will so surely lead us into the way of holy living."—George Hodges.

WHO WATCHES YOU?

Two small boys were walking along a path near a railroad, and one of them wanted to walk on the track. But when he first thought of it he said: "I guess I won't, now. If my mother should look out the window she'd see me, and she doesn't like me to walk on the track."

After a while a hillock shut them from view of the houses.

"Now we can walk on the track," cried the boy. "Come on, Joe."

"I guess I don't want to," said Joe.

"Ah, come on, your mother can't see you."

"I guess I don't want to anyway."

Then a lady who was behind them smiled at Joe, and said, "Who watches you, laddie?"

"Why, I guess I watch myself, m'am. Mother says if I don't I won't behave very well, 'cause other folks can't watch me all the time."

Who is watching you, boys? Have you learned to stand guard over yourself?—Christian Observer.

"MISSIONS AND INTERNATIONAL RELATIONS."

By Miss Julia McGowan.

(Miss McGowan is a member of the Epworth League of St. Mark's, New Orleans. This address was the winner in the Western Division of the "Know Missions" Oratorical Contest held at Mount Sequoyah last week. Miss McGowan will contest with the winner of the Eastern Division, the final contest to be held in Nashville in September.—Editor.)

"The United States," said a prominent American citizen, "is in a position of leadership in all the fundamental, idealistic, moral, and spiritual forces which make a nation great and constitute a worthy civilization."

If Mr. Houston had made this statement in 1924, the world might have applauded and passed it on without a second thought as to the definite relationships involved.

The United States has always been looked upon, by nations less fortunate, as the Christian nation: the Christian nation because it has been so richly endowed by the heavenly Father; the Christian nation because it has spent millions to build mission churches, hospitals, schools; the Christian nation because it has spent millions to send doctors, nurses, teachers, engineers; the Christian nation because these activities have been done in the name of Christ.

These missionaries have worked miracles in foreign lands in his name. They have relieved suffering, banished ignorance, and brought hope and salvation to nations doomed to peril. But along with these errands of mercy, they have brought enlightenment to these nations as to their places in this world, nations in a world of nations. As these nations take their new places in their seats of national authority, they look as a natural consequence to the United States, the Christian nation, for Christian principles in international adjustments. But as they turn their hope to the United States, they turn again with this message to our missionaries, "Your Christian nation is not Christian."

Our missionaries have but one recourse and that is to remind us with Saito that "It is of little use to preach the gospel of Christ as the power of God unto salvation until in lands that call themselves Christian it has proved itself to have this power in social and international relationships."

Non-Christian nations are pointing to our policy of interference with Mexico. We cannot deny the embarrassing fact that it is foreign capital that has exploited Mexico. Our capitalists, along with others, have gone into Mexico and have taken wealth untold without one thought to contribute to the upbuilding of Mexican civilization. With the richest mines in the world, Mexico to-day has little residue from them after 300 years of exploitation; and with the most productive oil fields in the world, gasoline sells there to-day for almost double the price that we pay for it in this country.

"The difficulty," said President Calles, "is not a difficulty between the people of the United States and the people of Mexio; it is rather a difficulty between the people of Mexico and a few American capitalists." Yet our country protests and threatens military intervention when Mexico aims to preserve a little of her own natural resources.

The use of armed force by our government to protect lives and property of our citizens in foreign lands has been a frequent source of hostility and war. What about our policy in China? Has the presence of our gunboats done other than to create hostility towards the United States? Our missionaries are not asking for gunboat protection; they are only asking for a fair chance to preach the gospel of Christ. How can they preach a gospel of peace and world fellowship if there is always to be the shadow of military forces behind them? If our commercial interests must be protected in China, let's see that our commercial interests give China a fair deal. Our Chinese problem then presents itself as to whether Western prosperity is uppermost in our minds for China, or China for Christ!

The hope of the future lies in international cooperation. Co-operative action on the part of our government with that of Mexico, Argentine, Brazil, and Chile would be far more effective in Nicaragua, for example, than military intervention on our part!

In considering the relation of the United States with the Philippines let us first consider our own past history. In 1776, the Continental Congress stirred the hearts of American patriots by asserting that "all men are created equal, that they are endowed by their Creator with certain inalienable rights," and that "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the government," and that "when any government becomes destructive of these ends, it is the right of the people to alter or abolish it and to institute a new government."

Yet, the United States has repeatedly refused this right to the Philippines. The contribution that the United States will be able to make to world peace will be greatly affected by our policy with regard to Filipino Independence. If we stay in control of the islands indefinitely, we will not only incur the hatred of the Filipinos, but we will encourage other powers to prolong their control over subject countries. The London Daily Telegraph of April 10, 1927, said: "The withdrawal of America from the Philippines, either now or in the near future, will very seriously weaken the position of the Western powers in the Far East." Our Filipino question then presents itself as to whether or not we are seeking international friendship and co-operation.

There is no question but that we have done a vast amount of good during our period of administration; but this fact does not give us the right to continue controlling indefinitely some twelve million people of a different race, against their wishes.

February 22, 1927, was set aside by the people of the Archipelago as National Prayer Day, when all gathered together to pray to Almighty God, the Father of all nations, for complete separation from the United States. It was our missionaries who brought the light to these people; can we, the Christian nation, break faith now?

Our missionaries are being turned away from foreign lands because they claim that we, the Western lands, have a superiority complex. There is no question that race prejudice exists to-day. What then can be the cause that gives rise to such racial antagonism and conflict? Among the causes noted by Oldham was the economic question. The relation in which the United States and native races have stood each other for the most part has been that of employer and employed. In the tropics, this antagonism has taken on a racial color, but in its root it is not unlike our Negro problem.

Can racial antagonism be denied when we consider that great international disaster to religion and to the effective work of our American churches, the Japanese Exclusion Act. The purpose of Congress was no doubt to stop further Japanese immigration on the assumption that a flood of Japanese were still entering the United States. As a result of the Gentlemen's Agreement of 1908, more Japanese males left the United States than entered by 22,737. The number of foreign born Japanese in Continental America during 1908-1923 did not exceed 8,681. Cyrus E. Woods, former United States Ambassador to Japan, commenting on the subject, said that it was not exclusion that Japan resented, but humiliating race discrimination. By the exclusion act, Congress has thrown away one of the most important assets in solving the problem of the Pacific and has created unneedful fears of humiliation, mortification, and distrust. It has halted the effect of Christianity and set up the missionary as an object of ridicule. Can we preach Christianity to these people when we consider them inferior?

"The East," says one missionary, "does not want the gospel handed down by racial superiors; it wants it as revealed in the sharing of life."

Still another problem confronts those who would preach the gospel of Christ as the power of God unto salvation. That problem confronts itself with the prevention of war. War, and especially war between supposedly Christian nations, not only indicates the failure of the Christian forces in the past, but hinders them in the present and handicaps them in the future. We are living to-day in an age of science and interdependence. Every meal we eat, every stitch of clothing we wear is bound up by invisible threads of connection with the labor of African Negroes, Mexican peons, French peasants, and plantation boys of the Southeast Islands. The world to-day is an intangling interdependence of labor, of commerce, fabrics and foods. With these physical interactions and with such mechanistic links as telegraph cables, steamships and airplanes, the world today is heading toward a great commercial oneness. When we realize that in order to meet an industrial need, the world is attaining this great unity, then it is we realize the need for international peace.

The question then arises as to how we are going to abolish this giganitc force which seems to be a necessary part of a nation's history. League enthusiasts claim that it is to be the League of Nations that will satisfy this great need. World Court enthusiasts would claim like honors; but whether it is to be a League of Nations or the World Court, or some other international organization, it will never reach its highest point until Christ takes his rightful place at the head of the round table of the Nations.

"Internationalism," says Edward Merrill, "has no sound and firm basis save in Christian principles and ideals and no one can take the principles and ideals of Jesus and his gospel as authoritative throughout the range of human interests and not believe in international order, organized and maintained for the preservation of peace through the administration of Justice as both possible and necessary." All demands now vocal are for disarmament, for greatness through service, for the rights of weaker nations, for the substitution of reason for might, of law for war, for the putting of international intercourse on a human instead of an animal basis. Are all these not thoroughly Christian in spirit, meaning and aim? We should remember that the real power behind international progress towards bettered conditions is public opinion.

"War is an international affair," says Doctor Root, "and to prevent it there must be international opinion and international action upon that opinion and international institutions to give effect to that opinion."

After all, you ask, what has international peace to do with Missions? It is the very heart of missions. "The missionary," say Cornelius Patton, "is an apostle of internationalism. He bears a message of peace and good will to all men. He proclaims one God for the human race and hence one brotherhood for man. He seeks to establish a church, an organization which brings into one fellowship all nations and races."

As the missionary is an apostle of world peace, so missions is the solution of the great international problem. If America, the Christian nation, would stand for and uphold in her actions world friendship and co-operation, what a great step would be taken towards international peace! But as long as America allows war and race discrimination and industrialism to form the basis of her civilization, missions must fail, for, as Jesus said, "If the blind lead the blind, shall not both fall into the ditch?"

Suffering humanity is looking to missions and missions is looking to us, the youth of America. We must not turn back, for "he who putteth his hand to the plow and turneth back is not worthy of the Kingdom of God."

"Is there a word in the English language that contains all the vowels?" "Unquestionably." "What is it?" "I just told you."—Boston Transcript.

The Home Circle.

HANGING ON.

It's hanging on that does it,
When others faint and tire;
To keep a-going onward,
To climb a little higher.
Some folks are always weary;
They say it can't be done,
While others keep on trying,
And find in work their fun.

It's hanging on that does it,
It takes a lot of grit,
But the more of that you're spending,
The more you have of it;
And soon it gets as easy
As singing an old song,
For forget that you are plugging,
And the days just slide along.

It's hanging on that does it,
Folks see you standing pat.
They say you are a wonder,
A genius, and all that;
You laugh at their exclaiming,
"Superior brain and brawn."
And know that all the difference
Is just in hanging on.

—R. Walter Wright, in The Boy's Friend.

THE STORY OF A LITTLE SEED.

Once upon a time there was a tall milkweed that stood in a fence corner at the very edge of a large wood. As the summer advanced, the milkweed was covered with long green pods; and by and by these pods burst open, and dozens upon dozens of tiny seeds with soft, downy tips, came peeping out. "My children, my lovely little seed children," murmured the milkweed, as she swayed to and fro in the summer breeze, "you must fly away now and leave me, one by one. But the good God meant that every one of you should sink down into the cool, damp earth and grow up to be a big, splendid milkweed just as I am."

"And so we will; and so we will!" cried all the downy seeds together; "we will not forget what you have told us. Good-bye, dear mother, good-bye." Just then a gay little breeze came dashing by and caught them up in his arms and away they flew, here and there and everywhere. But wherever a seed dropped into the cold, damp earth, the milkweed mother knew that a tall, splendid plant like herself would be growing next summer.

One little seed, smaller than the others, with downy wings that glistened in the sun, shrank back into the green pod and refused to go with the rest. "I like the sunshine and the pure, sweet air and the bright blue sky," she cried; "don't cast me on the ground, Mr. Wind, but take me sailing away and away, and ever and ever so far!"

Now the wind was a jolly, rollicking fellow, so crying, "All right, here we go!" he caught her up and carried her with breathless haste, through the woods and over the brook to a wheat field that stood fair and shining in the sun. At last she caught on a prickly ear of wheat and hung there, breathless.

"And who are you?" she cried at last, when she was rested enough to speak.

"I am a stalk of a wheat field," answered the wheat politely.

"And how came you here?" said the seed gazing admiringly down at the long, yellow stalk.

"Oh, I was a tiny grain once," said the wheat. "But a farmer planted me in the cool, damp earth, and I grew up to be the splendid stalk that you see."

"I don't want to be planted," said the little seed saucily. "I had much rather fly about in the sunshine. Take me up again, Mr. Wind," and away she flew.

When she stopped again, after a long, glorious flight, she caught on the rough bark of a broad, graceful tree, covered with green leaves and luscious fruit.

"And who are you?" she asked again.

"I am an apple tree," said the big tree, kindly.

"An apple tree, and how came you here, pray?" asked the seed.

"Oh, I was just a tiny apple seed once," said the tree, "but I sank into the cool, damp earth just here, and now I have grown into a great, broad tree and bear ever so many delicious apples every year of my life."

"That's all very well," said the little seed, "but I like better to fly in the sunshine," and away she went, rolling and tumbling and laughing in the summer breeze.

She flew back into the large, dark forest this time, and when she stopped again she found herself in the arms of a great forest tree, larger and more splendid than any she had ever seen.

"And who are you?" she asked of the big, rough tree.

"I am an oak," was the answer in big, kindly tones.

"And where did you come from?" asked the seed.

"Oh, I was nothing but an acorn once," said the tree, "but I sank into the cool, damp earth just here, and now I am a great fine tree, with ever so many birds nesting in my branches."

Just then the seed looked down into a hollow in the great gnarled branches and saw a little brown something, ugly and shriveled and old.

"And who are you?" she said with a little shrug of contempt.

"Oh, I am an acorn," came the answer in a shrill, cracked voice, "a last year's acorn that didn't want to be planted. Just see how safely I am hiding."

The tiny seed looked at the poor, wizened acorn, and at the big splendid oak, and hung very quietly in her place for a long, long time. At last she called out, very gently: "Take me down to the cool, damp earth, Mr. Wind, for I want to be a milkweed like my mother!"

"All right," said the good-natured wind, and away she flew.—The King's Builders.

ONE BIRTHDAY SHORT.

It was hard to see the entire troop start hilariously off to camp, and to be himself left behind. Donald Barton was as large and strong as half the boys in the troop; he could walk as far, run as fast, and row as well, but he was one birthday short. No help for that. Rules were rules. One must abide by them. The Scoutmaster suggested that eleven-year-olds lacked "the judgment necessary for camping." Cousin Edith, Girl Scout of many birthdays, poohed at that idea, and as a sort of consolation prize told Donald the story of the Ohio Perry boys, a true story which should be familiar to every boy and girl Scout.

For the story we go back about one hundred and twenty-five years to the day when Levi and Pepper Perry, with their parents, left Wales for America. They landed at Philadelphia, where they learned that plenty of land could be had for almost nothing far to the west across the Ohio River. Mother and younger children were left with friends in Philadelphia while Mr. Perry and the boys pushed through Pennsylvania, and finally stopped in the wooded wilderness of what was later Delhi, Ohio.

There Mr. Perry "took up" his land and built a log cabin. Before the cabin had either fireplace, or chimney, or proper daubing, the father, knowing that September was near, decided to return to Philadelphia to get the rest of the family and more supplies. Levi, aged eleven, and Pepper, only nine, were to camp out till his return.

Oh, yes! there were Indians around. They would better stay indoors if the Indians came. There were white neighbors, the nearest being Thomas Cellar, who lived only fifteen miles away down the Indian trail. They must go there for meal. Father would not be gone long, and would bring mother back. So off went Father Perry.

The boys had an axe but no gun. They cut down trees and piled up the trunks and large branches for fuel for the fire, which burned outside the wide-open door of the cabin. Of course they had a flint and tinder-box for emergencies, but they had learned to keep the fire during the night by covering it deep with ashes. For some weeks they lived largely on berries, grapes and plums, which grew abundantly in the woods. Chestnuts and walnuts they gathered and stored for winter, when mother would make nutcakes. They stuffed the spaces between the logs of the cabin walls with mud and leaves; but even so, the winds blew through the cracks all too freely for their comfort, when on cold nights they slept snuggled together under all the bedding they had.

Day after day passed and father did not come. Snow fell. Winter in good earnest. Meal low in the bucket. By good luck they found a fallen tree whose huge trunk had been hollowed out by ants or some equally industrious bugs, a fine dormitory for rabbits, and rabbit stew eked out their meager rations. Dried rabbit skins, pinned together with the sharp thorns of the hawthorn, made a fur coverlet for their bed. Some hunters (whether white men or Indians, the Perry boys never knew) shot a deer, took the best cuts from his carcass, and left the rest in the snow. Venison made a welcome change from the rabbit diet. Now all the meal was gone. "To-morrow," said Levi, "we go to Cellar's."

Nowadays fifteen miles is considered a very good hike for the younger troops of Boy Scouts, but Levi and Pepper made the hike, spent the night (I hope) with the Cellars, and trudged back to camp next day with their bag of meal. And the Indian trace was no modern asphalt road!

Spring! No word from father. But the boys were not idle. The sound of the axe was heard in that land.

June! Then one afternoon a rustling sound crept up the eastern trail. Indians? Immigrants?

"Sh, sh! Listen!" commanded Levi, his hand behind his ears. "Hear that queer call?"

Then suddenly, "That's Welch! It's father. Come on, Pep!" and down the trail dashed the boys.

Hugs, kisses and tears! For how could mother keep the tears back when at last she saw her laddies safe and sound after eight months alone in that wilderness? Wilderness, did I say! Come out with Father and Mother Perry while the boys show them the place they have actually "cleared" and made ready for planting!

It really looks as if some boys have "judgment" enough for camping even if they are a birthday or two short!—Marion B. Knight, in the Christian Century.

"TIME OUT."

"'Your master is decidedly better, Thompson, but very irritable. He mustn't be thwarted.'

"'He expressed a wish to wring my neck, sir.'

"'Well, ah, humor him.'"—Punch.

The physician's son was entertaining his playmate at his home. They were playing at being doctors. The son unlocked a door and disclosed a skeleton to the terrified gaze of his playmate. "It's nothing to be afraid of," he said. "It's only an old skeleton."

"Wh-wh-where did it come from?" quavered the other.

"Oh, I don't know. Papa's had it for a long time. I expect it was his first patient."—Exchange.

In the church pharmacy are at least four bromides that infallibly produce a quiescent conscience, and gently put the patient to sleep. 1. I work so hard all the week that when Sunday morning comes—; 2. When I was a boy I was made to go to church three times on Sunday, and so now—; 3. Company came just as we were about ready—; 4. I came twice, and not a soul spoke to me—.—Trinity Church News, Brooklyn.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"A GREAT MORAL ISSUE."

(Continued From Page One.)

the principle of local option in its handling of the liquor question; and that the importation, manufacture, and sale of alcoholic beverages be made by the State itself, but not for consumption in any public place.

As we see it, the adoption of these proposed changes would undo all that has been accomplished in this nation against the liquor traffic. The purpose of those opposed to this traffic is to destroy the liquor business. This determination is based upon moral, social, and economic grounds. The liquor traffic has always been lawless in spirit, and destructive of the best in life. The only way to control it is to get rid of it. This we have done: first by local option, under which most of the territory of the United States became dry, and then by constitutional amendment, by which the legal process was completed. Governor Smith's proposition now is that we go back to local option, and that the States themselves engage in the liquor business.

As we have stated before, prohibition is a great moral issue in this campaign, and the issue is as clearly drawn as words can make it. When the issue is perfectly clear, the result must be left to the voters themselves.

PERSONAL AND OTHER NOTES.

We thank Rev. W. I. Henley, Longview, Miss., for two subscriptions recently sent in.

Brother T. M. Killgore, Lisbon, La., has our sincere thanks for a list of six subscriptions, accompanied by check, recently sent in.

Rev. J. H. Morrow, of Roxie, Miss., assisted Rev. H. Meliard in a meeting at Macedonia, on the Centreville charge. Four fine young people joined the church.

Rev. Guy M. Hicks, pastor of Epworth Methodist Church, this city, has recently returned from his vacation, spent in Georgia and other places.

Mr. Howard Carter, physical director of the Central Y. M. C. A., Norfolk, Va., paid a visit to his parents, Dr. and Mrs. Briscoe Carter, Ponchatoula, La., last week.

Rev. R. L. Armstrong, pastor of Felicity Methodist Church, New Orleans, returned from his vacation last week, which he spent in Texas and New Mexico.

Mr. and Mrs. Horace H. White, Alexandria, La., announce the marriage of their daughter, Manie Hatton, to Mr. James Paul Johnson, on Aug. 20. The Advocate extends all good wishes to this fine young couple.

We have received and read with pleasure the daily copies of "Misscela," official organ of the Mississippi Conference Epworth League Assembly, which met last week in Hattiesburg, Miss. The Mississippi Leaguers had a great gathering.

Mrs. Addie R. Williams, of Montpelier, La., in renewing her snbscription to the Advocate, says: "Oh that fathers and mothers could feel the need more and more of seeing that their children had good books and papers!"

The "Sequoyah Sequawker," official organ of the Western Epworth League Assembly, Mount Sequoyah, Ark., was issned as nsnal this year. with Dr. R. S. Satterfield as editor and Rev. C. E. Nisbett as pnblisher. It was full of good things.

Brother L. E. Havens, Ocean Springs, Miss., in renewing his subscription to the Advocate, says: "It is my intention to take my church paper as long as I keep house and am able to pay for it, regardless of cost. I conldn't get along without it."

Rev. E. R. Smoot, of the North Mississippi Conference, was the principal preacher at the historic Kavanaugh camp meeting, held at Crestwood, Ky., Aug. 9-19. A Bible conference was held in connection with the camp meeting, in which some of our great leaders took part.

The Home Quarterly for October, November and December carries excellent articles by Bishop Candler, Dr. E. L. Pell, Dr. H. B. Trimble, Dr. J. A. B. Fry, Dr. N. B. Harmon, and Nancy Smith Krusekopf. The Workers' Council for September contains helpful article on Training Day, Promotion Day, and Rally Day.

We are glad to be informed that Mr. G. L. Hawkins, well-known layman of Hattiesburg, Miss., who has been ill since last February, and has been in the Sanatorinm at Magee, Miss., during the past several weeks, has so far recoverd as to return to his home, with prospect of complete restoration of health.

Rev. H. E. Carter, writing from Fernwood, Miss., under date of Aug. 25, says: "Mother slipped away this morning to be with the Heavenly Father." We extend sincere sympathy to our brother and other loved ones and friends of the deceased in their great sorrow.

The new Methodist church at Oberiin, La., Rev. G. D. Purcell, pastor, held its opening service last Sunday, the sermon being preached by Dr. A. S. Lutz, presiding elder of the Alexandria District. Pastor and people are to be congratulated upon this fine achievement.

Rev. Wm. Schuhle, accompanied by his son, Billy, paid tbe Advocate office an appreciated call on Tuesday of last week. They were returning home from Lake Junaluska, N. C., where Billy had been in a boys' camp and where Brother Schuhle had been taking in the program of the Lake Junaluska Assembly.

Rev. Harry S. Allen, one of our general evangelists, is assisting Rev. A. A. McKnight in a meeting at Varnado, La. Brother Allen has an open date immediately following this meeting, and he would be glad to hear from any pastor desiring his assistance. He can be reached at Varnado, La.

Dr. Cleanth Brooks, pastor of the First Methodist Church, Alexandria, La., was in New Orleans last week and honored the Advocate office with a call. His son, Cleanth, Jr., a Phi Beta Kappa gradnate of Vanderbilt University this year, holds a teaching fellowship in English in Tulane University, this city, where he will do graduate work in his chosen field.

Evangelist Claude P. Jones is holding a union meeting this week at Medina, Tenn. He has two open dates for fall—Sept. 30, for one week, and Oct. 31. Any brother desiring his services for this time can reach him at Jackson, Tenn., until Sept. 9; after that, he can be reached at Bilxi, Miss., or his home, 103 Fourth Street, Hattiesburg, Miss.

From the Lincoln County Times, Brookhaven, Miss., of Aug. 23: "Preparations for the reception of a record-breaking student body are going on apace at Whitworth College these days. Several applications have been coming in each day for the past few months, and at the present time the enrollment promises to be the largest in the history of the institution."

Rev. Leon I. McCain, our pastor at Minden, La., recently assisted Rev. J. F. Waltman in a meeting at Lisbon, La. The beautiful new church was filled at nearly every service, and its capacity was overtaxed several times. There were sixteen additions to the membership of the church, and several new subscriptions to the Advocate were received.

Tbe following telegram was received from Miss Elizabeth Langford, Louisiana Epworth League Secretary, on Aug. 22, sent from Mount Sequoyah, Ark.: "Julia McGowan, New Orleans, won first place in oratorical contest of Western Epworth League Assembly. Our Louisiana crowd is certainly proud of her success. The final contest with the Eastern winner will be held in Nashville in September."

We have just received a copy of the Year Book of the General Sunday School Board for 1923. It is beautifully printed, and is full of information concerning the Sunday school work throughout the church. It ought to be in the hands of all our people interested in this great department of the church's work. A copy will be sent free of charge upon application to the Sunday School Board, 810 Broadway, Nashville, Tenn.

The following sad news comes from Rev. G. P. McKeown, our pastor at Woodville, Miss.: "Miss Daisye Ferguson, a missionary teacher in Collegio Bennett, Rio de Janeiro, Brazil, died on Aug. 17. Her body will be brought to Woodville for interment. She was a noble character, and her untimely death has caused sadness in our hearts. Three brothers—Walter, Oscar, and Howard—survive." The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

The Methodist Layman for August is an especially attractive and interesting number of the official organ of the Board of Lay Activities. It is a "Who's Who" number, containing sketches and pictures of many of the leaders in the laymen's work throughout the church. We think our own Conference Lay Leaders—J. G. Houston, North Mississippi; J. M. Sullivan, Mississippi, and T. W. Holloman, Louisiana—show up mighty well. All the laymen ougbt to read the Methodist Layman.

This sad news comes from Rev. J. R. Murff, from Kilmichael, Miss., under date of Aug. 24: "From the old homestead, near Aberdeen, Miss., my mother was translated to the skies this morning at 3 o'clock, after seventy years of useful liv-

ing and seventeen weeks of suffering. We will place her worn and tired body in the country churchyard beside father, who preceded her to the beyond twenty-two years ago. Pray for us." Our sincere sympathy is extended to all the loved ones and friends of this departed saint.

The presiding elder, Rev. H. G. Hawkins, and the lay leaders of the Meridian District, Mississippi Conference, have planned to hold at nine points in their district, Sept. 2-7, a series of laymen's rallies. The chief speaker will be Mr. Fred T. Barnett, Associate Secretary of the General Board of Lay Activities, Nashville, Tenn., and the purpose of the rallies is to arouse the interest of the laymen and instruct them as to their duties as members and leaders. All the men and women of the churches are invited to attend; and at four points, Waynesboro, Quitman, Lauderdale, and Scooba, there will be both morning and afternoon sessions, with dinner on the grounds for speakers and all attending.

We hope all our people, the preachers especially, will read the August number of the Christian Education Magazine, which recently came from the press. This issue contains a tirbute to the late Dr. Stonewall Anderson, a statement by Dr. H.H. Sherman, elected to succeed Dr. Anderson as General Secretary of the Board of 9ducation, the annual reports of the secrttaries and the treasurer for the fiscal year ending March 31, 1928, and the condensed minutes of the thirty-fourth annual meeting of the Board, held at Nashville, May 1. The Magazine contains much that every friend of Christian education should be interested in. The following figures will be of interest to our readers: Amount subscribed and amount paid on the Christian Education Movement to March 31, 1928: Louisiana Conference—subscribed $421,539, paid $185,994.75; Mississippi Conference—subscribed $875,000, paid $385,495.80; North Mississippi Conference—subscribed $406,379, paid $178,185.07.

GOOD WILL.

In building our new church in Lake Charles and on the occasion of its opening, August 12, one of the most encouraging things has been the cordial expressions of good-will from outside sources.

Catholic friends have contributed financially and the resident priest sent us a fraternal letter.

Our Jewish friends have for the past two years freely permitted us to use the Temple for one of our large Sunday school classes and also contributed to the building fund.

The Presbyterians, whose church is in the same block with ours, worshiped with us at the opening service.

One of the Baptist churches addressed to the congregation a congratulatory letter, which was accompanied by a floral offering. The other leading Baptist church worshiped with us on the Wednesday evening following the opening, and presented the pastor's wife with a mahogany rocking chair.

The Simpson Methodist Church sent us a floral offering, and on Sunday, Sept. 2, will dismiss their regular morning service and participate in the Lord's Supper with us.

On the occasion of a banquet given by the Men's class, representatives from the churches above mentioned, and also the Christian, Episcopal, Nazarene, and Calvary Baptist (Goosport) churches were present and brought expressions of good-will.

A letter of congratulation was also received from the local officer of the Salvation Army.

We gave an "open house" reception on the 13th, which was attended by people of all creeds.

As another evidence of good feeling between all faiths in Lake Charles, in response to a protest made in the local paper by the Southern Methodist pastor against a "Bathing Beauty Revue" that had been planned and advertised for July 4, citizens of all faiths responded favorably. The Catholic priest read with approval the protest at the Sunday morning mass, stating that it expressed the sentiments of the Christians of the community, admonished his members not to participate in the "Revue" and also made a strong protest in the American-Press. As a result of this co-operation, the "Revue" was called off by the organization which had sponsored it.

We have in Lake Charles a Protestant Federation of laymen who are ready to meet on the call of the Ministers' Association for common counsel and action.

The Women's Societies are also federated and have regular meetings once a quarter. Recently there has been organized a federation of Young People's Societies, and on their motion made a vigorous protest against a Sunday circus to be staged just outside the city limits, which would not have been permitted if there were any law to prevent.

Another very interesting thing is the good fellowship existing between town and country. Some of our laymen and young people have greatly assisted the rural work. Our Brotherhood holds an annual barbecue in the Moss Bluff neighborhood, where now a neat church has been built. On next Sunday evening, this entire country congregation will attend service in our new church in Lake Charles, and will receive the "glad hand" of welcome.

R. H. WYNN.

ANNUITY BONDS

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For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

REPORT OF THE WORK AT SALLIS, MISS.

Dear Dr. Carley: We have just finished our revival meetings on the Sallis charge, and our hearts are rejoicing because the Lord was with us and gave us some gracious revivals. The churches were greatly revived, and many souls were added to his kingdom.

We began our meeting at Sallis, July 4, with Brother S. H. Caffey, of Oxford, doing the preaching. Brother Caffey is a good gospel preacher, and his messages were very much enjoyed by our people. We had six additions here.

Brother M. L. McCormick, from Carthage, was with us at Shrack, but it sure rained out there—didn't get to have but four services. They were good services, though. Brother McCormick is a good preacher, and won a warm place in the hearts of all our people out there.

The pastor did the preaching at Spring Grove, Zemuly, and Salem, assisted by his wife, who worked with the children and young people. The good people of these communities held up our hands as we labored with them, and the Lord greatly blessed our efforts. We had only two additions at Spring Grove, where two little girls gave their hearts to the Master. At Zemuly we had a class of fifteen fine boys and girls to come into the church. Zemuly is a fine community, with many young people, which affords a fine opportunity for service. At Salem there were thirty-two additions to the church, ranging from 58 years down to about 7. It was great to see those fathers and mothers accept Christ and unite with the church. Many hearts were made happy because of their coming. I received eight into the church on Wednesday night, and on Thursday night, the last night of the meeting, I took in a class of twenty-four, the largest class I have ever received. It did my heart good, and caused my soul to rejoice, to see so many accept Christ.

We had our brother, W. P. Bailey, and his wife with us at Adams. It was a great pleasure to have them with us. They love the Lord and enjoy the work. The people enjoyed his preaching and her singing very much. We had eleven additions to the church there, and many resolved to live better lives.

We love our people, but we couldn't help loving them, for we have some of the best people in the world to serve. We are having a good year.

A. W. BAILEY, Pastor.

FATHER HELPS SON IN GRACIOUS REVIVALS.

Dear Brother Carlay: Brother W. J. Dawson, of Shubuta, conducted our revival at Pleasant Ridge church, near Moselle, and did some most splendid preaching, and our services were well attended, both morning and evening. He left the church much better and stronger by his splendid, brotherly bearing and his spiritual sermons.

I am with H. W. F. Vaughan, on the Yazoo circuit. We had a splendid meeting at Bethany church, with eight additions on profession of faith, and probably three others to join next service day. The meeting closed with every one in fine spirits. A Sunday school was organized with twenty-six members.

We closed a meeting last night at Fletcher's Chapel. We had splendid congregations both morning and evening—house filled each night. A most beautiful spirit and energy prevailed throughout the meeting, and they wanted us to go on another week. Fifteen united with the church on profession of faith. They were certainly a fine people to preach to. Many were glad to reconsecrate themselves to the work of the church. The same can be said of Bethany.

We will be at Pleasant Hill next week; every one loves the new preacher and his splendid wife, and they are doing a good work.

Trust everything goes well with you.

Sincerely yours,

PERCY VAUGHAN.

Ellisville, Miss.

A BOY'S AIM.

Once a little boy looked at a sunset. It was more beautiful than anything else he had ever seen. He turned to his aunt and said, "Auntie, when I grow up to be a man I intend to be a painter and help God paint the sky." That boy wanted to do something great. Of course, he could never help God paint the sky. God did not need him for that, but there are lots of ways in which a boy or girl can help God make the world brighter. Can you think of any?—Southern Churchman.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

DORCAS LUCINDA BREWER-CLEMONS was born April 4, 1844; dled Aug. 5, 1928. One of Mrs. Clemons' joys was to have the pleasure to entertain those who love God. Her heart and her home were always wide open to her pastors. She was like Mary of Bethany—no one ever entered her home or sat at her table without her breaking the alabaster box of loving ministrations and happy hospitality. She was not counted among those women who longed to loom large in the limelight of the public eye. She was content to fulfill the humble and heroic mission of daughter, sister, wife, and mother in the home circle. While she was much alive to the signs of the times and took a deep interest in the great outside world, her supreme delight was her home. Her tireless devotion to her family was beautiful and sublime. No duty was too great, no task too heavy, if it brought to them some comfort and happiness. Sister Clemons joined the Methodist church in early childhood. It was the writer's privilege to be her pastor for four years. I always found her enjoying a rich experience in sweet fellowship with her blessed Lord. Mrs. Clemons was a member of Old Mount Carmel church, from which she was buried by her pastor, the Rev. J. L Nabors, assisted by her presiding elder, the Rev. E. H. Cunningham. I commend the bereaved family to God, who alone can sustain and keep them during this sad hour.

C. A. NORTHINGTON.
Ackerman, Miss.

MRS. JOHN C. DARNELL was born, April 4, 1873, and fell asleep May 30, 1928. Her last few days on this earth were days of violent suffering; but she bore it patiently, and even on her deathbed she looked to Jesus and praised him for his blessings. She would beg her friends to get right with God and tell of his wonderful deeds he could do for them. Her health had been failing for over a year, and she was confined to her bed for six weeks. Our loss is heaven's gain. Our earthly home is no longer cheered by her sunny smile, but is sad and lonely. No mother to smile and welcome us home. Oh! how we miss you. She united with the Methodist church early in life, and lived a humble Christian until her death. She was the mother of ten children, five girls and five boys. She is survived by her husband, Mr. John C. Darnell; her five girls, Mrs. Angella McKee, Mrs. Inez Burton, Miss Virginia Darnell, Mrs. Voncille Chisolm, and Mrs. M. M. Chisolm; her five boys, Mr. Roscoe Darnell, Mr. Frank Darnell, Mr. Hilmon, J. C., Jr., and Nelson Darnell; one sister, Mrs. Sadie Clark; four brothers, Jim, Alford, Jessie and W. P. Hudnall; and eight grandchildren. Funeral services were conducted by Brothers Saunders and Walters. Mrs. McKinley Chisholm sang, "One of God's Days." After the service a long party of sorrowing friends and relatives followed her to Hopewell cemetery, where she was laid to rest beneath the season's choicest blooms.

As we wander around the dwelling,
And we think of days gone by;
How we miss the kind instruction
Of our mother gone on high.

Oh, 'tis hard to part, dear mother,
No one else your place can fill,
In the home or round the fireside,
When we're well or when we're ill.

The chair you used is vacant,
Your voice is hushed and still;
A place is vacant in our home,
That never can be filled.

All is dark within our dwelling,
Lonely are our hearts to-day;
For the one we loved so dearly
Now to heaven has gone to stay.

HER LOVING HUSBAND AND CHILDREN.

A MOST REMARKABLE WOMAN PASSES INTO BEYOND.

MRS. SARAH ELIZA HOWE—but better known by her friends, who were legion, as, "Mother" Howe—peacefully and sweetly passed into the Beyond just at noon Sunday, Aug. 5, 1928. She was 98 years, 5 months and 20 days old at the time of her going. In early life she gave everything to her Lord and Master. For him she lived and served for nearly a century. Her church and its spiritual welfare were ever in her mind. Just two months before her going she spent the entire day at old Crawford Street Church, in which she had been reared, in attendance on the district meeting of the Woman's Missionary Society. She had been one of the organizers of the Foreign Missionary Society in this old church the year it was authorized. Dr. Charles B. Galloway, later the great missionary bishop, was her pastor. Even before that date she had helped organize a society for a similar purpose. Her interest in this great work never lagged. On Sept. 24, 1850, she was united in holy wedlock to Professor Robert D. Howe, a native of New York State, who had come to Vicksburg Miss., as a teacher. Her husband's father was an honored member of the New York Conference of the Methodist Episcopal Church, and many of his descendants are to-day active Methodists throughout New York State. The marriage was certainly an ideal union. Their home was blessed with two daughters, one, Roberta, living only nine months, the other, Juliet, becoming the wife of Rev. Nolan B. Harmon, now an honored superannuate of the Mississippi Conference, whose son, Nolan B. Harmon, Jr., a member of the Baltimore Conference, has recently given to the press two great books. Mrs. Harmon has been in poor health for many years, but is left to mourn the loss of a dear mother, along with her husband and grandchildren. "Mother" Howe leaves four manly grandchildren, to whom she had been a real inspiration all of their lives: Rev. Nolan B. Harmon, Jr., Front Royal, Va.; Robert Howe Harmon, Washington, D. C.; John Wesley Harmon, Shreveport, La., and A. P. Harmon, Vicksburg, Miss., and one great-grandchild, Nolan Harmon, III, Front Royal, Va. Mrs. Howe's husband preceded her to the Glory Land by forty-eight years. Most of the time since his death has been spent in the home of her son-in-law preacher. Her helpfulness has been of untold value. For many years she has really had full charge of the household, and on the Saturday preceding her going she had planned everything for Sunday. There are many people who carve out a remarkable career along one or sometimes two lines, but Mother Howe was remarkable from every worthwhile standpoint, the physical, the intellectual, the social and the spiritual. The silver wedding was observed in Vicksburg, Miss., Sept. 24, 1875. The announcement of this happy event contained a poem from the pen of her husband which bears out the statement in Proverbs 31:28: "And her husband, also, he praiseth her." No better tribute can now be paid to her, 53 years after these lines were penned. Space forbids quoting the entire poem, and we close this brief tribute with the husband's prayer contained in next to the last stanza, which has been gloriously answered.

"And when Life's troubles here, with us are o'er,
God grant our future lot may be the same,
For sure I feel, with other gifts in store,
Heaven's doors will move at mention of thy name."

Her pastor,
J. L. NEILL.
Vicksburg, Miss

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
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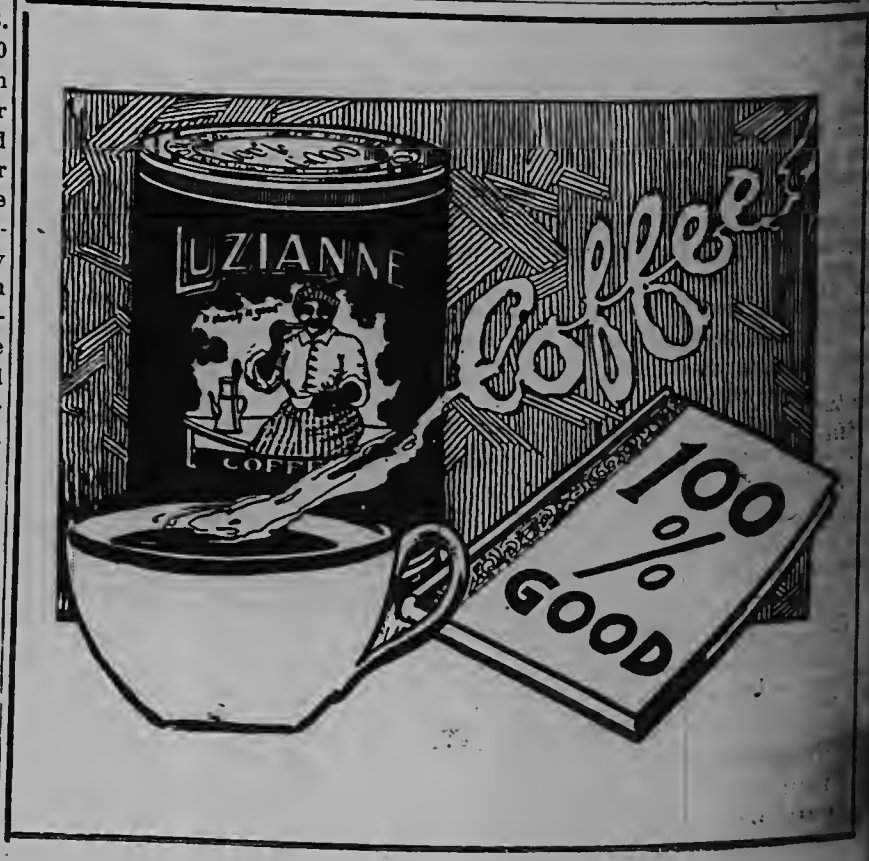

Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

A wise man will always he a Christian, because the perfection of wisdom is to know where lies tranquility of mind, and how to attain it, which Christianity teaches.—Landor.

ZONE MEETING OF MISSIONARY SOCIETIES OF HATTIESBURG, PETAL AND PURVIS.

A history of each of the Societies in the zone and a talk by Miss Addie Greely, deaconess of the Central Methodist Church, of Meridian, were interesting features of the zone meeting held at Court Street Methodist Church, Monday afternoon, July 30, with Court Street and Petal Societies as hostesses.

Miss Greely is a former resident of Hattiesburg, and her many friends were delighted to have her present. She led the devotional, using as her subject, "Secret Prayer." After a prayer by Mrs. Dan Gilliman, Miss Greely told of her work in Meridian and also of her work in Florida, where she was stationed for awhile.

A member from each auxiliary gave its history, which showed the Woman's Missionary Society "Looking Backward, but Thinking Forward." The histories given were those of the Priscillian Circle, by Mrs. H. L. Galloway; Court Street, by Mrs. H. O. Siebe; Purvis, by Mrs. Slay; Lydian Circle, by Mrs. Henry McArthur; Broad Street, by Mrs. L. O. Wicht; Y. P., by Mrs. J. W. Thompson; Main Street, by Mrs. T. P. Crymes.

There were about seventy-five in attendance, and the meeting was opened with the singing of the Jubilee Song. Mrs. D. E. Edwards, president, presided. Mrs. Jeff Brown, secretary, read the minutes of the last meeting, and Mrs. W. A. Bilho, treasurer, gave her report.

District meeting for the young people, to he held at Broad Street in August, was announced.

The election of officers will be at the next meeting, which will be held at Broad Street in Octoher. After the song, "Publish Glad Tidings," the closing prayer was given by Rev. Mr. Holifield, pastor of the Petal church.

During the social half hour which followed, delicious ice cream and cake were served by the hostesses.

MRS. JEFF BROWN,
Secretary.

STOMACH SPELLS

Alabama Lady Gives Interesting Account of Long Use of Black-Draught In Her Home.

Sipsey ah, Okla.—"I have taken Black-Draught ever since I was a child, and can recommend it as a splendid medicine for family use," says Mrs. Cora Maberry, of this place. "My mother used it, in bringing up her family, and after I had a home of my own, I continued to use it, as I thought it was especially good to give the children.

"My children did not mind taking Black-Draught, and so when they got upset with stomach spells, or were constipated, I gave them Black-Draught tea.

"If I found that they were taking cold, I was quick to start giving them Black-Draught, as it helped them to throw off the impurities which caused the trouble.

"My children are all grown now and have homes of their own, but I still keep Black-Draught in the house and use it myself when I wake up in the morning feeling dull and 'headachey', and have a bad taste in my mouth.

"Black-Draught is a simple remedy for constipation, and I prefer it to others because it is purely vegetable. I always feel better after I have taken a course of it." In use over 87 years. *NC-191*

Thedford's BLACK-DRAUGHT for Constipation Indigestion Biliousness

TWO NEW JUBILEE AUXILIARIES.

Dear Missionary Women of Louisiana: I know you will rejoice with me that there were two Jubilee Missionary Auxiliaries organized this week—one at Rosedale, La., Sunday, with a membership of fourteen, and one in Lottie, La., organized Friday, with a membership of ten. These women are enthusiastic and will do fine work. We need your prayers to help support us.

Wishing all of you much success in your work for the Master, I am yours in his service,

ORA HOOPER, Rural Worker.

SUCCESSFUL VACATION SCHOOL AT RIENZI, MISS.

A most succcessful and delightful ten-day Vacation Training School has just heen completed here at Rienzi. It was conducted hy Miss Elizaheth Earnest, of Scarritt College for Christian Workers, ahly assisted by a corps of local workers from all our church denominations. Total enrollment of children from six to sixteen, was seventy-five, and attendance was exceptionally good, with interest increasingly keen in the work right up to the end. Closing exercises last Friday were well attended by parents and interested citizens generally. Simple refreshments were provided and served hy the ladies of the Woman's Missionary Society. A fine showing of handwork hy hoth boys and girls and review of work by the Bible study classes, singing, flag salutes, etc., was much enjoyed.

Miss Earnest expressed herself as highly delighted with the way the Woman's Missionary Society had planned and organized the work before her arrival here. She said it was so efficiently done that it left her only pleasant duties of supervision, and enabled her to conduct what she considers her most successful school of the summer.

It is declared on every hand that this training school is about the fluest thing for community improvement and profit to the children that has yet heen in this community.

MRS. H. L. ROBINS,
Superintendent of Publicity.

ZONE MEETING AT LORMAN, MISS.

Zone No. 5, of the Vicksburg District, met at Lorman, Miss., Aug. 10, with Mrs. George McNeil, of Washington, Miss., presiding.

Song No. 19, "Jesus Is All the World to Me," was sung, after which Brother J. H. Grice, of Lorman, conducted the devotional. "Publish Glad Tidings" was sung before going into the business session.

Our chairman, Mrs. McNeil, expressed regret that Mrs. McKeown, of Woodville, Miss., could not be with us.

Thirty-four answered to roll call; others came in later until forty were registered.

"The Jubilee Spiritual Message," hy Mrs. Ford, of Lorman, was a wonderful lesson in itself of how we should act and live to give a glowing Christian experience.

The history of the Missionary Society was given hy the historian of each Society: Mrs. Lewis, Fayette; Mrs. Dennis, Mispah; Mrs. L. C. Miller, Washington. Greendale and Natchez were not represented.

A letter of thanks to the district for the "Love Gift" sent to Miss Neil Drake was read. She will buy some hooks she very much wanted with this "Love Gift."

Brother Cain, of Fayette, gave us a fine message on "Christianizing America," or "The Challenge for the Next Fifty Years." He asked us to think of how may non-Christian people we have in our own America, and said we should seek genuine regeneration of church, business, and politics. The least we can do is to see that our schools have Christian teachers.

Brother Anders, of Washington, dismissed us for the noon hour, at which time a real picnic lunch was spread on a long table in the church yard.

At 1:40 the afternoon program began with the singing of "His Way With Thee." Brother Anders conducted the devotional.

A general discussion was led by Mrs. Kinnison, of Fayette, on "How Should Good Members of the Missionary Society Meet Their Responsibilities." Mmes. Ford Lewis, R. W. McNeil, Kling and Maddox took part in this discussion.

Mrs. Gray Geoghegan told of the children's work at Fayette.

Mrs. McNeil asked Mrs. Kinnison to tell us of the Young People's meeting to he held in Vicksburg soon. Mrs. McKeown sent a message urging the adult members to see that the young people were sent.

Washington asked us to meet with them when the weather is cooler for the third meeting of the year.

Brother Anders thanked Lorman for inviting us to come and for their genuine hospitality. The societies gave a rising vote of thanks to the Lorman society.

MRS. W. R. EASTERLING,
Secretary.

THE REVIVAL AT GUEYDAN, LA.

Dear Brother Carley: Just a word concerning our second meeting at Gueydan, in which we were assisted hy Rev. P. M. Caraway. It was acclaimed by all as one of the best meetings ever held in Gueydan. Interest was very good throughout. Our morning attendance was exceptionally good.

We had thirty-five accessions to the church, nineteen on profession of faith, and sixteen by certificate; out of these sixteen by certificate, fourteen were from the Methodist Episcopal Church.

The meeting proved a great blessing to our church.

Faithfully,
EDGAR C. DUFRESNE, P. C.

From Youth To Old Age

THERE are three trying periods in a woman's life: when the girl matures to womanhood; when a woman gives birth to her first child; when a woman reaches middle age. At these times Lydia E. Pinkham's Vegetable Compound helps to restore normal health and vigor. Countless thousands testify to its worth.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Workers' Council meeting at Lake Charles on Wednesday preceding the opening of the new church was an enthusiastic occasion. This school has about eighty workers on the official staff.

Dr. Charles D. Bulia, Nashville, writes: "I promised Dr. Cleanth Brooks that I would take the class in Evangelism, nsing Dr. Chappell's book, 'Evangelism in the Sunday School,' in your Standard Training School at Alexandria, Sept. 2-7. I am looking forward with pleasure to the occasion."

Rev. L. W. Cain, presiding elder of the Baton Rouge District, and Mr. D. B. Talley, District Secretary, are trying to put on three Standard Training Schools in their district this year. The Amite-Hammond Training School opens Monday night, Aug. 27. Dean R. E. Smith, one of the instructors, is booked to preach Sunday morning at Hammond, and evening at Amite.

The writer was at the opening of the Houma Standard Training School this week. At the first faculty meeting each instructor reported practically all pupils enrolled were credit pupils. Among the pastors working for credit were C. J. Thibodeaux, G. A. LaGrange, J. C. Rousseaux and A. D. Martin. The pastor at Patterson, Rev. R. L. Clayton, was missed, but Mrs. Clayton was with us.

The largest class reported was the class on "Spirit and Genius of Methodism," taught by the pastor, Rev. B. H. Andrews. This was Dean Smith's first time as instructor in the Houma School; Mrs. Smith and Prof. Raulins have taught in nearly all former schools there. A hearty welcome was extended Mrs. Raulins and the girls on their first visit to Houma.

The Young People's class at Winnfield, taught by Mrs. John M. Gwin, is working enthusiastically on the enrollment of Young People in the coming Standard Training School booked for Sept. 9-14. Mrs. R. E. Smith will have many of these Young People in her class.

Mrs. J. T. Wood, of Winnfield, is due a vote of thanks for the class she has worked up for the Beginner Course in this Standard Training School. Dr. A. S. Lutz will teach the course on "The Bible."

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Pastors, take notice: Under the law of the Methodist church, the quarterly conference is recognized as the official body for the transaction of the business of the local church. Since, however, the quarterly conference is constituted primarily as a business organization, it has seemed wise to grant to tbis conference the authority to constitute a special committee, which, when constituted, should assume full responsibility for the work of the Sunday school. The legal provision reads as follows, Paragraph 382: "The quarterly conference may constitute the pastor, the Sunday school officers elected by it, and not more than three other persons a Sunday school committee."

The officers to be elected by the quarterly conference are as follows: A superintendent, who shall be nominated by the preacher in charge; an assistant superintendent, if one be needed; a secretary-treasurer; a superintendent of cradle roll; a superintendent of home membership; and, if there be any organized departments, the superintendents of such departments.

All these officers, except the superintendent, are nominated by the superintendent, the pastor concurring. These persons, when duly elected by the quarterly conference, together with three other persons who should be nominated by the pastor and superintendent, and elected by the qnarterly conference, will constitute the Snnday school committee. The Sunday school committee in the small church serves as a board of religious education for the Sunday school.

The four major responsibilities of this committee may be indicated as follows: (a) To determine the policies of the school; (b) To elect the officers and teachers annually; (c) To provide and promote training for officers and teachers; (d) To see that the school is provided with sufficient literature and equipment.

The past week Miss Caraway has been teaching a class at Shady Grove, on the Kosciusko circuit; Rev. Roy Grisham, at Ridgeway, on the Drew mission; Rev. E. G. Mohler, at Gray Rock, on the Coffeeville circuit, and the writer one at Bowling Green, on the Acona circuit. These are small schools, but have in them excellent people. They have room for development and growth. Bowling Green observed Sunday School Day, Sunday, the 20th. It has been several years since the day was observed in this school. Rev. Carl Wasson is a strong preacher, a diligent pastor, and a real leader. The people respond to his leadership in a way that makes the heart rejoice. The dairying industry is taking hold in this community. Trained officers and teachers for the church, and dairying on the farm, will change this section materially and spiritually. A bright day is just ahead of us.

REPORT FROM THE GILBERT CHARGE.

Dear Brother Cariey: I have finished holding my revival meetings. Dr. Monk, pastor of First Church, of Monroe, did the preaching for me in our meeting at Gilbert, and did it well. Dr. Monk endeared himself to my peopie. I am sure iasting good was done.

Rev. J. F. Dring, pastor at Jonesboro, did the preaching for us at Fort Necessity. Brother Dring is an unusually good gospel preacher. I believe that this oid historic church has a fine future before it. People seem to be fully awake to their opportunity, and are ready to meet their duty as faithful men and women.

While I am writing, I wish to say tbat I had the pleasure of worshiping with Rev. R. T. Ware, the 15tb of July in his beautiful new church in Shreveport, Park Avenue. I want to say it is a monumental piece of work, a church that has iong been needed to meet the needs of that community in that fast growing city of Shreveport. I believe Park Avenue is the best church building for the money I have seen anywhere. I don't see how the picture of the church has escaped being given us in the New Orleans Christian Advocate. It is excellently arranged, and fully departmentalized for Sunday school work.

I am sure it is now a piace that many preachers would be giad to have their name read out for at Conference. Heretofore it hasn't been a place to be coveted because of the tremendous task and work attached to the job of taking care of the congregation and at the same time building a church. This hard-working preacher shouid be permitted to stay and enjoy this spiendid work as long as he and congregation agree.

J. C. PRICE.

BEWARE OF THE BLACK WIDOW.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

There are few poisonous spiders in this country, notwithstanding the fear and aversion that people have for this animal (not insect). One, however, is a marked exception, and its bite is not only extremely painful but at times even fatal. This is the "black widow," "shoe-button, or "hour-glass spider, scientifically known as the Lactrodectus mactans.

The Lactrodectus is common throughout the Southern States, and has been repeatedly found in Louisiana. Provided with a black body about three-eigbths of an inch long, it is distinguished by its somewhat hour-glass shape and rather thick, round abdomen, which gives it the popular terms of hour-glass and shoe button. The "black widow" cognomen probably originates from the well known tendency of female spiders to consume tbeir mates—if the iatter fail to escape. Another characteristic is the red marking on the under side of the abdomen.

The "black widow" conceals herself under the bark and rotten wood, in cracks and crevices in outbuildings and basements and under stones, and being diminutive frequently escapes attention until she has had her chance to strike her fangs into the unwary person's hand or finger.

Only a short time ago, many severe cases were reported from California, where the Lactrodectus seems to be very prevalent. And recently Ewing, of the United States Bureau of Entomology, who has been investigating the venom of other spiders and insects, pronounced the results of a "black widow" bite to be far worse than tbat of either the tarantula or trap-door spider.

The symptoms are intense agonizing pain in the limb in which the puncture occurs. It does not appear at once, but increases in severity, becoming unbearable and iasting for several days. Besides this, there is marked constitutional disturbance.

None of the cases in the California series died from the effects of the bite, but tbe suffering caused, which could oniy be controiled by opiates, was great enough to warrant the attempt to produce an antiserum. At the present time it is not known whether this has been developed. Now, throughout the hot months in fact, is spider time. Many peopie are outing in the woods and fields. The best cure is prevention. Forewarned is forearmed. Be careful how you pick up old pieces of wood, and beware of the "black widow."

Grove's Tasteless Chill Tonic

Stops Malaria, Restores Strength and Energy. It Purifies and Enriches the Blood. You can feel its Strengthening, Invigorating Effect. 60c.
(Pleasant to Take)

Dr. TICHENOR'S ANTISEPTIC
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If you are one of those who suffer from these cramps, get a bottle of this proven remedy at once. It insures you against the usual agony, discomfort and loss of poise. If you feel an attack approaching, just take a few drops in sweetened water and secure immediate relief.

Simple? . . . Yes, but effective and safe.

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WINTERSMITH'S CHILL TONIC
A Fine Tonic
Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

RESOLUTIONS OF APPROVAL AND COMMENDATION.

Whereas, the Eureka Methodist Church, of Eureka Springs, Miss., of the Shuford charge, has just closed one of its most successful revivals under the pulpit work of its pastor, A. C. Johnson, unassisted; and,

Whereas, twenty-two unsaved persons confessed Christ and united with the church, and the pastor and people were drawn closer together into a better appreciation and understanding of each other, and out of chaotic uncertainty and doubt there emerged a great peace and faith; and,

Whereas, under this pastor's faithful direction, some 769 Scripture chapters were read during the revival, which continued for nine days with results that gratified the most optimistic; and,

Whereas, the Eureka Methodist church seldom experiences such uplifting meetings as the one just closed; therefore, we the undersigned, in view of the great good that has been accomplished by the splendid work of our pastor, do hereby proclaim to the world our approval and commendation of our pastor, Rev. A. C. Johnson. He has proved himself worthy of our highest regard and uttermost faith, and we, as officials in the church in question, pledge him our most hearty cooperation. We further state that our pastor's work here has been thorough, consistent, and of rare and compelling quality in all particulars, and hereby endorse his revival here as an example of note in our history.

These resolutions are to be sent to the county paper, the Panolian, and our Conference organ, the New Orleans Christian Advocate.

Signed:

HERBERT WENDELL AUSTIN,
Superintendent Eureka Sunday School.
JODIE L. PITTMAN,
ANGELO FOWLER,
Members, Eureka Board of Stewards.
Courtland, Miss.
August 11, 1928.

FROM THE CALHOUN (LA) CHARGE.

Dear Dr. Carley: Calhoun charge has made some advances this year. First of all, we rebuilt the parsonage and built a beautiful six-room church at Calhoun at a cost of $5,400, all paid for. We dedicated the church on April 1. We now have one of the most beautiful churches and parsonages side by side, in a splendid location in the State (in its class). We immediately had Brother A. K. McLellan with us in a Cokesbury School, resulting in some good, but not what we would have desired. Then we had our revival meeting in July, Brother C. E. McLean doing the preaching; not the results from this we should have liked to see. Miss Elizabeth Langford followed this up with a three-night League institute, which was a splendid success, resulting in the organization of a Hi League and an Epworth Junior Society, both of them doing splendid work.

Spiritually, and in some other ways, Calhoun church has moved forward quite a bit. We expect to entertain the Ruston district conference next spring.

Perhaps Drew church has moved up more than any other church on the charge—they have increased financially, numerically, and most of all, spiritually. Brother D. W. Poole, my young neighbor from Choudrant, did the preaching in a revival here, and some of the finest results we have ever experienced we had here. Received this year seven fine young people into the church, all on profession of faith. One fine young lady is a life service volunteer, Miss Nita Johnston. Already she is at work in her own and neighboring churches. Here we have some money in bank and a fine lot to build a new church, and have set October to erect it. We have had an organization here, but never a building before. We organized a new Sunday school here also.

Claiborne is a splendid church in a fast-growing section just out of West Monroe, and there have been substantial increases here—placed new pews, built concrete steps, installed electric lights. Brother Ledbetter, of De Ridder, who built this house and organized the congregation, did the preaching in the revival. We had some splendid results, receiving ten into the membership on profession of faith. The whole church was built up, and Claiborne has better days just ahead. One of the substantial members at this church, Brother I. D. Wallace, gave Brother Ledbetter one acre of land upon which to build a home, and Brother Ledbetter expects to build there soon; and when he superannuates (which ought to be some time off yet), he will live in this community.

Besides all this, the pastor has married during the year twenty-eight coupies, spent about four weeks in bed with "flu," helped Brother Poole in a meeting each at Choudrant and Indian Village. Busy, but happy.

Fraternally yours,

W. F. HENDERSON, JR.

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ROCHE'S EMBROCATION

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Hammond, Aug. 26, 11 a.m.; Nov. 8, 7:30 p.m.
Amite, Aug. 26, 7:30 p.m.; Oct. 26, 7:30 p.m.
Bogalusa, Sept. 2, 11 a.m.; Oct. 24, 7:30 p.m.
Franklinton, Sept. 2, 7:30 p.m.; Oct. 25, 7:30 p.m.
Washington, at Angie, Sept. 9, 11 a.m.; Nov. 6, 11 a.m., 2 p.m.
Pearl River, at Pearl River, Sept. 9, 7:30 p.m.; Nov. 7, 11 a.m., 2 p.m.
Zachary and Slaughter, at Zachary, Sept. 16, 11 a.m.; Oct. 31, 7:30 p.m.
Clinton, at Clintou, Sept. 16, 7:30 p.m.; Oct. 30, 10 a.m.
Walker, at Friendship, Sept. 23, 11 a.m., 2 p.m.
Baton Rouge, Istrouma, Sept. 23, 7:30 p.m.; Nov. 1, 7:30 p.m.
Donaldsonville, at Donaldsonville, Sept. 30, 11 a.m., 3 p.m.
Plaquemine, at Plaquemne, Sept. 30, 7:30 p.m.; Oct. 1, 10 a.m.
St. Francisville, at St. Francisville, Oct. 6, 11 a.m., 2 p.m.; Oct. 7, 11 a.m.
Jackson and Ethel, at Jackson, Oct. 7, 3 p.m., 7:30 p.m.
Baton Rouge, First Church, Oct. 14, 11 a.m., 7:45 p.m.; Nov. 15, 7:30 p.m.
Baker, at Black Water, Oct. 20, 11 a.m., 2 p.m.;Oct. 21, 11 a.m.
Baton Rouge, Keener Memorial, Oct. 21, 7:30 p.m.; Nov. 13, 7:30 p.m.
Natalbany, at Wesley Chapel, Oct. 28, 11 a.m., 2 p.m.
Kentwood, at T., Oct. 28, 7:30 p.m.; Oct. 29, 10 a.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Denham Springs, at L. O., Nov. 4, 7:30 p.m.; Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Pine Grove, at Pine Grove, Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

DeRidder, Sept. 2.
Lake Charles, Sept. 9, a.m.
Lake Arthur, Sept. 9, p.m.
Acadia Ct., at Estherwood, Sept. 16, a.m.
Lafayette, Sept. 23.
Abbeville, Sept. 30, a.m.
New Iberia, Sept. 30, p.m.
Converse and Hornbeck, at Hornbeck, Oct. 7, a.m.
Florien Ct., at Peason, Oct. 7, p.m.
Gueydan and Kaplan, at Kaplan, Oct. 14, a.m.
Crowley, Oct. 14, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 21.
Many and Zwolle, at Zwolle, Oct. 28.
Leesville, Nov. 4, a.m.
Barham, Nov. 4, p.m.
Indian Bayou, Nov. 11, a.m.
Rayne, Nov. 11, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Ruston Dist.—Fourth Round.

Revival at Beulah, Sept. 2-8.
Choudrant, at Indian Village, Sept. 9, 11 a.m.
Calhouu, at Calhoun, Q. C., Sept. 9, 3 p.m.; preaching, 7 p.m.
Bienville, at Strange, Sept. 16, Q. C., 2 p.m.; preaching 11 a.m., 7 p.m.
Arcadia, at Mount Moriah, Sept. 23, preaching, 11 a.m.; Q. C., 2 p.m.
Athens, at Athens, Sept. 23, 7 p.m; Q. C., Sept. 24, 2 p.m.
Marion, at Wilhite, Sept. 30, 11 a.m.; Q. C., 2 p.m.
Farmerville, Sept. 30, 7 p.m.
Homer, Oct. 7, 11 a.m.; Q .C., 3 p.m.
Haynesville, Oct. 7, 7 p.m.; Q. C., Oct. 8, 1 p.m.
Clay, at New Prospect, Oct. 14, 11 a.m.; Q. C., 2 p.m.
Eros, at Dodson, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Jonesboro, at Jonesboro, Oct. 21, 7 p.m.
Lapine, at Franton, Oct. 28, 11 a.m.; Q. C., 2 p.m.
Bernice, at Alabama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m.
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

Preaching in Polish and also in German will soon be begun in the little Methodist church at Chodziez, Poland, a town on the borders of Germany and settled by both Poles and Germans. So far, all Protestant work in that center has been among the Germans. The Methodist pastor is the only preacher in the town who can preach in both languages. It is believed that this condition of affairs offers a great opportunity to the church to heal the wounds that have so long kept the people of these two countries from being brothers.

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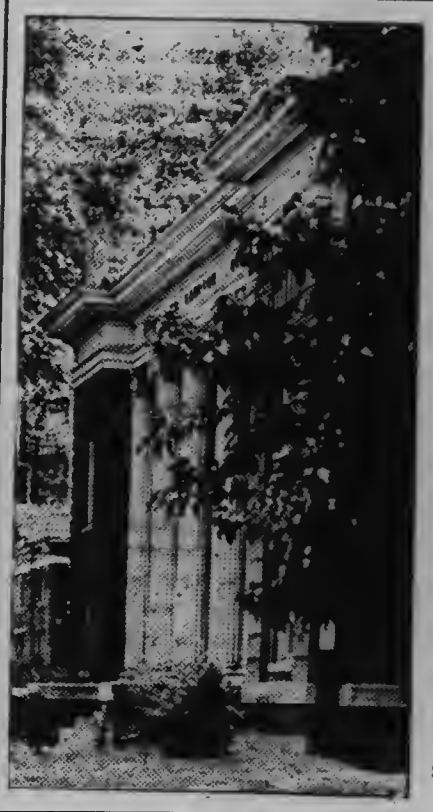

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: As I write you this evening I am in the happiest of moods; and I well may be, as I am on the beautiful Mount Sequoyah enjoying a happy fellowship of other Epworth Leaguers and leaders at our Western Epworth League Assembly. I truly would love to wave a wand over these mountain tops and immediately see my Louisiana Leaguers here with us. I say "us," because I am not enjoying this wonderful fellowship alone. I am so glad that W. L. McDuff, Monroe District Secretary; W. V. Hall, of Winnfield, and Miss Julia McGowan are here with me. As you know, Julia is to represent our Conference in the Oratorical Contest, and, say, she certainly has some strong competition from ten other Conferences. By the time you read this, you will have learned of the results; but do not judge her too harshly should she only get second place. Should she take first place, and we think she stands a splendid chance, you should shower her with congratulations, as hers is no easy task.

Leaguers, may I fuss a bit and say that I am sorely disappointed at the small delegation from Louisiana? Only four Leaguers from such a great State is a bad showing. Every one is saying, "Where is Louisiana this year?" Now how do you suppose I like that? Should I feel that you would not be fully compensated by attending such an inspiring assembly, I would not scold; but no real Methodist, young or old, could select a more fitting place for a real rest, vocation, or instruction. Of course, Texas numbers about fifty per cent of the delegation and they are certainly a lively bunch. We have other Leaguers here from Arkansas, Oklahoma, Missouri, Tennessee, New Mexico, and even way-off California. We feel fortunate in having Rev. and Mrs. W. W. Drake, of Ruston, La., with us. They will be leaving the first part of the week for their return trip to Louisiana.

As with all assemblies the program is splendidly planned, with the best instructors available, which contributes toward a most successful time in every way. Besides our class periods, we have the happy privilege of hearing many inspiring lecturers, among the most inspiring being Dr. Paul Harris, of Washington, D. C., representing the National Council for World Peace. His lecture on Sunday morning was so interesting that he was drawn into an open forum by the young people for the afternoon session.

I cannot go into detail in telling of the fellowship hour, vesper services, recreation in mountain hikes, baseball games, relays between the Tomahawks and Sky-rockets (i'm a Sky-rocket) and other interesting amusements; but I'd love for the Leaguers to know that there is not only study but no end of the fun and good times at such an attractive mountain retreat. You will have to see for yourselves, and that means that next year old Louisiana will make itself known at Mount Sequoyah as it did in the summer of 1926. I'd love to write much more, but I can't afford to miss the best time of the day and that is vesper service, led by our beloved B. Frank Pim and Miss Ina C. Brown, of Central Office.

The other Louisiana Leaguers join me in best regards to you.

Your Field Secretary,
ELIZABETH LANGFORD.

NORTH MISSISSIPPI EPWORTH LEAGUE NOTES.

In the past two months, the Epworth League work in North Mississippi has been pushed forward. With Katherine Bryson in the field for the summer, an effort has been made to have her visit all Leagues throughout the Conference that feel that they need help. It has been somewhat discouraging at times to find League leaders so indifferent toward making their League better, but, as a general rule, the Leagues in our Conference are in much better shape than they are often given credit for.

There has been no effort heretofore to have district institutes in every district during the summer, but this is being done this summer. The Corinth District Institute was held at Booneville, July 19, and was perhaps the best institute ever held in our Conference. One of the outstanding features about this meeting was the great number of pastors that were present. We are working very hard this year to put our League work across to our pastors.

At Greenville on Aug. 24 the Greenville District Institute was held, and it was very successful. The Greenwood District Institute will be held at Carrollton, Aug. 29; the Columbus District institute will be at West Point, Aug. 30, and the Aberdeen District Institute will be held at Amory, Aug. 31. Grenada District will hold its institute early in September.

We have been very fortunate in securing outstanding speakers for these programs, and we feel that the Leagues represented at these meetings will be our outstanding Leagues during this year. Thus, our aim is to have every League represented at some institute.

KATHERINE BRYSON.

FINE REPORT FROM LONGVIEW, MISS.

Dear Dr. Carley: We have just closed a splendid meeting here, conducted by Dr. W. M. McIntosh, of Central Methodist Church, Columbus, Miss., which resulted in nineteen additions to our church. Of this number, thirteen came by profession of faith and six by letter. Six others announced their intention to join the Baptist church.

The meeting held by Dr. McIntosh was the greatest held in Longview in many years. The crowds that attended the services were responsive to Dr. McIntosh's stirring gospel messages, both young and old reconsecrating their lives at the altar for Christian service. The close of the meeting found but very few people in this community out of the church.

The singing was ably conducted by Jeff Cunningham, of Corinth, Miss. Jeff also preached some helpful sermons during the meeting.

Our work on this charge has progressed nicely. We have received thirty-nine members into the church this year. Our people all seem to be happy. God has blessed us. The finances are coming up in good shape, and we expect to make a pleasing report at Conference.

Sincerely yours,
W. I. HENLEY.

Longview, Miss.

MARRIED.

At the home of the bride, in Montrose, Miss., on Dec. 12, 1927, Mr. ROBERT WRESTIN and MISS FRANCIS WARD, by Rev. D. E. Vickers.

At the Methodist parsonage, in Montrose, Miss., on June 26, 1928, PROF. T. B. WINSTEAD and MISS ZURIA KENNEDY, by Rev. D. E. Vickers.

At the Methodist parsonage in Montrose, Miss., on Aug. 11, 1928, MR. MAJOR C. WALDROUP and MISS BAMA SMITH, by Rev. D. E. Vickers.

MR. LOWELL ELLIS SALMON, of Pontotoc, Miss., to MISS LOUISE WILLIAMS, of Shannon, at the home of her uncle, Mr. James Harris, in Shannon, Miss., June 24, by the Rev. W. M. Young. The happy couple will make Pontotoc their future home.

At Nettleton, Miss., MR. JAMES R. TOOD, of Birmingham, Ala., to MISS ANNIE LOU FRANCIS, of Nettleton, at the home of the bride's parents, Dr. and Mrs. G. L. Francis, by the Rev. W. M. Young, of Shannon, Miss., in the presence of a large company of friends and kindred. The happy couple will make their future home in Birmingham, Ala.

In the parsonage at Shannon, Miss., MR. TRANNIE L. ELLIS, to MISS KATE SISK, both from near Shannon, Miss., the Rev. W. M. Young saying the ceremony in the presence of some kindred, on Saturday evening, Aug. 11. The happy couple will spend some time in Tupelo with kindred.

At the home of Mr. E. Lohmar, prominent merchant of Centreville, Miss., CAPTAIN ARON HENRICKSON, of New Orleans, La., to MISS BERNICE BLALOCK, of Centreville, Rev. H. Mellard performing the ceremony.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

District Group meeting: At Hazlehurst, Aug. 28; at Hawkins' Chapel, Aug. 29; at Pearl River Ave., McComb, Aug. 30.
Summit and Topisaw, at Summit, Aug. 22-Sept. 2.
McComb, LaBranch St., Sept. 2, p.m.
Adams, at Adams, Sept. 9.
Beauregard, at Beauregard, Sept. 16.
Gallman, at Gallman, Sept .30.
Barlow, at Rehoboth, Oct. 7.
Monticello and Pleasant Grove, at Monticello, Oct. 14.
Bayou Pierre, at Pleasant Valley, Oct. 16.
Georgetown, at Georegtown, Oct. 17.
Foxworth, at Foxworth, Oct. 21.
Tylertown, at Tylertown, Oct. 21, p.m.
Crystal Springs, Sept. 30, Oct. 23, p.m.
McComb, Centenary, Oct. 24.
McComb, Pearl River Ave., Oct. 26.
Scotland, at Bethel, Oct. 28.
Hazlehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnolia, Oct. 31, p.m.
Woodville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Meridian Dist.—Third Round.

Central, Aug. 28, p.m.
Hawkins Memorial, Aug. 30, p.m.
Poplar Springs, Aug. 31, p.m.
Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

Jackson Dist.—Fourth Round.

Grace Memorial, Aug. 26, 8 p.m.; Nov. 1, 7:30 p.m.
[illegible] at Holly Bush, Sept. 1, 2, 11 a.m.
[illegible] Sept. 2, 8 p.m.; Oct. 31, 7 p.m.
[illegible] Sept. 9, 11 a.m.; Oct. 29, 7:30 p.m.
Madison, at Madison, Sept. 9, 7:30 p.m.; Oct. 30, 10 a.m.
Edwards, at Edwards, Sept. 16, 11 a.m.; Nov. 1, 2:30 p.m.

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Flora, Sept. 16, 7:30 p.m.; Oct. 31, 9:30 a.m.
Brandon, at Brandon, Sept. 23, 11 a.m., 2 p.m.
Terry, at Byram, Sept. 23, 7:30 p.m.
Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Cliuton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisville, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28, 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Vicksburg Dist.—Fourth Round.

Washingtou, at Kingston, Sept. 2, a.m.
Natchez, at Jefferson Street, Sept. 2, p.m.
Woodville, at Woodville, Sept. 9, a.m.
Centerville and Stephenson, at Centerville, Sept. 9, p.m.
Rosetta, at Rosetta, Sept. 15.
Gloster and Liberty, at Liberty, Sept. 16.
Hermanville, at Hermanville, Sept. 23.
Oak Ridge, at Oak Ridge, Sept. 30, a.m.
Vicksburg, at Crawford Street, Sept. 30, p.m.
Lorman, at Lorman, Oct. 7, a.m.
Port Gibson, Oct. 7, p.m.
Utica, at Utica, Oct. 14.
Mayersville, at Fitler, Oct. 17.
Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Silver City, at Silver City, Oct. 28, a.m.
Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memorial, Nov. 2.
Anguilla, at Anguilla, Nov. 4, a.m.
Rolling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Good Water, Aug. 31, 11 a.m., 2 p.m.
Bonhomie, at Bonhomie, Sept. 2, 11 a.m.
Broad Street, Sept. 2, 7:30 p.m.
Avera, at Piave, Sept. 7, 7:30 p.m.
Collins, at Collins, Sept. 9, 11 a.m., 2 p.m.
Taylorsville, at Hebron, Sept. 14, 11 am., 2 p.m.
Leaksville, at Leaksville, Sept. 16, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Sept. 16, 7:30 p.m.
New Augusta, at New Augusta, Sept. 23, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 5, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE.

Columbus Dist.—Fourth Round.

Mashulaville, at Mount Hebron, preaching and Q. C., Sept. 1, a.m.

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Kosciusko ct., at Pierce's Chapel, preaching and Q. C., Sept. 8, a.m.
Kosciusko sta., preaching, Aug. 19, p.m.; Q. C., Sept. 9, p.m.
West Point, preaching Aug. 19, a.m.; Q. C., Sept. 12, p.m.
Caledonia, at Caledonia, preaching and Q. C., Sept. 15, a.m.
Shuqualak, at Shuqualak, preaching and Q. C., Sept. 16, a.m.
Brooksville, at Brooksville, preaching and Q. C., Sept. 16, p.m.
Central Church, Columbus, preaching, Aug. 26, a.m.; Q. C., Sept. 19, p.m.
Chester, at Pisgah, preaching and Q. C., Sept. 22, a.m.
Longview, at Peugh's Mill, preaching and Q. C., Sept. 23, a.m.
Macon sta., preaching, Sept. 2, p.m.; Q. C., Sept. 26, p.m.
High Point, at Macedonia, preaching and Q. C., Sept. 27, a.m.
McCool, at Liberty Hill, preaching and Q. C., Sept. 29, a.m.
Noxapater, at Noxapater, preaching and Q. C., Sept. 30, a.m.
Lonisville, preaching and Q. C., Sept. 30, p.m.
Ackerman, at Ackerman, preaching, Aug. 26, p.m.; Q. C., Oct. 3, p.m.
Sturgis, at Ebenezer, preaching and Q. C., Oct. 4, a.m.
Macon ct., at Salem, preaching and Q. C., Oct. 6, a.m.
Artesia and Shaeffers, at Shaeffers, preaching and Q. C., Oct 7, a.m.
First Church, Columbus, preaching, Oct. 7, p.m.; Q. C., Oct. 10, p.m.
Cedar Bluff, at Adaton, preaching and Q. C., Oct. 13, a.m.
Crawford, at Craword, preaching and Q. C., Oct. 14, p.m.
Starkville, preaching, Aug. 5, a.m.; Q. C., Oct. 17, p.m.
Ethel, at Shady Grove, preaching and Q. C., Oct. 20, a.m.

Permit us to call attention to Questions 19, 22 and 23. The financial showing of the district is encouraging. Both the pastors and the people have been faithful and loyal. Let us continue so, and the year will end well.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round.

Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Fourth Round.

Lambert, at Crowder, Sept. 2.
Acona, at Acona, Sept. 8, 9, morning.
Carrollton, Sept. 9, night.
Black Hawk, at Smith Chapel, Sept. 15, 16, a.m.
Tchula, Sept. 16, p.m.
Webb and Sumner, at Sumner, Sept. 23, a.m.
Sunflower, at Sunflower, Sept. 23, night.
Swiftown and Isola, at Isola, Sept. 30, a.m.
Itta Bena, Sept. 30, night.
Drew sta., Oct. 5, night.
Drew Mission, at Wade, Oct. 6.
Greenwood, First Church, Oct. 7, a.m.
Schlater, at Schlater, Oct. 7, p.m.
Minter City, at Glendora, Oct. 14, night.
Moorhead, Oct. 17, night.
Indianola, Oct. 21, a.m.
Inverness, Oct. 21, night.
Ruleville, Oct. 28, a.m.
Price Memorial, Oct. 28, night.

Now, brethren, we are in for the home stretch. Let's every one of us stretch himself to the ntmost for collections in full for the district and the best report in every other way the Greenwood District has ever made. The Lord has greatly blessed us. Let us not fail him in these closing days of the Conference year.

Yours to serve,

L. P. WASSON, P. E.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Corinth Dist.—Fourth Round.

New Albany sta., Sept. 2.
Corinth, South Side, Sept. 5.
Corinth ct., at Marvin's Chapel, Sept. 6.
Iuka sta., Sept. 9, 10, a.m.
Iuka ct., at Snow Down, Sept. 10.
Corinth, First Church, Sept. 9, 12, evening.
Kossuth, at Hightown, Sept. 12.
Sherman, at Belden, Sept. 13.
Dumas, at Dumas, Sept. 14.
Guntown, at Saltillo, Sept. 16.
Rienzi, at Rienzi, Sept. 16, 20; preaching evening of 16th.
Chalybeate, at Chalybeate, Sept. 21.
Silver Springs, at El Bethel, Sept 22.
Belmont, at Belmont, Sept. 23, 24.
Tishomingo, at Tishomingo, Sept. 23, night; Q. C., Sept. 25.
Marietta, at Siloam, Sept. 29.
Booneville sta., Sept. 30, Oct. 3.
Blue Mountain, at Brownfield, Sept. 30, evening; Q. C., Oct. 1.
Wheeler, at Shady Grove, Oct. 4.
Ripley sta., Oct. 7.
Myrtle, at Glenfield, Oct. 7, evening; Q. C., Oct. 8.
Booneville ct., at Blythe's Chapel, Oct. 10.
Mantachie, at Mantachie, Oct. 11.
Hickory Flat, at Hickory Flat, Oct. 13.
Pott's Camp, at Cornersville, Oct. 14.
Mooreville, at Mooreville, Oct. 17.
New Albany ct., at Ingomar, Oct. 18.
Burnsville, at Mount Hebron, Oct. 20.
Baldwyn, at Baldwyn, Oct. 21, 22.

The official boards will please see that all finances are in full by the date of quarterly conference wherever possible, while the pastors endeavor to secure the benevolences in full from every church, in order that full reports may be in hand by Annual Conference, which is now near at hand.

Your place is in the Front Line Column. May the Lord give us strength and determination to make these remaining weeks count for Him.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Batesville, Sept. 2, 11 a.m.; Q. C., Oct. 3, evening.
Como, Sept. 2, evening; Q. C., Sept. 18, 4 p.m.
Cockrum, at Greenleaf, Sept. 8, 9.
Courtland, at Wesley Chapel, Sept. 16, 11 a.m.
Oakland, at Enid, Sept. 16, evening; Q. C., 4 p.m.
Longtown, at Pleasant Grove, Sept. 20, 11 a.m.
Pleasant Hill, at Pleasant Hill, Sept. 23, 11 a.m.
Hernando, Sept. 23, evening.
Horn Lake, at Hinds Chapel, Sept. 30, 11 a.m.
Senatobia, Sept. 30, evening.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Arkabutla, at Sarah, Oct. 7, 11 a.m.
Crenshaw and Siedge, at Siedge, Oct. 7, evening.
Charleston, Oct. 10, evening.
Tyro, at Emory, Oct. 13, 11 a.m.
Shuford, at Mount Olivet, Oct. 14, 11 a.m.
Sardis sta., Oct. 14, evening.
Mount Pleasant, at M. Institute, Oct. 17, 11 a.m.
Red Banks, at Mack's, Oct. 18, 11 a.m.
Olive Branch, at Olive Branch, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Byhalia, at Byhalia, Oct. 21, evening; Q. C., 4 p.m.
Coldwater, at Coldwater, Oct. 28, 11 a.m.; Q. C., 2 p.m.

T. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Chunky, Sept. 1, 2.
Lauderdale and Electric Mills, at Electric Mills, Sept. 9.
Porterville, preaching, Sept. 16 a.m.
East End, preaching, Sept. 16, p.m.
Daleville, preaching and Q. C., Sept. 19.
Matherville, at Langsdale, Sept. 22, 23.
Shubuta, Sept. 23, p.m.
Scooba, at Binnsville, Sept. 29, 30.
DeKalb, Sept. 30-, Oct. 1.
Enterprise, at Concord, Oct. 7.
Pachuta, Oct. 13, 14.
De Soto, Oct. 14, 15.
Quitman (Q. C., 2 p.m.), Oct. 21.
Waynesboro, Oct. 21, 22.
Waynesboro ct., at Pleasant Grove, Oct. 27, 28.
Bucatunna, Oct. 28, p.m.
Central, Oct. 30.
Fifth Street, Oct. 31.
Porterville, Nov. 1, 10 a.m.
Poplar Springs, Nov. 1.
East End, Nov. 2.
Vimville, Nov. 3, 4.
Seventh Avenue, at Marion, Nov. 4, 4 p.m.
Hawkins Memorial, Nov. 4, p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—Fourth Round.

Philadelphia ct., at North Bend, Sept. 2, 11 a.m., 2 p.m.
Bay Springs, at Bay Springs, Sept. 9, 11 a.m., 2 p.m.
Burnside, at Hope. Sept. 16, 11 a.m., 2 p.m.
Cleveland, at Clark's Chapel, Sept. 23, 11 a.m., 2 p.m.
Philadelphia, Sept. 23, 7:30 p.m.; Sept. 24, 9 a.m.
Walnut Grove, at Zion, Sept. 29, 11 a.m., 2 p.m.
Carthage ct., at Goshen, Sept. 30, 11 a.m., 2 p.m.
Carthage, Sept. 30, 7:30 p.m.; Oct. 1, 9 a.m.
Homewood, at High Hill, Oct. 6, 11 a.m., 2 p.m.
Forest and Morton, at Forest, Oct. 7, 11 a.m., 2:30 p.m.
Montrose, at Louin, Oct. 11, 2:30 p.m., 7 p.m.
Trenton, at Pulaski, Oct. 14, 11 a.m., 2 p.m.
Decatur and Hickory, at Decatur, Oct. 17, 7 p.m.
Rose Hill, at Rose Hill, Oct. 19, 11 a.m., 2 p.m.
Raleigh, at Raleigh, Oct. 21, 11 a.m., 7 p.m.; Oct. 22, 10 a.m.
Newton, Oct. 24, 7 p.m.
Shiloh, at Shiloh, Oct. 25, 11 a.m., 2 p.m.
Lake, at Lake, Oct. 28, 11 a.m., 2 p.m.
Harperville and Lena, at Hillsboro, Oct. 28, 7 p.m.; Oct. 29, 10 a.m.
Union, at Union, Oct. 31, 10 a.m.
Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round.

Logtown, Sept. 2, 11 a.m., 2:30 p.m.
Bay St. Louis, Sept. 2, 7:30 p.m.
Moss Point, Sept. 9, 11 a.m.
Pascagoula, Sept. 9, 7:30 p.m.
Brookiyn and Bond, at Bond, Sept. 16, 11 a.m., 2 p.m.
Poplarville, Sept. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Sept. 23, 11 a.m., 3 p.m.
Long Beach, Sept. 23, 7:30 p.m.
Coalville, at Coalville, Saturday, Sept. 29, 11 a.m.
Columbia, Sept. 30, 11 a.m.
Lumberton, Sept. 30, 7:30 p.m.
Mentorum, at Pine Grove, Saturday and Sunday, Oct. 6 and 7, 11 a.m.
Wiggins, Oct. 7, 7:30 p.m.
Americus and Escatawpa, at Salem camp meeting, Saturday, Oct. 13, 2 p.m.
Gulfport, Oct. 14, 11 a.m.
Mississippi City, at Mississippi City, Oct. 14, 3 p.m.
Wesley Memorial, Oct. 14, 7:30 p.m.
Van Cleave, at New Prospect, Friday, Oct. 19, 2 p.m.
Stillmore, Oct. 20, 7:30 p.m.
Carriere, at Carriere, Oct. 21, 11 a.m.
Picayune, Oct. 21, 7:30 p.m.
Saucier, at Poplar Head, Oct. 28, 11 a.m.
Pass Christian and Lyman, at Lyman, Oct. 28, 7:30 p.m.
Biloxi, Nov. 4, 11 a.m.
Kreole, at Orang Grove, Nov. 4, 7:30 p.m.

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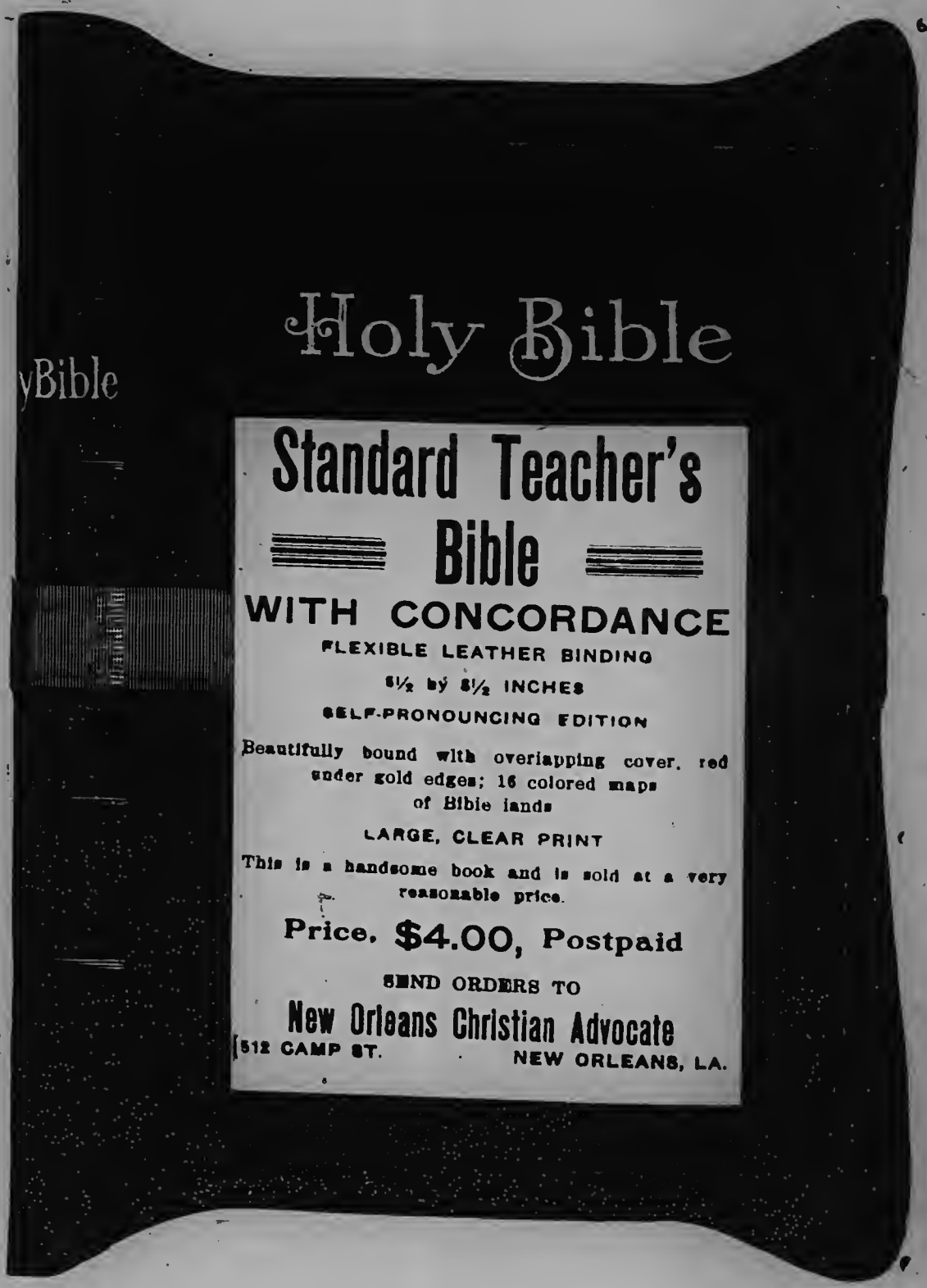
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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 6, 1928. CHAS. O. CHALMERS, Manager.

TRUE PROSPERITY.

By Bruce S. Wright, D.D.

"I wish that thou mayest prosper and be in health, even as thy soul prospereth."—III John 2.

That is a pretty severe test. By this test what is the condition of our health to-day? If I am as strong as my soul is strong, what is the measure of my strength? If you are as healthy as your soul is healthy, how healthy are you? If I am as rich as my soul is rich, how rich am I, or how poor? If you are as prosperous as your soul is prosperous, how prosperous are you? A severe test! It by no means follows that outward health and prosperity are sure signs of inner prosperity. It simply means that the essential test is not outer but inner, that true prosperity is of the soul—*even as thy soul prospereth.*

Our lives are chiefly concerned with physical prosperity. We need to concern ourselves more with soul prosperity. Government is organized and conducted with an eye to physical prosperity. Infant industries are encouraged. Tariff walls are erected to protect and assure prosperity to our country's home endeavors. Investments in foreign lands are faithfully followed and safeguarded by diplomacy, gunboats, and armed marines. Our city governments are concerned chiefly with physical affairs. Our city fathers discuss buildings, streets, pavements, taxes, and parks. How much of our daily life is consumed with matters of physical prosperity! Our energies are given to problems of food, clothing, shelter, cleaning, washing, dressing—cares concerned chiefly with our physical life. Of necessity so, because we must live. But because we do the one does not mean that the other should be left undone. Because we pay so much heed to our physical prosperity means that we should give more heed to our soul prosperity. For in the end it is soul prosperity that counts. *What shall it profit if a man gain the whole world and lose his own soul?*

We guard most jealously the elements and institutions of temporal prosperity. Why should we not guard as jealously the prosperity of the soul? The government has an intricate system of marking all currency, by letters, numbers, cross letters and cross numbers, and secret insignia. When the government destroys old, discarded money it is done only in the presence of three different department representatives; it is quite an elaborate ceremony, the mere matter of the destruction of old paper money. Why all this fuss and secrecy? To safeguard the nation's currency against counterfeit, to protect the symbol of the nation's material prosperity. What is the nation doing to guard the nation's soul? Do we have locks and keys against the counterfeit of character? In the majority of towns and cities across the country the most stately and costly buildings are the bank buildings. The directors boast of their safety-deposit vaults, where anything deposited is secure—protected by heavy doors, locks, combinations, lights, burglar alarm, and insurance. What for? To safeguard the symbol of the community's prosperity. How about the safeguards for the soul of the community? What protection are we giving our boys and girls, our young men and young women; how assiduously are we cultivating the soul prosperity of our mature and influential life?

Physical prosperity has its limits; soul prosperity has not. Though a man be fabulously rich he can eat only so much, drink only so much; he can live in only one house at a time, or ride in one car at a time, or read one book at a time, or wear one suit of clothes at a time, or live the physical life only so long a time—*the days of our years are threescore years and ten.* On the other hand, there is no limit to the prosperity of the soul. *The path of the just is as the shining light that shineth more and more.* No one is so good that he cannot be better. No one is so like Chrst that he cannot be more like Christ. Christian character is never a finished product, there are always added touches to be made. No diplomas are granted in the school of sainthood; for sainthood never finishes school.

Material prosperity comes to us in many ways; soul prosperity in only one. Physical prosperity may be inherited. A sound body, at least the foundation of a sound body, is a matter of inheritance. Likewise money and prosperity may be inherited. Or they may come as a result of what men wrongly call a streak of "good luck." Or he may have been "in on the ground floor." There is only one way in which soul prosperity can come. It must be sought. One must definitely, deliberately, constanly go in quest of soul prosperity. No one has a rich inner life who does not cultivate it. No one is the soul of generosity, goodness, great thinking, and noble doing who does not seek that soul.

Let us hear the conclusion of the whole matter. The only sure path to real prosperity is to govern the physical by the rule of the spiritual, the outer by the inner, the material life by the soul life. We hear criticisms of the church, that the church is not functioning, that the church is not doing her duty nor measuring up to her opportunity. The church is functioning; the church is the only institution dedicated to the proposition that the path to sure prosperity is to govern the physical by the spiritual, that to have a healthy body we must have a healthy soul. Happy is he who sees that. Blessed is the man who does not forget the blue flower.—The Advocate.

DOCTOR GLOVER ON BUNYAN.

At the Baptist World Alliance meeting in Toronto, Canada, June 23-29, the Tercentenary of John Bunyan's death was celebrated. The principal address was delivered by Dr. T. R. Glover, of Cambridge University, who is reported as follows in the Watchman-Examiner:

I did not know that John Bunyan was dead. He lives, and is more and more coming into his own. There are four things that I want to say about Bunyan:

(1) **He was made by his religion.** God gives mankind more genius than men ever use. I know of no authorities on education who know how to capture and develop genius. Suppose John Bunyan had never been converted. You never would have heard of him. His religion made him, made him sane. You remember how when he was haunted by the sense of having committed the unpardonable sin he did what no insane person ever would have done, he went to an aged Christian. But he got cold comfort. He was told that probably he had committed the unpardonable sin. Then he discovered that that Christian had had little conflict with the devil and was therefore ill-suited to give him help. Bunyan cross-examined his authorities. Then he found peace, and commenced to preach, and was persecuted. If he had left off preaching he would have remained a tinker. It was only in Christ that he found his gifts. This is a message for youth. If you want to develop and use all the genius that God has put in you, give yourself to Christ and to his service.

(2) **Bunyan went to jail for twelve years for a lost cause.** The English like to be with the majority; the Americans, as Bryce said, have a passion for it. What was the sense of lying in jail for a lost cause? There was no sense, except devotion to principle. As an old Cambridge schoolmaster said: "If you want to make an ass of yourself, try acting on principle." Bunyan said that he would stay in prison until the moss grew on his eyelids. But the moss never grew on such eyelids. What is the matter with this Congress? Not enough of you pastors have gone to prison for conscience sake. The last battle for liberty of thought and conscience has not yet been fought. But, you say, that happened under a monarchy; it could not happen to-day in our land. I am not so sure that freedom of thought is safer under a democracy than under a monarchy. Trade unionism knows how to kill freedom..

(3) **Bunyan was a man of letters.** How well do you know Mr. Talkative in Bunyan's book? Do you know that Bunyan's bad people always think themselves right? They walk away on their own feet unconvinced. Then I think of Mr. Fearing. It seems to me he was a professor of ancient history, because he loved ancient things, and he was never sure about his own salvation. He had no dealings with Vanity Fair, and he was familiar with the Valley of Humiliation. And have you met Mr. Feeble-Mind, the son of Mr. Fearing? And Dr. Skill? When my children were sick I had the physician read the passage about Dr. Skill.

(4) The London Times said that Bunyan wrote the world's best supplement to the Bible. What is more, **he wrote my autobiography.** I know the Slough of Despond. I also know Doubting Castle. I have spent some of my holidays in Doubting Castle. The accommodations are no better now than they were in Bunyan's time. In the allegory that castle was afterwards destroyed, but it has been rebuilt since then and with a lot of science in it..—The Christian Advocate.

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AN AGE-LONG IRREPRESSIBLE CONFLICT.

By Bishop Warren A. Candler.

From the earliest dawn of history there has been an irrepressible conflict between the godless and the godly, between the forces of the kingdoms of this world and the forces of the kingdom of God.

The faith which unites the sons of God to their heavenly Father, separates them from the world, incurs its hostility, and exposes them to its persecutions.

Such an outcome is inevitable.

Sin entered the world in which men live through the malignant hostility of Satan to God. This warfare began before man was created; for the Scriptures tell us that "there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their places found any more in heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him" (Revelation xii:7-9). Whatever these mysterious words may signify, they cannot mean less than that there was a spiritual conflict in the super-mundane realm between the loyal sons of God and insurgent spirits who arrayed themselves against him; and that the warfare was projected into the earth when the rebellious hosts of evil were defeated.

Among the children of men it has been true, ever and always, that "the carnal mind is enmity to God" (Romans viii: 7); and by consequence that mind is enmity to the good and goodness also.

By the very essence of sin and the spiritual nature of the kingdom of God the children of this world always combat the children of the heavenly King. Hence the first sin recorded after the fall of Adam was the murder of a saint by a sinner. Abel's spiritual, godly character enraged Cain, and out of the hateful animosity of the latter to the former the first death of a human being was wrought by a murderous blow. St. John exposes the motive from which the act of Cain sprang: "Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John iii:12).

As the righteousness of Abel incurred his murder, in like manner the faith of Moses called down upon him reproach: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible" (Hebrews xi:24-27).

All the heroes of faith named in the roster of saintly souls given by the writer of the Epistle to the Hebrews were men who suffered because they were sons of God. All of them, "of whom the world was not worthy" (Hebrews xi:38), were involved in a state of war during all their brave lives of faith. So invariable and inevitable was the militant state of those high sons of God that the writer of the Epistle found their number too great for mentioning by name most of them, and says time would fail him to enumerate individually all of those "who through faith subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews xi:34). Concerning others of like militant faith he says: "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins: being destitute, afflicted and tormented" (Hebrews xi:36 and 37).

Nothing befell them which is not the common fate of the children of God.

The new birth enlists every renewed soul in the warfare of the faith "once for all delivered unto the saints;" for every truly regenerated soul must be a non-conformist, and cannot be conformed to this world, but is transformed by the renewing of his mind. (Romans xii:2.)

In this they are like their Lord and should not desire to be otherwise. So Jesus forewarned all who would come after him: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv:18 and 19). St. John, who recorded in the Fourth Gospel these words of the Master, drank deeply of their meaning; and he repeats the truth contained in them in his first Epistle, saying: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, and we are the sons of God: therefore the world knoweth us not, because it knew him not" (John iii:1).

The children of this world could not endure God's only begotten Son, and they have no fellowship with any to whom he has given the power to become the sons of God. "He was in the world, and the world was made by him, and the world knew him not" (John 1:10); and because the world knew him not he was crucified by its princes; "for had they known him they would not have crucified the Lord of glory" (I Corinthians ii:8). Wilful and guilty ignorance of God led to the crucifixion of Christ, the climax of human crime beyond which no man can go in sin.

Thus the darkest deed of mankind was the murder of God even as the first sin after the fall was the murder of Abel, the first son of God at Eden's gate.

And all the children of God must suffer at the hands of a godless world. They, with their Lord, suffer not so much for what they say or do, but rather for what they are.

The all-inclusive issue in the warfare made upon them is the fact that they are the sons of God. This issue is inescapable. It is as inevitable as the abiding existence of sainthood.

Let every child of God know, therefore, that when he was born from above he was enlisted in a spiritual warfare to be continued as long as his earthly life endures. Hence, he is exhorted by St. Paul to put on the whole armor of God in order to "fight the good fight of faith" (I Tim. vi: 12). In his equipment for this holy war is "the girdle of truth," "the breastplate of righteousness" "the preparation of the gospel of peace," "the shield of faith" "the helmet of salvation," and "the sword of the Spirit which is the Word of God."

In this wonderful armor there is a piece for the protection of every part of "the happy warrior's" body, except the back; because no provision for retreating before his foes is to be considered.

And his "weapons are not carnal, but mighty through God to the pulling down of strongholds;" for he "wars not after the flesh" (II Corinthians x:3and 4).

So also the Captain of his salvation disdained to use carnal weapons, saying before Pontius Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence."

In the field where the real and decisive battles of the sons of God are fought mere force counts for nothing. In the realm of the spirit the issues of this age-long war are settled: "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" (Ephesians vi:12).

The final issue of this irrepressible conflict is not doubtful. Though suffering the sons of God need not surrender. They can, and should, conquer though they die. "Nay in all these things we are more than conquerors through him that loved us" (Romans viii:37).

A CONSTITUTIONAL AMENDMENT.

By Rev. J. S. French, D.D.

At the last session of the General Conference, the Committee on Revisals had before it a memorial from the Florida Conference to the effect that any preacher transferred from an Annual Conference, or any layman moving outside the boundaries of an Annual Conference between the time of his election to the General Conference and the holding thereof, should automatically lose his membership therein. The Committee on Revisals non-concurred, but the Conference passed the measure; whereupon the bishops very properly declared it unconstitutional. Just before final adjournment, when everybody was in a hurry and there was no time for careful thought and debate, the time most dangerous in any legislative body, the matter was brought up again and passed. It will come down to the Annual Conferences this fall.

On its face, it seems a very innocuous thing, but it has in it highly destructive elements, some of which are mentioned as follows:

1. **It is the entering wedge with which to destroy our connectionalism.** This is the outstanding feature of Methodist economy. This is what chiefly distinguished it from other forms of government, and anything which breaks it down tends toward congregationalism and is dangerous. From the beginning we have carefully guarded this point. We receive members into the **Methodist Episcopal Church, South,** not into a specific local congregation, and we give those removing a certificate which declares that "The bearer hereof, * * * has been an acceptable member of the **Methodist Episcopal Church, South,** in * * * charge," etc. When it comes to our preachers, under Section V, of Chapter III of our Discipline (page 83), we ask, "How is a preacher to be admitted on trial into the **traveling connection?**" and we answer, "**By** the Annual Conference." It is the agency through which the Connection works, but nothing more in this case. It is an area lying temporarily between certain lines of latitude and longitude, but the lines may be, and frequently are, changed. When they are, certain men find themselves outside old Conference lines, but they are not outside the Connection. To pass this measure would mean to substitute for our connectionalism a more or less loosely knit federation of Annual Conferences, from which it is but a short step to another measure proposed by the same Conference, but rejected in committee, viz., that no man can enter an Annual Conference, by transfer or any otherwise, without the affirmative vote of that Conference; thus confining itinerancy largely to the bounds of an Annual Conference and breaking down our entire system. From this, it is an even shorter step to autonomous local congregations and the elimination of the episcopacy for lack of functions. The proposition is as hazardous a one to historic Southern Methodism as can well be.

2. **It limits, to an extent further than we have been willing to go, the rights of an Annual Conference.** In the episcopal decision which declared the measure unconstitutional, the following language was used: "It affects the qualifications of

the representatives of the Annual Conferences in the General Conference, and puts a limit on the action of the Annual Conferences. * * * From the beginning of the delegated General Conference in 1808 each Annual Conference has possessed, and in more than one instance has exercised the right to be represented in the General Conference by representatives who were not members at the time of the session of the General Conference of the Annual Conference that elected them."

In 1844 the crux of the matter was the power of the General Conference. Delegates from the North took the position that it was absolutely supreme; those from the South, the opposite. It is not surprising, therefore, that the constitution of the Methodist Episcopal Church contains this provision which it is now proposed we should adopt. It is entirely in accord with that church's idea of the supremacy of the General Conference and the subserviency of the Annual Conference. We of the Methodist Episcopal Church, South, however, have been jealous of the rights of our Annual Conferences and wholly unwilling to put ourselves in the position of advocating centralization of power. In church and State our history speaks for itself, and these of all times seem poor ones in which to abandon our position. With prophetic vision, Dr. Kelley, of the Tennessee Conference, twenty-five years ago, wrote a book on "The Rights of An Annual Conference." Some of us thought then that he was pursuing a chimera, that he was defending something which needed no defense; and yet to day we face this proposition which would further limit the rights of an Annual Conference and consequently result in greater centralization of power in a General Confernce. It ought not to be done.

3. It makes it possible for the bishops to determine the clerical membership of a General Conference. They could transfer men, after their election, and thus cause them automatically to lose their seats. Granted that it is not likely to occur; yet it ought to remain impossible of occurrence. Moreover, it would greatly interfere, sometimes, with the best interests of the church, since a bishop would feel a delicacy in transferring such an one, even though he might be greatly needed, lest he should be accused of bringing undue power of episcopal persuasion on a man whose views did not coincide with his own.

Dr. A. C. Millar, of Little Rock, Ark., who called attention on the floor of the General Conference at Memphis to this aspect of the proposed measure, is not alone in his viewpoint. Even though such a provision is in the constitution of the Methodist Episcopal Church, there are those of that denomination who see its dangerous aspects and are not silent regarding them. Dr. Wilbur F. Steele wrote a very thought-provoking article for the issue of Zion's Herald of Oct. 5, 1927, under the striking title, "A Startling Query: Can Bishop Mussolini Prorogue the General Conference?" To pass this amendment would be to add another embarrassment to the many under which our episcopacy already labors, and greatly enhance the scope of adverse criticism to which it is being subjected in these restless times.

The Florida Conference is not alone ip its restlessness regarding transfers. There are several which will agree that the power has not always been wisely used. But to attempt a remedy which results in a breaking down of our connectionalism, the further restriction of the rights of an Annual Conference, and the concentration in the hands of the episcopacy of such power as this measure would place there, is to tear down the house in order to stop a leak in the plumbing.

RESOLUTIONS.

(Resolutions unanimously adopted by the Epworth League Assembly of the Mississippi Conference in annual session in Hattiesburg, Miss., Aug. 24, 1928.)

Whereas, it was the industrial, social, educational, moral and religious forces of the nation led by Christian leadership that overthrew the legalized liquor traffic and secured national prohibition; and,

Whereas, the bishops of the Methodist Episcopal Church, South, in the Episcopal Address of 1926, emphatically stated "that in our States, from constable to governor, and in the nation from revenue agent to president, officials must be selected who believe in enforcement not only because prohibition is the law but because it ought to be the law," and in the same address furthermore declared that the Christian citizenship of the nation "must unite in the fight with vigor and persistence to outlaw the criminal traffic and the would-be nullifiers of the law;" and,

Whereas, Governor Alfred E. Smith, the Democratic nominee of the Houston Convention for the Presidency of the United States is aggressively and irreconcilably wet, with a long and consistently wet record in his own State and has virtually repudiated the Law Enforcement plank of the Democratic Party by repeated expressions since the convention of his determination to emphasize his own wet modification views, and as leader of the Democratic Party to work for their adoption; and,

Whereas, Alfred E. Smith is affiliated with Tammany Hall as an officer, and is a political product of the spirit and methods of that corrupt, wet and alien "commercialized political institution," whose policies and stanndards are repugnant to Southern dry Democracy, and absolutely incompatible with Christian ideals;

Be it, therefore, resolved, That we, the members of the Mississippi Conference Epworth League Assembly of the Methodist Episcopal Church, South, do hereby express our vigorous opposition to the election of Alfred E. Smith as President of the United States, on the grounds that it would seriously endanger all prohibition legislation by the possible repeal, modification or nullification of the Volstead Code and jeopardize the ideals of the dry Anglo-Saxon South;

Be it further resolved, That we show our good faith in the above action by renewing our solemn pledge to abstain to-day from all use of alcoholic beverages and to plan and work consistently for strict observance and enforcement of the Eighteenth Amendment and all legislation pursuant thereto.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Toleration is a much used and much abused term during these days when party and party principle are traveling devious ways, and many are making statements concerning their interests which are mazy and puzzling. Our minsters are accused of intolerance, since many of them dare to preach a gospel that touches and shapes human life in all its multifarous interests. They are told by self-appointed censors from way-back, who 'chaw terbacker" and exude wisdom of the oxteam and loghouse age, to preach the gospel and not dare to lay hands on the sacred palladium of politics. That is too holy a thing for a preacher to pollute. He becomes narrow, intolerant, a bigot, a fanatic if he utters from his pulpit or in public speech or writing anything concerning civic righteousness or those great issues in State affairs which are basic and indispensable to righteous government of a people. I, too, say preach the gospel, a gospel of individual responsibility to God's call of saving grace; a gospel of love, consideration and privilege to others; a gospel that openly and courageously condenms sin, whether this hydra-headed monster is seen in personal conduct, in State, or in church; a gospel that will dare to invade the gilded palaces of the Herods of this age, and lay bare their vain subterfuges and artful propaganda. Hayseeds and demagogues telling the preachers what they shall preach! What does this crowd know about the gospel? They seldom if ever attend a church service to hear any kind of a gospel. The present-day conception and interpretation of Christ's message to man in his social, civic, and personal relation to the race at large, if perchance these censors might hear it, would be strange music to their ears. They have not got as far as John the Baptist in their viewpoint, not to say anything about that all-inclusive message of universal life, of leavening righteousness, of deathless moral and spiritual truth and power, which is the hope, the promise, the assurance of God's kingdom in the earth. Yes, preach the gospel, but know how big it is, how broad it is, and that its purpose, properly understood, reaches every phase of human life, and its saving grace should be known in legislative halls, in courts of law, as well as in the churches of our land. Looking backward, conservatism is mighty comforting to some folks, but if ever it won a battle, or anything else worth the winning I never heard of it.

* * *

"How shall they hear without a preacher and how shall they preach except they be sent?" Never was there more need of a faithful, efficient minstry than in this day when evil manifests itself on every hand. Custom and not conscience is the criterion and guide to most of our people in matters of conduct and living. The line of division which is drawn so fully and clearly by the teachings of the New Testament and evidenced to an enlightened conscience by the Holy Spirit, is to many a wavy, glimmering, adaptable line. It seemingly moves backward from moral standards to suit the whim and pleasure of this class. If people would spend as much time and talk in condemning evil and doubtful courses of conduct and life, as they do in apologizing for and defending these, we wonuld have a higher social standard. If our boasted representative democracy means anything, the same principles of right as against wrong should hold good in social circles, in the home, in the State house as well as in the church house. Equal privileges to all should first apply to the time-honored privilege of an honest, God-fearing life, and standing for the things that make for peace and righteousness. In the divine order of revelation law came before liberty, and the lofty privileges of the latter must be based upon and substantiated by the penalties and sanctions of the former. All that restrains from evil, call it law or what not, is in its end a blessing to men. The unchanging law of rigbteous thinking, righteous living, or conduct, allied with loyalty and love to a righteous God is the hope and salvation of the world.

LAY ACTIVITIES BOARD TO TAKE OVER LAKE JUNALUSKA.

Announcement that the Board of Lay Activities of the Methodist Episcopal Church, South, will take over the plant of the Southern Assembly to hold it in trust for the use of the church, was made recently by Judge M. E. Lawson, of Liberty, Mo., presirent of the Board.

Judge Lawson explained that the laymen's board would not assume any financial obligation, but would act as trustees until such time as the existing obligation of approximately $300,000 is liquidated, when it will be turnd over in fee simple to the church forever.

The Southern Assembly, with the improvements which have been installed by the stockholders, has been appraised by mercantile concerns at a value of more than $1,000,000.

While the assembly since its founding has been used for and regarded as an institution of the Methodist Episcopal Church, South, the property has been owned by a private corporation. For this reason it has been difficult to interest individuals to buy and erect homes here in sufficient number to place the institution on a paying business.

With one of the important connectional boards behind it there is every reason to believe, leaders say, that its permanence and prosperity are now assured. More than 600 acres of land have been plotted and their sale to congregations, church

organizations, and individuals, will, it is said, realize more than enough to discharge all debts against the assembly.

That this plan will meet with instant success throughout the denomination was indicated when E. A. Cole, of Charlotte, one of the stockholders, explained the plan of financing, which has already been approved by the College of Bishops, and other church officials, and pledges of co-operation were made from the floor Friday night, and several indicated their desire to buy a lot and erect a summer home. Superintendent R. E. Noliner reported sales to the amount of $12,000 from this source.

For several years the future of the Southern Assembly has been hanging in the balance on account of the outstanding indebtedness and the fact that the General Conference would not take it over while hampered by a debt.

The action of the Board of Lay Activities in coming forward with a proposition to hold it in trust until funds from the sale of vacant lots will retire the obligation and then to assume entire ownership, removes every obstacle, and it is believed the Southern Assembly is due to enjoy an unprecedented period of usefulness and prosperity.

G. L. Morelock, General Secretary of the Board of Lay Activities, and R. E. Noliner, General Superintendent of the Southern Assembly, expect to complete plans at an early date for reaching the church's constituency in the Junaluska area east of the Mississippi river. They are both pleased at the outlook, which is due largely to a rising interest of Methodist laymen in a project which was launched by laymen twenty years ago. Much of the interest which has resulted in this practical settlement of the financial difficulties is credited to the great layman's conference in session here Aug. 19-26, which has marked a high tide in the life of the Southern Assembly, which will doubtless affect favorably the future of the institution.

A LETTER FROM "MR." SHIPMAN.

My Dear Dr.: I am glad to say that we are having some real good meetings up this way, and without the professional evangelist, too. In my humble judgment it will be a great time for the kingdom when the pastor and his people, and maybe a neighboring pastor, learn that the Lord is ready to honor their efforts in winning souls. So many pastors have declared themselves unwilling to undertake this work that I fear our people have lost confidence in their own pastors; and the pastors seem to have lost confidence in their people in this kind of work.

The professional evangelist may be of much service; but we can't all have the expensive evangelist, so it seems to me that it becomes us to cultivate, have faith in, and use our home helpers. The most of our thoughtful laymen, and preachers, too, are getting tired of paying big prices for little meetings.

I recently had N. G. Golding to assist me in an eight-day meeting, and sixteen better sermons I have not heard in many a day—spiritual and evangelistic. Great crowds gathered to hear this young, earnest and spiritual man of God. Twelve came into our church. He mixes well with all classes.

Doctor, I understand there is a protracted meeting going on at Lake Junaluska, and that Bishop Candler and Dr. Arthur Moore are doing the preaching. Don't you know, the old devil will get a real walloping? I like to hear the devil run down and beat on. I just don't like the devil at all, just because he is always attending to his business.

I suppose the heat guage is pointing high with you as it is with us—real good old summertime, with the watermelon smiling on the vine. Great time to flatten out under a good fan and read a good book, which I have been doing. Just finished Dr. Winton's "Mexico, Past and Present;" when I finished it and laid it down, I said, "Two dollars and the time well spent." Many people will be interested in that wonderful story just at this time, and I will gladly send the book postpaid to any one who will read it. I think the Doctor spent many years in Mexico, therefore he knows what he is writing about.

My evangelistic elder has one more meeting (at Lambert) to hold, then he promises me he will hold up. I hope so, for I want him to be strong at Conference, for I am getting pretty heavy to handle. The slate at this end of the State looks like a "Movie."

May the good Lord have mercy on us all.

Most cordially,

Tutwiler, Miss. "MISTER" SHIPMAN.

THE CONVERSION OF A HIGH MUCK-A-MUCK.

By Rev. John W. Ramsey.

Professor Henry Fairfield Osborn, Honorary Curator, Department of Vertebrate Paleontology, American Museum of Natural History, has given up "the ghost." It is well known that Professor Osborn has for years championed the evolutionary hypothesis, and to establish the Darwinian theory of the Simian ancestry of the human race he placed on exhibition in the Hall of the Age of Man, one of the departments of the American Museum of Natural History, over which he presides with the dignity of scholarship, three busts illustrating the stages of man's evolutionary ascent or decent from his ape progenitors, and representing the three following types: Trinil Ape Man, Neanderthal Man, and Cro-magnon Man. Professor Osborn, recognized as one of the world's greatest paleontologists, once said of these three busts: "That these three restorations of prehistoric man form a progressive series is evident not only by the general form and the appearance of relative intelligence appreciated by the most casual observer, but especially by definite characters such as increased prominence of chin, reduction of eyebrow ridges, reduction of the prominence of the lower face as a whole, increased size of skull and brain capacity."

While visiting the American Museum of Natural History, thousands of school teachers and school children have been told repeatedly and led to believe that these fake busts demonstrate and prove beyond all question the evolutionary hypothesis and the ape ancestry of man; and now, after all these years of teaching the materialistic theory of evolution as an established fact of science, Professor Osborn has repudiated the whole business.

The Princeton University Press has recently issued a book, entitled, "Man Rises to Parnassus," with the sub-title, "Critical Epochs in the Prehistory of Man," from the pen of Professor Osborn, in which he completely reverses his former position on the controverted theory of evolution. The volume referred to consists of six lectures given by Professor Osborn under the auspices of the Louis Clark Vanuxem Foundation at Princeton University in 1927. Quoting from one chapter in this volume, Professor Osborn states his purpose in delivering the lecture contained in that chapter as follows: **"To banish the myth and bogie of ape-man ancestry"** (Type emphasis mine).

In another chapter Professor Osborn makes the following gratifying statement: "The author has now entirely abandoned the arboreal hypotheses and believes that man has descended from cursorial or running ancestors." Referring to a statement made by him in 1896, when he was a zealous advocate and a cantankerous proponent of the ape-man ancestry theory, Professor Osborn adds: "Since then the complete skeleton of the Neanderthal man has been discovered, and the balanced proportions of the upper and lower limbs lend no support to the arboreal hypothesis. The Neanderthal man is descended from hundreds of thousands of **walkers**, not tree climbers. When man does take to the trees it is never in the manner of the chimpanzee or of the gorilla, but in the manner of the bear. That is, of 'shinning the tree' by embracing the trunk of the tree with arms and shins. No anthropoid ape displays this power. The ape must rise into tree, not by the trunk route, but by the branches." So, that's that, and you now have it from the fountain-head of acknowledged scholarship, viz., Professor Henry Fairfield Osborn, Honorary Curator, Department of Vertebrate Paleontology, American Museum of Natural History!

Professor Osborn visited in person the localities in which the recent discoveries were made in England, Norway, Sweden, Belgium, and France that he might be able to give first-hand knowledge of the facts to the scientific world, and his findings as related in his book make very interesting reading, a perusal of which would no doubt furnish thought provoking intellectual pabulum for the smaller fry among the present-day modernistic and evolutionary sycophants—if they were blessed with the ability to read and think for themselves rather than voicing, parrot-like, the sophisms of others, as has been their habit. Professor Osborn is to be congratulated for bringing the whole subject up to date, and setting the pace for all scientists who may engage in prehistoric research in the future.

The question now is, What will pseudo-scientists, liberalistic preachers, and others whose vanity, the product of superficial mentality, led them to accept the theory of evolution, vainly believing that such acceptance would automatically enroll them among the scholars and intellectuals of the world—what will they now do? Since one of their greatest spokesmen has wholly rejected their ape-man ancestry hypothesis, what will these vain, peacock fellows now do? I have no doubt that they will continue their raucous croakings with their inconsequential voices notwithstanding the fact that the biggest frog of all has forsaken the pond. While it is admitted by all real scholars that the greatest physical scientist in the world has no real knowledge of electricity, magnetism, ether, chemical affinity, gaseous expansion, light, heat, sound, life, or death, it is an incomprehensible mystery to me that every tadpole scientist thinks me knows all about theology, evolution, your ancestry and creation.

Now, let us hear the conclusion of the whole matter. Since Professor Osborn has rejected the ape ancestry of man, affirming that man is a **walker** and not a tree climbing animal, we have come to the place where we can plant our feet on terra firma and begin walking, as a man ought. With man's animal ancestry rejected, there is but one theory of his origin left us, viz., the "mud-theory," if I may use the sarcastic nomenclature of modernists and liberalistic preachers, the latter denying the creed of the church while dishonestly eating the church's bread. What I started to say is that with the repudiation of the groundless theory of man's ape ancestry by Professor Osborn, there is but one other possible solution to the problem of man's origin and that is to be found in the Bible as revealed in the book of Genesis: "And God said, Let us make a man in our image, after our likeness—so God created man in his own image, in the image of God created he him; male and female created he them. . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." So, then, man came into being not through some age-long, indefinable, materialistic evolutionary processes, but by the direct creative act of Almighty God who "formed man of the dust of the ground, and breathed into his nostrils the breath of life." If others prefer an ancestry with caudal appendages, they are at liberty to make their own choice; but as for me—**I came from God.**

DEATH OF BELOVED LOCAL PREACHER.

Dear Advocate: On Tuesday of this week we buried Brother Fountain Townsend, an honored local preacher, at Salem, ten miles north of Kilmichael. Brother Townsend was in his eighty-first year. Had been a local preacher in our church for something like sixty years. He was the pastor's friend and adviser, and will be greatly missed by his church and community. For the past two

years Brother Townsend lived in Winona, but prior to that he made his home in the Salem community. Revs. Mellville Johnson and J. R. Murff assisted in the funeral service, which was largely attended. A suitable memoir will be furnished later.

E. S. LEWIS.

POETICAL TEXTS.

By Mrs. George S. Brown.

My Debt.

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And, if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

If heaven's grace has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other's hand can heal;
If some great truth the speaking skies to me reveal;
Then, I must go a broken and wounded thing,
If to a wounded world my gifts will no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I must give them all away;
God's gifts are like the flowers which show their love,
By giving all their own fragrance away;
Riches are not gold, or big estates, or marts—
The only wealth that is, is found in happy hearts.

—Charles Coke Woods.

The most modest and retiring of us can but see that we have many gifts and numerous blessings and some few talents. What we want to realize is that they are not ours to keep, but were bestowed upon us in order that we might give them away; and it is a strange paradox that the more we give, the more we have for ourselves. I am so glad that we have diversities of gifts. Life would be monotonous if we excelled in the same things. We would not appreciate a beautiful song if every one we knew could sing. We would not listen spellbound to some speaker if all had the gift of oratory. And then it is great that there are so many things those who can do who have not talents that place them before the public. We most probably love to listen to the sweet strains of a violin in some master hand; but if we are sick, it is to the physician we go who can heal us; if we are tired, we seek some quiet haven of rest; if we are sad and lonely, we go to some one who will deal gently with us and speak to us words of cheer.

Often we find some who are strong, able to endure hardships, and they owe a debt to those who are weak and ready to fail. Theirs is the privilege of upholding the weak brother. Some can lead with lighted torch and prove an inspiration so that others will follow.

If we have the gift of a golden voice, it should be used to brighten the lives of some shut-ins, of many who are not able to go to concerts and musicals. Great gifts are rare, but they are not lost when given to the poor and lowly who ofttimes appreciate more than those who criticize. Often there are tasks given us that no one can do quite so well as we can. It is not a virtue to underrate ourselves. Sometimes another word for modesty is laziness, or indifference. If we could but realize the fact that it is only by giving we live, we would be far busier doing things for others. All Nature points out to us the truth that richness comes by giving. Flowers waft their perfumes far and wide, the trees give of their foliage to cover the little sleeping seed that will wake some day in full glory. What if the trees do look stark and bare for awhile? They will bud out again in a far more luxuriant foliage and they can look out and see the result of what they have given to enrich the earth and to bring forth new plants and blossoms. O let us give and keep on giving and never cease as long as God gives his precious gifts to us!

THE RE-TIRED MINISTER.

By Rev. Fred Smith.

There are three kinds of ministers, according to my mode of classification. There is the tired kind, then the re-tired kind, and the retired minister. Inevitably we all come at last to be members of the third type. "Old age is a losing game," said the once famous Bishop Warburton. Perhaps it is. I am not an old man yet, and with many of my brethren I hope to put up a good long fight in the Pauline way. There is such a thing as leading captivity captive. You recall Browning's victory song:

"Grow old along with me,
The best is yet to be!"

And the secret lies in the fact that until we have to face the last retirement we see to it that we form the habit of re-tiring.

Such a minister I met a few weeks ago. It happened that the day following was the twenty-third anniversary of his ordination. He told me that at the evening service the following day he was going to preach a sermon to himself. He was full of the thought of re-tiring, but to retire, that had never occurred to him. There is value in the hyphen—some times. Ministers can well afford to know the time of re-tiring as well as the time to retire. Many a wise minister has postponed for a long time the fact of his retirement because he gave proper attention to the need for re-tiring.

Lyman Abbott once wrote: "I can always tell when I go into a minister's study by looking at his books whether he is living in the twentieth century or in the eighteenth." In other words, to retire one's mind as one re-tires his car calls for the replenishing of one's library from time to time. But one can ascertain the state of a minister's mind also by other observations. I do not recall seeing on the walls of the study of the minister whom I visited recently any sign of a diploma. I almost wish now that I had asked him why. As I recall my Seminary days I remember how the boys pennanted the wall with the names of the schools they had attended, not forgetting to include the one they were memmers of. It gave us a sense of importance and dignity. Those were the days of knowledge accumulation. One comes to wisdom later. Then it is that these insignias seem to have a fading significance. It is always good to hear from what school a minister has graduated. But unless you also come to know into what knowledge he has grown, it won't amount to much.

My attention was attracted recently to the fact announced in our local paper that an out-of-town speaker was to address a young people's conference on "Science and Religion." I decided to attend the session. The speaker reminded us that he had been a president of a college. He had the insignia of scholarship, but so far as knowledge of science was concerned it soon was proved that he had not the substance of it. He spoke of "the molecules of ether!" Apart from this tremendous elemental error it was plain to perceive that he had not refreshed (re-tired) his mind with regard to science for more than a decade. Perhaps once the address had been considered great; now, the most that could be said for it was that it was grating. In fact, I thought I saw the reason for the past tense in the sentence in which he referred to his college presidency after I listened to his speech. Because he had failed to re-tire it was found convenient to see that he was retired.

The diplomas which a man displays on the walls of his study may come to show the measure of his ignorance rather than the amount of his knowledge. "Time makes ancient good uncouth."

That was a lasting truth which the dean of my first Seminary told us on the day of graduation. With a smile he said:

"You have heard many things in this school which you will soon find it needful to forget."

That was a spiritual gold-piece. Scholarship is more than a feat in memory. It is a putting away as well as taking on. In my reading I have heard of "The Attic mind" which embodied the best of Greek culture, but in my wanderings I have sometimes found men with "attic minds." The big thing for any minister is not that he graduated, but that he is growing. Palmer of Harvard used to say that he found it necessary to often question himself. Too many minsters take themselves for granted.

The need of the pulpit to-day is for the minister who re-tires himself by much reading and thought. It is not enough for him to learn the vocahulary of the new knowledge; he must assimilate the substance of it. And that is a distinction which many ministers seem to overlook.

A friend of mine, presumahly interested in religious education, said to me concerning a certain religious convention to be held in a nearby city:

"I guess I will not go. There is nothing in it for me."

And I thought I saw the day of one worker's retirement drawing nigh.

I recall as a lad hearing a minister say that he burned the sermon notes he used each Sunday at the end of the day. Few men work under such a discipline as that. His explanation was that until he was at least forty-five he owed it to his mental development to give himself the work of working out each week two new sermons. Compared to him how sorry is the picture of those ministers who talk of "their barrel" which never fails them! They go from place to place, and the barrel followeth them all the way. These are they that must be saved, yet so as hy fire. Better the Spartan discipline of my early friend than the lazy loquacity of these pulpit loungers!

"What need have you to go to school?" was the query presented to me by a minister when he found that I was to attend a summer school of theology for a term. And the only answer that I can thing of now which would have answered him completely would have been the laconic reply:

"Time to re-tire!"

When it comes to the matter of re-tiring I am a great believer in the hyphen.—Record of Christian Work.

LOOKING TOWARD SUNSET—A MEDITATION.

If, when at last, the night shall begin to fall, and the things which now seem so important shall all have been left behind, and the Master's voice shall be heard saying: "The day is done. The work is finished. Lay down the burden. It will soon be time to go to sleep;" if, in that hour, I can remember that among the toilers in the field I have tried to do a man's part; that when the sun was withering I have not shirked my stint; that when another has grown weary I have tried to speak a word of hope, and to lend a hand which would help and never hinder; if I can feel that in my work I have known how to sing, and, because of that, have taught others to sing, too; if I can know that in my heart I have cherished hatred toward no human being, but, seeking to be like him, have tried to forgive as I would wish to be forgiven, and to judge charitahly of others' failings as I would want them to judge of mine; then, whatever mistakes may have been made, I can lie down and sleep as peacefully as the little child at evening time who, with the mother's touch upon its hand, passes into slumber, knowing that all is well; that there is one watching beside me who "neither slumbers nor sleeps," and that when I shall awaken it will be to find myself in the old home, surrounded hy those whom I have learned to love, and that shall be morning.—George Thomas Dowling, in the Churchman.

THE HOUR HAS STRUCK.

You may wonder what is meant by the above caption. Nothing more nor less is meant than that "the hour has strnck" in "French Louisiana" for Methodism to do her work and minister to these people or give up the field to that church that will do the work.

"The field is white unto harvest." It has never been so before. You may ask why I believe "the field is white unto the harvest." The answer in part is this: we now have good graveled roads traversing this whole territory in every direction and more are being built. This brings the people out of the "backwoods" to the front, where civilization is. This makes it possible to reach them from the large centers of population by automobile. This makes it possible for one community to have the assistance of others in time of revivals or at the regular services. It is not so hard to get folks to attend service if it looks as if others are attending. We have good public schools now all over this territory, and many of the teachers are Methodists. In past years we had to battle against ignorance or worse because all the schools in the territory were parochial schools, supported by the Roman Catholic Church, which schools taught intolerance and narrowness. These schools are rapidly giving way to the State public schools. This means that all the children now attending our State schools are speaking the English language, which eliminates in a large degree the necessity of using only French-speaking preachers. These people are getting mighty hungry for the gospel, yet many of them are not yet brave enough to launch out with us.

Some one might say, "Are we not ministering already to these people?" I will say emphatically, no. We are not touching sides or bottom in this work. For example, take my own charge—Opelousas. My nearest neighbor pastor south is twenty-five miles away; to the west, twenty-five miles; to the north, twenty-five miles, and to the east, twenty-five miles. Now you can very readily see how impossible it is to minister to such a large territory—fifty miles square. Now this is just a small sample of what we have from here to the Gulf of Mexico, two hundred miles south. On top of all this responsibility, the flood last year that came in three miles of Opelousas on the east, left this territory impoverished. No crops last year and less than half crop this year as a result of the after-effects of the flood. This means that the preachers in this flooded area are confronted with a large deficit in salaries. Our people in the flooded area at present are "broke." The chairman of my board of stewards, a most godly man, and a prince, who was a most liberal contributor to the church and saw to it that his pastor's salary was kept up to date, has not made a dollar since May 15, 1927. He put his money into the cause of missions, education, church extension and in every call of the church; now he can do nothing, and I am sure, though he has not said so, that he is heart-sick at the seeming unconcern on the part of the church in other territories that do not have to labor under this handicap. I am of the opinion that this condition is not known throughout the church. There is as fine a Christian people in the church in this territory as you will find anywhere. Yet they are so in the minority they cannot prosper.

What does all this mean? It means that just as we have the opportunity that we have longed for to take this country for Christ, we are forced to cut down and weaken our front lines. The Methodist people in this territory cannot finance this work, and yet they are called upon to contribute to the cause of missions on the same basis or ratio as those of other territory, where missions is not seen. Brethren, we have it all about us and cannot do it! We cannot, with the present force and money.

Using my own case for example: The charge that I serve is the seat of Methodism in this State. The Louisiana Conference was organized here in the same church building that I am now preaching in, except it was torn down and made smaller several years ago. If you know anything about the history of the church, you will recall that Bishop Soule organized the Louisiana Conference in Opelousas on Jan. 6, 1847. I believe I have the date correct. We have a church membership of two hundred and eighty-five. These members do not all live in town. They cover a radius of eighteen miles in all directions almost. They come this distance to church and Sunday school. You can readily see how impossible it is to do the needed pastoral visiting. It is impossible from two standpoints—no one person can do the work, and it is too expensive. Now in spite of this handicap, I do get to the last person and visit in their homes—not often, but as often as physically possible. The automobile expense is not less than $600 a year. The Methodist preacher in this territory is called upon to conduct funeral services for all that are not closely affiliated with some other local church, and we have them here by the thousands who belong to no church. Most of them were reared Roman Catholic, but for some cause or other are not keeping their membership intact, and the priest will not bury them unless they can raise a good amount of money, which many of them cannot do and some will not try to. We have our opportunity presented when they are in trouble.

The assessment for my salary is $2,520. The stewards made the assessment in good faith and are trying to pay it. Owing to financial conditions, my salary is now in arrears near $1,000. What does this mean? It means that I am not able to meet my grocery bills and other current expenses. I am now behind several months with my grocery bills, and both my grocerymen are Roman Catholics. They are two fine gentlemen and appreciate the condition and have never pressed me; but is it fair? Here is your brother in this mission territory trying to minister to more people than there are in some presiding elders' district, and unable to meet his bills. You may say, why did you make these bills? They were made in good faith and will be paid. No one is worried about that, but the thing that we are to face is what are we going to do in the future? Now, some if not all of this deficit will be raised by Conference. These bethren on my board will get it if it is to be had. They will snap out of this condition shortly, but the work will be handicapped while they are coming back financially.

Our work in this territory should be so stabilized that the pastors would not be handicapped financially. We should put in each center a strong man to head up the work, and when I say strong, I mean strong. He should be a good man, a good preacher, a lover of mission work and a good pastor. He must be well educated and well up to date in manner and methods. This is ordinarily a rich territory, the finest farming land in the country. Our boys and girls here are going not only to the high school, but to college, and this territory is being filled with college graduates. The salary of this man should be fixed at a good amount and backed by the Board of Missions. He should be furnished with all the workers needed, and he should be given authority to direct the work. There should be carried on in all this territory a Christian education program that would be headed up in the strong center. The man that should head up this work must be a man that knows and appreciates this opportunity and one who is willing to give of himself that this work shall be done and that these people be given a chance. You cannot go to other sections of the country and get the man. It takes from three to four years to learn these people and to understand them, and above all to win their confidence. Now, when I say this, I am not referring to our own congregations, for they are just like other people, fine, intelligent, educated, forward-looking people; but I refer to the French Catholic population. The man in charge should be a soul-winner, for this work is a soul-winning task through preaching, personal work and in the educational program of the Sunday school and Epworth League and the other organizations of the church.

The presiding elders in this territory should be men who know this territory and men whom the people in this territory will love and appreciate. There is not a man in this territory that is so loved and respected as the earnest, energetic Methodist preacher. The whole country has its hat off to the Methodist preacher. These are a great people to serve. The most lovely folks in the world are found in this French section of Louisiana. Everybody here is good to the Methodist preacher, but that does not make amends for his financial handicap, for they know nothing about that except where they have dealings together.

With my presiding elder's assistance, we have organized a large mission charge adjoining Opelousas. In this mission we have six preaching places, with four Sunday schools and two Epworth Leagues. We have secured the services of a young man who has recently answered the call to preach. He is assisting in the work not only in these missions points, but is also assisting in the local program. In fact, the whole work is one, for the membership of the Opelousas church reaches all over this territory almost, and the pastor here has to serve these people anyway. So in this way we hope to begin some real mission extension that will be the beginning of greater things. But how can we finance the work? We cannot without the help of others. I shall be glad to have the Mission Board and others to confer with me about this work.

Brethren, what shall we do?

Yours for His kingdom,

D. B. BODDIE.

Opelousas, La.

SOME PROVERBS OF THE AFRICAN.

It is said that in order to understand the wisdom of a people it is necessary to study their proverbs. Here are some African proverbs that show wisdom, brevity and force:

"The weasel has pride, the snake having gone out of its hole"—When the cat is away, the mice will play.

"Pots are made while the clay is in good condition"—Make hay while the sun shines.

"A chip killed an elephant"—Get out of harm's way.

"The potter eats out of a broken kettle"—The shoemakers' children go worst shod.

"Do not begin with the meal before the water is boiled"—Do not count your chickens before they are hatched.

"It is better to turn the enemy back on the hill than to drive him out of the village"—Prevention is better than cure.

"He weeps with one eye"—He is insincere.

"You kindle a fire and leave it"—You are a talebearer.

"No clever man ever licks his own back"—Do not try impossibilities.

"The hut of a man who professes, but does not perform, leaks."

"The eye crosses a full river"—desires go beyond the possible.

"We will ask for it when it is cooked"—Events will prove.

"All countries are frontiers"—Wherever you are exposed to dangers; said to grumblers.

"Harness is never tired"—Travel has no ending.

"A thief catches himself"—Murder will out.

"Anger is a warmth which lights itself."

"Right has no age."

"The lent knife never returns alone."

"Scarcity lives in the house of the quarreler."—Dr. C. E. West, in "The Other Sheep."

The Bible Institute in the Songdo district, Korea, was held at the Korean New Year, and was attended by fifty of the leading laymen of the district. The Institute had a full program of Bible study, special lectures, Sunday school addresses and revival services, the latter conducted by the Rev. L. C. Brannan.

The Home Circle.

TOO BUSY TO LIVE.

(Commended to Persons Afflicted With Hurryitis.)

He hadn't time to greet the day,
He hadn't time to laugh or play;
He hadn't time to wait a while,
He hadn't time to give a smile;
He hadn't time to glean the news,
He hadn't time to dream or muse;
He hadn't time to train his mind,
He hadn't time to he just kind;
He hadn't time to see a joke,
He hadn't time to write his folk;
He hadn't time to eat a meal,
He hadn't time to deeply feel;
He hadn't time to take a rest,
He hadn't time to act his best;
He hadn't time to help a cause,
He hadn't time to make a pause;
He hadn't time to pen a note,
He hadn't time to cast a vote;
He hadn't time to sing a song,
He hadn't time to right a wrong;
He hadn't time to send a gift,
He hadn't time to practice thrift.
He hadn't time to exercise,
He hadn't time to scan the skies;
He hadn't time to heed a cry,
He hadn't time to say good-hy;
He hadn't time to study poise,
He hadn't time to repress noise;
He hadn't time to go abroad,
He hadn't time to serve his God;
He hadn't time to lend or give,
He hadn't time to really live;
He hadn't time to read this verse,
He badn't time—he's in a hearse.

—Greenville Kleiser.

THE RAINBOW.

By Leonard Sill Ashton.

Golden, radiant, glorious, the sun burst out from behind the black clouds which had darkened the summer afternoon, and before the rain had stopped falling the yellow light flooded the earth with shining beauty.

Every leaf, every pine needle, every blade of grass glittered, and then, stealing silently upon the air, through the very raindrops themselves, dawned the rainhow.

Lavender, pink, hlue and green—the delicate tints formed the wonderful arch in midair.

Gathered upon the wide piazza, the children had grown very restless during the shower, but now came the cries:

"It's clearing up! Here comes the sun!" and then, "Oh, look at the rainbow."

The children's mother, who had heen busily sewing, as well as endeavoring to keep the active young creatures within the hounds of the piazza's dryness, laid down her needle for a moment to look at the heautiful sight.

"Don't miss it for an instant, children!" she cried. "See, it's heginning to fade already."

"I wish it would stay," said Janet, the youngest. "I'd like to go and pick it up."

"That is something we can never do," said the mother; "but a thought has just come to me with the rainbow."

"What, mother?"

"Well, come and sit here heside me, and keep off the wet grass until supper time, and I'll tell you about it."

The children were really tired after an afternoon of romping and then racing over the fields to reach the house hefore the shower overtook them, so they were happy to sit down and listen to their mother, who always had something interesting to tell them.

They made a pretty picture as they gathered together. There was Janet, the youngest; then Mary, fourteen; Jack, who was twelve, and Dickie, just ten.

"You have been talking for a week about a club you were going to form," said their mother. "How is it getting on?"

"We haven't done much about it," said Jack.

"That is what I thought," replied their mother, "and do you know it is a very bad plan to get in the habit of planning and talking about this thing and that, and then not having anything come of it? Have the Morrises and Davises said anything about it?"

"No, only that they are going to belong, and Mary's going to he president."

"You haven't decided on any object for the club?"

"No."

"Nor even a motto, or colors?"

"No."

"Well, then, what would you think of suggesting this at your first meeting? Call it the Rainbow club, and have your colors the beautiful shades that we saw just now?"

"Oh, mother, that would be splendid," cried Mary.

"Wait a moment, Mary; this is not just a pretty idea. You are none of you too young to understand that every organization, however small, should have something in its constitution that works for the good of some one else. Why not have your motto 'Sunshine in the Rain,' and have this little club a society that tries to do something to brighten the life of another, when that life happens to he dark?"

"Oh, mother!" cried Mary again.

"Make a little rainbow for them?" asked Janet, eagerly.

"Yes, that is just what I mean," said mother, smiling alike at the two girls.

"But what do my boys say?"

"I think it will he fine, mother," answered Jack. "Only I don't want any one talking about it."

"You are perfectly right," said his mother. "Perhaps some people would say you hoys were afraid of heing laugbed at, hut you have the correct idea. Nothing that we do for others should be known or talked of, if we can help it."

"Let's get them all together to-morrow," said Mary. "May we have the meeting here, mother?"

"Certainly, and if you decide upon anything of the kind, I will get the rainbow rihhons for you when I go into town."

The wet grass was forgotten, and supper time came hefore the children were through planning for this new venture. All were anxious for tomorrow to come.

"We can go for the mail regularly for Mrs. Oldham, and not let her wait till her husband comes home at night, or have her watch for some one to go by to ask to bring it. And we can wheel Jimmie Phillips around his garden. He says when one of the hoys does it, it seems more like play than when the man just trundles him around."

In fact, the children went all over the village in their thoughts, stopping at this house and that, where they knew some one lived whom they might help.

Mrs. Marshall smiled as she took up her sewing again and listened intently, only once in awhile interrupting with a word of her own. She knew the first hurst of enthusiasm well, and she knew her children. Of course, they were not going to spend the rest of the summer waiting on their needy and afflicted neighbors; hut, nevertheless, they had grasped her idea thoroughly, and she knew there would he some result from their plan.

She was not mistaken.

The next afternoon there was much whispering and much mystery, although the house stood back from the road, and the garden and fruit trees were even farther removed. Evidently the club was to he an active one.

The names of people in the village were carefully gone over again, and after the election of officers and the decision as to the dues of the society, each one of the twelve children was given one person for whom he or she was to do something to help in his special need

Dickie was to get the mail each day to Mrs. Oldham, "and do it regularly, hecause she watches and watches for the letters from her two sons, one's a sailor and one lives in Chicago."

Anna Morris was to go and ask Mrs. Stringham, who was hlind, if she would like her to read to her each day.

"Bless your heart, yes," came the answer the next day when the subject was announced. "If there's a thing I enjoy, it is to know what the world is doing."

These two used up the village invalids, hut there were plenty of active hahies around, and the town was not one that boasted of much domestic help. While not actually ill, there were several overworked mothers.

"I'm going to take the Clark hahy an hour each day," said Adelaide Davis. "That will he rainhow enough for me. I can't say it means a stormy life for a mother to have a hahy, hut, anyway, they get tired and it will help."

The children were really all very quiet ahout what they did, and kept at their tasks with a degree of regularity.

Mrs. Mansfield's trip to town was delayed for various reasons, and it was fully two weeks before she was able to hring the children the ribhon.

By special invitation she attended the meeting that afternoon, and presented each one with a piece of ribbon of the variegated hues of the rainbow. It was decreed that it should be worn only at the meetings of the club. Then they told Mrs. Mansfield about the things they were trying to do.

"Think of the pot of gold that each of them will find, if they keep on following the rainhow in this way," she said to herself as she turned to go towards the house.—Girlhood Days.

"TIME OUT."

"There is something mysterious ahout the word 'psychic.'" "Yes, but to me the most mysterious thing ahout it is the way they spell it."—Passing Show.

"How does it happen," said the teacher to the new pupil, "that your name is Allen and your mother's name is Brown?"

"Well," explained the boy, "she married again and I didn't."—Exchange.

Woman (to tramp): "Go away or I'll call my husband."

Tramp: "O, I know 'im. 'E's the little feller who told me to go away yesterday or he'd call 'is wife."—Selected.

Uncle: "Hullo, Bohby. You look very thoughtful this morning. What are you thinking about?"

Bobby: "I was just wondering if a wasp got on a nettle, would the wasp sting the nettle or would the nettle sting the wasp."—Exchange.

Motto for motorists: Pedestrians should he seen and not hurt.—Life.

Another: Say it with hrakes and save the flowers.—Judge.

Don't kid ahout safety. You may he the goat.—Louisville Courier-Journal.

Time saved at a crossing may be lost in the emergency ward.—Milwaukee Sentinel.

No domestic science course is necessary to enahle a girl to make a traffic jam.—Florence Herald.

The steward stood at the head of the gangway of one of the large liners, and for the benefit of the arriving passengers kept shouting: "First-class passengers to the right! Second-class to the left!"

A young woman stepped carefully aboard with a hahy in her arms.

As she hesitated heside the steward he bent toward her and asked: "First or second?"

"Oh," said the girl, her face flushing, "oh, dear, it's—it's not mine."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The fifty-eighth annual congress of the American Prison Association will meet in Kansas City, Mo., Oct. 5-11.

Rev. Carroll Varner writes: "We are planning for big things this fall and winter at First Church, Tupelo. A finer people cannot be found anywhere."

Dr. and Mrs. R. H. Harper, accompanied by their son, "Pete," are enjoying a vacation on the Pacific Coast. Dr. Harper is presiding elder of the New Orleans District.

Due to the fact that last Monday was Labor Day and, therefore, a legal holiday, with no mail deliveries, it is probable that some communications intended for this issue of the Advocate failed to reach us in time for publication.

The First Presbyterian Church and the First Methodist Church, Baton Rouge, La., have been holding joint services. Dr. H. H. Thompson is pastor of the First Presbyterian, and Dr. Frank L. Wells is pastor of the First Methodist.

Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, and Dr. A. S. Lutz, presiding elder of the Alexandria District, both of the Louisiana Conference, were in New Orleans last week and paid the Advocate office appreciated calls.

Rev. Seamon Rhea, pastor, writes that the new church at Brooksville, Miss., will be opened next Sunday, Sept. 9. The opening sermon will be preached by Rev. R. H. B. Gladney. All former members and pastors are cordially invited to be present.

Rev. A. R. Hoffpauir, our pastor at Plaquemine, La., paid an apperciated call at the Advocate office on Thursday of last week. He was just recovering from a badly infected hand, resulting from a cut recently. He gives a hopeful account of the work of his pastoral charge.

Rev. and Mrs. W. H. Giles are enjoying their vacation in Georgia. Brother Giles writes that he is not getting enough exercise to enable him properly to assimilate all the good "eats" he is enjoying. Wait till he gets back to his pastorate —St. Mark's, this city—and his complaint may be in reverse order.

The editor makes grateful acknowledgment of the kindness of Brother Charles O. Chalmers in writing "Personal and Other Notes" for the issue of Aug. 16. The editor's inability to perform this usual function was due to his having been called out of the city on unexpected and urgent business.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, has called a meeting of the pastors and laymen of his district at Hammond for Tuesday, September 11, to check up on finances and lay plans for full collections. The editor of the Advocate thanks him for an invitation to attend and enjoy the dinner.

Rev. Leon I. McCain, our pastor at Minden, recently assisted Rev. S. S. Bogan in what is said to be one of the best meetings ever held in Glenmora, La. About sixty people came to our church as a result of the meeting, and some will go to other churches. Brother McCain writes that Brother Bogan is in favor with his people and is doing a fine work.

The following sad news came in a telegram from Rev. Claude P. Jones on last Sunday: "Mother died at 10 o'clock this morning. Funeral Monday afternoon." The Advocate extends sincere sympathy to Rev. J. R. Jones, presiding elder of the Hattiesburg District; the son, Rev. Claude P. Jones, and the other loved ones and friends of the deceased.

Rev. J. M. Alford, our pastor at Vivian, La., recently assisted Rev. J. O. Bennett in a fine meeting at Castor, La. The meeting was well attended and about twenty were received into the membership of the church. Brother Alford reports that he is preaching to the largest congregations at Vivian that he has ever had there at this season of the year.

At the recent election of officers of the Big Brothers' class, Greenville, Miss., Mr. George Robinson was elected president, and Mr. H. R. Brantley was elected vice president. Judge Percy Bell is the teacher. Other officers are: C. M. Rusco, treasurer; I. C. Stull, secretary; M. P. Massey, editor of "The Big Brother." The administration of the class is in fine hands.

The Century Company announces for early publication two great biographies—one of Cardinal Mercier, the distinguished Roman Catholic prelate, and one of John Wesley, by Umphrey Lee. Announcement is made that transcriptions of important Wesleyana will be printed in the volume about John Wesley for the first time. The price of both books is $2.50 each.

Miss Margaret Nicolaisen, one of the loyal and devoted members of the Carrollton Avenue Methodist Church, this city, spent a delightful week-end at the Seashore Camp Ground as the guest of Mr. and Mrs. Chas. O. Chalmers. Miss Nicolaisen reports a wonderful time on the beautiful Gulf Coast and expresses great appreciation of the gracious hospitality of her hosts.

Methodism in Natchitoches, La., suffered a great loss in the death of Mr. Thomas F. Porter on Aug. 16. He was about seventy-five years old, and for fifty years had been chairman of the board of stewards. He is survived by his wife, two sons, and two daughters. He was prominent in the life of his community and of that section of the State. The Advocate expresses its sympathy for the sorrowing family and friends.

Governor Long has appointed the Rev. Mr. Cox, a Baptist minister, to succeed Rev. H. S. Johns as chaplain of the Louisiana State Penitentiary. Brother Johns was in his twenty-first year as chaplain, in which position he achieved distinction throughout the United States because of his constructive work with prisoners. He will re-enter the pastorate at the next session of the Annual Conference.

We thank the pastor, Rev. "Bob" Shuler, for a copy of the Year Book of Trinity Methodist Church, Los Angeles, Calif., for 1928. It is a beautiful volume—perhaps the most pretentious volume of its kind ever published in America by any church organization. It is beautifully printed on fine paper and is profusely illustrated. The present membership of Trinity is approximately 4,000.

We take the following sad news from the bulletin of the First Methodist Church, Opelousas, La., for Sunday, Aug. 26: "The sad news of the death of Brother C. C. Wier's mother in Houston has just been received. Her remains will be laid to rest in Evergreen, La., this afternoon." The multitude of friends of Brother Wier throughout the State will sympathize deeply with him in his sorrow and remember him in their prayers.

The death of Judge Henry Mounger, at his home in Columbia, Miss., last week removed one of the strong citizens of Mississippi. He was a distinguished lawyer, but above all he was a faithful and devout member of the Methodist church. For a number of years he was the teacher of the men's Bible class in the Methodist Sunday school—a great teacher of a great class. He will be sadly missed. The Advocate extends sincere sympathy to his sorrowing family and friends.

The work at Louisville, Misss., Rev. H. M. Ellis, pastor, prospers in every way. The debt on the parsonage, amounting to about $2000, has been paid, and the balance due on the Superannuate Endowment Fund will be taken care of in due time. The two Presbyterian and the Methodist pastors are conducting a union meeting at nights in the city park, which has been lighted and comfortably seated for the services. The meeting will continue through the week. Brother Ellis has been busy during the summer helping the brethren in their revivals, from which gracious results have followed.

The death of Mrs. Allen B. Kling, at her home in Satartia, Miss., on Friday of last week, as the result of an automobile accident, brought tragic sorrow to her family and friends. She was the daughter of the late Rev. F. M. Williams, of the Mississippi Conference. She is survived by her husband, Allen B. Kling, and three children, a son and two daughters; one brother, Rev. W. M. Williams, of the Mississippi Conference, and three sisters. The funeral service was held in the Methodist church at Satartia on Saturday morning, conducted by the pastor, Rev. E. D. Simpson, assisted by Dr. J. L. Decell, presiding elder of the Jackson District, with interment in the cemetery at Yazoo City. The editor of the Advocate and his wife, who is a sister-in-law of the deceased, attended the funeral.

THE GULF COAST, AND ELSE.

I have often thought of what a friend of mine said some years ago relative to traveling abroad; he said he had no desire to go to Europe until he had first seen the wonders of his own country. I have seen some little bit of the world myself—not enough to brag about—but it was only this summer that I laid eyes for the first time on that enchanting bit of the world right at my door, the Mississippi Gulf Coast. I had long heard of its charm and beauty and had all the while purposed going down there to see for myself; but, being close at hand, I reasoned that I could see it just any old time, hence had denied myself this privilege until this summer. Well, I want to say right here and now that the half had never been told! In spite of all the glowing descriptions I had heard of it, I was still charmed by it far beyond my ex-

pectations. My family and I went down in the car so we could go when and where we pleased; and from the time we hit Gulfport on until we left nearly two weeks later, it was one continuous delight to me. What prettier drive could any one want to see or enjoy than along that fine pavement skirting the Sound and in and out among those beautiful live oaks from Bay St. Louis on up through Pass Christian, Gulfport, Biloxi, and on! It is the continuous unfolding of a most pleasing and charming panorama. I was just recovering from the flu—that most terrible scourge of modern times—and went down there to rest, but each day found me yielding to the temptation to enjoy the spell of that drive again, and we were almost continuously on the "go."

Nature and man together have conspired to make of our own Gulf Coast one of the most delightful and interesting spots to be found anywhere. I was agreeably surprised to find that there is so strong and bracing a breeze blowing over that section from the Gulf. Blowing steadily and salt-laden as it is, one feels in it a tonic and bracer scarcely to be found anywhere else. I am an enthusiast over the mountains, having spent much time tramping around over them, and I have had much to say about the elixir of mountain air; but the breeze blowing most of the time while we were on the coast has got it beat. Then, too, what an unlimited amount of wholesome entertainment one finds here—boating, fishing, swimming to the heart's content! There is something "doing" all the livelong day—and far into the night. Bathing in the salt waters morning, noon, and night; boating after every kind that one could wish; and fully "fifty-seven varieties" of fishing. I shall not indulge in fish tales, but will take time to mention that one of my members went out one morning, and he and his three companions caught 150 trout in two hours. In fact, it is not necessary to spend one dull hour when vacationing on the Mississippi Coast unless from choice or too languid to be interested in anything whatsoever. Lest I make my story too long, let me say that I have come back thoroughly enraptured with that section; I am more proud of my State than ever, since I know what she has to boast of down there, and I believe Bishop Candler had just about summed the whole thing up right when he said it is destined to become the Riviera of America. I for one can hardly wait for next summer for a return visit.

With all that I have said above, there is an additional attraction for Methodists on this beautiful Gulf Coast—the Seashore Camp Ground. I was delighted to find that we have so finely located and so valuable property running along the shore line for quite a distance, only about two miles above Biloxi. Of course, I'll have to confess that I am woefully ignorant and frightfully behind the times that I did not know more about this valuable property which has been in the hands of our church for so long a time. When I saw it, something like 150 acres, so splendidly located, with its magnificent auditorium and numerous cottages and boarding houses, I immediately asked, "Why is it that the patronizing Conferences of our church have not built up here a great Summer Assembly?" It is true, and I am more than ever thankful for it, that they have conducted there for about twenty years a successful summer school of short duration for preachers, and also a sort of camp meeting for about two weeks, but we ought to have in addition to these something of an inspirational and instructive nature going on there practically all the summer. The Divinity School and Pastors' Conference were attended a little better this summer than formerly, but we ought to increase the attendance and interest far beyond what it is. We who heard him cannot soon forget Dr. Leander S. Keyser and his very helpful addresses twice a day for a week. Dr. Keyser is in no sense an orator, but he is a rare combination of heart and head, and no one can sit under him and not be made better and wiser for it. Dr. Faulkner, of Drew, delivered a course of lectures the second week, and while he is not an attractive speaker, yet you cannot listen to him long before you are convinced that he speaks with authority. It was not my pleasure to be present for the camp meeting, which came much later in the summer, but I understand that it was very largely attended and great interest was shown. Effort will be made another summer to make the programs there of still greater interest to the laity as well as the preachers. We are wonderfully fortunate to be in possession of this great piece of property at this time in the history of the development of that charming coast land, and we will be recreant to our plain duty if we do not take hold of this opportunity vigorously and make full use of it for the glory of God and the cause of righteousness. If we will but do this, then it will be no longer necessary for us to flie away to distant Junaluska, or Mount Sequoyah, or Winona Lake to get the inspiration and recreation which we will have right at hand.

CARROLL VARNER.

Tupelo, Miss.

A TRIP TO NORTH LOUISIANA.

Most of my ministry has been given to the northern part of Louisiana. Recently I was with Rev. W. F. Henderson, Jr., in a revival at Calhorne, on the old Dixie Highway, I believe U. S. No. 80. Brother Henderson has been kind enough to write up the meeting. This church has a future before it. There are a few substantial men and women in that church. The community is building up, and it is just ten minutes' ride into the city. They have electric lights now. Think of a quiet country home with city advantages, combined with country garden and other advantages, and just ten minutes to reach work! Give me a place like that to live!

It was a pleasure to visit Brother Henderson's church at Calhoun. To have built that church and improved the parsonage as he has done, and paid for all in the same year, is a notable achievement for that place. Who believed anything worth while could have been done at Drew? He is going to build a church at Drew. A new birth is taking place on the Calhoun charge. The report from Calhoun charge this year will command attention.

It was a pleasure to visit Brother Gunn, the wide-awake presiding elder of the Monroe District. It was a pleasure, too, to have him and Sister Gunn in one of our evening services. I heard good reports of his work on the district.

Being so close to West Monroe brought us in contact with Brother McCoy. Many of his people were out to our evening services. McCoy possesses the qualities needed for a successful pastorate at West Monroe. There I served six years and love my friends there. No better friends I ever had than in that place.

While in the northern part of the State I visited Arcadia a few hours. There I met a few of my friends and the successful pastor, Brother Morgan. There I labored for four years. Morgan succeeded me. The debt on the property is being met as it falls due. Good things were in the air about Morgan. He was kind enough to ask me to preach for him, but to stay over and preach I could not.

Other things I would like to say, but this letter is of sufficient length now.

H. W. LEDBETTER.

De Ridder, La.

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PROGRAM,

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Devotional: "Promotion of Christ's Kingdom," by Hosston Chapter.

Prayer: Rev. W. F. Roberts, of Ida.

Minutes, Roll Call, Recognition of Visitors, Business.

Question Box: Each auxiliary to bring three questions, Mrs. Wren to answer these.

Special Music, Hosston Chapter.

Paper: "How to Promote Personal Spiritual Growth," Vivian Chapter.

Paper: "Spiritual Growth Through Disaster," Mooringsport Chapter.

Paper: "How to Foster Spiritual Conditions in My Own Church," Oil City Chapter.

Paper: "How to Promote Growth of the Kingdom in This and Other Lands," Ida Chapter.

Consecration Service: Rev. W. W. Holmes.

Stories: "Extension of the Kingdom," Belcher Chapter.

Song: "Jubilee."

Lunch.

Play: "The Clinic," Gilliam Chapter.

Benediction: Rev. J. M. Alford, of Vivian.

MORNING PRAYER.

By William N. Robertson.

Lord, we come at break of day,
Hear our prayer, nor let us stray;
In the night thy loving care,
Gave new strength this day to share.

In our minds let thy mind move,
Make our hearts thy will to love;
In our weakness be our strength.
Faith to follow any length.

In our joy let thy praise ring,
Help us now thy praise to sing;
In our sorrow lift a song,
Push aside all thoughts of wrong.

In our house be thou our guest,
Tarry long, grace every feast;
By all roads do thou lead on
From break of day till setting sun.

When shadows come at end of day,
Keep us ever close to thee;
Clean and pure in thought and work,
Give us joy in Christ the Lord.

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Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SWAN B. SCRUGGS, of Iuka, Miss., passed peacefully away on the morning of Aug. 22, and a host of her friends gathered the next day at the Iuka Methodist church to pay their respects to her memory. Rev. Grover C. Schwartz, her pastor, had charge of the services and delivered the funeral eulogy. Interment was at the Moore cemetery at Iuka, Miss. Mrs. Swan B. Scruggs was one of the oldest members of our church, being born at Villa Rica, Ga., on Feb. 23, 1859. She moved to Iuka early in life and joined our church in May, 1882. She was joined in marriage to A. T. Scruggs, brother of Rev. John Scruggs, on Oct. 19, 1882. Three children were born, of whom only Mary Scruggs survives, one soldier son sleeps in France. Mrs. Scruggs leaves thousands of friends to mourn her passing, for she played a prominent role in the church and community life of this city. "She faltered by the wayside and the angels took her home."

GROVER C. SCHWARTZ, P. C.

RESOLUTIONS.

Whereas, our Heavenly Father, in his all wise Providence, has seen fit to transplant from this earthly kingdom to our heavenly home our dear little friends and fellow Sunday school pupils, MARION MELVIN LUSTER and JANE ELIZABETH TATUM; and

Be it resolved, That while we acknowledge God's wisdom, we deplore the loss of these precious children, two of the fairest flowers of our little flock, and miss the sunshine of their presence; that we feel that they are now basking in the sunshine of our Saviour's smile, who said, "Suffer the little children to come unto me," and that they will never more feel pain, nor loss, nor sorrow.

Be it further resolved, That we extend to the grief-stricken parents and other relatives our heartfelt sympathy in their great loss, and pray for them consoling presence and strength of the "Everlasting Arms" and God's sustaining love.

Resolved, also, That a copy of these resolutions be read to the Sunday school; a copy be sent to the bereaved parents, a copy be included in the minutes of the Sunday school, and pubished in the New Orleans Christian Advocate.

Signed: Mrs. C. J. Henry, Mrs. E. D. Robbins, Mrs. J. C. Martin.

Edwards, Miss.

RESOLUTIONS.

Whereas, our Heavenly Father, in his infinite wisdom, has called from this life to the upper realms of glory, our sister and co-worker in the Sunday school, MRS. G. C. BELKNAP; and,

Whereas, the community at large and the Methodist church have lost a true and valued friend; whose sweet and gracious Chirstian life radiated unselfish love to her family and friends;

Therefore be it resolved, That we shall hold in sweet remembrance our association with her and that we extend to the sorrowing loved ones our deepest sympathy in their irreparable loss. May they feel that death cannot destroy the heritage of her beautiful Christian life.

"O thou who dryest the mourner's tears!
How dark this world would be,
If, when aggrieved and wounded here,
We could not fly to thee.
But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe."

Be it further resolved, That a copy of these resolutions be sent to her bereaved family, a copy be sent to the Christian Advocate, and a copy spread upon the records of the Methodist Sunday school.

Signed: Mrs. L. E. Nichols, Mrs. J. O. Ware, Mrs. J. W. Ratliff.

Edwards, Miss.

THE PALMER CREEK CAMP MEETING.

The forty-fifth Annual Palmer Camp Meeting came to a close Sunday, Aug. 26, at the evening service.

The people say this was the best meeting held at this camp ground for many years.

There were seventy-five conversions and reclamations and eight additions to the churches.

A large per cent of those who attended these services gave expressions to having been greatly benefited spiritually.

A large number of young people were converted and we greatly appreciate the active part the young people took in the services.

Rev. B. G. Carns, of Wilmore, Ky., a graduate of Asbury College, did the preaching. Brother Carns so greatly endeared himself to the people that they unanimously invited him to hold their next camp meeting. We can heartily recommend Brother Carns as a safe and good evangelist. Brother L. E. Havens, of Vancleave, Miss., conducted the song services. He is a sweet-spirited song evangelist, and we hope to have him with us again.

We take courage and go forward.

S. N. YOUNG, P. C.

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REVIVAL AT ANDREWS CHAPEL.

Beginning on the third Sunday in July, we held our meeting at Andrew's Chapel, near Carmichael, Miss. The preaching was very efficiently done by Rev. Percy Vaughan, of Ellisville, Miss. Brother Vaughan brought to us at every service a splendid, soul-stirring message. The Sermon on the Mount was used as a basis for his talks at the morning hour. Those talks were splendid, and his night sermons were very fine and uplifting. There were five accessions, and another little boy expressed a desire to become a member but became ill and did not have the opportunity. The meeting ran from Sunday through Friday night.

MARY CAMERON.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

S. O. S. CALL.

To the Presidents and Corresponding Secretaries of All Auxiliaries.

To her request for suggestion and topics to be used on this Missionary page, the editor of this department has received not even one reply. Perhaps the call was not sufficiently clear, urgent and personal. So the appeal is made direct to you, as officers. Will you please consult with each other and then one or the other of you write and send to the editor a paragraph or more on the following subjects, or on some similar subject which you believe will be of interest and help to the readers of this page:

1. What advantage have zone meetings over larger conferences?
2. Our missionary special and why it arouses—or does not arouse—our interest?
3. Four topics we have used for round table discussion in our society.
4. The woman who has meant most to our society and why.
5. How our society made some extra missionary money.
6. The most unique missionary program we have had this year.
7. The best missionary pageant or demonstration our society has given.
8. A visit to one of our Wesley homes.
9. Personal recollections of one of our foreign missionaries.

HISTORY OF THE HOLLY BLUFF, MISS., AUXILIARY.

Early in the summer of 1921, Mrs. T. B. Cottrell, of Vicksburg, came to Holly Bluff for the purpose of organizing a Woman's Missionary Auxiliary. Mrs. W. T. Hegman was elected as our first president, and has served in that capacity each year until this year, when Mrs. T. H. Phillips was elected to fill that all-important place.

We held our meetings from house to house, on Monday of each week, one being for Bible study, another for program, a third for mission study, and a fourth for business. We have never disbanded in the summer.

In the spring of 1922, we organized our children's department. This department has flourished from the beginning under the leadership of Mrs. L. R. Nabors, Mrs. F. W. Sharbrough, and Mrs. R.. W. Stampley.

In 1924, before the zone meeting was part of our missionary program, we conceived the idea of having a joint meeting with our sister society at Louise. Accordingly, on April 23, 1924, we had our first meeting, the Louise people meeting with us in the home of Mrs. F. W. Sharbrough. There were several subsequent meetings, which have been very delightful and helpful.

The Baptists and the Methodists worked together until the year 1925, when the Baptist ladies organized a Woman's Missionary Union in their own church.

Although essentially a Missionary Society, we have earned and expended each year large sums of money for local needs and have done much toward the building and furnishing of our church. We have joined the Louise ladies in furnishing the parsonage at Louise. We have increased our pledge beyond what was asked each year. We went over the top in the Belle Bennett Memorial. We have sent boxes to the Wesley Homes each year, and have responded generously to all calls made upon us for aid.

We attained the Honor Roll three years in succession. We lost out one year on account of a misunderstanding, but were on the Honor Roll again last year.

This year we are supporting a missionary student in Brazil. We are proud, indeed, of our record; but the spiritual growth of our women is the most inspiring. We already have three Jubilee members.

MRS. J. S. BARBOUR,
Historian.

A LETTER FROM THE MISSISSIPPI CONFERENCE PRESIDENT.

To the Members of the Missionary Societies of the Mississippi Conference.

My Dear Co-Workers: I shall begin my letter to you with a few words concerning the mission school held in Junaluska, N. C., July 31-Aug. 14.

The privilege of attending this school was made possible for me by our Woman's Conference, and I want each one of you to know that I appreciate to the fullest the opportunity of study which the school afforded.

Junaluska, often spoken of as in "The Land of the Sky," is indeed one of the beauty spots of our Southland. The Mississippi Conference was well represented at this school. Forty-one were present. This attendance registers the interest of our splendid Conference in the work of the kingdom.

I was privileged to take the course under Mrs. Hume R. Steele—"Missionary and Social Projects in the Home Land." We used as our texts, "What Next in Home Missions," by Shriver, and "Women and the Kingdom," by Howell. We were indeed led into new realms of thinking as we sat at the feet of this great teacher.

As we studied together, we decided that the next thing in Home Missions was "learning to live together." It is life as it is being lived that concerns Home Missions.

In studying the motto for the Jubilee year, "Looking Backward, Thinking Forward," we were urged not to forget the past. It is a wonderful heritage, but we should visualize and accept the challenge of the future. Build upon the past and always look toward the rising sun. Build on the experience of the past, but do not live in it. Let every day be a new day.

One of the vital questions of the school was, How can the church function so that the spirit of Jesus Christ can permeate the whole life, economic, industrial, political, religious?

If the church is to so function, we must recognize the personal and group responsibility of a Christian who is a citizen. We must as individuals make application of the principles of Jesus Christ to all problems of life. We have offered the principles of Jesus as a solution to our problems; we must now apply them. When we begin to live as Jesus lived, the "Mission Fields" will disappear, for we'll demonstrate the spirit of Christ to those with whom we come in contact. All barriers of hate, injustice and greed will be done away with, and we will live together in Christian fellowship. The most significant discovery in new Home Missions is that the frontier is no longer measured in terms of geography, but in terms of human need, of isolated and under-privileged communities wherever found.

From time to time I'll talk to you of the Mission School, but before closing my lesson to you I want to say a few things regarding the work of our Conference. I want each individual and each auxiliary to know that the splendid work done during the first and second quarter of this year is appreciated.

Just a little "excerpt" from a letter from Mrs. Ina Davis Fulton, our Council treasurer: "Your reports for the first and second quarters have been received and I am delighted to notice an increase over the first and second quarters of last year. The Mississippi Conference has indeed done a wonderful piece of work in the last two years, and you and your women have been so loyal and true in spite of floods and other conditions that make financial conditions hard."

With these encouraging words let us gird ourselves anew for the great task which we have in hand, and during the third quarter make our ten per cent increase in our regular work, that is, in our dues and pledge, that we may have the obligation well in hand and set ourselves to the making of a worthy Jubilee thank offering during the fourth quarter.

I cannot express too warmly my appreciation of the splendid work that is being done by our zone leaders. By your efforts the missionary program has been brought to the door of every woman.

Let us busy ourselves enlisting Jubilee members, and organize Jubilee societies during the remainder of the year. These are to receive special recognition at our next annual meeting.

Send the account of your meetings to Mrs. Janie Drake Cooper, Church Hill, Miss. As a Conference, we are most fortunate to have her in charge of our woman's page in the Advocate.

Let our aim and purpose be, "The Whole Church Missionary."

Yours for co-operation,
MRS. L. W. ALFORD.

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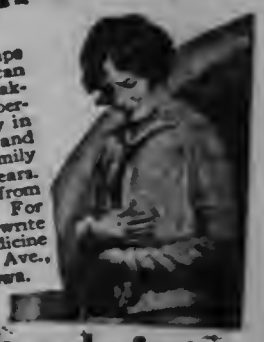
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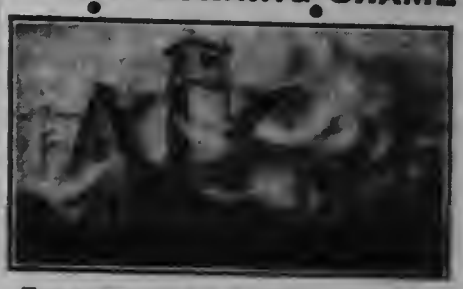
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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Miss Ella K. Hooper, of Houma, Educational Director of the Standard Training School held at MacDonnell Wesley House, writes: "If the ultimate purpose of these schools is to enrich the lives of our leaders, to give vision and inspiration for service, then I feel that we can say we had a school of very high quality and well worth the cost. We want to begin now to work on plans for the next school in order to enlarge the work and arrange for a much larger number to take advantage of the courses and the other inspirational features. We feel that we are about ready in the MacDonnell School to try having the Training School while the regular work is in session. This will give our pupils and all the teachers the benefit of the good things that are here during the Training School and perhaps be an added attraction to outside students."

Rev. Clem Baker, Conference Superintendent of the Little Rock Conference, writes: "Upon my return to the office this morning I find your letter, also one from Brother Moerner, regarding the Shreveport and Monroe Schools. I have written Brother Moerner that I will go to Shreveport, and I am ready to go to Monroe as soon as I hear what course you want me to teach there. I had a great trip out West, and came home feeling one hnndred per cent better. With love and every good wish."

Hon. T. W. Holloman, superintendent of the Sunday school at Alexandria, Conference Lay Leader, writes from Lake Junaluska: "Had a great Conference here." We are informed that Mrs. Holloman is to get her Gold Seal Diploma at this session of the Ladership School at Junaluska.

Three days in the Baton Rouge District.

Saturday night I left Alexandria en route to Amite by way of New Orleans. Between trains in New Orleans Sunday morning I got in touch with the District Secretary, Mr. J. H. Carter, who is interested in every feature of Sunday school work.

On arrival at Amite I reported at the Sunday school session and found the local leaders ready for their Training School, which was to open Sunday afternoon with a registration and classification session. The pastor, Rev. O. L. Tucker, had written me to preach for him at the 11 o'clock hour.

Many of the co-operating schools sent representatives to the afternoon session. Dean and Mrs. R. E. Smith came with the Hammond delegation, Dean having preached there in the morning. Dr. Briscoe Carter, of Ponchatoula, led a good delegation from his church. The first class period was on Monday night.

Monday morning, in company with the presiding elder, we visited points in interest of the school, including Kentwood and Mount Hermon. At Kentwood we had a pleasant visit at the parsonage with the Rev. Wm. Schuhle and family. Mount Hermon was in the midst of a revival, condncted by Rev. Harry S. Allen, of Macon, Ga. The pastor is Rev. A. A. McKnight. At the noon hour we were guests at the old country home owned by two generations of Alfords. The present Mr. A. A. Alford is the son of J. A. Alford, whose home has been noted for its hospitality to Methodist ministers. Mississippi and Louisiana Conferences are both glad to claim "Alfords."

On Tuesday morning we left Amite after enjoying hospitality in the home of Mr. and Mrs. Roy Stewart, of Amite, for Baton Rouge, in company with Brother Cain. He had two of his pastors on the sick list, whom he wished to see en route to Baton Rouge, the pastors at Greensburg and Clinton. We reached the parsonage at Greensburg and found the faithful pastor, Rev. J. S. Rutledge, out visiting the sick. It had been thirty-two years since your writer was in Greensburg at a district conference in 1896. Rev. R. W. Tucker was the presiding elder at this conference. On Sunday morning Rev. C. W. Carter preached one of his great sermons, "The Resurrection of Jesus Christ." Brother Rutledge reported at the parsonage before we left. His doctor thinks he will be ready to take up his usual work soon. He and Mrs. Rutledge have put their three children, Glen and his two sisters, through college, Glen a graduate of the university at Baton Rouge, and his sisters of Silliman College at Clinton.

While in Greensburg the presiding elder pointed out where the faithful Sunday school superintendent, Brother W. T. Holland, lived. His many friends are rejoicing over how well he came out of his recent operation at the sanatarium, which inclnded amputation of one of his limbs above the knee.

We arrived at Clinton parsonage about 10:30 a. m., and found Brother B. D. Watson, who had a case of "summer flu," slowly convalescing. We found an interesting family of four children, two boys and two girls, ages from two to thirteen years.

From Clinton we went to Ethel, reaching there in time to enjoy noon hospitality in the home of Mr. and Mrs. A. A. Price. The writer was pastor at Ethel during his senior year at Centenary College in 1896. Ethel, Clinton, and Jackson are planning for a Cokesbury Training School for September. We hope they will have one of the best ever held in our Conference. Rev. J. H. Bowdon and Rev. A. K. McLellan will be members of the faculty.

We reached Baton Rouge at 3 p. m., leaving immediately for Alexandria after spending three active days in Baton Rouge District.

The presiding elder, Rev. L. W. Cain, is making a great Sunday school presiding elder. We appreciate the many courtesies shown the writer during his recent visit.

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. George Baker and Rev. George Baker taught classes at Love recently. Program of Work was placed and the school has faced the task of teaching religion to all the people. Programs for the observance of Childhood and Youth Week were ordered for Love and Coldwater. The Sunday School Board cannot command men and money to do all the teaching that is needed. Pastors and others will have to do the bulk of the teaching. When a man has more than he can do, then the Board should lend a helping hand and supplement the labors of the pastor. It is possible to teach as much and as vital religion in a week as it is to preach religion for the same length of time. The truth is, the teaching of religion to those who are Christians will accomplish more good than most of the preaching. The joy of teaching is as great as that of preaching; the results of both processes are needed. The power of the spirit is back of the teacher the same as the preacher.

Programs for the observance of Childhood and Youth Week have been ordered for Ackerman and Wier by Brother Northington; programs have been ordered for Coldwater and Love by Mrs. G. A. Baker. Letters are being mailed asking the men to order these programs. As our supply is limited we can send only about a half dozen to each school. There is a program for the small school and one for the larger school, both are excellent. It will require but little work to prepare these programs for effective service. We can send a large poster for advertising the services when it is requested. Order without delay. You know it takes time and money to write and write. If you desire to see your work move forward use every means offered. The observance of Childhood and Youth Week will put life into every phase of church work. The men who have tried it are enthusiastic over the results.

Listen, men. Sunday School Day programs have been sent to 200 schools. We have heard from 119. The workers have done the work and they trust the superintendents and others to back us up in this work of training teachers and others to help do the work. I wish I could find out why some of our people object to the observance of this one day for the benefit of the local schools and all the schools of the Conference.

Checking up time is at hand. We mean to visit all schools possible to check up to see what progress has been made during the past twelve months. The instruction and training given in the Sunday school stimulates and aids every phase of the work of the kingdom. The more and the better the teaching, the higher type of Christian living. What we read determines what we think, what we think determinees what we do, and what we do determine character. We have the destiny of souls in our keeing. What are we doing to determine the destiny of all those we are not teaching?

Please order your literature early in September so the teachers can prepare for the new lessons. Order a set of the Cokesbury Record books so your school can keep accurate records. The secretary-treasurer book is the best ever been made.

CHILDHOOD AND YOUTH WEEK.

Pertinent Questions Answered.

By Mary Skinner.

What is the purpose of Childhood Week?

The chief business of boys and girls is growing; the chief concern of Christian adults is that boys and girls may grow reiigiously. The purpose of this special week observed annually in October may be stated as follows:

a. To challenge all adults to make the religious development of boys and girls their chief concern.

b. To develop a consciousness of needed changes in conditions hindering Christian living for boys and girls.

c. To improve conditions, and increase the facilities that will promote their Christian development.

d. To set in motion definite plans for self-improvement, and for more adequate provisions and programs for boys and giris everywhere.

"For their sakes we dedicate ourseives."

2. Why is October selected as the time for observing this week?

With October the "New Year" in the Sunday school begins. The teacher who will have a new group of pupils, the superintendent who has new teachers and pupils, the Sunday school superintendent who has visions of making this year better than all former ones, and parents who realize that cooperation between home and church means better understanding of their mutual task find that the observance of this week at this time is the best introduction to the work of a new year.

3. Who in the local church is responsible for the observance of Childhood and Youth Week?

The selection of a particular week in October and the appointment of needed committees is the duty of the Workers' Council. Any teacher who recognizes the value should feel the responsibility of bringing it to the attention of the superintendent in order that necessary plans may be made in September.

4. What is the difference between Childhood and Youth Week and Children's Week?

There is no difference in purpose and plan. The name has been changed to inciude consideration of aii children regardless of age.

5. Do parents have a part?

Both parents and teachers will plan for self-improvement and for better mutuai understanding in order that the home and church school may provide an integrated program of religious education.

6. Do children have a part?

No. The week is observed entirely by adults. Mothers do not observe "Mothers' Day;" neither do boys and girls observe Childhood and Youth Week.

7. What is supposed to occur during the week?

a. A worship service for adults on Sunday morning.

b. Home visiting by all teachers

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Reliable men and women, full or spare time, to show samples and write orders for Stetson Made-to-Fit Broadcloth Shirts. Shirts sold direct to wearer. Good commissions daily. Write Stetson Shirt Co., Inc., Knoxville, Tenn., Dept. 26.

THE NEW SUPPLEMENTARY BIBLE

Just off the press. Every home a prospect. Agents earning money selling this new book. Wanted, a well educated Christian man or woman in every community to act as our official representative. Position permanent. References requested. State age, and past experiences.

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19 West Elm St. Chicago, Ill.

through the Intermediate Department.

c. A public meeting for adults (may be at one of the church service hours if the pastor desires.)

d. Recommendations for improving conditions, or for some plan looking to bettering opportunities for the religious education of boys and girls in the home, church, and community presented and adopted by the adults and plans made for achieving them. This is called the "Forward Steps."

8. **What are some Forward Steps?**

a. Paint, repair or make more attractive the building, or any part of it.

b. Secure funds for needed equipment, workers' library, etc.

c. Organize training classes.

d. Parent-Teacher Councils or study groups.

e. Concentrate on improving worship services.

f. Provide for week-day activities.

9. **What leaflets and program helps are available?**

a. Leaflet: "Purposes and Plans."

b. Poster.

c. Program pamphlet for the large school.

d. Program pamphlet for the small school.

(All of these are available without cost from the Conference Sunday school office, 401 Millsaps Building, Jackson, Miss.)

10. **How generally is this week observed in our church?**

The number reporting in 1927 was 319 with a conservative estimate of at least 300 more not reporting.

The mere announcement that a local church is observing Childhood and Youth Week lifts to the fore its most important task. No occasion is more easily observed. It will initiate or promote a spirit of co-operation and self-improvement and set the pace for a year's work on a higher plane. Permanent but unmeasurable results will be secured in terms of religious growth for adults as well as for boys and girls.

FROM BROTHER MOHLER.

Dear Dr. Carley: Please print enclosed letter from one of the Sunday school officials of the Shady Grove school, Ethel charge. This is one of many letters received at this office expressing appreciation and approval of our Cokesbury work. Since our last Conference we have gone into about seventy communities, enrolling more than fifteen hundred adults and about 900 credits. The response and co-operation given us by local workers in behalf of our Cokesbury schools have been marvelous.

Your brother,

E. G. MOHLER,
Extension Secretary.

Letter.

"Dear Brother Mohler: We were very fortunate in having Miss Maudie Lee Caraway with us last week as teacher of our first Cokesbury School. Many of our people were quite interested in this work, there being forty on roll and twenty-five receiving credit.

"Our Sunday school has met once since the training school, and all present could readily see evidence of new life and enthusiasm. At this meeting some of the things we were told to do were done, viz., meeting on time, electing assistant officers and teaching and planning for our first Workers' Council. We are going to keep on working and make our school bigger and better for the Lord. We thank Miss Caraway for coming and the Sunday School Board for sending her to us."

A MEMBER OF THE CLASS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Hammond, Aug. 26, 11 a.m.; Nov. 8, 7:30 p.m.
Amite, Aug. 26, 7:30 p.m.; Oct. 26, 7:30 p.m.
Bogalusa, Sept. 2, 11 a.m.; Oct. 24, 7:30 p.m.
Franklinton, Sept. 2, 7:30 p.m.; Oct. 25, 7:30 p.m.
Washington, at Angie, Sept. 9, 11 a.m.; Nov. 6, 11 a.m., 2 p.m.
Pearl River, at Pearl River, Sept. 9, 7:30 p.m.; Nov. 7, 11 a.m., 2 p.m.
Zachary and Slaughter, at Zachary, Sept. 16, 11 a.m.; Oct. 31, 7:30 p.m.
Clinton, at Clinton, Sept. 16, 7:30 p.m.; Oct. 30, 10 a.m.
Walker, at Friendship, Sept. 23, 11 a.m., 2 p.m.
Baton Rouge, Istrouma, Sept. 23, 7:30 p.m.; Nov. 1, 7:30 p.m.
Donaldsonville, at Donaldsonville, Sept. 30, 11 a.m., 3 p.m.
Plaquemine, at Plaquemne, Sept. 30, 7:30 p.m.; Oct. 1, 10 a.m.
St. Francisville, at St. Francisville, Oct. 6, 11 a.m., 2 p.m.; Oct. 7, 11 a.m.
Jackson and Ethel, at Jackson, Oct. 7, 3 p.m., 7:30 p.m.
Baton Rouge, First Church, Oct. 14, 11 a.m., 7:45 p.m.; Nov. 15, 7:30 p.m.
Baker, at Black Water, Oct. 20, 11 a.m., 2 p.m.; Oct. 21, 11 a.m.
Baton Rouge, Keener Memorial, Oct. 21, 7:30 p.m.; Nov. 13, 7:30 p.m.
Natalbany, at Wesley Chapel, Oct. 28, 11 a.m., 2 p.m.
Kentwood, at T., Oct. 28, 7:30 p.m.; Oct. 29, 10 a.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Denham Springs, at L. O., Nov. 4, 7:30 p.m.; Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Pine Grove, at Pine Grove, Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Lake Charles, Sept. 9, a.m.
Lake Arthur, Sept. 9, p.m.
Acadia Ct., at Estherwood, Sept. 16, a.m.
Lafayette, Sept. 23.
Abbeville, Sept. 30, a.m.
New Iberia, Sept. 30, p.m.
Converse and Hornbeck, at Hornbeck, Oct. 7, a.m.
Florien Ct., at Peason, Oct. 7, p.m.
Gueydan and Kaplan, at Kaplan, Oct. 14, a.m.
Crowley, Oct. 14, p.m.
Cameron-Caicasieu Mission, at Grand Chenier, Oct. 21.
Many and Zwolle, at Zwolle, Oct. 28.
Leesville, Nov. 4, a.m.
Barham, Nov. 4, p.m.
Indian Bayou, Nov. 11, a.m.
Rayne, Nov. 11, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Ruston Dist.—Fourth Round.

Choudrant, at Indian Village, Sept. 9, 11 a.m.
Calhoun, at Calhoun, Q. C., Sept. 9, 3 p.m.; preaching, 7 p.m.
Bienville, at Strange, Sept. 16, Q. C., 2 p.m.; preaching 11 a.m., 7 p.m.
Arcadia, at Mount Moriah, Sept. 23, preaching, 11 a.m.; Q. C., 2 p.m.
Athens, at Athens, Sept. 23, 7 p.m; Q. C., Sept. 24, 2 p.m.
Marion, at Wilhite, Sept. 30, 11 a.m.; Q. C., 2 p.m.
Farmerville, Sept. 30, 7 p.m.
Homer, Oct. 7, 11 a.m.; Q .C., 3 p.m.
Haynesville, Oct. 7, 7 p.m.; Q. C., Oct. 8, 1 p.m.
Clay, at New Prospect, Oct. 14, 11 a.m.; Q. C., 2 p.m.
Eros, at Dodson, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Jonesboro, at Jonesboro, Oct. 21, 7 p.m.
Lapine, at Franton, Oct. 28, 11 a.m.; Q. C., 2 p.m.
Bernice, at Alabama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m.
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Keachie, Sept. 2, 11 a.m.
Bossier City, Sept. 2, 8 p.m.
Bethany, Sept. 9, 11 a.m..
Cedar Grove, Sept. 9, 8 p.m.
Greenwood, Sept. 16, Home Coming, 11 a.m., dinner on ground.
Gilliam, Sept. 16, 8 p.m.
Claiborne, Sept. 16, 8 p.m.
Mooringsport, Sept. 23, 11 a.m.
Oil City, Sept. 23, 8 p.m.
Ida, Sept. 30, 11 a.m.
Vivian, Sept. 30, 8 p.m.
Logansport, Oct. 7, 11 a.m.
Mangum Memorial, Oct. 7, 7:30 p.m.
South Mansfield, Oct. 14, 11 a.m.
Noel Memorial, Oct. 21, 11 a.m.
Trees, Oct. 21, 7:30 p.m.
Zion's Rest, Oct. 28, 11 a.m., 2 p.m.
Claiborne, Oct. 28, 7:30 a.m.
Mansfield, Nov. 4, 11 a.m.
Keithville, Nov. 4, 7:30 p.m.
Harmon, Nov. 5, 7:30 p.m.
First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Sept. 10, meetng of all preachers of district at First Church, 10 a.m.
Sept. 12, Mansfield College opening.
Sept. 26, Centenary College opening.
Sept. 30, Oct. 5, North Caddo Standard Training School at Hosston.
Oct. 7, Logansport, 2:30 p.m.
Oct. 7-12, Shreveport Standard Training School at First Church.
Oct. 16, Bossier City, 7:30 p.m.
Oct. 17, Cedar Grove, 7:30 p.m.
Oct. 18, Park Avenue, 7:30 p.m.
Oct. 19, Mangum Memorial 7:30 p.m.
Oct. 21, Gilliam, 3 p.m.
Oct. 22, Oil City, 7:30 p.m.
Oct. 23, Noel Memorial, 7:30 p.m.
Oct. 24, Mooringsport, 7:30 p.m.
Oct. 26, Vivian, 7:30 p.m.
Oct. 28, Zion's Rest, 2:30 p.m.
Oct. 29, South Mansfield, 7:30 p.m.
Oct. 30, Bethany, 7:30 p.m.
Nov. 4, Keithville, 3 p.m.
Nov. 7, Mansfield, 7:30 p.m.
Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.

NORTH MISS. CONFERENCE.

Grenada Dist.—Fourth Round.

Grenada, Sept. 2.
Water Valley, First Church, Sept. 2, evening.
Coffeeville, Sept. 9. Conference at Gray Rock, 3 p.m.
Ashland, at Hopewell, Sept. 15, 16.
Duck Hill, at Hopewell (Alva) Sept. 22.
Vaiden and West, at Vaiden, Sept. 23. Conference at 2:30 p.m.
Winona, Sept. 23, evening.
Winona Ct., at Bethesda, Sept. 28.

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

Waterford, at Asbury, Sept. 29.
Oxford, Sept. 30.
Abbeville, at Cambridge, Sept. 30, 3 p.m.
Tie Plant, at Tie Plant, Oct. 4, evening.
Lamar, at Harris Chapel, Oct. 6, 7.
Durant, Oct. 10, evening.
Pickens and Goodman, at Pickens, Oct. 11, evening.
Sallis, at Salem, Oct. 12.
Paris, at Pine Flat, Oct. 13.
Holly Springs, Oct. 14.
Lexington, Oct. 17, evening.
Ebenezer, at Thornton, Oct. 18.
Poplar Creek, at Friendship, Oct. 20.
Kilmichael, at Kilmichael, Oct. 21.
Holcomb, at Sparta, Oct. 27, 28.
Water Valley, Main Street, Oct. 24.

It is just ten weeks until the Annual Conference. There is much to be done before we are ready to make our report for the year. Every pastor in the district is urged to do his best in every way. Please see that all reports required for the fourth quarterly conference be in hand. Let full financial reports be made as far as possible at the quarterly conference. We must have a strong pull and a pull all together if we bring up everything required of us. Let no man fail.

E. S. LEWIS, P. E.

DISTRICT LEAGUE INSTITUTE H5LD AT CARROLLTON, MISS.

Dear Advocate: We take this method of letting others know of the very interesting and helpful District League Institute held here at Carrollton on Aug. 29.

Miss Margaret Bryan, a local Leaguer, conducted the devotionals, using as her Scripture lesson I. Cor, 13, "Love That Steadies the Alm."

Mr. Stanley Armstrong, of Memphis, noted gospel singer, led the singing and favored us with a solo.

Miss Katherine Bryson, our Field Secretary, met with us and gave us two very inspiring talks on "Hitting Center with the First Department" and "The Standard Epworth League."

Other helpful talks were, "Hitting Center With the Second Department," by Mrs. Roy Evans, of Greenwood; "Place of Junior Epworth Society in the Church," by Mrs. J. T. McCafferty, of Rulevilie; "Hitting Center with Fourth Depatment," by Mr. Floyd Weeks, of Indianola; "Hitting Center With Business and Council Meetings," Mrs. Ashmore, of Carrollton.

The Carrollton Leaguers served a very bountiful lunch.

The Institute proved so helpful that we made it one of the aims in our policy to meet quarterly if possible.

Best wishes to all interested in League work, I am,

Sincerely yours,

MRS. S. E. ASHMORE,
District Secretary.

Malaria in the Blood

GROVE'S TASTELESS CHILL TONIC destroys the malarial germs in the blood and removes the impurities. It restores Energy and Vitality by creating new healthy blood and fortifies the system against Chills You can feel its Strengthening, Invigorating Effect. It brings Color to the Cheeks and Improves the Appetite. Pleasant to take. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8236 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MINDEN DISTRICT UNION LEAGUE MEETING.

On Sunday afternoon, Aug. 26, the Ever Ready Union of Minden District met in the church at Minden. A most interesting devotional program was rendered, Miss Eris Monzingo leading.

The meeting was then turned over to Mr. Paul Cassels, Union president, for business: Roll was called, five Leagues being represented, as follows: Sibley, 6; Bethel, 10; Haughton, 11; Springhill, 5; Plain Dealing, 1; Minden, 26. Two committees were appointed—electoral and name committees, it being thought best to rename the union, and the time having come for election of new officers. The name was changed to the J. O. Y. Union, standing for "Jesus first, others second, and yourself last." Officers elected are: President, Miss Eris Monzingo, Springhill; vice president, G. G. Nelson, Plain Dealing; secretary Mr. A. B. Farris, Springhill; treasurer, Mrs. Hoyt, Haughton.

Offering was taken, after which the meeting adjourned to meet again Sept. 16 at Bethel church. All present then retired to the Sunday school room, where cooling refreshments of sandwiches and lemonade were served by Mrs. Drew Dial and helpers.

We were pleased with the success of this meeting due to the fact that it was the first meeting of the union since the oratorical contest in May. Since that time one chapter which had been disbanded has reorganized, and another prospect is in view. Great things are being planned for the J. O. Y. Union, and our prayer is that we may do much, and do all for the glory of God.

MARY SEARLES,
District Secretary.

Church and Sunday School Furniture
Send For Special Catalogue
The Southern Desk Company
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HART SCHAFFNER & MARX
Clothes for Men Now Sold in
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Is a prescription for
Malaria, Chills and Fever, Dengue or Bilious Fever
It kills the germs.

TO THE LEAGUERS OF LOUISIANA.

Dear Leaguers: I wonder if I might not steal a little of our Field Secretary's thunder by writing a letter to you through the columns of the Advocate?

First of all, I want to express my appreciation for the wonderful trip to the Junaluska Assembly which you so generously voted to give me at our June assembly. I would really have enjoyed it to the very fullest extent if I could have tucked all of you in my satchels and pockets and then have released you to scramble out over those beautiful mountains and drink in the beauty and inspiration of Lake Junaluska.

The assembly this year was the "Finest Ever," so the officials say, The classes in methods and the leadership courses were taught by outstanding leaders and experts and were highly instructive and beneficial, while the inspirational talks by Dr. S. D. Gordon, of "Quiet Hour" fame, and Miss Bertha Conde, on "Spiritual Adventuring," were worth the whole trip over and over again. Dr. Guthrie, of New York, spoke at the platform hour, bringing each evening a vivid, compelling message, given with a sympathy and understanding for young people that only Dr. Guthrie could have. Vespers, different from ours, out under the sky on the edge of the lake, with the purple mountains in the distance standing like sentinels over all, had an appeal that drew you and gripped and held. At night under the stars, and in the shadow of the great illuminated cross prayer groups were formed, with Brother B. Frank Pim guiding and leading with the devotional talks he so aptly applied to the prayer groups gathered about him.

That is not all: short hikes, long hikes, games, parties, boating—almost every kind of recreation—made Junaluska a playground; yet with that ever atmosphere of Christian fellowship, inspiration and helpfulness that made it a mountain top of Spiritual Experience.

There were five of us who made up the delegation from Louisiana: Mr. and Mrs. J. B. Grambiin and children; Anna Pharr Turner, of Shreveport, Hi League Superintendent of the Conference; Rosa Langford, of Monroe, and myself. I am sure that they are all ready to say with me that Junaluska is hard to beat.

But for fear that the editor or Elizabeth may think that this is too long to be called just "thanks," I am going to say only this one thing more: Don't forget to write me about your recreational problem. You know I am ever ready to help and serve you.

Leaguerly yours,

VIOLET W. JACKSON,
Conference Fourth Department Superintendent.

REPORT OF CHAS. ASSAF, FOR THE MONTHS OF MAY, JUNE, AND JULY, 1928.

May 2 to 15: With Rev. W. C. M. Baggett, Foxworth, Miss. During the meeting almost every night we had altar prayer: several people at the altar for prayer and reconsecration; 8 people joined the church by profession of faith and Baptism; 2 infants baptized.

May 19 to 28: With Rev. Murray Cox, Kreole, Miss. We had a good revival in the Pecan school house. During the meeting 51 people joined the Orange Grove church by profession of faith and baptism; 12 infants baptized; a Sunday school to organize; several people at the altar for prayer during the services.

June 2 to 11: With Rev W. W. Moore, Meridian, Miss. We had a good meeting at Meridian. During the services several people at the altar for prayer; 13 people joined the church by profession of faith and baptism; 1 infant baptized.

June 16 to 29: With Rev. W. W. Murray, Coalville charge. We had two meetings, at Fayard Chapel and White Plain church; 11 joined the church by profession of faith and baptism; 3 infants baptized by Brother Lewis Fayard; two Sunday schools to organize in both churches; several people at the altar for prayer and reconsecration.

July 1. With Rev. E. D. Hutchinson, Beauregard, Miss. We had two good services on the charge; several people at the altar for prayer and reconsecration.

July 3. While in the city, I met a man on the street; after we talked with him he gave me his and his wife's church membership for the Galloway Memorial church. I gave it to Rev. H. S. Spragins, P. C., who went with me to see them. We found the wife at home and she decided to have the children baptized.

July 8: With Rev. E. W. Wedgeworth, Americus charge, Lucedale, Miss. We had two good services, 11 a.m. and 3 p.m. During the services we had altar prayer—several people at the altar for prayer and reconsecration.

July 21 to 30: With Brother Wedgeworth in a meeting at Salem church. We had a good meeting. During the services 6 people joined the church by profession of faith and baptism; 6 infants baptized, and several people at the altar for prayer.

In every meeting most of the people came to the altar for the prayer and reconsecration. Most of them also promised to have prayer in their homes.

Several visits were made in every meeting to the people's homes, especially those who never attend church. After I talked with them, most of them came to the church and attended the services and most of them joined the church. We made several visits to the Syrians and all the other foreigners, and the Lord has been blessing me in His work.

Services, 79; joined the church, 91; infants baptized 24; Sunday schools to be organized, 3.

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310-311 New Masonic Temple

I will ask of you to pray for me and my family and my work also.

CHAS. ASSAF.
428 Lynch St., Jackson, Miss.

Union College, Uruguayana, Brazil, reports more students for the present year, which began in February, than ever before in the history of the school. New rooms for the director and his family and a new kitchen, all of which have been badly needed, are now going up. In a recent series of evangelistic services in Union College, every student in the advanced group publicly expressed a desire to follow Christ.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

District Group meeting: At Hazlehurst, Oct. 29.
Adams, at Adams, Sept. 9.
Beauregard, at Beauregard, Sept. 16.
Gallman, at Gallman, Sept .30.
Barlow, at Rehoboth, Oct. 7.
Monticello and Pleasant Grove, at Monticello, Oct. 14.
Bayou Pierre, at Pleasant Valley, Oct. 16.
Georgetown, at Georegtown, Oct. 17.
Foxworth, at Foxworth, Oct. 21.
Tylertown, at Tylertown, Oct. 21, p.m.
Crystal Springs, Sept. 30, Oct. 23, p.m.
McComb, Centenary, Oct. 24.
McComb, Pearl River Ave., Oct. 26.
Scotland, at Bethel, Oct. 28.
Hazlehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnolia, Oct. 31, p.m.
Meadville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Meridian Dist.—Third Round.

Laymen's rallies, Sept. 4-7, at Waynesboro, Quitman, Central, Lauderdale, Scooba.

HENRY G. HAWKINS, P. E.

Jackson Dist.—Fourth Round.

Grace, Sept. 2, 8 p.m.; Oct. 31, 7 p.m.
Canton, Sept. 9, 11 a.m.; Oct. 29, 7:30 p.m.
Madison, at Madison, Sept. 9, 7:30 p.m.; Oct. 30, 10 a.m.
Edwards, at Edwards, Sept. 16, 11 a.m.; Nov. 1, 2:30 p.m.
Flora, Sept. 16, 7:30 p.m.; Oct. 31, 9:30 a.m.
Brandon, at Brandon, Sept. 23, 11 a.m., 2 p.m.
Terry, at Byram, Sept. 23, 7:30 p.m.
Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Clinton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisville, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28, 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Vicksburg Dist.—Fourth Round.

Woodville, at Woodville, Sept. 9, a.m.
Centerville and Stephenson, at Centerville, Sept. 9, p.m.
Rosetta, at Rosetta, Sept. 15.
Gloster and Liberty, at Liberty, Sept. 16.
Hermanville, at Hermanville, Sept. 23.
Oak Ridge, at Oak Ridge, Sept. 30, a.m.
Vicksburg, at Crawford Street, Sept. 30, p.m.
Lorman, at Lorman, Oct. 7, a.m.
Port Gibson, Oct. 7, p.m.
Utica, at Utica, Oct. 14.
Mayersville, at Fitler, Oct. 17.
Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Silver City, at Silver City, Oct. 28, a.m.
Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memorial, Nov. 2.
Anguilla, at Anguilla, Nov. 4, a.m.
Rolling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

Hattiesburg Dist.—Fourth Round.

Avera, at Piave, Sept. 7, 7:30 p.m.
Collins, at Collins, Sept. 9, 11 a.m., 2 p.m.
Taylorsville, at Hebron, Sept. 14, 11 am., 2 p.m.
Leaksville, at Leaksville, Sept. 16, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Sept. 16, 7:30 p.m.
New Augusta, at New Augusta, Sept. 23, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 5, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE.

Columbus Dist.—Fourth Round.

Kosciusko ct., at Pierce's Chapel, preachiug and Q. C., Sept. 8, a.m.
Kosciusko sta., preaching, Aug. 19, p.m.; Q. C., Sept. 9, p.m.
West Point, preaching Aug. 19, a.m.; Q. C., Sept. 12, p.m.
Caledonia, at Caledonia, preaching and Q. C., Sept. 15, a.m.
Shuqualak, at Shuqualak, preaching and Q. C., Sept. 16, a.m.
Brooksville, at Brooksville, preaching and Q. C., Sept. 16, p.m.
Central Church, Columbus, preaching, Aug. 26, a.m.; Q. C., Sept. 19, p.m.
Chester, at Pisgah, preaching and Q. C., Sept. 22, a.m.
Longview, at Peugh's Mill, preaching and Q. C., Sept. 23, a.m.
Macon sta., preaching, Sept. 2, p.m.; Q. C., Sept. 26, p.m.
High Point, at Macedonia, preaching and Q. C., Sept. 27, a.m.
McCool, at Liberty Hill, preaching and Q. C., Sept. 29, a.m.
Noxapater, at Noxapater, preaching and Q. C., Sept. 30, a.m.
Louisville, preaching and Q. C., Sept. 30, p.m.
Ackerman, at Ackerman, preaching, Aug. 26, p.m.; Q. C., Oct. 3, p.m.
Sturgis, at Ebenezer, preaching and Q. C., Oct. 4, a.m.
Macon ct., at Salem, preaching and Q. C., Oct. 6, a.m.
Artesia and Shaeffers, at Shaeffers, preaching and Q. C., Oct 7, a.m.
First Church, Columbus, preaching, Oct. 7, p.m.; Q. C., Oct. 10, p.m.
Cedar Bluff, at Adaton, preaching and Q. C., Oct. 13, a.m.
Crawford, at Craword, preaching and Q. C., Oct. 14, p.m.
Starkville, preaching, Aug. 5, a.m.; Q. C., Oct. 17, p.m.
Ethel, at Shady Grove, preaching and Q. C., Oct. 20, a.m.

Permit us to call attention to Questions 19, 22 and 23. The financial showing of the district is encouraging. Both the pastors and the people have been faithful and loyal. Let us continue so, and the year will end well.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round.

Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Fourth Round.

Acona, at Acona, Sept. 8, 9, morning.
Carrollton, Sept. 9, night.
Black Hawk, at Smith Chapel, Sept. 15, 16, a.m.
Tchula, Sept. 16, p.m.
Webb and Sumner, at Sumner, Sept. 23, a.m.
Sunflower, at Sunflower, Sept. 23, night.
Swiftown and Isola, at Isola, Sept. 30, a.m.
Itta Bena, Sept. 30, night.
Drew sta., Oct. 5, night.
Drew Mission, at Wade, Oct. 6.
Greenwood, First Church, Oct. 7, a.m.
Schlater, at Schlater, Oct. 7, p.m.
Minter City, at Glendora, Oct. 14, night.
Moorhead, Oct. 17, night.
Indianola, Oct. 21, a.m.
Inverness, Oct. 21, night.
Ruleville, Oct. 28, a.m.
Price Memorial, Oct. 28, night.

Now, brethren, we are in for the home stretch. Let's every one of us stretch himself to the utmost for collections in full for the district and the best report in every other way the Greenwood District has ever made. The Lord has greatly blessed us. Let us not fail him in these closing days of the Conference year.

Yours to serve,

L. P. WASSON, P. E.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Corinth Dist.—Fourth Round.

New Albany sta., Sept. 2.
Corinth, South Side, Sept. 5.
Corinth ct., at Marvin's Chapel, Sept. 6.
Iuka sta., Sept. 9, 10, a.m.
Iuka ct., at Snow Down, Sept. 10.
Corinth, First Church, Sept. 9, 12, evening.
Kossuth, at Hightown, Sept. 12.
Sherman, at Belden, Sept. 13.
Dumas, at Dumas, Sept. 14.
Guntown, at Saltillo, Sept. 16.
Rienzi, at Rienzi, Sept. 16, 20; preaching evening of 16th.
Chalybeate, at Chalybeate, Sept. 21.
Silver Springs, at El Bethel, Sept .22.
Belmont, at Belmont, Sept. 23, 24.
Tishomingo, at Tishomingo, Sept. 23, night; Q. C., Sept. 25.
Marietta, at Siloam, Sept. 29.
Booneville sta., Sept. 30, Oct. 3.
Blue Mountain, at Brownfield, Sept. 30, evening; Q. C., Oct. 1.
Wheeler, at Shady Grove, Oct. 4.
Ripley sta., Oct. 7.
Myrtle, at Glenfield, Oct. 7, evening; Q. C., Oct. 8.
Booneville ct., at Blythe's Chapel, Oct. 10.
Mantachie, at Mantachie, Oct. 11.
Hickory Flat, at Hickory Flat, Oct. 13.
Pott's Camp, at Cornersville, Oct. 14.
Mooreville, at Mooreville, Oct. 17.
New Albany ct., at Ingomar, Oct. 18.
Burnsville, at Mount Hebron, Oct. 20.
Baldwyn, at Baldwyn, Oct. 21, 22.

The official boards will please see that all finances are in full by the date of quarterly conference wherever possible, while the pastors endeavor to secure the benevolences in full from every church, in order that full reports may be in hand by Annual Conference, which is now near at hand.

Your place is in the Front Line Column. May the Lord give us strength and determination to make these remaining weeks count for Him.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Batesville, Sept. 2, 11 a.m.; Q. C., Oct. 3, evening.
Como, Sept. 2, evening; Q. C., Sept. 18, 4 p.m.
Cockrum, at Greenleaf, Sept. 8, 9.
Courtland, at Wesley Chapel, Sept. 16, 11 a.m.
Oakland, at Enid, Sept. 16, evening; Q. C., 4 p.m.
Longtown, at Pleasant Grove, Sept. 20, 11 a.m.
Pleasant Hill, at Pleasant Hill, Sept. 23, 11 a.m.
Hernando, Sept. 23, evening.
Horn Lake, at Hinds Chapel, Sept. 30, 11 a.m.
Senatobia, Sept. 30, evening.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Arkabutla, at Sarah, Oct. 7, 11 a.m.
Crenshaw and Sledge, at Sledge, Oct. 7, evening.
Charleston, Oct. 10, evening.
Tyro, at Emory, Oct. 13, 11 a.m.
Shuford, at Mount Olivet, Oct. 14, 11 a.m.
Sardis sta., Oct. 14, evening.
Mount Pleasant, at M. Institute, Oct. 17, 11 a.m.
Red Banks, at Mack's, Oct. 18, 11 a.m.
Olive Branch, at Olive Branch, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Byhalia, at Byhalia, Oct. 21, evening; Q. C., 4 p.m.
Coldwater, at Coldwater, Oct. 28, 11 a.m.; Q. C., 2 p.m.

T. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Chunky, Sept. 1, 2.
Lauderdale and Electric Mills, at Electric Mills, Sept. 9.
Porterville, preaching, Sept. 16 a.m.
East End, preaching, Sept. 16, p.m.
Daleville, preaching and Q. C., Sept. 19.
Matherville, at Langsdale, Sept. 22, 23.
Shubuta, Sept. 23, p.m.
Scooba, at Binnsville, Sept. 29, 30.
DeKalb, Sept. 30-, Oct. 1.
Enterprise, at Concord, Oct. 7.
Pachuta, Oct. 13, 14.
De Soto, Oct. 14, 15.
Quitman (Q. C., 2 p.m.), Oct. 21.
Waynesboro, Oct. 21, 22.
Waynesboro ct., at Pleasant Grove, Oct. 27, 28.
Bucatunna, Oct. 28, p.m.
Central, Oct. 30.
Fifth Street, Oct. 31.
Porterville, Nov. 1, 10 a.m.
Poplar Springs, Nov. 1.
East End, Nov. 2.
Vimville, Nov. 3, 4.
Seventh Avenue, at Marion, Nov. 4, 4 p.m.
Hawkins Memorial, Nov. 4, p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—Fourth Round.

Philadelphia ct., at North Bend, Sept. 2, 11 a.m., 2 p.m.
Bay Springs, at Bay Springs, Sept. 9, 11 a.m., 2 p.m.
Burnside, at Hope. Sept. 16, 11 a.m., 2 p.m.
Cleveland, at Clark's Chapel, Sept. 23, 11 a.m., 2 p.m.
Philadelphia, Sept. 23, 7:30 p.m.; Sept. 24, 9 a.m.
Walnut Grove, at Zion, Sept. 29, 11 a.m., 2 p.m.
Carthage ct., at Goshen, Sept. 30, 11 a.m., 2 p.m.
Carthage, Sept. 30, 7:30 p.m.; Oct. 1, 9 a.m.
Homewood, at High Hill, Oct. 6, 11 a.m., 2 p.m.
Forest and Morton, at Forest, Oct. 7, 11 a.m., 2:30 p.m.
Montrose, at Louin, Oct. 11, 2:30 p.m., 7 p.m.
Trenton, at Pulaski, Oct. 14, 11 a.m., 2 p.m.
Decatur and Hickory, at Decatur, Oct. 17, 7 p.m.
Rose Hill, at Rose Hill, Oct. 19, 11 a.m., 2 p.m.
Raleigh, at Raleigh, Oct. 21, 11 a.m., 7 p.m.; Oct. 22, 10 a.m.
Newton, Oct. 24, 7 p.m.
Shiloh, at Shiloh, Oct. 25, 11 a.m., 2 p.m.
Lake, at Lake, Oct. 28, 11 a.m., 2 p.m.
Harperville and Lena, at Hillsboro, Oct. 28, 7 p.m.; Oct. 29, 10 a.m.
Union, at Union, Oct. 31, 10 a.m.
Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round.

Logtown, Sept. 2, 11 a.m., 2:30 p.m.
Bay St. Louis, Sept. 2, 7:30 p.m.
Moss Point, Sept. 9, 11 a.m .
Pascagoula, Sept. 9, 7:30 p.m.
Brooklyn and Bond, at Bond, Sept. 16, 11 a.m., 2 p.m.
Poplarville, Sept. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Sept. 23, 11 a.m., 3 p.m.
Long Beach, Sept. 23, 7:30 p.m.
Coalville, at Coalville, Saturday, Sept. 29, 11 a.m.
Columbia, Sept. 30, 11 a.m.
Lumberton, Sept. 30, 7:30 p.m.
Mentorum, at Pine Grove, Saturday and Sunday, Oct. 6 and 7, 11 a.m.
Wiggins, Oct. 7, 7:30 p.m.
Americus and Escatawpa, at Salem camp meeting, Saturday, Oct. 13, 2 p.m.
Gulfport, Oct. 14, 11 a.m.
Mississippi City, at Mississippi City, Oct. 14, 3 p.m.
Wesley Memorial, Oct. 14, 7:30 p.m.
Van Cleave, at New Prospect, Friday, Oct. 19, 2 p.m.
Stilimore, Oct. 20, 7:30 p.m.
Carriere, at Carriere, Oct. 21, 11 a.m.
Picayune, Oct. 21, 7:30 p.m.
Saucier, at Poplar Head, Oct. 28, 11 a.m.
Pass Christian and Lyman, at Lyman, Oct. 28, 7:30 p.m.
Biloxi, Nov. 4, 11 a.m.
Kreole, at Orang Grove, Nov. 4, 7:30 p.m.

JAMES L. SELLS, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 37. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3718.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 13, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE DIMMING OF IDEALS.

True greatness is conditioned by the ideas and ideals that govern life. No man can be great without great ideas and high ideals. The real test of a man is not what he does, but what he thinks and the goal to which he aspires. Great deeds spring from great ideas and high ideals. The life that is inspired by the one will eventuate in the other. The only sure way to produce great lives is to implant in them great ideas and high ideals.

One of the most pathetic figures in the world is that of the man who began life with high ideals but in whose heart these ideals have grown dim. It is a tragedy that, in the midst of the cares and hardships and temptations of life, the upward pull of the high and holy should grow weak under the weight of the mean and low. The fogs of opportunism and expediency dim the light of principle; and the life that was launched on the great ocean, headed toward a wonderful port, becomes content to beat along the shore, carrying the small traffic of insignificant commerce. All is well as long as our ideals are right.

THE GOVERNMENT IN THE LIQUOR BUSINESS.

The most astounding feature of the suggestion of the Democratic nominee for the presidency of the United States for the control of the liquor traffic is that the States should go into the liquor business themselves, manufacturing and selling alcoholic drinks to the consumer. This is a strange doctrine to put forth at this stage of the fight against the liquor evil and in this day of advancing civilization. Every citizen is a partner in the State's business. Millions of citizens of the United States have fought the liquor traffic as the enemy of all that is good when the traffic was wholly in the hands of private individuals. The suggestion now that the State itself should go into the business is an affront to the moral sense of these millions of citizens who have brought about the national prohibition law. The Volstead Act may be modified some of these days and the Eighteenth Amendment may be repealed—but the Government is not going into the liquor business on its own account.

THE CONSTITUTIONAL QUESTION.

The Annual Conferences this year will vote on a measure adopted by the General Conference at Memphis, but referred to the Annual Conferences on constitutional grounds. The measure provides that a delegate elected to the General Conference must be a member at the time of holding the General Conference of the Annual Conference that elected him. To us, this seems so reasonable a thing that we cannot conceive of its not receiving the necessary majority to enact it into law. The principal argument urged against it is that it will tend to destroy our connectionalism. To us, this argument has very little force. In the history of the church there have been only a very few cases where the delegates to the General Conference were not members at the same time of the Annual Conference by which they were elected. With the exception of these few cases, custom now makes usual what the proposed law would make necessary always—and we do not see that our connectionalism has suffered. It is also said that the bishops, under this law, could control the clerical membership of a General Conference by transferring them to other Conferences after their election, thus causing them automatically to lose their General Conference membership. The proposed measure provides that in case a delegate-elect to the General Conference should be transferred, thus losing his membership in the General Conference, the vacancy shall be filled by the alternate next in the order of election. Thus a Conference would always be represented by a delegate elected by itself. It seems to us that the measure is a meritorious one, and we doubt not but that it will be adopted.

THE APPEAL OF THE ORPHANS.

No matter what our reaction to other appeals may be, we can never be unsympathetic or hard-hearted when the cry of the orphans rings in our ears. Our two orphanages in Louisiana and Mississippi are caring for approximately four hundred dependent children. These children, as wards of the church, must be fed, clothed, and educated. It takes a good deal of money to do these necessary things—things that are the very minimum of our obligation to these helpless deserving ones. If the church were poverty-stricken, we might wonder if it had properly assumed such an obligation; but the church is not poor, and these children must be cared for. Therefore, we should find it one of our chief joys to furnish the resources for this beautiful service of helpfulness. "Harvest Day" has been appointed as the time when the needs of our orphans shall be presented to all our people and an opportunity given them to respond to this most worthy and appealing cause. We have no doubt as to the response—we are calling attention to it now, in the midst of many things to be done, lest this important one be overlooked. The needs are great, and "Harvest Day" this year should be marked by a most liberal offering for the support of these little ones.

NO BLAME FOR THE CHURCH.

The whole Christian world will sympathize with the Southern Baptist Church in the distress brought upon it by what appears to be the dishonesty of a trusted official—the absconding of the treasurer of the Mission Board with a large amount of money. We have not the slightest doubt but that some cynical opponents of the church will roll this incident as a sweet morsel under their tongues and blatantly proclaim against the hypocrisy of church members. Sensible people know very well, of course, that it is no reflection upon the church as an institution when one of its members goes wrong. Such a lapse is always in spite of the teaching and influence of the church and not because of it. As a rule, though, sensible people do not find fault with the church.

"IN THE MIDST OF LIFE—"

The thoughtful man will never forget one thing—in the midst of life we are in death. Nobody has any kind of guarantee that he will draw one breath more than the one that sustains him for the moment. Life is uncertain—death is sure. This does not mean, however, that a man should be always perplexed, confused, moody, morose, unhappy. It does not mean that he should be sorrowful, or fearful, or rebellious. It means just one thing—that he should always be ready to hear the great summons and face the bar of judgment. Death is not a terror when preparation has been made for it. It is really nothing more than an incident in the course of a life. It is an incident of tremendous significance in that it marks the crossing of the line of destiny; but it is only an incident. The man who has made peace with God and always stays at peace with Him is always ready for death no matter when it comes. Blessed is the man that gets ready and stays ready!

THE PROHIBITION ISSUE.

In spite of repeated declarations of politicians to the contrary, it is now so plain that prohibition is an issue in the pending presidential campaign that the wayfaring man, though a fool, cannot mistake it. Trained political observers all over the nation are not hesitating to say that it is the paramount issue. It is impossible, therefore, for the voter to make up his mind as to how he will cast his ballot without taking this great moral issue into account. Let no man be deceived—a vote in this election is a vote for or against prohibition, whether it is so intended or not. Other issues may determine a man's vote—and many good men will be controlled in their voting by other issues—but there is no escaping the "wet" or "dry" question.

HOW TO GET WHAT YOU WANT.

The wealthy Western Senator, when asked to state the rules of success in life, replied that they are few and simple: "When you want a thing, go after it—and bring it back with you." Easier said than done, perhaps. But the Master, thinking of the wants of men, gave a rule that is practicable and invariably successful when followed. Speaking to his eager listeners, he said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The senator was speaking of money—but the Master was speaking of manhood—and manhood is worth more than money.

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PROHIBITION IN ITS FIRST AND WORST DECADE.

By Rev. Chas. C. Jarrell, D.D.

When it became clear to the American people that the saloon was rapidly increasing the liquor habit, and that it was doing this by making new recruits from the younger generation, the saloon was doomed. The Eighteenth Amendment was the effort of the nation to destroy the power of the saloon to ensnare new recruits.

War-Time Prohibition Blocked by Brewers.

Douhtless some think National Prohibition was a political accident left over from war-time prohibition. The truth is, war-time prohibition was blocked by the United States Brewers' Association and other liquor organizations, so that it did not take effect until July 1, 1919. (National Prohibition became a part of the Constitution Jan. 17, 1919, to become effective a year later). The liquor forces, true to form, did their best to prevent war-time prohibition, although beer was destroying potentially 11,000,000 loaves of bread a day, so needed for war-time efficiency. While the Lever bill (with war-time prohibition attached) was pending, President C. W. Feigenspan, of the United States Brewers' Association, "loaned" (without interest) to a well known editor the money to buy the Washington Times. (See Senate Investigation 4, pp. 9-10, quoted by Prof. Fisher: Prohibition at its Worst. Page 9.)

Prohibition Not an Accident.

National prohibition was not a political accident. By 1914, nine States had passed prohibition laws. In the next four years twenty-three more States abolished the liquor traffic within their borders. After the Eighteenth Amendment was submitted for ratification, forty-five States in rapid succession ratified the Amendment. When New Jersey ratified, only Connecticut and Rhode Island remained silent. No other of the nineteen amendments has received the affirmative votes of so many States as has the prohibition amendment. If after all this, certain parts of the nation were not fully prepared for the change, the best and the only way to prepare them now is by enforcing the law. How has prohibition worked in this first and worst decade?

What Are the Facts.

Has it suppressed the saloon?

Has it lessened the use of alcohol?

Has it caused new recruits among drinkers to fall off?

Has it benefited the nation hygienically, economically, and socially?

I believe I can show that it has done all these things. But for the efforts of certain States and cities to "nullify" the law, the results would have been vastly more beneficial. The present conditions of imperfect enforcement of the law are deplorable and in some places intolerable. We do not take issue with the Moderation League in deploring such a situation; especially in New York, where the State repealed its enforcement law, which was as far as the State could go toward "nullifying" the Federal Constitution. We do take issue with the whole family of so-called Leagues when they say the law has utterly failed or that it cannot be enforced.

False Claim: More Drunkenness.

These Leagues and their newspapers have taught multitudes to believe that we have more drunkenness now than before prohibition. What are the facts?

In New York.

In New York City, the wettest city in the nation, so-called, convictions for drunkenness for the first offense dropped from twenty-four per 10,000 population in 1914 to six per 10,000 population for the year 1925. That is, prohibition has in a marked degree limited the power of the saloon to make new recruits. These facts were secured by Prof. Fisher from Finger-print Bureau, City Magistrates' Court, New York City. This is the great fact to be remembered about prohibition: recruiting for the army of habitual drunkards is falling off.

New York "Hog-tied" by Tammany.

And this, in New York City, where the Old Guard of the liquor traffic entrenched in Tammany succeeded in "hog-tying" enforcement by the repeal of the Mullen-Gage State Enforcement Law. Tell it to the world in letters tall as a town that even in New York City prohibition has succeeded in weakening, if not breaking, the chain of tradition by which the alcohol habit has for ages bound the generations together in the tragic drag toward hell. First offenders dwindled to less than a third of pre-prohibition days and old offenders diminished by more than one-half. Thus the main contention of wets collapses at the start. We are winning the war against alcohol, and the wets know it. As bootleg liquors have a higher degree of toxicity than the old "good liquor" (by 10:1), it would appear that a larger fraction of drinkers get drunk and therefore that there has been a still greater reduction in drinking.

Mr. Shirk's Figures.

The Moderation League allowed their director, Mr. Stanley Shirk, to lay diagrams and statistics before the Senate sub-committee (April 5-24, 1926) which crumble at the first touch of a trained statistician like Prof. Irving Fisher, of Yale. Mr. Shirk's diagrams are misleading, and the sources of his figures unreliable. But even with the figures furnished by Mr. Shirk, Prof. Fisher analyzes his tables and shows that in these 349 cities studied, the arrests for drunkenness are much below the old level; that drunkenness is less than half what it was.

Buckner's Wild Guess.

Mr. Emory Buckner, United States District Attorney in New York, told the Senate sub-committee that illegal diversion of industrial alcohol reached 60,000,000 gallons a year. Dr. J. M. Doren, Chief Chemist, Bureau of Internal Revenue, proved how wild was the Buckner guess; and presented facts to show that the present illegal diversion of industrial alcohol was not over 14,000,000 gallons a year, or from eight to nine per cent of pre-war consumption of beverage alcohol. Dr. Fisher thinks it is less than five per cent of pre-war days.

The Wet Nutmeg.

Connecticut was wet; it did not ratify the Amendment; and it never sends a dry Congressman to Washington; yet Dr. Fisher shows from figures of seven cities reported by police departments that probably three-fourths of pre-war drunkenness has disappeared in Connecticut.

Pennsylvania State Improved.

A survey of six Pennsylvania cities by Prof. Fisher shows that outside Philadelphia, drunkenness is probably less than half what it was in pre-prohibition days and that it has decreased considerably even in Philadelphia.

Bay State Gets Better.

Prof. Fisher had official figures from 357 cities in Massachusetts from which to reach his conclusion that two-thirds of the drunkenness of that State has probably disappeared. The figures from twenty-nine cities in New York State were studied, with a population of over seven million. Dr. Fisher shows that drunkenness has been cut to probably less than a third of what it was; while in New York City it would seem that four-fifths of drunkenness has been eliminated.

Drinking in the Colleges.

We have been told that drinking has increased among college students since the Volstead Law passed. Again I ask: What are the facts? There is not space to quote the statements that lie before me. Frederick S. Jones, former Dean of Yale College; E. Fay Campbell, Yale Y. M. C. A. Secretary; Chas. C. Clark, Professor of Romance Languages, Yale; R. P. Angier, Dean of Freshmen, Yale; James R. Angell, President of Yale, all state that drinking at Yale decidedly decreased after prohibition. Two hundred college and university heads in a Literary Digest questionnaire agreed in disclosing the beneficial effects of prohibition on student bodies and on youth in general. The conclusion is: There are fewer drinkers than there were in the days when there were only one-third the present number of students.

Juvenile Delinquency.

Delinquency is another phase of the youth problem. Anuual reports of the Children's Court of New York City show that juvenile delinquency in New York City has been cut in half since Prohibition. This much is sun-clear: New recruits in the army of alcoholics have rapidly decreased since prohibition. We are winning the war against alcohol, and the wets know it. They fear nothing so much as prohibition. The saloon has been suppressed; a chasm has been cut across the drink tradition; the raw recruits of King Alcohol's army are being reduced in number. What next?

Does the Nation Want Liquor Back?

The charge is being made that a minority put the Eighteenth Amendment in the Constitution; and that the sentiment of the country is overwhelmingly against prohibition. What are the facts? Those who oppose prohibition with the immoderation of the Moderation League exaggerate the extent of non-enforcement and also the amount of sentiment against the law. Any one who will make his curve cover two centuries will easily see tremendous growth of prohibition sentiment. It is a far cry from 1678 when fifty-one and a half gallons of wine were consumed at the funeral of a minister's wife in New England, and from 1664 when the Virginia Assembly sought to curb clerical drunkenness, a far cry, I say, to the present military aridity of the Protestant clergy of America. One hundred years ago a town in Massachusetts with 1,800 population consumed in a year 10,000 gallons of rum. We are surely winning the war against alcohol, and the wets know it. When the successor to Senator James M. Reed takes his seat in the Senate he will be a dry, whichever party wins in Missouri. Again and again at the polls the wets have found out how dry this country is. Taking prohibition as we have it in its first and worst decades, what have been its effects on the nation?

Hygienic Effects of Prohibition.

Let us consider first its hygienic effect. Figures are now available for the first six years of national prohibition; and they show reduced disease and death from alcoholism. The figures of the British Central Board of Control of the Liquor Traffic (1913-17), Lord D'Abernon, President, afford convincing data to the same effect. Figures taken from United States Census Bureau, from Hospital Statistics, from Records of Board of Health, New York City, have convinced Prof. Fisher that prohibition has largely reduced deaths from alcoholism, alcoholic insanity, and deaths from cirrhosis of the liver in New York City, New York State and Connecticut and other wet States, in spite of imperfect enforcement of the law. Dr. Haven Emerson, Columbia University, told the Senate committee, 1926: "My profession is the study of the causes of preventable diseases and how they may be prevented, and this is the first practical evidence we have ever had of the astounding effect of making

alcohol relatively inaccessible, on the mortality of the country." This is what was to be expected. E. L. Fisk, M.D., publishes in his book on "Alcohol, its Relation to Human Efficiency and Longevity" (36, p. 33), the mortality figures of forty-three life insurance companies in occupations where alcohol figured as a hazard, with this comment: "These figures indicate that saloon-keepers have a death-rate higher than that of underground mine foremen; that brewery foremen, maisters, and the like have a death rate higher than electric linemen, glassworkers, city firemen (laddermen, pipemen, hosemen), metal grinders or hot-iron workers, although there is nothing in the brewery or saloon business per se that is at all hazardous or unhealthful, aside from the possible temptation to drink and its collateral hazards." The mortality among moderate drinkers is high, and partly for the reason that they do not remain moderate; they tend to become immoderate drinkers. The verdict against alcohol is in. It was reached by scientific processes; and this is a scientific age. Shirk, Maguire, Pearl, "et al," will not be able to reverse such a judgment, nor resist the conclusions of the laboratory nor the analyses of the trained statisticians.

Alcohol a Poison.

The reason back of all this is apparent: alcohol is a poison. Liver, kidney, brain, and other organs of moderate drinkers show degenerative tissue-changes due to the (so-called) moderate use of alcohol. These facts are attested by such (real) scientists as Bastedo, Muller, Laitines, Rubin, Fillinger, Weinberg, Brooks, Crile, Cabot, Denning, Hindelang, Gruenbaum, Alexandross, Benidict, Emerson, Neumann, Netchnikoff, Dodge, Aschaffenburg, and Kelly. A host of German university professors bear witness to the injury to the German people from the alcohol poisoning due to beer drinking.

Rigid laboratory experiments demonstrate that the amount of alcohol consumed in the so-called moderate drinking of beer or wine lowers vitality and decreases efficiency.

The man who drinks one glass of beer is one-glass-of-beer drunk. Prohibition is in the interest of public health. It represents the greatest hygienic experiment in history,and is one of the most successful. We are winning the war against alcohol, and the wets know it.

Economic Effects of Prohibition.

Has prohibition benefited the nation economically? Mr. Hoover says it has. Professor Carver, of Harvard, says it has; Henry Ford says it has; Mr. Carrodini says it has; Professor Farnum, of Yale, says it has; the late Warren S. Stone, Grand Chief, Brotherhood of Locomotive Engineers, says it has, and adds: "There are some people who labor under the delusion that they are going to have the prohibition law modified or abolished. Some one should wake them from their Rip Van Winkle sleep. I wish they could go with me for thirty days as I travel over this broad land and see the homes being erected everywhere, note the accounts being opened in savings banks, see the families out together in parks, recreation, and community centers, children well fed, with shoes to wear, and warm clothing, going to school; see prosperity, happiness, and sunshine where formerly there were only squalor and misery. All this is a result of prohibition. We are not going back to the old condition of things with their misery, want, and poverty—never again. Prohibition has come to stay."

General Evangeline Booth published in the Saturday Evening Post, several months ago, the story of the sensational improvement since prohibition in conditions among the poorer classes of New York City.

Professor Fisher shows that "real" wages ran on a level from 1892 to 1919. Then "real" wages were lifted (1920) to a new level 28 per cent above the old level, and stayed there. Professor Fisher estimates that the economic gain from prohibition yearly is not less than $6,000,000,000, not counting any savings in cost of jails, almshouses, asylums, etc., or any savings from reducing sick and death rates.

Prohibition has been of economic benefit because it has replaced a parasitic industry with constructive industries. Prohibition is the greatest economic experiment in history and one of the most successful.

The Cry of Personal Liberty.

Why cry "Personal Liberty!" in the face of all these advantages? The personal liberty of the husband to drink takes away the personal liberty of his wife to eat and of the children to be well born, to wear shoes, and to go to school.

"License they mean, when Liberty they cry." The personal liberty argument in all its phases and with all its so-called "Leagues" means little more than a clumsy camouflage for the license of liquor dealers and brewers to restore to public tolerance their outlawed parasitic traffic.

Summary.

What then is the situation as we close the first decade of National Prohibition?

1. Prohibition has suppressed the open saloon, reduced drinking and the diseases and death due to drinking, and has slowed down the march of new recruits into the drink-mill. This has been true even in the so-called wet States, where sentiment was least favorable to the law.

2. Prohibition has resulted in a large net gain to the nation: morally, hygienically, economically, and socially.

3. Conditions of enforcement must be improved.

4. The so-called modification schemes are impossible because, first, they are undesirable, as they involve some form of the saloon. This saloon (under some new name, of course), if not under government control, would quickly revert to the old open saloon. If under government control, it would vastly increase the sales and consumption of liquor, as in Canada to-day. Modification schemes are impossible, second, because they all involve violation of the Eighteenth Amendment, or they involve some form of repealing the Eighteenth Amendment, which is out of the question, as thirteen States could block such a move.

5. All that the wets can hope to accomplish is increasing laxity of enforcement, leading to nullification; and this is debauchery of the Constitution. If any State should bring upon itself intolerable conditions because of "nullification" of the Constitution, shall the Nation therefore be robbed of the beneficial effect of this vast beneficial advance?

6. The only way out is forward, that is, fuller enforcement, accompanied by education.

The claim that you cannot make people moral by legislation is a half-truth; the statement that you cannot make people sober by legislation is more than a half-lie.

Enforcement will cure disrespect for law, and this law honestly enforced will so advance the nation in all its life as to lead the Old World to follow. American prohibition will then go down in history as ushering in a new era in the welfare of the human race, in which accomplishment this nation will take just pride.

The South in History.

In the modern advance toward Prohibition in America, the South led the way forward. In the crisis now upon us, God grant she may not lead the way backward.

God give us men,
Tall men, sun-crowned;
Who live above the fog,
In public duty and in private thinking.

THE PULPIT AND POLITICS.

By Rev. James H. Felts.

Whatever cheapens the ministry de-vitalizes the church. Jesus drove the money changers from the temple. Any intelligent minister may properly deliver his soul on the sacredness of the ballot or the fundamental principles of Christian citizenship. In so doing he will need to study men as well as measures, and be much in prayer.

No pastor should be penalized because of his calling. Nor should any church have her sacred altars converted into political shambles. We lost heavily during the world war. In the name of patriotism we allowed our churches to become in many instances, centers of propaganda voiced in language offensive by men whose coarseness was excused because of what they represented.

The church furnishes a place of prayer and devotion for all kinds and classes of people. They come with assurance of sympathy and help. When they find strange fires burning on the altar and listen to other than the language of Zion, the spirit of worship is lost. There are no substitutes for the gospel of Jesus. Dr. Jekyl and Mr. Hyde have no rightful place in our pulpits. In proportion as the preacher projects himself and his pulpit into the politics of this country, spiritual values are lost.

To say that a sane and saved man whose intelligence is equal to that of the preacher, often even more marked, needs the preacher to tell him how and for whom to vote, is a sad confession of the inadequacy of the gospel. If our Christ is not sufficient, we may rest assured that purely political activity on our part will not greatly help the situation.

In New Testament days was heard "a murmuring of the Grecians against the Hebrews, because their widows were neglected in daily ministrations." A conference was held. Result? "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." * * * It is not reason that we should leave the word of God, and serve tables. But we will give ourselves continually to prayer, and the ministry of the word." This met the approval of all. Stephen, Philip, and others were chosen. If our ministry must figure in political party broils and contentions, by all means let us do it through selected laymen of known piety and wisdom.

We pastors have been complaining loud and long that we are burdened by purely business details, collections, drives, and the like. Many of us have been pleading for a return to our high calling. Yet because there has been injected into a quadrennial political campaign a prohibition issue in a platform of many issues, we propose to carry the fight into our pulpits regardless of the effect on our work as ministers. And some of us are saying, "All problems are religious problems," and are pleading for "corporate and collective salvation."

If these two premises are true, we should preach only a social gospel, and enter every local fight, dabble in every question betokening differences of opinion among men, strip ourselves of all claims to a special call to the ministry, and make our churches centers from which there radiates a pot pourri of influences, the least of which would be spiritual.

The late Bishop Charles B. Galloway, as charming a personality and as forceful a speaker as ever shivered a lance with an enemy or raised a battle cry against sin, fought the Hon. Jefferson Davis to a standstill, campaigned in Mississippi in a moral battle of giants successfully, and led the prohibition hosts to a signal victory. Who so bold as to accuse him of taking his pulpit into politics? It was a fight independent of party lines. It was in harmony with the pronouncements of his church. He himself said, "Ministers have no part or place in party politics." "The Church, as such, can never ally herself with any political party, though every plank in its platform be in accord with the Sermon on the Mount." Nor has the church he loved and gave his life to, ever entered the arena of party politics even by indirection.

This much is certain: It is one thing to stand for prohibition, fight for prohibition, vote for men for office who are in sympathy with prohibitory

enactments and the enforcement of law; it is quite another to enter politicai conventions, make political fights, challenge the leaders of political parties to debate issues on the "stump," become inmeshed in all the bickering and strife, charges and countercharges of political warfare. Right now we have the unhappy spectacle of a divided church, and sharply divided locai charges. We even have pastors and official boards arrayed against each other, and flocks practically without a shepherd.

To my way of thinking, such procedure hurts the very cause we desire to help. If that party leader for whom thousands of Southern men and women will refuse to vote should be elected, he will owe a vote of thanks to some of his enemies.

Ours is a called and sent ministry. We believe we are called of God to preach his gospel. We are ordained and sent out to "devote ourselves wholly to God and his work." We have charge of churches wholly dedicated "to his service, for the reading and expounding of his holy word, the adminstration of his ordinaces, and for ali other acts of religious worship." Happy is the man who so gives himself to this ministry as even approximately measure up to his high calling.

Greenwood, Miss.

MEMOIR—REV. FOUNTAIN A. TOWNSEND.

Rev. Fountain A. Townsend, an honored local preacher, was born in Montgomery County, Miss., Nov. 24, 1847, and departed this life Monday, Aug. 27, 1928. For many years he had made his home with his nephew, Mr. C. A. Townsend, who lived on his plantation near Salem church, twelve miles east of Winona. For the past two years the family have lived in Winona, and it was here that Uncle Fountain, as he was familiarly called, closed his eyes upon the scenes of this world and went to be with the angels. Brother Townsend's father moved to Montgomery Count, this State, from the Carolinas in 1834. His family was of good Methodist stock. A number of preachers have come from this familiy who have adorned the profession. Uncle Fountain was licensed to preach about sixty years ago. What a wonderful record! He was a man of fine mind. He knew the doctrines of Methodism and loved the worship of her altars. He belonged to the old school who trusted the simple faith of Christ and was content therewith.

Brother Townsend was the preacher's friend and adviser. He has befriended and advised many a young pastor. His home was the circuit rider's stopping place. Though he was never married himself, he opened his home to the preacher, where he found rest and peace. He frequently preached for the people of his home community, and they invariably heard him gladly. He made a rich and lasting contribution to his church and community.

Except for a few years spent in Arkansas, Brother Townsend spent his whole life in Montgomery County. Here he desired to be buried that he might rest beside many relatives and friends who had preceded him to the grave.

His funeral was held at Salem, where he had so often worshiped. The services were largeiy attended, giving unmistakable evidence of the high esteem of his neighbors and friends. Revs. Mellville Johnson and J. R. Murff assisted the writer in the last sad rites. May God give the church more good men like Uncle Fountain.

E. S. LEWIS.

A QUARTER OF A CENTURY IN CANAAN!

July 21, 1928, marked a quarter of a century since the Lord sweetly, blessedly, knowingly, and Scripturally sanctified me. It has been twenty-five years of precious victory, fullness of joy, genuine heart peace, and a wonderful feliowship with him who "suffered without the gate that he might sanctify the people with his own blood."

On this particular birthday I undertook to preach twice at Caseyville camp meeting, fifteen miles west of Brookhaven, where the Great Depositum of Methodism has been held forth before the great multitudes, year after year, for fifteen years and the end is not yet!

Twenty of the twenty-five years have been spent as a member of the Mississippi Conference, and I thank God for the souls here and there in both Mississippi Conferences who have been converted and sanctified (and some have been called into the ministry and are making good) under the humble efforts of these years.

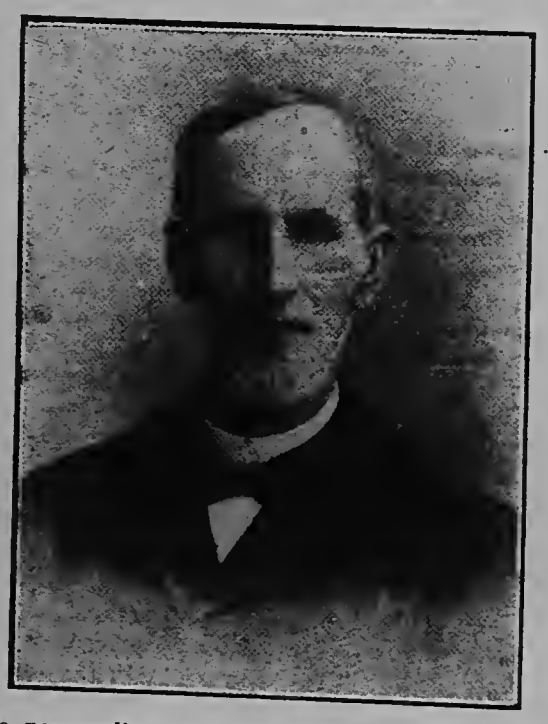
I ask special prayers of those who are really interested, that I may continue faithful unto death and then have an abundant entrance into the everiasting kingdom of our Lord and Savior Jesus Christ!

"Satisfied with Him,"

J. A. WELLS.

AN EARLY PRESIDENT OF WHITWORTH COLLEGE.

Rev. J. P. Lee, a Canadian minister, became the second president of Whitworth College in 1860. In that year the college enrolled about eighty students, and graduated one senior. The efficiency of the administration of Dr. Lee was enhanced by



the personality and accomplishment of his wife, who was also a Canadian. President Lee, himself, was so amiable a man that his students remember him as a kindly, agreeable president. The class of '61, the second year of his administration, numbered four. They presented to Dr. Lee a gold-headed walking cane because of their appreciation of him. But in the same year President Lee resigned his connection with a Southern institution because of the war, and went to California. There he died, years later, at the age of ninety.

BROOKHAVEN DISTRICT GROUP MEETING.

Hawkins Chapel, near Brookhaven, Miss., was host of the Central Group meeting of the Brookhaven District on Aug. 28, 1928.

The meeting was called to order by Rev. P. D. Hardin, pastor of the church at Brookhaven, who is chairman of this group. C. H. Strait was elected secretary.

Rev. L. J. Snellgrove led the devotional and gave an earnest talk on "The Place and Work of the Holy Spirit."

Rev. J. M. Metcalf made a talk on the "Benevolent Claims," and brought out many good thoughts on the worth of the Methodist doliar. He gave some statistics and quotations that were very helpful indeed.

Rev. C. H. Strait spoke concerning the circulation of Religious Literature and urged that we make our literature more interesting, and suggested that we try having some one from each charge send in a report monthly. Dr. B. F. Jones spoke on the same subject very ably.

The hour having arrived for the 11 o'clock sermon, Dr. G. F. Winfield brought a vsry fine, soul-stirring message that was enjoyed by all.

We then adjourned for lunch. There was a table standing ready, just outside of the church, with fried chicken and other good things to eat spread thereon and prepared by the ladies of this community, who know how to fix good things to eat. We soon found ourselves eating hurriedly on account of the rain.

The time came for the afternoon session, and Brother Hardin asked Rev. B. F. Lewis to conduct the devotionai and to talk concerning his work at the Orphans' Home. He spoke very encouragingly concerning the work of the Home, and urged that we all remember the second Sunday in October as Work Day.

Brother Curtis Youngblood, the lay leader for the Brookhaven District, made a talk concerning service for the Kingdom of God. He stressed service as being the expression of our gratitude and love for God.

Brother M. L. Everett made a talk concerning how to interest our young people in religious literature.

Brother Ernest Linton gave a report on the work done at the locai church.

Rev. W. H. Lewis, our presiding eider, was asked to come forward and conduct a round table discussion, trying to remove the obstacles that would keep this from being the banner year for the Brookhaven District.

Brother Hardin took charge, and a resolution of thanks was made by Brother L. J. Snellgrove for the splendid day that we enjoyed at Hawkins' Chapel.

C. H. STRAIT, Secretary.

Meadville, Miss.

THE HOUMA STANDARD TRAINING SCHOOL.

The fourth session of the Houma Standard Training School, which closed Friday, Aug. 24, was a very satisfactory one. Though the enrollment was mailer than had been anticipated, other features of the schooi contributed to make the results greater than ordinary. The sessions were held, as usual, at the MacDonnell French Mission School. The out-of-town delegates, both instructors and students, were entertained in the school dormitories. This afforded intimate contacts between the student body and the instructors, giving the former challenging contact with the strong personalities of these great leaders of the church.

In this mission territory religious leadership is thrust upon many who are all unprepared for the peculiarly difficult tasks that confront them, and the isolation makes it less easy to get the needed vision and inspiration, so we are more than ordinarily appreciative of the spirit that prompts such teachers as Dr. and Mrs. R. E. Smith and Rev. and Mrs. D. B. Raulins to give long, hot August days and evenings in unselfish service to the people here. Our own pastor, Rev. B. H. Andrews, who taught one of the courses and was chairman of the Board of Managers, contributed no little to the success of the school.

Nine Sunday schools were represented by the student body, and, since many of these work in several different communities, the influence of the Training School will be greatly muitiplied. Estimating the value of the school, not by the number of credits issued, but by new impulses for service, higher ideals and standards, renewed power, and, best of all, a closer, more vitalized walk with the Master and an awakened desire to fit oneself for truer service in the kingdom of God, we can unhesitatingly say that the school was a real success.

ELLA K. HOOPER.

NOTICE.

On September 1, 1928, Miss Doris Alford became the Elementary Superintendent of the Mississippi Conference Sunday School Board. We trust that those who need heip in this fieid will call upon Miss Alford and use her.

JOHN C. CHAMBERS.

HOME-COMING DAY AT PACHUTA, MISS, SEPT. 23-28.

We are glad to say to the former presiding elders, pastors, members, and others that have been interested in Pachuta church and charge, that we now have a fine brick church just completed in Pachuta, and we extend to you a most hearty welcome to be with us the fourth Sunday in this month. The editor is invited also.

Pachuta charge bids fair to be a choice circuit in the Meridian District. Salem church has been remodeled and a new piano installed. McGowan church has been reworked, painted inside, and a new carpet put in. Adams' Chapel has been recovered and new windows put in. Pachuta has a new, modern brick church, well equipped, and a new parsonage adjoining the church property.

This is a fine people to serve. We have a number one presiding elder, and—Come to see us.

Your brother,

R. A. ALLUMS, P. C.

"EVERYBODY'S FRIEND."

"Everybody's friend!" That is the name that was given to the Rev. W. B. Burke, for forty-one years a missionary to China, on the eve of his sailing for his fifth furlough to America in July. This testimony to Mr. Burke and his great work for China was made by the Rev. J. W. Cline, D.D., one of the outstanding Southern Methodist missionaries to China, and for many years a close friend of Mr. Burke.

"In Sungkiang he is considered the First Citizen of the city," declares Dr. Cline. "Here on the eve of his departure for America all manner of functions have been going on amongst all kinds of people for these last weeks to show him honor and appreciation. Few men have made themselves felt and needed in a community as he has in Sungkiang in all the years he has lived and worked there. I doubt very much if any missionary among us has left China at any time with such a 'send off' by the whole community. Yesterday I was talking to a well-informed Chinese of his going and of the good will he had in Sungkiang. We remarked upon the city-wide feeling of friendship for him. This Chinese gentleman said it was not only remarkable for a foreigner to have such a hold on the community, but it would be equally so for a native Chinese to have such an influence. All honor to Burke for the lasting work he has done here in his quiet, friendly way. In Sungkiang he is everybody's friend."

As a climax to these honors came the erection of a memorial pavilion built by Mr. Burke's friends, in memory of the great work done by Mr. Burke for the protection of the women and children of Sungkiang during the civil war which swept that section of China in 1923. The memorial tablet which hangs on the walls of this pavilion, when translated, reads as follows:

"Rev. W. B. Burke, American missionary, is a man of high ideals who has rendered a great deal of service to China. He has been in Sungkiang for many years and is friendly to all whom he meets. The most important deed he has done was the helping of thousands of people in the time of the civil war between Kiangsu and Chehkiang in the autumn of 1923. During September and October of the twelfth year of the republic war broke out. Unfortunately Sungkiang's position made this city the focus of the dispute. The inhabitants of the city were in dread and fear, and many of them moved to Shanghai. In an attempt to defend the city, Mr. Lok Kwe-Liang, one of our leaders, declared: 'Sungkiang is in danger. If all of us should move away who would defend our city?' Then he visited Mr. Burke and asked him for aid. Mr. Burke responded in a most generous way. He called his friends together and established an institution as a shelter for the women and children. They elected Mr. Burke as president and Mr. Lok Kwe-Liang as vice president. In a short time flocks of people came and every one was provided with food, sleeping-quarters, and medicine. Mr. Burke and his friend also organized a committee of investigation and a committee for burying the dead. Everything needed during war times was organized. During the whole critical time the most dangerous event happened when the Chehkiang troops were evacuating eastward and the Fuklen army was coming in from the west. Hundreds of boats sailed up and down the canal outside the city; armed soldiers marched through the streets; and the firing was continuous. At this time of danger the mayor fled. There were several groups of troops entering the city, and orders came from different heads so that confusion and a great tumult prevailed. The merchants stopped their business; the soldiers were crowded in the streets; and the rogues, taking advantage of this opporunity, did many harmful things. During these days of difficulty Mr. Burke and Mr. Lok were busy in the streets doing services for the people. They asked the military leaders to punish the rascals and control the soldiers. They also tried to help and comfort the people who suffered. In ten days order was restored.

"Mr. Lok is a native of Sungkiang, and it is no wonder he did what he could to defend the city and help his people. Mr. Burke is just a foreigner here, but he saw the urgent need and acted with promptness even at great risk to his personal safety. His unselfish nature and courage are admirable. After these troublesome days the government rewarded Mr. Lok for courage and uprightness, but he said that this reward should go to Mr. Burke, and the government consented. But such a small reward cannot repay his great service.

"It must be remembered that during the period of the Hung Yang rebellion in the Tsing Dynasty, Li Vung-Soong asked the American General Frederick Ward to come and relieve Sungkiang, which he readily did. For this we pay respect to him even to this day. Now Mr. Burke is also an American gentleman, and he has brought the Spirit of God's love and has sacrificed for the sake of brotherliness. His service has been even greater than that of General Ward, so we, the people of Sungkiang, who have received this favor, have built this pavilion in Mr. Burke's honor, not only that we may show our own respect and appreciation, but that we may show his merit clearly to generations yet to come."

IF WE HAD EYES TO SEE.

One of the very great and important lessons that we ought to learn from Jesus Christ as he walked with men here upon the earth is the lesson that enables us to see and appreciate the goodness and fine quality that live in the hearts and lives of many of the people who are about us. It is true that Jesus had some hard things to say about some of the men of his time, and his verdict did not always agree with the popular one, but the striking thing about him was not his harshness of judgment but his kindliness. Every man had a chance with him, and if we can read the incidents of his life aright there was many an individual in Palestine in his day in whom he saw a soul of goodness and beauty, and that no other person had ever dreamed of seeing. It must be that it is good for us to be as he was in this matter.

It probably is true that there are some people in the world who are worse than they seem to be, but it certainly is true that there are a whole multitude who are very much better than they seem to be. That the soul of beauty and attractiveness in many a life does not reveal itself to every chance passer-by may be due to many causes rather than to the one that there is not such a soul of beauty and attractiveness to be revealed. There are some ugly traits about nearly every man—some very unattractive things, the results of bad upbringing or crippling habits or even of some of the more incidental things in life—that we admit are inconsistent with the soul of beauty within; but so often these things but mask and disguise that soul of beauty, they do not destroy it. Everywhere, walking our streets and hyways just as they walked the streets and byways of Palestine in Jesus' day, there are saints and heroes and lovers of the beautiful and the good, walking behind masks that no one ever seems to have the wisdom or grace to penetrate.

To have the gift of penetrating these disguises that Jesus had, and seeing in men's hearts and lives the goodness that is all covered over with unattractiveness, the goodness that often is still only a mere possibility and is merely struggling to be, is a great gift and one to be sought for as men seek for hidden treasure. Many of us can bear testimony to the fact that it was because some one saw in us a very incipient gift or grace and called it into vigorous being by their faith that we have ever been able to achieve anything. What could we not do to pay back that service if we only had Jesus' way of seeing the goodness and graces in other men!—The New Outlook.

HAVE YOU READ?

"Christ at the Round Table," by E. Stanley Jones, the world's best known missionary, who recently refused to be a bishop that he might "walk with Christ in India?"

"A Daughter of the Manrai," by Madam Etsu Sugimoto, now a professor in Columbia University, who describes in this book her own girlhood in a Japanese home of the better class?

"China, a Nation in Evolution," by Dr. Paul Monroe, of Columbia University, who sees a great nation evolving from the chaos now prevailing in that country?

"Drums in the Darkness," by John T. Tucker, who under this picturesque title gives a vivid account of the progress of missionary work in Africa?

"Mother India," by Katherine Mayo, the book which so vividly depicts the great human need in India that it has created a furore over all the world?

"Catholicism and the American Mind," by Winfred Ernest Garrison, a calm and serious study of Catholicism and its adaptability to American life?

These boooks and other bearing on home and foreign missions and world problems can be borrowed free of charge from the Book Service Department of the Board of Missions, Methodist Episcopal Church, South. They belong to the traveling library service that has recently been inaugurated by the Board for the benefit of ministers and church leaders throughout the denomination who wish to be better informed on missionary topics, world problems, and kindred subjects. The only requirement made of the borrowers of these boooks is that they shall be read carefully and returned promptly.

The books in these little traveling libraries are all related to some phase of the subject of missions. The subject, however, is liberally interpreted, including such topics as History, World Problems, Travel, Sociology, Comparative Religions, and similar subjects. The books have been carefully selected from the publications of outstanding publishers of religious works throughout the United States. They are for the most part recent publications, though a few standard volumes of an earlier date have been added.

Ministers and religious leaders throughout the denomination interested in this free library service should write direct to the Book Service Department, Board of Missions, Doctors' Building, Nashville, Tenn.

The little Methodist Sunday school at Ypres, Belgium, has only six pupils. Other children have come to the Sunday-school from time to time, but as soon as this fact has become known in the Catholic day school which they attend, difficulties have been made by the Catholic clergy with the parents of the children. Threatened with loss of their positions or some other form of reprisal, the parents have forbidden the children to go to the Methodist Sunday school.

HUMAN JUDGMENTS.

By Rev. H. M. Ellis.

"Crucify him! Crucify him!"

This brutal and bloody demand of Pontius Pilate by the populace is amazing and appalling. It is the cry of that people whose sorrows and sufferings and deep spiritual needs had wrung Christ's heart and among whom he had gone about tirelessly doing good, and only good. And they are the same people concerning whom his enemies had declared but a few days before, "The world has gone after him." And now they are clamoring for his death.

No wonder Pilate, the judge, promptly and earnestly asks of them, "Why? What evil hath he done?" But stolid and heartless and boisterous, "They but cried out the more, saying, 'Let him be crucified.'" Reasons they have none, but their demand for Christ's death is but more insistent and clamorous.

It was not strange that the hypocritical ecclesiastical Jewish leaders, who had been so openly exposed and denounced by Christ, and whose official positions had thereby been so weakened and hazarded, should for envy and hatred deliver him up to Pilate with the demand for his execution. Their false characters, their unworthy exercise of authority and their determination to maintain their places of supremacy at any cost committed them to this course.

But the people—the people for whom Jesus had always showed the utmost love and compassion, whose diseases he had cured, whose infirmities and afflictions he had healed, whose demon-possessed he had delivered, whose dead he had raised to life, whose sins he had forgiven and whose hearts he had comforted and cheered—why are these people so brutally and so lustily clamoring for his crucifixion? They have beheld the transparent beauty of his life, they have felt and rejoiced in the unselfish ministry of his love and have witnessed his wonderful miracles of power which only God could perform. All this ought to have held their gratitude and devotion.

But their leaders have charged that he made himself the Son of God, the Messiah, and was therefore a blasphemer. So, in spite of what they have seen him to be and have received from his blessed hands—in spite of the fact that his life, his teachings and his works all emphatically declare him to be the Son of God and their Messiah, the stupid populace accepts the false and malicious verdict of those who have a grudge to avenge, and the clamor of the people wins for his foes.

Poor, weak, depraved humanity! Conscious of its own tremendously larger capacity and tendency to evil, it is easier for it to believe the false evil report of the finest life they had ever looked upon than to accept the evidence of their own senses. Their consciousness of their own depravity makes them the easy cat's paws of the malicious and lying lusters for the blood of Christ.

It is ever thus. A woman may live as pure as any angel of light, but let the foul tongue of suspicion whisper its black lie in the night and, in spite of all her cleanness and beauty of life, as that report is passed from lip to lip the judgment of those who know they could so much easier fall than remain steadfast in virtue is against her. And these make up the majority.

A man may be ever so clean, self-sacrificing and magnanimous, but let the voice of base ingratitude impugn his motives and charge him with unfairness, though there be no other basis than that he declines to be despoiled and victimized, and in the minds of the masses, so conscious of their own capacity for the ignoble, the charges pass current without investigation.

How pitiful, yet how true, that the verdict of the people is but the register of their deep consciousness of what would be easiest and most likely for them to do under similar circumstances. The little and selfish and designing man has no standard by which fairly and justly to appraise that one who is generous and noble. Hence it is not to human applause that true men must look for their crown and recompense, for they will be disappointed. It may be astounding, but it is the verdict of history as well as the statement of inspiration that "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) The recompense is higher and truer—the approval of God and one's own enlightened conscience.

One of the supreme tests of character is found in one's attitude to evil reports.

Louisville, Miss.

IS IT PRACTICABLE?

Dear Dr. Carley: As perhaps most people in the State know by the papers, I was relieved of the chaplaincy of the State penitentiary here, after serving 20 years and 6 months.

These have been wonderful years to me, and what I have seen and observed in the causes of crime would fill a book of many pages.

The cause of most crime is sin. There are a few crimes committed, some very brutal, by insanity, and some others by feeble-mindedness.

But the main cause is sin. And there is but one real cure for crime in its prevention, as well as in its cure, and that is religion.

Most of the penitentiaries of the country are full, and not all the offenders caught. But they do get caught, except where crime leagues with the officers, as seems apparent in many places.

Now that I am out, what shall I do?

For many years I have had a consuming desire to go out in the highways and wayside places and preach religion as a prevention. Is it practicable?

I have stood at the bottom of the Niagara Falls on two different trips North, in attending sessions of the Prison Congress, and seen the waters come tumbling over. I said this is the way of the victims of crime. Would it not be better to go up the Niagara (river of crime), and try to hail at least a few before becoming too late? But the way never opened.

Is it too late now?

I could certainly relate the vicious ways of crime, in a very "hostile" manner, as Brother Davies aptly puts it in his last Safety Signals. By the way, if Davies had my observations here for the last twenty years, he could write some safety signals. His articles are rich and timely, but with my experience his flag of warning would be all red, indicating danger.

Shall I return to the pastorate at Conference, or could I be sent out as a Conference evangelist, on my own expense, or on my merits, to make a trial? Would any take heed? Would any be reached?

I am well aware that one of old wanted a message sent to his brothers, that "they come not to this place," and the reply was, "they have Moses and the prophets, let them hear them." Would that answer fit the case now? I invite discussion. What does the Editor think?

Write me at 1125 Fern Street, New Orleans, La.

H. S. JOHNS.

WHAT JESUS CHRIST HAS MEANT TO ME.

By Rev. Paul Scherer, D.D.

He has meant God to me. Vividly, insistently, with complete satisfaction, he has meant God.

Nobody else in my life has ever meant God just as he has meant it. All of us, I suppose, meet God for the first time in those faces that look down over us when we are children. In those hands that pass so coolly, softly over our brows, for the first time we meet God. It is the best ideal we have of him, that love that stoops over us, until Jesus Christ becomes a reality in our lives. There is something in his face akin to that which was in those other faces, and he lifts that ideal far up beyond; as far as you can reach and farther, until the highest thing you can say of God is that he is like Jesus.

Now to me that is a mystery, but it is a fact. Why should I find in the Jew one before whom my whole soul is willing to bow itself down, content to worship, wanting to go no farther? I say, why is that? Explain it as you like, but it is a fact that I have found in him and through him all the God I want. I can say nothing less.

All that I know of God, I do not say I have learned it from Christ, but I have seen it in Christ. And he has meant to me a certain kind of God. Then, too, nobody ever knew how far God could go. What an unspeakable gain it was when the world found out that God would do anything to find one living soul, if only that soul would claim sonship with him through Christ!

He showed men that in himself. He brought them up out of their trembling with one word ringing in their hearts, and the radiance of that word was on his face. Do you know what that word was?

I remember once reading of a Roman emperor who was riding in a triumphal procession with all its pomp and glory when suddenly from the crowd a child broke out. A soldier sprang forward, and other soldiers stopped the disturbance.

"Go back," they said, "go back! He is your emperor."

The child looked up into their faces, and seeing no look of recognition said to them:

"He is your emperor—he is my father!"

That is the difference that Jesus Christ has made in humanity's thought about God. He has made that difference in my thought by putting there what humanity has always wanted to find.

They say that Helen Keller's mother used to bend over that little cradle where the deaf and dumb child lay in her living tomb and sob out her anguish, trying to get that child to look at her with some semblance of recognition.

"Helen," she would say, "don't you know I love you? Your father and I would do anything for you. We would work our fingers to the bone to make you understand."

I wonder if that isn't what Jesus has been doing?

All the while Helen was probably thinking, if she was capable of thought at all:

"Why doesn't this person speak to me? Why is she given to such silence? Who is she?"

I wonder, those of us who have not heard God nor seen him, I wonder if God has nevertheless not spoken, and appeared? I have both heard him and seen him in Jesus Christ.

The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth!—Record of Christian Work.

IN BUNHILL FIELDS.

(1628-1928.)

John Bunyan was buried in Bunhill Fields, the non-conformist burying ground in London. Here lie also the bodies of Daniel Defoe and Susanna Wesley.

Here sleeps the Dreamer, 'mong plebeian dead.
Ah, little in his troubled days they wist
He was a poet or psychologist;
And though old Plato he had never read,
Life's richest lore with tears he husbanded—
Yea, nature gave a shining lamp to him,
Which down the hall of years its rays has shed,
While many an earthly torch has long been dim.

And since our way with trials is beset,
As theirs he saw in that divinest dream
With hill, snare, fiend, fire, flood, to Canaan's land,
He shall in countless hearts high thanks beget,
For he shall help o'er that estranging stream
Whose murky waves no human bridge has spanned.

—Alexander Louis Fraser.

The Home Circle.

THE CAMEL.

The camel, at the close of day,
Kneels down upon the desert plain
To have his burden lifted off
And rest again.

My soul, thou shouldst to thy knees
When daylight draweth to a close
To have the Master lift thy load
And grant repose.

Else how canst thou to-morrow meet
With all to-morrow's work to do
If thou thy burden all the night
Must carry through?

The camel kneels at dawn of day
To have the guide replace his load;
Then rises up again to take
The desert way.

So thou shouldst kneel when daylight dawns
To seek thy Father's loving care;
Assured that he had no load too great
Will make thee bear.

—Selected.

WHEN PATTY FOUND A CHUM.

Patty Drew walked past the new house where a family had just moved in. It was the only house near her home, and she was thinking how nice it would be to have neighbors and maybe—O maybe a chum!

All at once she stopped and her heart felt very queer. On the door was a sign—a red sign—and the black letters said, "Scarlet Fever."

"O dear!" cried Patty, running in to mother. "Now, if there is a chum, I can't see her for ever so long!"

That night the paper said: "We are glad to welcome Mr. Wayne Williams and his family to their beautiful new home on Riverside Drive, but we are sorry to record the illness of little Marian. We trust the small invalid will soon be out."

Days will pass and weeks fly by, so one day Patty stopped short again at something she saw at the new house. It was a small, pale face, but it smiled down at her from an upper window. The hair was cut short, but it would grow again. Patty waved a greeting, and a weak little hand was raised for an instant. Patty raced home to tell her mother.

"Why, it was almost like really calling on her, motherly!" she cried happily. "Our hands said 'Howdy!'"

After a little she came to her mother with a new idea. "Oh, mother, if Marian is well enough to sit up, I can write to her and send her things, can't I?"

"Why, yes. How nice that will be," mother agreed. "But, of course, you know it wouldn't be safe for her to answer."

"No, I'll just imagine her letters. That will be fun, too."

"And you must send her only things that can be burned, you know."

"O, yes, that's what I meant—paper dolls and some of my picture books and things like that."

Many things traveled to that upstairs room during the weeks while Marian was getting well. Then there came an exciting message—a big heavy, square envelope just like the invitation mother got sometimes.

"Dear Little Miss Patty—Will you please come to a party for two under the magnolia? It will be at 3 o'clock. Marian is well again now, and will be so glad to see you. Your grateful friend, Mrs. Williams."

"May I dress up like a real party?" begged Patty. And on went the dainty white frock.

She found a bright rug spread under the great magnolia tree that was full of lovely, big satin flowers. And on the rug there was the cutest table with the whitest of cloths and pretty cups and bowls.

But Patty stopped short. There was a boy sitting here. "Where's Marian?" she asked in a disappointed tone. "I think you meant the party was for her and me, Mrs. Williams."

The boy chuckled as if he just couldn't help it, and Patty liked him on the spot. "I'm Marian," he said, "and the party is for us." Patty stared, giggled—and then how she laughed!

"And I sent you paper dolls, and my celluloid baby, and stuff to make dresses for it—Oh, Oh!" Marian joined her gay laugh. "I wish I could show you those dressess. It was all such fun! I felt like—like a masquerade party, you know. And I'm going to play dolls with you and house and school, and you're going to run and jump and climb and play ball with me. Why, mother and daddy lived next door when they were little, and they say it's lots more fun to be chums than two boys or two girls."

"I just believe it will be!" cried Patty happily, as she sat down to her custard smothered in whipped cream.—Beulah Rose, in Presbyterian of the South.

SUCH A JOKE!

He was a new boy, and we didn't like him very well. Maybe he was too good. Anyway, he was always studying in school time, and he had such a sober look that we just named him "Old Solemnity," and let him alone.

He scowled his forhehead into wrinkles when he studied, and he had a fashion of reading his history lesson rolling bis eyes round to see where the places were on the map till he did look funny enough to make anybody laugh. Dick drew a picture of him on his slate one day, and the fellows nearly went into fits over it.

At recess we left him to himself. You see, there were enough of us for our games without him, and we didn't believe he would be much good at playing. He used to stand and look at us, and he looked pretty sober sometimes; but we didn't think much about it.

One morning Ted brought a big orange to school. He was always bringing something, but this was more than common; we didn't get oranges very often. He had it all wrapped in paper; but he promised to divide it with Dick and me. Then he showed us something else—a big potato he had cut into a likeness of Tom's face. Tom was the new boy, you know; and it really did look like him. It was the shape of his head, with a knob on one side for a nose; and Ted had scored queer little lines in his forehead, and given the mouth and eyes just the right twist. Just then the bell rang, and we hadn't a chance to show it to anybody else; but Dick said: "We'll put it on a stick and pass it round at recess. My, but Tom will be mad!"

Ted rolled it up in paper—"so it's fine features wouldn't be rubbed off," he said—and dropped it into a drawer under the seat, where we kept our pencils and traps generally. After we had been busy over our books a little while, another idea struck him, and he whispered to me: "Say, let's slip that into Tom's pocket, where he'll find it at recess. We will tell the boys, so they'll be watching, and it will be the biggest joke out. Dick can manage it."

So I told Dick, and he slipped his hand into the drawer behind him, and when he got a chance dropped the bundle into Tom's pocket. We three hardly dared to look at each other for fear we'd laugh aloud. But that was every bit of fun we got out of it; for the minute recess came before we had a chance to tell any one, Tom rushed up to us with his face like a full sunrise.

"I'm ever so much obliged to you fellows, for I just know you are the ones that did it," he said. (And I hadn't thought he could talk so fast). "It was real good of you, and I mean to take it home to my sister Sue. You don't care, do you? She's sick, you know."

There he stood, holding up our nice big orange! Dick had made a mistake in the package; and we knew pretty well who had the best of the joke. We'd have made good models for potato heads ourselves just then for we all stood and stared for a minute with our mouths open.

"Why, we didn't," began Dick; but Ted gave him a pinch that stopped him.

"We hope she'll like it," said Ted, grand as a prince. Ted isn't selfish anyway. "Is Sue the little lame girl I've seen at your house?"

So Tom told us all about her—I suppose he thought we must be interested, or we wouldn't have given the orange—how the scarlet fever had left her lame, how worried his mother was about it, and how he was trying to help all he could. We did get interested, sure enough. We put that potato where nobody saw it, and we got into a way of bringing some little thing for Sue nearly every day after that. We like Tom first-rate now; he is tiptop when you get to know him. I never told anybody but grandmother how we came to get acquainted, and she laughed and said: "A good many people we dislike, dear boy, would look very different to us if we took the trouble to be kind to them."—Sunday School Advocate.

PUMPS AND PEOPLE.

Joe burst into the kitchen and dropped his pail. "Well's dry," he announced. "I've pumped and pumped, and no water comes."

Uncle Len, waiting for Agnes to get breakfast, rose and laughed genially. "Not quite a country boy yet, are you, Joe? There's plenty of water in the well, but the pump's dry. When that happens you have to pour water down to get water up. I'll show you." He took a dipperful from the pail by the sink and went out with Joe.

Presently Joe returned with a brimming pail of fresh water. "What else have I got to do?" he asked Agnes shortly.

"There's the wood-box," she answered in the same curt tone.

"Sure, there's the wood-box," muttered Joe, "and after that the porch to sweep and after that something else. It's nothing but jobs all day long." He stamped out to the shed.

"I should think Joe might see," said Agnes to herself, "that this new life is harder for me than for him. I work without stopping for him and Uncle Len day in and day out, but Joe never says a word of thanks or affection. I don't believe he loves me at all."

She filled the pitcher from the fresh pail, and just then she remembered Uncle Len's words. "There's plenty of water in the well, but the pump's dry. You have to pour water down to get water up!"

With the pitcher in her hand Agnes stood gazing across the fields to the hills beyond. Was that the trouble, a dry pump? Perhaps the well was full of brotherly affection, and all it needed was a little sisterly love poured down to bring up a brimming pail.

Joe came back with his arms piled with wood, which he dropped into the wood-box.

Agnes put down her pitcher, curved her mouth into a genuine smile at the thought of her experiment and crossed to her brother. She put an arm around his neck and kissed him. "Joe," she said, "you're such a comfort. I don't know what I'd do without you!"

Joe wriggled free, but the flush on his cheeks was not all embarrassment at the unusual caress. "That's nothing," he said; "you do lots more than I do, Agnes. You're all to the good."

"I love you lots," Agnes said with a soft laugh.

"Give me a dish and I'll pick you some strawberries for breakfast," Joe offered, and went off, whistling.

Uncle Len, who had heard it all, nodded his wise old head. He knew a good deal both about pumps and about people.—Youth's Companion.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. J. B. Mitchell took up his work at Rayne Memorial, this city, on the first Sunday in September, after a vacation spent in Florida.

Rev. and Mrs. Andrew J. Boyles, New Augusta, Miss., announce the birth of a daughter, Mary Virginia, on Sept. 5. Blessings upon the little lady!

Mrs. R. C. Grace, widow of the late Rev. R. C. Grace, of the Louisiana Conference, is visiting relatives in Louisiana. Her home is in Bisbee, Ariz.

We learn from press dispatches that Dr. Edmund D. Soper, dean of the school of religion at Duke University, Durham, N. C., has been elected president of Ohio Wesleyan.

Dr. N. E. Joyner, Louisiana Conference Secretary of Education, was in New Orleans the early part of the week in connection with the great cause in which he is engaged.

The "Methodist Messenger," bulletin of the First Methodist Church, Shreveport, La., has made its welcome appearance after the usual summer vacation. It is a useful publication.

Rev. G. P. Fikes, of Alton, Mo., in renewing his subscription to the Advocate, says: "Everything goes well with us here in our church work. We shall have a full report for Conference, Oct. 10."

Rev. J. C. Rousseaux, our pastor at Morgan City, La., paid the Advocate office an appreciated call on Monday of this week. He had come to the city to place a small blind child in an institution.

In a note to the business office, Rev. W. N. Ware, pastor at St. Clair, Mo., says that he has had a good year at St. Clair, in the St. Louis Conference, and that he is expecting to be returned for another year.

Rev. A. M. Martin, of St. Martinville, La., paid the Advocate office an appreciated call on Monday of this week. He had brought one of his children to the city for an operation for the removal of adenoids.

Mr. and Mrs. R. P. Lee, of Throckmorton, Tex., parents of Mrs. B. C. Taylor, were guests at the Louisiana Avenue parsonage recently, enjoying a visit to Rev. and Mrs. B. C. Taylor and to their fine new grandson.

We record with sorrow the death of Mrs. Alice Coleman Oates, widow of the late Rev. Q. A. Oates, at her home in Verona, Miss., on Aug. 24. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Acording to announcement from Randolph-Macon Woman's College, the students this year will number 831. Of these, seventeen are from Louisiana and eleven from Mississippi. Virginia has the largest number, with 210.

Mrs. W. F. Roberts, wife of Rev. W. F. Roberts, Ida, La., accompanied by her mother, Mrs. J. H. Bradford, Sr., and Miss Lily Bradford, were visitors to New Orleans this week. They honored the Advocate office with a call on Monday.

According to official announcement, thirty-three States were represented in the attendance at the Lake Winona Bible Conference this year. The largest number of Methodists in the history of the institution, many of them from the South, were in attendance.

We learn from the Lincoln County Times, Brookhaven, Miss., that Dr. and Mrs. B. F. Jones recently had the pleasure of having all their children except one with them for a visit. The occasion was all the happier by the presence of the grandchildren also.

Rev. J. L. Greenway, pastor of the Kingston Methodist Church, Laurel, Miss., gives us the news that Bishop U. V. W. Darlington will hold services in the First Methodist Church, Laurel, beginning on Sept. 20. Kingston and the West Laurel church will co-operate in the meeting.

The Publishing House announces the new Cokesbury Hymnal, which will soon be ready for distribution. We think the old Cokesbury is the best book of its kind we have ever seen—and it is claimed that the new is much better. It is to be sold at a reasonable price, too.

"The Silent Preacher," bulletin of the Winnfield, La., Methodist church, of which Rev. C. C. Wier is pastor, in its issue of Sept. 3 gives a sketch, with picture, of Mr. P. K. Abel, who has been a member of the church at Winnfield for fifty years. The interesting sketch was written by Mr. R. W. Oglesby.

Rev. John Brandon Peters, pastor of the First Methodist Church, this city, has returned from his vacation, spent in Virginia, and resumed his work. First Church is undergoing extensive repairs and embellishments which will make it one of the most beautiful churches in the city when completed.

All correspondents of the Woman's Missionary Societies should send their communications direct to Mrs. Janie Drake Cooper, Church Hill, Miss., who is editor of the missionary page in the Advocate. Communications sent direct to the Advocate office will be forwarded to Mrs. Cooper, which will cause loss of time.

The Emory University Glee Club returned from its European tour a week or two ago. More than one hundred concerts were given abroad, and the organization received high praise from impartial critics. A New Orleans boy, Lawrence Chaffee, is president of the club, and a Mississippi boy, James Pollard, of Greenwood, is one of the bassos.

Rev. L. W. Smart, of the Waterproof charge, Louisiana Conference, says, in the Tensas Gazette, in which he conducts a church page: "We have presented the Conference claims to all the congregations on the charge and have met with a hearty response. They have promised to make this a one hundred per cent year. We are glad to hear this."

Rev. J. L. Jordan, local preacher, Biloxi, Miss., is making an extended visit to Oviedo, Fla. In writing to have the address of his Advocate changed, Brother Jordan says: "I cannot get along well without it. I have been reading the Advocate from young manhood. Next Sunday (Sept. 9) I will celebrate my eighty-second birthday." Blessings upon him!

Rev. Robert A. Cross, Jr., who expects to receive the degree of Bachelor of Divinity from Emory University next summer, is spending his vacation at his home in New Orleans. While here he is collecting material for his thesis, "The History of Methodism in New Orleans." Brother Cross is serving as pastor of the Newton circuit in the North Georgia Conference.

A writer in the Central Methodist, giving an account of the meeting at Camp Kavanaugh recently, says: "Some of the world's gratest preachers have preached at this famous old camp ground during its fifty-three-year history, but, without discrediting them in the tiniest degree, I am convinced that Kavanugh never heard greater preaching than that of Dr. E. R. Smoot. * * * Dr. Smoot is indeed a great preacher and we wish Kentucky could have him all the time."

Miss Ellison, for the past eight years head resident at St. Mark's, this city, has been transferred to Tampa, Fla., where she will work especially among the Cubans. Miss Nettie Stroup comes from Spartanburg, S. C., to take Miss Ellison's place at St. Mark's. The first meeting of the City Board of Missions after the summer vacation was held on Monday evening of this week, at which time Miss Stroup was presented. Miss Ellison wrought well at St. Mark's, and the interest and prayers of many friends will follow her in her new field of labor.

From the Durant (Miss.) News of Sept. 5: "Dr. C. M. Chapman, former pastor of the Methodist church of this place, was warmly welcomed by his many friends on a visit which he made to our town last week. He was in good health, and jolly, and every one appreciated his happy smile of former days. He filled the pulpit at the Methodist church in Lexington at the 11 o'clock service Sunday, and the evening service at Durant. The Doctor says that he is not preaching politics but that he has a very firm and abiding conviction on the course he will pursue in the presidential election in November."

The following editorial appeared in the Houston (Tex.) Post-Dispatch of Aug. 26 in connection with the death of Mrs. Thomas D. Wier, mother of Rev. C. C. Wier, of the Louisiana Conference: "In the death of Mrs. Thomas D. Wier, Houston has lost a splendid citizen, and the mother of a fine family. Mrs. Wier had resided in Houston nearly thirty years. Like many another Texan of sterling character, she hailed from Alabama, living the early years of her life in Louisiana before finally taking up her residence in Texas. Her noble traits are exemplified in the lives of her children, and her memory will live long in the hearts of a wide circle of friends."

Rev. Percy Vaughan, Ellisville, Miss., writing under date of Sept. 8, says: "The revival at Pleasant Hill, Yazoo circuit, closed two weeks ago, with quite a number expressing a sincere desire to live more consecrated lives and do more for the church. Twenty-one names were added to the church. This was a splendid spiritual meeting. All the people attending the meeting said they were greatly benefited. The same can be said of the meeting at Carter, which closed last Friday night with five additions. The pastor's salary

was raised $100 at this point. They all love their pastor and his wife, and are a fine people to work with."

The Western Methodist Assembly, at Mount Sequoyah, Ark., has just closed the best season in its history. It is estimated that 16,500 people visited the Assembly during the summer, the Epworth League conference having the largest attendance, with over 400 from 22 States. The total income from all sources was $16,334. A budget of $25,000 has been fixed for next season, which will include running expenses, repairs, and insurance. Rev. Sam Yancey, the superintendent, will visit the twelve supporting Annual Conferences this fall to represent the Assembly and to request that a "Mount Sequoyah Day" be observed throughout the patronizing territory. The Louisiana Conference representatives on the board of trustees are Dr. Geo. S. Sexton, Dr. Briscoe Carter, and Mr. J. G. Palmer.

We take the following interesting item from the "Monthly Bulletin" of the Campti charge, Louisiana Conference, Rev. P. O. Lowrey, pastor: "At our recent quarterly conference Rev. K. W. Dodson told of a beautiful church that had just been built at Heflin, on the L. and A. Railroad on T. J. Holladay's charge, as the result of a lead taken by a Brother Thomas, who had $400 of his tithe money that he proposed to put into a church building. Two others—Dallas and Louie Pace—joined him, and put in like amounts from their tithes. Then as other tithe money accumulated they each doubled these amounts, and others came in, and as a consequence, as an act of consecrated directing of that that already belonged to God, at a cost of some $3,000, a beautiful church with eight Sunday school rooms, manufactured seats, aisles and pulpit carpeted with noiseless cork matting, and delco electric lighted, all ready to worship God, was built and no begging done, no crazy quilts made, and no soup sold! Thus it is when God's way of financing his church is followed."

MEETING, LOUISIANA CONFERENCE BOARD OF EDUCATION.

The Board of Education of the Louisiana Conference is called to meet at the First Methodist Church, New Orleans, at 10 o'clock a.m., Tuesday, Sept. 25. The purpose of the meeting is to consider the educational situation of the Conference, with special reference to the Conference Educational Bond Issue, and to take such action as may seem wise. Bishop Warren A. Candler will be present. All the presiding elders, all the chairmen of other Conference Boards and all others interested are cordially invited to attend this meeting.

H. T. CARLEY, Chairman,
Louisiana Conference Board of Education.

NOT ALONE THOUGH ALONE.

The fine discovery that one may be "never less at leisure than when at leisure, nor ever less alone than when alone," has been voiced again and again both in the world of antiquity and in the world since then.

There are people who need to be warned against the dangers of solitude, but not the majority. The greater number of us are rather in danger of so "immerging" ourselves in the hurly-burly of the world's "busyness" that we cut ourselves off from the opporunity of gaining life's greater and better gifts, even from the desire to do so.

There are three things exceeding good that solitude gives. It gives a chance to think things out—to discover whether one's life has meaning or not, and, if it has meaning, whether it is the meaning one wants it to have. It gives a chance to get acquainted with the books—those nobler books—that one has put off for years, and to begin the tasks one's fingers have long itched to get at—these being things that make one never less at leisure than when at leisure, and never less alone than when alone. And it gives a chance at last—at last—to lift up one's heart and soul above the lesser satisfaction of companionship with the meager, to the pregnant joy of realized companionship with the all enforcing Eternal Spirit.

THE METHODIST CHURCH AT BROOKSVILLE, MISS., REV. SEAMON RHEA, PASTOR.

What has been found by one and another and another, by multitudes of men altogether, is that there comes an awareness of a Presence who is no less real because he cannot be seen or heard. Even as there are sounds in the air that our ears cannot catch, though the finer senses of other creatures catch, them, so in many ages and in diverse religions there have been men and women who felt an awareness of which coarser sensibilities were unconscious. As Helen Keller can he conscious of, and enjoy, music through vibrations to which the feet of the hearing and seeing people around her are insensihle, so these people are conscious of a correspondence, not felt by others, with a Life that is the source of their human life.

If such power—the power of such spiritual apprehension—is possihle, is there anything that will help to the gaining of it? Rufus M. Jones tells us that one of the greatest debts he owes to his upbringing is in consequence of the religious culture that came from the habit of silent worship each morning as soon as breakfast was over. That, he says, made that "habit of turning the mind from outward things to an attitude of love and confidence toward an invisible presence" as natural to him as breathing.

Two things characterized those moments of which Doctor Jones speaks so lovingly. One was silence. The soul was deliberately turned away from the husy matters that must soon occupy the day. There was not even reading or audible prayer to break the silence into which each soul was bidden to go for calmness and strength. And in addition to silence there was meditation, so that the soul might find its way to "that interior hush where the human spirit touches the skirts of God," to take the beautiful expression used in another part of the book.

In this case there was companionship in silent worship, and such companionship may be a help. But, whether in association or in solitude, the essential thing is the habit of opening the soul to awarenss of the divine Companion, and concentration upon the thought of that companionship. —Winfred Rhoades, in the Congregationalist.

ANNUITY BONDS

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When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

AN EVANGELISTIC SINGER AVAILABLE.

Dear Brother Carley: I have already given facts about my meetings; but I wish to state here, in the interest of Mr. Lamon Napper, of Dubach, La., who was licensed to preach at the district conference (Ruston District), Brother Napper is a gospel singer; sings sweetly and does effective work with young people. He has had special training for evangelistic singing. I know him personally, and know him to be a very fine Christian young man and can recommend him for evangelistic singing and a worker among the young people.

I would he glad if he could be kept busy all the time.

Yours fraternally,
Gilbert, La. J. C. PRICE.

PROSPECTS AT WHITWORTH.

The 1928-29 session of Whitworth College opens September 18 with an increased enrollment. Prospects for a happy and successful session have never been brighter than for the coming year. Students have registered from some of the finest homes in South Mississippi, Louisiana, and Tennessee. The following girls are daughtera of ministers in the Mississippi Conference. These young ladies will make a large contribution to the school life in general: Katimae Campbell, daughter of Rev. and Mrs. J. F. Campbell, McComb; Mildred Davis, daughter of Rev. and Mrs. A. J. Davis, Prentiss; Frances Decell, daughter of Rev. and Mrs. J. L. Decell, Jackson; Elizabeth Leggett, daughter of Rev. anl Mrs. J. T. Leggett, Vicksburg; Kathleen Schultz, daughter of Rev. and Mrs. C. A. Schultz, Lumberton; Susie Lee Strait, daughter of Rev. and Mrs. C. H. Strait, Meadville; Kathryn Sullivan, daughter of Rev. and Mrs. W. M. Sullivan, Biloxi; Maurice Thompson, daughter of Rev. and Mrs. J. W. Thompson; Cecile Moore, daughter of Rev. and Mrs. H. J. Moore, Raleigh; Jessie Vickers, daughter of Rev. D. E. Vickers, Montrose; Juanita and Oneita Winstead, daughters of Rev. and Mrs. T. B. Winstead, Harperville.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTION.

Whereas, Almighty God in perfect love and wisdom has, in her ninety-ninth year, called SARAH ELIZA HOWE to come up higher; and,

Whereas, Mrs. Howe was one of the founders and charter members of the Woman's Foreign Missionary Society of the Crawford Street Methodist Episcopal Church, South, Vicksburg, Miss.;

Resolved, That this Society has lost in her a member of such beautiful Christian character and of such innate refinement and culture that she was an inspiration who greatly endeared herself to all.

Resolved, That we extend our deepest sympathy to her dearly loved daughter, Juliet Harmon, and to the other dear ones who cared for her so tenderly.

Resolved, That we spread a copy of these resolutions on the minutes of this Society and send a copy to the sorrowing family, one to the press, one to the New Orleans Christian Advocate, and one to the Missionary Voice.

Signed: Delta McLaurin, Jennie Lane Dyer, Agnes T. Rehse, Committee.

BROTHER DICK FULLER was born Sept. 14, 1839, in Georgia, moved to this State with his parents in 1847. He volunteered to serve in the Twelfth Louisiana Regiment, Company E, at the first of the war, and served faithfully to its close; so another old soldier has fallen. He was married to Miss Margaret Emlee Mitchel, Feb. 18, 1866. To this union were born eight children, and there are sixteen grandchildren, and eight great-grandchildren. His wife preceded him ten years ago to the glory world. Brother Fuller was a man of great faith in God. He loved to read his Bible and converse about heaven. The day before his going he called his children and complimented them for their faithfulness to him, and told them that he had just been viewing heaven, and said: "I will soon be in the glory world." He passed away without a pain or struggle on Aug. 23, 1928. His remains were laid to rest in the Henry cemetery. His funeral was conducted by Rev. J. E. Napper, and was witnessed by a host of friends.

J. E. NAPPER.

HATTIE CELESTE VICKERS, daughter of Mr. and Mrs. J. J. Davis, was born at Americus, Miss., July 28, 1882, and died at Montrose, Miss., March 8, 1928. On Aug. 28, 1907, she was united in marriage to Rev. D. E. Vickers, then as now a member of the Mississippi Conference, Methodist Episcopal Church, South, and at that time pastor of Oak Street Methodist Church, Biloxi, Miss. To this union were born three daughters, Eleanor, Jessie, and Margaret. Mrs. Vickers joined the Methodist church when a child, and was a devoted Christian. She spent much of her time in church services, especially in Sunday school, Epworth League, and Woman's Missionary Society work. She was ill for two years before her death; for months, she knew no hope of recovery, still she felt no fear and was cheerful and perfectly reconciled, knowing that everything was best as God willed. She talked to many about being ready to go, and often discussed her passing away with her children, to whom she was devoted, and planned with them and her husband their future after she was gone. Mrs. Vickers is survived by her husband, three children, three brothers, and one sister.

A FRIEND.

Ruston Dist.—Fourth Round.

Bienville, at Strange, Sept. 16, Q. C., 2 p.m.; preaching 11 a.m., 7 p.m.
Arcadia, at Mount Moriah, Sept. 23, preaching, 11 a.m.; Q. C., 2 p.m.
Athens, at Athens, Sept. 23, 7 p.m; Q. C., Sept. 24, 2 p.m.
Marion, at Wilhite, Sept. 30, 11 a.m.; Q. C., 2 p.m.
Farmerville, Sept. 30, 7 p.m.
Homer, Oct. 7, 11 a.m.; Q .C., 8 p.m.
Haynesville, Oct. 7, 7 p.m.; Q. C., Oct. 8, 1 p.m.
Clay, at New Prospect, Oct. 14, 11 a.m.; Q. C., 2 p.m.
Eros, at Dodson, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Jonesboro, at Jonesboro, Oct. 21, 7 p.m.
Lapine, at Franton, Oct. 28, 11 a.m.; Q. C., 2 p.m.
Bernice, at Alabama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m.
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

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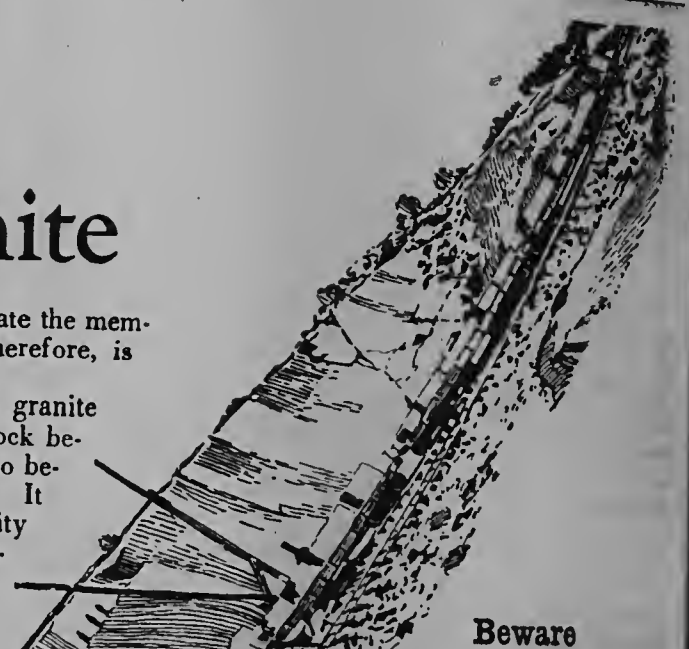

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A boulder is a piece of granite which has become detached from the earth stones, ages ago, and has been left on the surface exposed to the elements. The smooth round edges of boulders show that the stone has begun to disintegrate. Such stone is inferior, having partially lost its vitality, becoming more brittle and tending to crumble though having a fair appearance. It naturally sells at a lower price, but if you get a monument of boulder stone, you have a stone which has already started to rot. It is well to remember, "The sweetness of low prices never equals the bitterness of poor quality."

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B. H. Heyward Treas. & Gen. Mgr.

Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

—John Oxenham.

* * *

Those who have not read "A Missionary Sees It Through" in the Literary Digest for Sept. 1, 1928, will find it worth while to look up this short article.

* * *

It is with deep regret that we note the announcement in the Advocate of the death of Miss Daisy I. Ferguson, missionary teacher to Brazil, Miss Ferguson was sent out in 1925 by the Mississippi Conference Missionary Society. It is hoped that a sketch of her life will be furnished for publication on this page.

* * *

Letters from Miss Lois Cooper tell of a happy visit to our mission school, Colegio Buenavista, Havana, Cuba. While there, Miss Cooper made a talk in our mission church in theory. In this talk, she took up and answered each charge made against our Protestant missionaries in the article entitled, "Christianity in China," by Moore Bennett, in the August number of the Atlantic Monthly. We hope one of our missionaries from China will write an answer to this article for a future number of the Atlantic. Miss Cooper and Miss Laura Mitchell left Cuba on the 15th of August. They went by way of the Panama Canal, and write of the great interest of the Canal Zone. On the 31st of August, they sailed from San Francisco for their respective fields of service—Japan and China.

Zone No. 2, of the Columbus District, met in Macon, Aug. 23, 1928, with a large number present. Mrs. L. S. Adams presided, and Miss Mary Lillian Peters, of Mashulaville, conducted the song service.

Devotional was conducted by Mrs. W. S. Mullins, with prayers by Mrs. Tyson and Mrs. Gerdine.

Minutes were read by Mrs. J. C. Bush, and approved by those present.

The roll was called and a collection taken. Mrs. W. S. Harkins, of Macon, stated that this collection would be used to send a Negro woman to Holly Springs for special training, to do country work.

Mrs. Bell, of Shuqualak, gave an interesting paper on "Jubilee Auxillary Societies."

Mrs. Gerdine, of Macon, chose as her subject, "The Children." She stressed the need of early religious training. Her talk was an inspiration to those present.

Mr. Starks, from Philadelphia, Miss., gave a beautiful solo, "Ready." He also told the history of this song.

Mrs. Henry Adams, of Salem, made a very interesting talk. Her subject was the young people. She expressed forcefully the necessity of setting good examples for the young people of the nation.

The District Superintendent of Bible Study, Mrs. Howorth, of West Point, spoke of the necessity of reading four books of the "Bookshelf," in order to reach the Standard of Excellence. The bookshelf was explained in full.

Salem invited zone No. 2 to meet with them at an early date.

REPORTER.

CONCERNING CHILDHOOD AND YOUTH WEEK—AND ELSE.

Material for the observance of Childhood and Youth Week is ready. Miss Doris Alford, our new Conference Elementary Superintendent, is ready to send this material, free of charge, to any school wishing to have the observance, that will ask for the material. The material includes program pamphlets, leaflets on purposes and plans, and attractive posters. If you wish for your program to include a pageant, there are several very attractive ones, and Miss Alford will be glad to send these, too. Every District Elementary Superintendent is working to attain the goal set for her district, and will be glad of an opportunity to co-operate with the school in her district in promotion of this Week.

Already requests are coming in for material. This is most encouraging, and indications are that the observance will be the best we have ever had. Year before last, thirty-two schools reported the observance, and last year there were forty reports received, and we feel sure others observed the week. We have set our goal for seventy this year, and trust that we have your co-operation in reaching it. To those schools who have observed it have come rich returns, in which we hope you will share this year.

The purpose and plan of the week are fully explained in material that is available to you. You and your school should look forward to the opportunity of dedicating one week in October to a consideration of the needs of the childhood and youth in your church, and to the responsibility of the church in meeting those needs to the fullest extent of its ability.

As I leave my work as Conference Elementary Superintendent I am glad to have the privilege of introducing to the people of the Mississippi Conference Miss Doris Alford, who will be my successor. Miss Alford is the daughter of Rev. L. F. Alford, a graduate of Millsaps College, holder of a diploma in Religious Education, and is well equipped by training and personality for her work. I am sure you will all love her and welcome her into the Conference service. I wish to express to my friends the sincerest appreciation for the many kindnesses shown me during the two years of my work as Conference Elementary Superintendent.

MAGGIE MAY JONES.

A BRAND-NEW PARSONAGE.

I had the honor, at the time of the League Assembly at Hattiesburg, of being the first guest in a brand-new parsonage. Never having been in a brand-new parsonage before, it was a double pleasure.

The Methodist people of Mount Olive, Miss., and Rev. and Mrs. J. L. Carter are to be congratulated on having built the model parsonage. To me, it is a novel and interesting thing to see the parsonage one of the loveliest homes in town. It is beautiful, has all modern conveniences, and is a comfortable house to live in. The sleeping porch is a great feature. Three sides being composed of windows, it is always a cool room.

Another interesting thing is that the parsonage is finished and furnished completely—no details left to be done later. The garage is being built now, and the lawn being prepared for the planting of winter grass. There is already a concrete walk from the steps to the sidewalk.

All praise to the Mount Olive Methodists and the preacher in charge.

MRS. V. G. CLIFFORD.

A GREAT MEETING AT GLENMORA, LA.

The joy of every reporter is to report something really notable as well as unusual. So this scribe has a line on a truly great event in the shape of an old-time protracted meeting conducted in the spacious auditorium of the Glenmora Methodist church. The pastor was assisted by Rev. Leon I. McCain, of Minden. The pastor constituted himself choir leader of a splendid band of singers, plus the hearty response of the great congregations assembled. Brother McCain did the preaching, and he spoke with power in so much that many heard the gospel call and gave their hearts to God and united with the church—coming twenty-four by baptism, nine by vows, and nine by letter, making a total of forty-two, with a number to follow.

A number of the older citizens of the town, both Baptists and Methodists, say it was the greatest meeting they ever saw in Glenmora.

The meeting was on twelve full days, and the attendance was fine from beginning to end, and the power and presence of the Spirit were manifest throughout. To God be all the praise. Aug. 19-30, inclusive, will be remembered by many as a notable period in the life of Glenmora Methodist church.

REPORTER.

SO WEAK SHE COULDN'T WALK

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Gretna, La.—"After my first child was born I took Lydia E. Pinkham's Vegetable Compound for a run-down condition. I could not walk across my room at times, I was so weak. A friend induced me to take the Vegetable Compound. Since that time I have also taken Lydia E. Pinkham's Herb Medicine and the Pills for Constipation, and I have used Lydia E. Pinkham's Sanative Wash. I am a housekeeper and I am still taking the Vegetable Compound as a tonic to enable me to do my work."—Mrs. E. F. Vicknair, 829 Hancock Street, Gretna, La.

Grove's Tasteless Chill Tonic

Destroys Malarial Germs in the Blood. Removes the Impurities, Restores Health and Energy and makes the Cheeks Rosy. It fortifies the system against Malaria and Chills. 60c.

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There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is a *purely vegetable product*. Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

A Standard Training School is to be held at Greenville, Sept. 23-28. The following courses are offered: "The Teachings of Jesus," "Story-Telling in Religious Education," "The Christian Religion," and "Intermediate-Senior Department Administration." There are ten schools within reach of Greenville. Class work will begin Sunday, Sept. 23, 3 p. m., and Monday, 7 p. m., thus throughout the week, closing Friday night.

Rev. C. A. Parks, Aberdeen District Superintendent, has announced institutes to be held at Nettleton, Sept. 27, and at Calhoun City, the 28th. The workers who take part and those who attend are sure to receive much help from these meetings. The teachers will get to examine copies of the new Cokesbury Record Books, get suggestions on the observance of Childhood and Youth Week, and on Promotion Day.

Let the teachers who read this notice make out an accurate list of all supplies needed the next quarter, and give the list to the secretary, that he may order the literature needed. The order should go to the Publishing House not later than the 15th of the month. This is important. The superintendent will make no mistake in ordering the new Cokesbury Record Books. See advertisement in the Workers' Council.

It will be well for the pastor to check up his school this month and then call for an approved checker in October to go over the work for final report. It requires extensive and accurate knowledge of the scheme of religious education to check a school correctly. If it is not done accurately, the checking may do more harm than good. The standards of the Sunday School Board are higher than the standards of any other department of church work. They mean something more than mere "child's play." Think of it, a low standard is worth but little.

We are on the home-stretch. It will pay to do much praying. We need to see the face of him who sitteth upon the throne; we need his power to organize our inner natures, and his strength to enable us to go over the hard places. The devil is in all places; the Holy Spirit is omnipresent and all-powerful, he is able to deliver and give victory. Our record for the year is not all it should be when we consider our resources, our machinery, and our equipment. "Lord, teach us to pray as John taught his disciples."

What may be the results of Childhood and Youth Week?

1. Every home visited.
2. A large congregation to hear the message.
3. A new appreciation of the worth of our own children and young people.
4. A Forward Step in behalf of these children and young people.

Are these objectives worthy of the effort we are called upon to put forth?

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mr. W. A. McKennon, Educational Director of the Shreveport School booked for Oct. 7-12, writes: "Now the courses are decided on, and will be as follows: 'Bible,' Dean R. E. Smith; 'Principles of Teaching, or Pupil,' Mrs. R. E. Smith; 'Sunday School Management,' Rev. Clem Baker; 'Junior Lesson Material,' Mrs. G. R. McDonald; 'The Home in Society,' Mrs. John A. Rice."

"The Workers' Council met last night and set Sept. 16 for observance of Sunday School Day at First Church, and we will undertake to raise the $300 and get it to Brother Mayo in time to use it early in October."

Mrs. T. E. Brunning, superintendent of the Sunday school at Fitzgerald, in the New Orleans District, writes: "Enclosed please find check for $2 for our Sunday School Day offering. We are very late getting this out, but we have had so many setbacks we could do no better. We had a lovely little program. As our Sunday school has only nineteen members, with old folks, teachers and all, our contribution is very small. Wish it could have been more."

New Orleans District has thirty-three Sunday schools, and the records show Fitzgerald is the twentieth school to report with a Sunday School Day offering this year. The goal for this district is an offering from each school.

Dr. John W. Shackford, of Nashville, General Secretary, writes: "The progress of the Sunday school work in our church, I think, is primarily due to the fact that hitherto we have been able to keep our feet on the ground while we have been open to new truths from any quarter, and to the fact that this whole movement in our church has been one of co-operation and mutual helpfulness on the part of the General Board and the Conference Board representatives."

Dr. C. D. Bulla, of Nashville, Associate Editor of Dr. E. B. Chappell, is at this time in Alexandria, teaching the course on "Evangelism in the Sunday School." Many of the local leaders in the Alexandria school are in his class, including the presiding elder, Dr. A. S. Lutz. The other teachers in the Alexandria School are: Prof. W. C. Hall, of Southern Methodist University, Dallas, Tex.; Mrs. G. R. Guerrant, of Atlanta, Ga.; Dr. Cleanth Brooks, of Alexandria.

This school is much larger than last year, and has a promise of being the best of the seven sessions of the school.

The writer spent Sunday and Monday, Sept. 2 and 3, in the Lake Charles District, at Lesville and De Ridder.

We visited the Sunday school at Leesville and found the Leesville Methodism had just closed a splendid revival. The local leaders of the Sunday school, Rev. A. L. Parker, pastor; Mr. H. H. Cudd, superintendent, and Mr. George Ferguson, secretary, were much interested in their Standard Training School, which was to open at De Ridder, Sunday night.

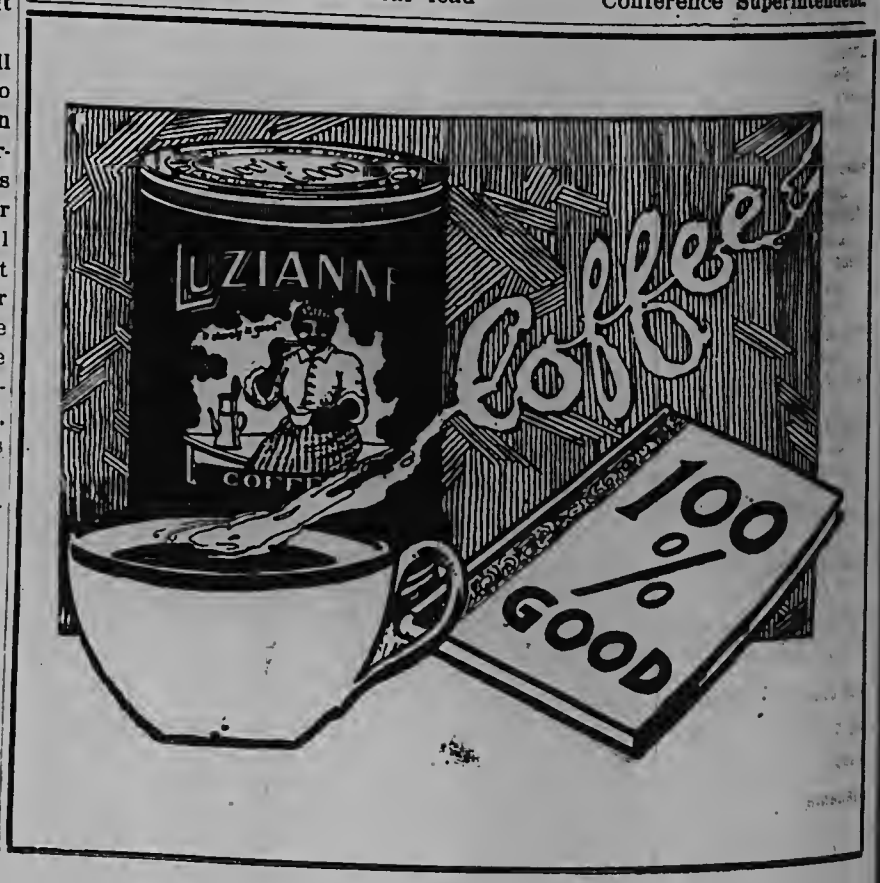
Prof. P. J. Rutledge accompanied me on the Leesville trip and enjoyed his visit to this interesting little city. We enjoyed noonday hospitality at the parsonage.

We reached De Ridder for the opening the third annual session of the Training School. The Educational Director of this school was Prof. W. C. Roaten. The attendance at this school the first night was not as large as last year, but all the classes were well pleased with their instructors. Rev. W. L. Doss had the "Bible Course;" Prof. P. J. Rutledge, "Junior Lesson Material;" Miss Anna Ruth Nuttal, "Worship;" and Mrs. J. A. Bays, "Religious Education of Young People."

Your writer enjoyed hospitality in the parsonage during his pleasant visit at De Ridder. The pastor, Rev. H. W. Ledbetter, is hard at work to bring up a fine report from this interesting city to the Annual Conference.

Rev. Marlon S. Monk, of Monroe, writes: "Three out of four instructors for the Training School, Oct. 14-19, have been selected. The three courses are: "Bible," "Stewardship," and "Sunday School Organization."

C. D. ATKINSON,
Conference Superintendent.



MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

When you read this our Standard Training School at Hattiesburg will be in session. Pray for us that it will be a great and good school. I am hopeful that we will have more than 100 units of credit.

Our next school will be at McComb City. We trust we can get 75 credits there. We are trusting that we will have a rallying of the forces such as we have never had. There is a great work for us here and I hope we can enter in.

Natchez school starts Sept. 23. This school is run in connnection with the Presbyterians. We hope we will have good success.

On September 30 the school at Capitol Street will be held. We are hoping we will have the best school ever this fall.

Children's Week is next month. Please make your plans for observing it and send us in your request for material. We want to have the largest observance of Children's Week we have ever had. The field is needy. May we enter in.

If every school which had observed Sunday School Day up to this time last year would do so immediately and send in an offering no larger than the one last year, we would be approximately $500 ahead of our last year's figures.

Forty-five Sunday schools that sent in mission money last year have sent in no money so far this year. This is a great loss, both to the Board and to the local school. Nothing will mean as much for the spiritual development of the local school as a vigorous missionary program.

Pray for the work and the workers.

JOHN C. CHAMBERS.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Aberdeen, Q. C., Sept. 4, p.m.; preaching, Oct. 7, a.m.
Tupelo, Q. C., Sept. 5, p.m.; preaching, Sept. 30, p.m.
Amory, Q. C., Sept. 6, p.m.
Houston, preaching, Sept. 9, a.m.; Q. C., afternoon.
Calhoun City, preaching and Q. C., Sept. 9, p.m.
Pittsboro, at Pleasant Hill, preaching, a.m.; Q. C., afternoon, Sept. 11.
Buena Vista, at Boone's Chapel, preaching, a.m.; Q. C., afternoon, Sept. 12.
Derma, at Bethlehem, preaching, a.m.; Q. C., afternoon, Sept. 13.
Verona, at Union, preaching, a.m.; Q. C., afternoon, Sept. 14.
Houlka, at New Hope, preaching, a.m.; Q. C., afternoon, Sept. 18.
Vardaman, at Thorne, preaching, a.m.; Q. C., afternoon, Sept. 19.
Nettleton, at New Chapel, preaching, a.m.; Q. C., afternoon, Sept. 20.
Smithville, at New Salem, preaching, a.m.; Q. C., afternoon, Sept. 21.
Prairie and Strongs, at Prairie, preaching, a.m.; Q. C., afternoon, Sept. 23.
Okolona, preaching and Q. C., Sept. 23, p.m.
Algoma, at Troy, preaching, a.m.; Q. C., afternoon, Sept. 27.
Randolph, at Randolph, preaching, a.m.; Q. C., afternoon, Sept. 28.
Fulton, at Fulton, preaching, a.m.; Q. C., afternoon, Sept. 30.
Toccopola, at Midway, preaching, a.m.; Q. C., afternoon, Oct. 3.
Salem and Friendship, at Liberty Hill, preaching, a.m.; Q. C., afternoon, Oct. 4.
Shannon, at Shannon, preaching a.m.; Q. C., afternoon, Oct. 5.
Pontotoc, preaching and Q. C., Oct. 7, p.m.
Tremont, at Asbury, preaching a.m.; Q. C., afternoon, Oct. 9.
Amory ct., at Greenbriar, preaching, a.m.; Q. C., afternoon, Oct. 10.
Greenwood Springs, at Riggen's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 11.
Woodland, at Foster's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 12.
Mathiston and Maben, at Mathiston, preaching, a.m.; Q. C., afternoon, Oct. 14.
Eupora, at Eupora, preaching, p.m., Oct. 14; Q. C., morning, Oct. 15.
Bellefontaine, at Bellefontaine, preaching, a.m.; Q. C., afternoon, Oct. 16

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NOW August has added its sweeping plurality to Willys-Overland's impressive total for 1928. Eight consecutive months have broken every record for the corresponding months in all of Willys-Overland's 20-year history.

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Whippet
4-cylinder SEDAN **$610**

Touring $455; Roadster (2-pass.) $485; Roadster (with rumble seat) $525; Coupe $535; Cabriolet Coupe (with collapsible top) $595; Coach $535. All Willys-Overland prices f. o. b. Toledo, Ohio, and specifications subject to change without notice.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: With the month of September here we should be ready to enter into our League program with a new determination to put our very best forth. Vacation time is over, school opens, and most of us are ready to stay at home for a while. Of course that means that your Field Secretary is ready to leave home and pay you a visit. Before many months have passed I hope to have reached every League in the State. If our State office does not have a record of your organization, that means that I may not have the pleasure of visiting you and assisting you in any way possible to perfect your League program. Won't you please send your new list of officers to Box 260, Alexandria, if we do not already have them.

I'm sure that by this time you have all learned the glad tidings, that Julia McGowan won first place in the Oratorical Contest at Mount Sequoyah. You can imagine how proud I was of her, as she had such strong competition. She goes to Nashville on the 17th of this month to compete with the winners from the Eastern Assembly for final honors. Many of you remember Tommie Strange, of Ardmore, Okla. Tommie won second place and will also go to Nashville. My earnest prayer is that Julia will put forth all her strength and ability at Nashville and put Louisiana first with honors.

In my last letter I told you of the beautiful Assembly grounds at Mount Sequoyah and of those who attended from our Conference. We had a most delightful time as well as beneficial. I trust that we have a much larger representation next year.

From Mount Sequoyah I went right on to Lake Arthur, where the Lake Charles Leaguers gathered on the banks of that beautiful lake in a five-day camp Efficiency Institute. The beauty of the Lake Arthur camp grounds is beyond my description. A more attractive spot cannot be found anywhere if one really desires to have the beauty and power and God's handiworks revealed in nature. As we gathered on the wharf, just at sunset, to hold our vesper services, and watched the sun, like a ball of fire, slip behind the horizon, we could look behind those tall cypress trees and see the full moon climb into the sky. As we gazed into the heavens we seemed to see our Master say, "God's in his Heaven, all's right with the world."

The resolutions presented at the close of the camp contained an expression of thanks to those who helped to make our institute such a success. I must say that the consecrated young people of Lake Charles District cannot be surpassed anywhere. It was through their prayers and earnest efforts that the camp came to pass. Merle and Elsie Whitman, of Lake Charles, worked untiringly on the preparations, and every Leaguer joined in in doing K. P. work in the kitchen. Even the boys proved to be efficient dish washers, and finally learned how to set a table.

We had forty-five to register for work, and presented thirty-four credits toward Christian Culture Diplomas. The camp life was great, and the conduct of the young people could not have been better. Several Leaguers outside of the district attended, and they are anxious for us to invite them back next year.

Several weeks ago, while at home, I had the pleasure of attending the Jonesboro Senior League. May I boast of my howe town League and say that they are certainly doing a wonderful work. The pastor, Rev. J. F. Dring, is about the best Leaguer on their roll, so that accounts for a large degree of their success. Jonesboro also has a Hi League and a Junior Society, with splendid counsellors directing them.

Our summer workers have completed their time out in the State, and I feel most grateful to them for the constructive work they did in the rural and small town Leagues. They report that they gained a great insight as to conditions over the State, and their determination to be real Leaguers is greater than ever. May I thank those Leaguers that assisted these volunteer workers in their program.

The Rustou Senior League sent in the best name for our monthly news sheet : "Louisiana League Life," has been accepted by the editor as the name to be used. Watch for the news sheet in your local chapter.

Very sincerely,

Your Field Secretary,
ELIZABETH LANGFORD.

THE MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY.

The seventh annual assembly of the Mississippi Conference Epworth League held at the State Teachers' College, Hattiesburg, Aug. 20-24, 1928, was, we believe, in many respects the most successful yet held in our Conference. Our delegation was not quite as large as we had anticipated, but for real work accomplished we probably excelled any other assembly held.

Our Dean had gotten together one of the best faculties we probably ever had, and each one was well versed in the subject being handled; and our Leaguers were loud in their praise of the teachers they were working under. We do not know the exact number of credits issued just now, but practically one hundred per cent of those registering for class work earned their credit certificates carrying two units each.

An added feature of our assembly this year was the section for Hi Leaguers; Miss Berta Nall, Superintendent of Hi Leaguers, had worked out a fine program for her Hi Leaguers, and they conducted an assembly all their own, holding classes in the Science building of the college, following practically the same schedule as the Senior section. Mr. Truman Lewis was dean of the Hi League section,and he, too, had secured a most excellent corps of teachers. Over 60 Hi Leaguers were awarded credit certificates on their Hi League diplomas, and went back to their local chapters full of enthusiasm, ready to put into practice the things they had learned while at the assembly. Dr. J. W. Mills, of Houston, Tex., was our platform speaker, and proved to be one of the best we had ever had the privilege of listening to. Dr. Mills captivated the young people as well as the older ones from the very beginning, and he led us into new paths of thought, and taught us how to better serve our Master.

Brother Ripley, of Memphis, Tenn., came to us to represent the Central Office, and was a great help and inspiration to our assembly; he is a well posted Epworth Leaguer, and proved to be at home in any department of the work.

An attractive feature of the work was our singing, in charge of Brother Stapleton, of Jackson, who organized, on short notice, one of the best male quartets we most ever heard.

We closed out Friday evening with one of the finest consecration services—in the minds of many of those present—ever held in our Conference, when twenty-seven fine young people offered themselves for definite service in God's kingdom. It was truly a gracious service, in which the very presence of God could be felt.

The president and authorities of Teachers' College did everything possible to make our stay pleasant, and they certainly succeeded wonderfully well. Prof. Cook, and Mr. Woods, the college secretary, saw to it that we got everything we needed or desired; we were not crowded in the dormitories, thereby making it much more comfortable and pleasant for us, and the dining room fare was excellent, the meals being wonderfully well prepared and served. Prof. Cook deserves a great deal of praise for the kindness to us, and we appreciate it very much. In addition to the fine provisions for our comfort, he entertained free every pastor who came to the assembly, a kindness that will not soon be forgotten.

Our "Play Time" this year was well organized and most efficiently handled by Miss Doris Alford, who by much wise planning and preparation was able to teach our Leaguers the real spirit of play and the place it has in our four square plan of work.

The Leaguers of Hattiesburg and State Teachers' College were splendid in their efforts to get the visiting delegates started off right, making them feel at home and helping them get placed in the dormitories, etc., on arrival.

(Continued on last page)

666
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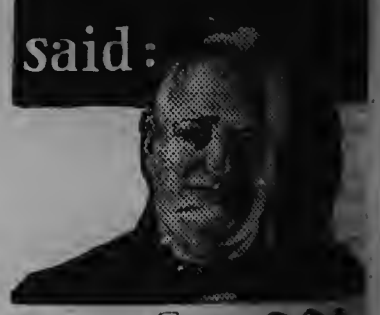

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Beauregard, at Beauregard, Sept. 16.
Gallman, at Gallman, Sept .30.
Barlow, at Rehoboth, Oct. 7.
Monticello and Pleasant Grove, at Monticello, Oct. 14.
Bayou Pierre, at Pleasant Valley, Oct. 16.
Georgetown, at Georegtown, Oct. 17.
Foxworth, at Foxworth, Oct. 21.
Tylertown, at Tylertown, Oct. 21, p.m.
Crystal Springs, Sept. 30, Oct. 23, p.m.
McComb, Centenary, Oct. 24.
McComb, Pearl River Ave., Oct. 26.
Scotland, at Bethel, Oct. 28.
Hazlehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnolia, Oct. 31, p.m.
Meadville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

DIZZY, NO APPETITE

Since Taking Black-Draught This Man Is Eager For His Meals and Feels Much Better.

Harrisburg, N. C.—Mr. M. F. Fink, of this place, says: "It must have been fully twenty-five years ago that I began taking Black-Draught regularly. It wasn't so long after I married.

"I was in town one day, and while talking to a friend I stooped over to pick up something. When I straightened up, I felt dizzy. I spoke to him about this and how I had not felt like eating.

"My friend told me to take some Black-Draught. I knew my mother had used it, and so I bought a package. When I got home, I took a good, big dose, and the next night, another. In a few days I felt much better. I was hungry and the dizziness was gone.

"A good many times I have had this dizziness and a bad taste in my mouth, or headaches, and then I take Black-Draught and get better. I do not have to take it very often. We buy from five to seven packages a year."

Thedford's Black-Draught has been found to relieve sick headaches in thousands of cases that were due to constipation. Containing no mineral drugs, it acts gently, yet surely. Try it. NC-193

Thedford's BLACK-DRAUGHT for Constipation Indigestion, Biliousness

Your Child's Whooping Cough

can be relieved with the time tested old remedy—Roche's Embrocation. Just rub it on chest—it breaks congestion and loosens the phlegm that causes such distress. In use more than 100 years.

Sold by All Druggists or
A. FOUGERA & CO., Inc., New York
F. Edwards & Sons, London, Eng., Proprietors

ROCHE'S EMBROCATION

YOUR case of PILES

is no different from others, and if others have obtained absolute relief by using PAZO OINTMENT, so can you.

Every druggist sells PAZO OINTMENT under guarantee to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, \$1.00 of in tin box, 60c. Why not try it

Jackson Dist.—Fourth Round.

Edwards, at Edwards, Sept. 16, 11 a.m.; Nov. 1, 2:30 p.m.
Flora, Sept. 16, 7:30 p.m.; Oct. 31, 9:30 a.m.
Brandon, at Brandon, Sept. 23, 11 a.m., 2 p.m.
Terry, at Byram, Sept. 23, 7:30 p.m.
Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Clinton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisville, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28, 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Vicksburg Dist.—Fourth Round.

Rosetta, at Rosetta, Sept. 15.
Gloster and Liberty, at Liberty, Sept. 16.
Hermanville, at Hermanville, Sept. 23.
Oak Ridge, at Oak Ridge, Sept. 30, a.m.
Vicksburg, at Crawford Street, Sept. 30, p.m.
Lorman, at Lorman, Oct. 7, a.m.
Port Gibson, Oct. 7, p.m.
Utica, at Utica, Oct. 14.
Mayersville, at Fitler, Oct. 17.
Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Silver City, at Silver City, Oct. 28, a.m.
Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memorial, Nov. 2.
Anguilla, at Anguilla, Nov. 4, a.m.
Rolling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

Hattiesburg Dist.—Fourth Round.

Taylorsville, at Hebron, Sept. 14, 11 am., 2 p.m.
Leaksville, at Leaksville, Sept. 16, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Sept. 16, 7:30 p.m.
New Augusta, at New Augusta, Sept. 23, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 5, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE.

Columbus Dist.—Fourth Round.

Caledonia, at Caledonia, preaching and Q. C., Sept. 15, a.m.
Shuqualak, at Shuqualak, preaching and Q. C., Sept. 16, a.m.
Brooksville, at Brooksville, preaching and Q. C., Sept. 16, p.m.
Central Church, Columbus, preaching, Aug. 26, a.m.; Q. C., Sept. 19, p.m.
Chester, at Pisgah, preaching and Q. C., Sept. 22, a.m.
Longview, at Peugh's Mill, preaching and Q. C., Sept. 23, a.m.
Macon sta., preaching, Sept. 2, p.m.; Q. C., Sept. 26, p.m.
High Point, at Macedonia, preaching and Q. C., Sept. 27, a.m.
McCool, at Liberty Hill, preaching and Q. C., Sept. 29, a.m.
Noxapater, at Noxapater, preaching and Q. C., Sept. 30, a.m.
Louisville, preaching and Q. C., Sept. 30, p.m.
Ackerman, at Ackerman, preaching, Aug. 26, p.m.; Q. C., Oct. 3, p.m.
Sturgis, at Ebenezer, preaching and Q. C., Oct. 4, a.m.
Macon ct., at Salem, preaching and Q. C., Oct. 6, a.m.
Artesia and Shaeffers, at Shaeffers, preaching and Q. C., Oct 7, a.m.
First Church, Columbus, preaching, Oct. 7, p.m.; Q. C., Oct. 10, p.m.
Cedar Bluff, at Adaton, preaching and Q. C., Oct. 13, a.m.
Crawford, at Craword, preaching and Q. C., Oct. 14, p.m.
Starkville, preaching, Aug. 5, a.m.; Q. C., Oct. 17, p.m.
Ethel, at Shady Grove, preaching and Q. C., Oct. 20, a.m.

Permit us to call attention to Questions 19, 22 and 23. The financial showing of the district is encouraging. Both the pastors and the people have been faithful and loyal. Let us continue so, and the year will end well.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round.

Friars Point and Lyon, at Friars Point, Aug. 26, p.m.; Q. C., Sept. 18.
Clarksdale, Aug. 26, a.m.; Q. C., Sept. 18.
Gunnison and Sherard, at H. H., Sept. 2, a.m.; Q. C., Sept. 20.
Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Fourth Round.

Black Hawk, at Smith Chapel, Sept. 15, 16, a.m.
Tchula, Sept. 16, p.m.
Webb and Sumner, at Sumner, Sept. 23, a.m.
Sunflower, at Sunflower, Sept. 23, night.
Swiftown and Isola, at Isola, Sept. 30, a.m.
Itta Bena, Sept. 30, night.
Drew sta., Oct. 5, night.
Drew Mission, at Wade, Oct. 6.
Greenwood, First Church, Oct. 7, a.m.
Schlater, at Schlater, Oct. 7, p.m.
Minter City, at Glendora, Oct. 14, night.
Moorhead, Oct. 17, night.
Indianola, Oct. 21, a.m.
Inverness, Oct. 21, night.
Ruleville, Oct. 28, a.m.
Price Memorial, Oct. 28, night.

Now, brethren, we are in for the home stretch. Let's every one of us stretch himself to the utmost for collections in full for the district and the best report in every other way the Greenwood District has ever made. The Lord has greatly blessed us. Let us not fail him in these closing days of the Conference year.

Yours to serve,

L. P. WASSON, P. E.

WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Declare War on All Insects—*Kill Them*

—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. *Write us for FREE insect booklet.* If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

BEE BRAND

Powder	*Liquid*
10c & 25c	50c & 75c
50c & $1.00	$1.25
30c. (*Spray Gun*)	35c

Epworth League

(Continued from page 14)

Wednesday was election day in the assembly, and judging from the officers nominated by the electoral commission, that body must have been much in favor of prayer prior to their final selection. Their report included: Mr. S. Truman Lewis, of Hattiesburg, president; Miss Lucie Mae McMullen, of Jackson, secretary; Mr. Ralph Nall, Petal, treasurer; Miss Dorris Alford, of Jackson, Era agent and director of recreation.

Mr. Lewis is one of the most able young men our Conference has ever produced. An Epworth Leaguer almost from his infancy; a young man with deep convictions and courage to stand by his convictions regardless of the cost. It has been our privilege to know and love him nearly all his life; having worked with him, played with him, and prayed with him. We have together climbed some rugged paths when the going was not as on flowery beds of ease, and he has been a great inspiration and help in those times of trial. We have at times traveled the smooth joyful paths together, when to be in his company was a pleasure indeed. Never at any time during all these years have we known him to swerve from what he believed to be the right course. We predict for the Mississippi Conference Epworth League one of its most successful year's work under his leadership, for we know Epworth Leaguers will find it a pleasure to co-operate with him to make it such. Miss McMullen is known to Epworth Leaguers all over our Conference as one willing to make any sacrifice for the sake of the Epworth League work.

Ralph Nall, to use his own words, which we believe literally true, will do his job or get out, and knowing Ralph as we do, we predict that he will do it.

Miss Dorris Alford needs no introduction to any Leaguer in our Conference, and we all know that there will be nothing left undone to make her department a success.

Now, Leaguers, let every Epworth Leaguer in our Conference earnestly pray that God will direct our officers, then pledge God and these officers our undivided support; if you do that, nothing can keep us from having a wonderful year's work.

And may I, your retiring president, thank each one of you again and again for your kindness and co-operation during my term of office. You have been wonderful, and it was by your co-operation that we had the little success that we did have. I appreciate more than I can ever tell the kindness shown me. And especially do I appreciate the gift presented me on the last day of the assembly, and I treasure it highly because I feel that it came from hearts full of love and appreciation for the service I tried to render; feeble as my efforts were, I believe you realize that I was giving you my best. So I thank you.

Remember to pray for the Weems, and we shall do our best to remember you. May God bless you is our prayer.

J. H. WEEMS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Minden Dist.—Fourth Round.

Springhill, Sept. 2, 8 p.m.
Haughton and Doyline, at Doyline, Sept. 9, 11 a.m.
Cotton Valley, at Cotton Valley, Sept. 9, 8 p.m.
Standard, at Standard, Sept. 16, 11 a.m.
Rochelle, Sept. 16, 7:30 p.m.
Ringgold, at Ringgold, Sept. 22, 23.
Winnfield ct., at Joyce, Sept. 30, 11 a.m.
Winnfield, Sept. 30, 7:30 p.m.
Sicily Island, at Harrisonburg, Oct. 7, 11 a.m.
Ferriday, Oct. 7, 7:30 p.m.
Zenoria, at Ashland, Oct. 9, 2 p.m.
Hall Summit, at Hall Summit, Oct. 14, 11 a.m.
Coushatta, Oct. 14, 7:30 p.m.
Sibley, at Evergreen, Oct. 16, 2:30 p.m.
Jena and Jonesville, at Jena, Oct. 21, 11 a.m.
Trout and Goodpine, at Trout, Oct. 21, 7:30 p.m.
Monterey, at Wesley Chapel, Oct. 22, 2 p.m.
Selma, at Selma, Oct. 28, 11 a.m.
Castor, at Castor, Oct. 28, 7:30 p.m.
Campti, at Campti, Nov. 4, 11 a.m.
Colfax, at Montgomery, Nov. 11, 11 a.m.
Plain Dealing, at Benton, Nov. 11, 11 a.m.
Minden, Nov. 18, 7:30 p.m.

K. W. DODSON, P. E.

How To Get HEALTH and How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system **pure** and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than any of your other vital organs, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called the bile, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health, it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's only purgative.** It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxines. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a foul, stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxines) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxaemia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupsful) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unite to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary bladder. About two hours after eating, when the food is passing from the stomach into the intestine, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you also should know them and instantly heed them. It may save you much pain, serious illness and perhaps, big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become heavy or foul, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spells; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, fermentation, gas, putrefaction and self-poisoning or "intestinal toxaemia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the flow of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real, doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are composed of a thoroughly purified and refined calomel combined with assistants and correctives. The calomel increases the flow of the bile from the gall-bladder into the intestines, and also serves as an intestinal antiseptic. Every physician knows that no other medicine can take its place; there is no such thing as a substitute for calomel. The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nauseating, sickening, griping and dangerous effects of either.

The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines, for it is needed in many cases of sickness, and, if used promptly, may prevent many cases of serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family package, containing full directions, only 35 cents.

NEW ORLEANS

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 20, 1928. CHAS. O. CHALMERS, Manager.

A MODERNIST INDICTS MODERNISM.

By Bishop Warren A. Candier.

What is called "Modernism" has heen the vogue among a certain ciass of theologians during the last twenty-five years; but the reaction against it has begun.

The matter is as it has been many times before in the history of Christianity.

The liberalism which has heen current under the name of "Modernism" is not modern at all. it were better called "ancientism;" for all its destructive principles were proclaimed by Celsus, an Epicurean philosopher of the second century, whose heretical tenets Origen refuted so effectually that the teachings of Celsus cannot now be found except in the quotations made from his writings by Origen.

Then in the third century came Arius, revamping heresies which had appeared in the previous century and winning a great following until overcome by Athanasius and condemned by the Council of Nicaea. Periodically these noxious forms of liberalism spring up, flourish for a season, and then wither away.

However the forms may vary in some aspects as the circumstances of time and piace may affect them, they are always marked by two controlling characteristics: they always attack the authority of the Holy Scriptures and assail the Person of Christ, in one way or another.

But their assaults upon these impregnable stronghoids of faith always fail, although for a season they seem to he successful, and thereby deceive many unlearned and unstahle souls. Generally speaking, they rise and fall within the limits of a half century.

The liberalists of the iast fifty years have been quite truculent and boastful. But now these arrogant and aggressive knights of Doubting Castle have begun to douht the strength of their fortress and to question the value of their cause.

This reaction against Modernism began in Germany about ten years ago, and it is now beginning to appear in the United States.

An instance of this turning against "Modernism" is an article in the Congregationalist by Rev. William Henry Spence, D.D., a man who has been rather conspicuous as a "Modernist."

Of course, Dr. Spence does not condemn without qualification the school of thought to which he belongs, nor does he fail to strike the opposing "Fundamentalists" several lusty hiows. But he brings charges against Modernism, or rather makes confessions for it, which are fatai to it.

He is a minister of the Church of Christ at Dartmouth College, an institution founded by the generous gift of Lord Dartmouth, who was a nobleman converted by the preaching of John Wesley and who founded the college in the New World to prepare missionaries for work among the North American Indians.

At Dartmouth was educated Daniel Webster, who, notwithstanding many imperfections in his life, was never a liheraiist in his helief. But Dartmouth has been for some years past a distributing depot for Modernism, and Dr. Spence has been an active participant in the propaganda while pastor of Christ Church.

But now he publishes an article under the caption of "A Modernist's Criticism of Modernism," in which he turns guns on his erstwhile comrades. The drift of his criticism will appear by some excerpts from it.

Of the effect of liheralism on certain of the educated classes Dr. Spence says: "The acquisition of the Liberal viewpoint has meant, for great numhers of them, a lessening of ioyaity to the church and the forsaking of its altars." Their iiberalism, he declares, "has chiiled their religious enthusiasm and caused them to abandon the house of prayer."

Dr. Spence notes also that iiheralism has had deteriorating effects in the realm of religious experience and morai life. He says that as a pastor watches, "the cooiing of religious ardor, the loosening of the grasp on religious realities, the progressive and easy-going tolerance of unethical practices, the increasing negiect of the means of grace, and the blurring of conviction through pride of intellect, in one after another of his parishioners, and in his intimate friends and fellow-clergymen; he is tempted to say now and then, adapting the words of Festus: 'Much iearning hath made thee apostate.'"

Again he says: "When one thinks of what the old faith in the Bible did for our fathers and mothers and the kind of family life it inspired them to create, one feeis less and less inciined to swagger over the fruits of the so-called modern view of the Bibie." Then he goes on to say that it is necessary "to find something to give us what the Bible gave them—the feeling of security in a trouble-ridden world, clearness and definiteness of religious convictions, the accent of authority in our testimony of religious experience, and a firm, sure hold of faith in Christ—or else liberalism will yet become the great apostasy."

But it is pertinent to inquire, in this connection, if Dr. Spence, with the aid of ail the "Modernists," can find any faith-inspiring substitute for the Bihie? With all their claims to superior ability, honesty, and learning, they ought to have found by this time some adequate substitute for the Bihle, which they have so constantly and superciliously discredited. But confessedly they have not found, nor have they been able to make, a hetter Book than the Bihie for the hringing of light and iife to men. Why not?

Matthew Arnold, who was a liheralist, has given the answer to the question. He said: "To the Bible men will return; and why? Because they cannot do without it. Because happiness is our being's end and aim, and happiness helongs to righteousness, and righteousness is reveaied in the Bible. For this simple reason, men will return to the Bibie, just as a man who tried to give up food, thinking it was a vain thing and he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing and he could do without it, would return to sleep."

Why shouid men discredit this indispensable food for the soul, or seek by microscopic criticism and analysis to create distrust and distaste for it?

One of the most striking passages in the articie by Dr. Spence is what he says concerning the utter sterility of the ministry of "Modernist" preachers. He shows that they turn few, if any, souls from sin to saivation, speaking thus pointedly:

"How often do you find a Modernist preacher proclaiming the good news of salvation that really makes had men good? Are not Modernist preachers usuaiiy laboring to get men to change their ways of thinking rather than their ways of living, and are not liheral laymen more concerned to see the propagation of ideas rather than to win men to the Christian experience of God? Yet sin is just as rife as ever. Multitudes of men are stiil 'going to the devil' whiie our religious conventions pass ringing resoiutions for the abolition of war and other social iiis, or affirm their soiemn right to accept the theory of evoiution, or proclaim to ail the world what it already knows—the singuiar giory of the Piigrim Fathers."

While liberalists never tire of deciaring that creeds are worthiess because it makes no difference what a man helieves, they direct their preaching to no other ohjective than the change of the thought of their hearers. Hence their raucous calls for "free thought," about which Dr. Spence says most truly that "freedom of thought tends to become ahsence of thought."

Of the fact that iiberalism concerns itseif with the merely intelectuai to the exciusion of the spiritual, Dr. Spence speaks as foilows:

"Protestant liberaiism tends for the most part to make its churches centers where people gather to hear somehody talk about reiigion. The standard of vaiue is purely intellectual and subjective. The chief aim is to give proper information about God and man, a right understanding of the application of religion to iife, and to promote sociai weifare. Ali of which is essentiai. All true worship must eventuate in truer conceptions of God and his ways with men, and, aiso, in fruitful service for humanity. But instruction and exhortation are not enough. What the souls of men need more is a rebirth of feeling, a complete orientation of the spirit, an immediate experience of awareness of God, an enguifing of the finite consciousness in the Infinite.

"This experience comes hest when one joins in communal worship. Let liheralism divest itseif of intelectual pride and join humbiy with those who, whatever their theological opinions, know how to adore. Though unabie to assent to the opinions, it can reverence the Infinite Mystery. Just as a learned astronomer might stand on a hilltop heside an unlettered shepherd and share with him the awe which the heavens inspire. Though sunderd far in knowiedge, they may become one in the attitude of wonder. Such worship is creative, and if iiberaiism will iead the way to the recovery of this lost art, it will save itself from dry rot and bring about the rehahilitation of Protestantism."

Much of what he thus says is quite true and most important; but he slops over at the last into liheralistic cant and sentimentality about "wonder" and "worship."

What sort of worship does one practice who rejects the God revealed through the Bible and gazes at the starry firmament with no definite knowledge of him whose giory the heavens deciare?

Worship apart from the true knowledge of God is superstition. Jesus taught the woman at Jacob's well that genuine worship and salvation were depenent upon true knowledge of God, saying of her and other Samaritans: "Ye worship ye know not what: we know what we worship: for saivation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John iv:22-24).

Truth is as essentiai to worship as is spirit; and no sweetish adoration born of a vague sentiment

(Continued on Page 8)

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EVENING PRAYER.

By William N. Roberson.

Through the day our hands have wrought
Tasks that love and duty brought;
Now the sun has left us all,
Where the shades of night do fall.

Worn and weary from our work,
Let thy love be in our heart;
May no tempter bright and fair
Lead our souls from thee afar.

May thy grace our strength supply,
Lest in sin we surely die;
When the evening prayers are said,
Watch above our humble bed.

Through the watches of the night,
Bring us safe to morning light;
If in slumber death should come,
Take us, Lord, to thy dear home.

—The Advocate.

A REQUEST FOR FACTS.

Dear Dr. Carley: Governor Al. Smith said in his acceptance speech: "If, with one hand on the Bible and the other reaching up to heaven, I promise the people of this country that 'I will faithfully execute the office of the President of the United States, and to the best of my ability preserve, protect and defend the Constitution of the United States,' you may be sure that I shall live up to that oath to the last degree."

Governor Al. Smith has taken oaths of office before, and it occurs to me that it is but reasonable to check up on what sense of responsibility he has shown and what diligence he has exercised in the performance of the high obligations accepted by those former oaths of office. There are a great many of us with the spirit of the practical Missourian, who had to be shown.

The facts are of course accessible to the editor of the New Orleans Christian Advocate, so I am asking that you inform your readers just how the Governor's record in the past tallies with this pledge for the future.

Americans have had no little experience with politicians and political pledges. It will not be amiss to know the habit of Governor Al. Smith in such cases.

Thank you for the facts.

Yours cordially,

H. M. ELLIS.

Louisville, Miss., Aug. 31, 1928.

In response to the above request we give herewith the "Official Legislative Record of Al. Smith on Moral Questions," taken from "The Reform Bulletin," published by Rev. O. R. Miller, State Superintendent of the New York Civic League. This record is taken from Vol. 19, No. 28, issued for the month of August, 1928. As will be seen, the correctness of the references to the New York Assembly Journals is attested by affidavit by the Journal clerk.

"(All page references herein are to the printed Assembly Journals of the New York Legislature. We have 'introductory' (Int.) and 'Printed' numbers of bills. Our Senate has fifty-one members, the Assembly 150. To pass a bill twenty-six votes in the Senate and seveny-six in the Assembly are necessary.)

For the Year 1904.

"April 14 voted for the Cook bill, Assembly No. 2,003 (Int. 625), to amend the town local option law to make it impossible for the people to vote out hotel bars, p. 2,589.

For the Year 1905.

"April 12 voted for eight wet amendments to the Wainwright local option bill, Assembly No. 141 (int. 141), which amendments were introduced by Assemblyman Brooks; all of which were lost. On same day voted against the bill itself on final vote, and bill failed 73 to 60, p. 2,261. April 19 Wainwright moved a consideration of this bill and Smith again voted against it, p. 2,594. April 13 voted for the Freidel bill, Assembly No. 2,014 (Int. 1,128), requiring proof of two liquor law violations within the same license year before a liquor license could be revoked, p. 2,347; passed Assembly, died in Senate. May 5 voted for the Saxe bill, Senate No. 1,464 (int. 1,001), to allow saloons within 200 feet of a church, p. 3,489.

For the Year 1906.

"March 28 on second reading, p. 1,534, voted to recommit the Prentice bill, Assembly No. 1,320 (Int. 552), providing stricter regulations for hotels in order for them to get a liquor license under the old Raines liquor law, many of which places were not hotels at all, but simply assignation houses or houses of prostitution which had hotel liquor licenses; April 3 also voted against this bill as amended, Assembly No. 1,958 (Int. 552), p. 1,760, passed 88 to 34, nearly every 'No,' vote being cast by Tammany men from New York City.

"April 10 voted against motion to discharge Excise Commission from further considering the Wainwright local option bill, Assembly No. 1,539 (int. 466), providing local option for residence districts for cities and incorporated villages, p. 2,017. May 2 when this bill as amended, No. 2,400 (Int. 466), came up for advancement to second reading, Smith voted for the Schoeneck wet amendment to kill the bill, p. 3,034. Same day voted for Carnochan wet amendment to kill the bill, p. 3,035. Same day voted for the Gates wet amendment to kill the bill, p. 3,036. Same day voted for the Bird wet amendment to kill the bill, p. 3,037. Same day Smith introduced a wet amendment to kill the bill, p. 3,037. Same day voted for 20 wet amendments to kill this bill introduced by Assemblyman Cox, p. 3,039. Same day voted for the O'Neill motion to lay this bill on the table, p. 3,040. Lastly, on same day, after all the above wet amendments were defeated Smith voted against the bill on its final passage, p. 3,041.

For the Year 1907.

"April 4 voted against the Winters local option bill, Assembly No. 1,536 (Int. 673), p. 1,611. April 23 voted for the Ralston bill, Assembly No. 2,290 (int, 1,664), to allow saloons within 200 feet of a church, p. 2,397.

For the Year 1908.

"March 26 voted for the Hart anti-race track gambling bill, Assembly No. 1,532 (Int. 210); passed 126 to 9, p. 1,402. Same day voted against the Oliver motion to recommit this bill to the Codes Committee; motion lost 18 to 108, p. 1,400. Same day voted for the other Hart anti-race track gambling bill, Assembly No. 1,531 (int. 209), passed 126 to 7, p. 1,403. These bills defeated in Senate. April 8 voted for the Oliver bill to allow stores to open on Sunday, p. 1,788.

"May 27 (at Special Session of the Legislature), voted against the Green direct primary bill, Assembly No. 7 (Int. 7), p. 28.

"June 10 voted against the two Hart anti-race track gambling bills, Assembly Nos. 34 and 35 (Int. 29 and 30); passed, pages 60 and 62. (Question: Why did Al. Smith favor these anti-race track gambling bills in March and fight them in June?)

For the Year 1909.

"April 8 introduced a bill, Assembly No. 2,301 (int. 1,581), to amend the law prohibiting saloons nearer than 200 feet of a church or school building 'in the Borough of Manhattan (New York City), south of Fifty-ninth Street,' and voted for it April 26; defeated 37 to 73, p. 2,405. Same day moved to reconsider vote by which this bill was lost, p. 2,405.

"April 15 voted for the Conklin bill, Assembly No. 1,195 (int. 1,051), to allow saloons within 200 feet of a school building for a private school; defeated 43 to 68, p. 1,930. April 30 voted for this Conklin-Alt bill (Senator Alt having passed the same bill in the Senate and sent it over to the Assembly); passed 79 to 54, p. 2,800. The Assembly Journal, p. 2,800, when this bill was taken up said: 'On motion of Mr. A. E. Smith said bill was read the second time and ordered to a third reading.' Governor Hughes vetoed this bill, saying that 'the American saloon must never take precedence over the American school.'

For the Year 1910.

"April 5 voted for Assembly bill No. 844 (Int. 745), re restrictions of certain voters at local option elections; passed 123 to 9, p. 1,187. Vetoed by Governor Hughes.

"April 20 moved to postpone consideration of the Perkins anti-race track gambling bill, Assembly No. 1,252 (Int. 292); motion lost, p. 1,789. Smith then moved that the Assembly adjourn; motion lost, 53 to 70, p. 1,789. Next he voted for the Clark amendment to weaken this bill; amendment lost, 33 to 89, p. 1,791. Finally, on same day, voted against this Perkins bill; passed 92 to 35, p. 1,792. Immediately after this he also voted against the other Perkins' anti-race track gambling bill, Assembly No. 299 (Int. 291); passed 93 to 30, p. 1,792. April 26 voted against Gray city local option bill, Assembly No. 134 (Int. 134), p. 2,003. Same day voted for McGrath Sunday baseball bill, Assembly No.2,038 (int. 72), p. 2,008. May 11, voted against Governor Hughes' direct primary bill, Assembly No. 628 (Int. 584), p. 2,818.

"May 25 voted against the Conklin bill, Assembly No. 2,627 (Int. 1,516), making many amendments to tighten up the Excise law; passed 85 to 44, p. 3,390. One of the amendments was to reduce the number of hours that the saloons should keep open. Another of the most important amendmnts in this bill was subdivision L of section 30, which reads as follows:

"'L. It shall not be lawful for the keeper of a hotel, boarding or lodging house who also traffics in liquor thereat, or who sells or gives away liquor, to rent more than once a bedroom or other similar room between the hours of 9 o'clock in the evening and 6 o'clock in the morning or to allow any such room to be occupied by more than one party of one or more persons during that period, or to rent such room or rooms for the purpose of prostitution or to a woman known or reputed to be a prostitute...A register shall be kept containing the name and home address of each person occupying such room at the time of day or night when rented, which register shall be signed by the guest in the presence of the hotel keeper, room clerk, or other employee having charge of such register at the hotel office, or other similar public room, and not elsewhere. No such room shall knowingly be rented or assigned to a person signing a fictitious name or writing a fictitious home address on such register. Such register shall at all times be subject to the inspection of a special agent or any peace officer of the city, borough, village or town in which the hotel, boarding or lodging house in which it is kept, is situated.'..(Bill referred to by Wm. Allen White.)

"Also on May 25 voted against the other Conklin bill, Assembly No. 2,393 (Int. 1,518), to strengthen the Excise law and make it easier to enforce, among other things providing that a

saloon keeper should be responsible for the law violations by his bartender, p. 3,401.

For the Year 1911.

"May 3 voted for the Goldberg bill, Assembly No. 1,640 (Int. 517), to allow saloons nearer than 200 feet to a church or school building, p. 1,725. Same day voted for the McCue bill, Assembly No. 619 (Int. 591), reducing from 300 to 200 feet the distance from saloons within which saloon keepers must get the signed consent of at least two-thirds of all the owners of building in order to get a liquor license, p. 1,727. May 9 voted for the Hackett bill, Assembly No. 1,231 (Int. 1,064), to have all liquor law violators in New York City tried by jury instead of by a judge; passed 78 to 46, p. 1,970. **Vetoed by Governor Dix.**

"May 17 voted for the Walker bill, Assembly No. 2,209 (Int. 1,077), to give brewers great power over saloon keepers; p. 2,380. Passed Assembly, died in Senate. Same day voted for the Fay bill, Assembly No. 1,978 (Int. 1,062), providing that a saloon keeper's bartender must be convicted twice in the courts within the same license year before the saloon keeper would lose his license; passed 76 to 44, p. 2,383, but died in the Senate. Same day voted for the Wagner bill, Assembly No. 2,056 (S. Int. 324), to reduce from two years to nine months within which prosecution of a liquor law violation must be started after the violation, p. 2,410.

"May 24 voted for the Hoey bill, Assembly No. 2,412 (Int. 283), requiring that a notice of a violation of the Excise law by a saloon keeper shall be given to him within thirty days after date of the violation, or he could not be prosecuted for the same; p. 2,604. Passed Assembly, died in Senate. Same day voted for the Jackson bill, Assembly No. 2,143 (int. 1,329), to seriously weaken and practically destroy the town local option law for nearly half of the towns of New York State; defeated 58 to 68, p. 2,613. Same day voted for the Walker bill, Assembly No. 2,051 (Int. 1,049), to increase the number of hours that saloons could keep open, p. 2,614. Same day voted for Boylan bill, Assembly No. 2,210 (Int. 1,059), to reduce from three years to one year, the length of time after one is convicted of a felony before he might secure a liquor license, p. 2,607. June 6 voted for the T. D. Sullivan bill, Senate No. 674 (int. 617), to allow saloons within 200 feet of a church, p. 2,978. **Vetoed by Governor Dix.**

"June 7 voted for the Washburn bill, Assembly No. 1,510 (int. 1,280), to change the penalty for liquor violations from fine and imprisonment to fine or imprisonment, and cutting out the thirty-day minimum imprisonment and reducing maximum imprisonment from one year to six months; passed 117 to 4, p. 3,018. **Vetoed by Governor Dix.**

"June 28 voted for McCue bill, Assembly No. 2,545 (Int. 1,247), weakening the liquor law with reference to issuance and limitation of liquor certificates, p. 3,465. **Vetoed by Governor Dix.**

July 19 voted against the Gray city local option bill, Assembly No. 354 (Int. 347), p. 3,942. Same day voted for the Long bill, Senate No. 1,539 (Int. 1,290), providing that the prohibition of liquor selling within one-half mile of any State hospital should not apply to a hotel license within one-half mile of State hospital, Kings Park, L. I., p. 3,991. **Vetoed by Governor Dix.**

"July 20 voted for the Gittins bill, Senate No. 2,178 (Int. 1,625), to repeal the Hughes anti-race track gambling law; defeated, p. 4,079, immediately after which the Assembly Journal says: "Mr. A. E. Smith moved to reconsider the vote by which said bill was lost,' p. 4,079.

For the Year 1912.

"March 25 voted for the Hackett bill, Assembly No. 1,195 (Int. 1,058), to take from the court of Special Sessions of New York City all liquor cases and try them only after an indictment by the grand jury of the county in which the crime was committed, p. 1,970.

For the Year 1913.

"This year Alfred E. Smith was speaker of the Assembly. The speaker seldom or never votes on any bill, unless one more vote is needed to pass the bill and he greatly desires its passage. There was no such close vote this year, therefore no record of his vote on any important moral measures. However, as speaker of the Assembly, to whom all important bills are referred before they are introduced or at least before they are advanced on the calendar, Speaker Smith by his helpful co-operation aided directly and greatly to pass the following bad bills:

"(1) Feb. 25 the Walker bill, Assembly No. 636, (Int. 616), to allow saloons within 200 feet of a private school, p. 681; lost in Senate. (2) March 25 the Walker bill, Assembly No. 1,948 (int. 509), to increase the number of hours the saloons could be kept open, pp. 1,520-21. Passed. **Vetoed by Governor Sulzer.** (3) March 26 McCue bill, Assembly No. 1,030 (int. 601), re definition of 'convicted' and 'conviction,' making it harder to convict a liquor law violator in New York City, pp. 1,621-22. Passed. **Vetoed by Governor Sulzer.**

"When the editor of the Reform Bulletin asked Governor Sulzer to veto the last two bills mentioned, he said: 'The saloons of this State already have too many open hours, and it is hard enough now to convict liquor dealers in New York City; I don't want to make it any harder. I shall veto these bills,' and he did.

For the Year 1914.

"March 19 voted against the Gillett local option bill, Assembly No. 819 (int. 777), p. 1,382.

For the Year 1915.

"March 25 when the Howard city local option bill, Assembly No. 1,394 (Int. 81), came up for advancement on the calendar the Assembly Journal, p. 1,446, says: 'Mr. Smith moved to recommit said bill to the Committee on Excise,' and he so voted, p. 1,447.

"March 31 voted against the Fish State Prohibition bill, Assembly No. 1,717 (int. 1,408), which bill provided for its submission to a State referendum vote at the general election in 1916, and not to take effect unless a majority of all the votes cast were in favor of it, p. 1,585.

"April 7 when the Preswick local option bill, No. 1,718 (int. 436), for the State University, city of Ithaca, came up for advancement, the Assembly Journal says: 'Mr. Smtih moved to recommit said bill to the Committee on Excise,' and the Assembly so voted, p. 1,883.

"April 24 Smith voted against Senate bill No. 2,146 (Int. 1,646), to increase by one-fourth the amount then charged for a liquor license; passed 82 to 48, p. 3,007.

"**Three Governors Vetoed Smith Bills.**—The above record shows that two bills Al. Smith voted for were vetoed by Governor Hughes; five bills Smith voted for were so rotten that even Tammany Governor John A. Dix vetoed them; two bills that Smith, as speaker of the Assembly, helped put through were vetoed by another Tammany Governor, William Sulzer!

"State of New York, County of Albany, City of Albany, SS.: William K. Mansfield, being duly sworn, deposes and says that he resides at Cohoes, N. S., N. Y., that he is the Journal Clerk of the New York State Assembly, that on Aug. 30, 1928, Rev. O. R. Miller, publisher of the Reform Bulletin, submitted to him final page proofs of the August, 1928, issue of said Reform Bulletin and that deponent has personally examined every page reference in said Bulletin to the various volumes in the printed Assembly Journal and found such page numbers, bill numbers and votes in said Reform Bulletin to be correct. (Signed) W. K. Mansfield. Subscribed and sworn to before me this 31st day of August, 1928. (Signed) Arch D. Chamberlain, Notary Public."

FINE REPORT FROM SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY.

A total of twenty-eight degrees, the largest number ever granted during a single year in the history of the institution, were conferred upon students of the School of Theology of Southern Methodist University during the past year, 1927-28. Of these degrees, twenty-four were Bachelor of Divinity, the other four being Master of Church Administration, of which three were conferred upon women. The degrees were granted at two distinct commencement occasions, sixteen of them—thirteen B. D.'s and three M. C. A.'s—in June; and twelve—eleven B. D.'s and one M. C. A.—in August. In addition, four students received Master of Arts degrees, majoring in Old Testament, Religious Education, and the Philosophy of Religion, subjects within the jurisdiction of the School of Theology.

The true significance of the figure twenty-eight degrees for the School of Theology in 1927-28 is more apparent when it is understood that during the closest competing year, 1926-27, only sixteen degrees in all were granted to theological students. Of these, fifteen were B. D.'s and one an M. C. A.

The past year 1927-28 is further noteworthy for Southern Methodist University in that it witnessed the largest attendance of A. B. students at the School of Theology in the history of the institution—eighty-one in all—there being twenty more A. B.'s enrolled this year than ever before.

As compared with what other seminaries are doing, this record of the Southern Methodist University School of Theology is considered a very excellent showing.

The list of graduates includes eight students from six States other than Texas: Arkansas, Missouri, Mississippi, Oklahoma, Idaho, and West Virginia.

HERSCHEL S. BURGIN.

ANOTHER GRAND DAY!

This day was at home! On Sunday, Sept. 9, Brother Henry Gatlin, our likeable and efficient presiding elder, preached a great evangelistic sermon at the 11 o'clock hour on "Walking With God." How this elder does preach!

Sunday afternoon he held our fourth quarterly conference at the same place (Bay Springs). I can say it with emphasis that I have never enjoyed a quarterly conference more since I came into the Conference twenty years ago. There has never been more constructive work reported at any quarterly conference where I was pastor, I feel sure. We reported two Epworth Leagues organized and doing fine work; reported the organization of a Wesley Brotherhood that was functioning right along. The financial reports were above the average and the spirit and interest of the whole affair was a gripping affair. Brother W. W. Nelson was able to attend this conference—the first one he's been able to attend this year. His many friends will be glad to know he's improving right along now.

On Sunday evening, Brother Fred Barnett, of Nashville, Tenn., was with us, and there's no way to describe his address on paper. Dr. S. A. Steel was preaching for Dr. Arthur J. Moore, at Travis Park, San Antonio, Tex., and Moore's fourteen-year-old boy got so enthused at Steel's preaching that he jumped up during the sermon and said, "hot dog!" I think I had the same feelings while Barnett was speaking that this boy had. Oh! it was great! After the address he had a few minutes with the Brotherhood, and these men received another treat that they cannot soon forget.

All and in all, Bay Springs had a red letter day Sunday, Sept. 9, for which I praise God and thank the officials and all who contributed in any way to make it so.

Thrilled with the "Home Run,"

J. A. WELLS.

The evangelistic campaign in the Brazil Annual Conference continues to make good progress. The time for the meetings was set for the cool and dry season, beginning in April and ending in September. Up to the end of June, 171 persons had given their names for church membership.

THE CONSTITUTIONAL QUESTION.

By Rev. J. L. Decell, D.D.

The Constitutional Amendment to be voted upon by the 1928 Annual Conference is ambiguous and discriminates against clerical delegates, and should be defeated.

The proposed amendment reads: "If any representative elected to the General Conference ceases to be for any reason whatsoever a member of the Annual Conference which elected him (or her) in the interval of holding the General Conference, the alternate shall automatically take the seat in the General Conference in the order of their election."

"The interval of holding the General Conference." What General Conference? The regular quadrennial session, or a special session of the General Conference which may be called several years after the adjournment of the regular session? Suppose the clerical principal delegate remains "a member of the Annual Conference which elected him," serves in the regular quadrennial session and is transferred out soon after adjournment, and a special session is called two years afterward; who is to be a member of that called General Conference, the principal or alternate delegate? Paragraph 38 of the Discipline says: "When a General Conference is called, it shall be consituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election."

It is obvious that the proposed amendment is limited in its application, for Paragraph 38 remains unamended and intact. Rule 8 (b) of the General Conference required that "Reports from committees recommending concurrence in proposed changes in the Discipline shall give chapter, section, and paragraph to be affected and the language as it will read when adopted." This proposed amendment grew out of Report No. 4 of the Committee on Itinerancy (See 1926 General Conference Journal, p. 239) which dealt exclusively with paragraph No. 33 having to do with the election of delegates.

Since there is no particular urgency in adopting the amendment, would it not be better to postpone the matter and correct the confusing ambiguity before it is written into the law of the church?

The proposed amendment discriminates against clerical delegates elected to the General Conference, and resolves itself into class legislation. A layman elected a principal delegate to the General Conference from the Florida Annual Conference may remove his residence from the State of Florida and live in Vermont and yet continue to hold his church membership back at the "old home church" in Florida and he is entitled to serve in the General Conference, whereas, a clerical delegate-elect may within a day of the convening of the General Conference be transferred from the Florida Conference and he is not entitled to be a member of the General Conference. He may be the best man for his Conference and one whom its members preferred, but as a delegate-elect he is barred from the rights and privileges which this proposed amendment accords to his brother lay delegate. If we must have such legislation, should it not disqualify a layman who moves his residence without the Conference bounds, as well as the clerical delegate who is transferred?

If there were special need for such legislation as is proposed in this amendment, certainly there is no justification for the church's writing so ambiguous and discriminating a law into the Discipline.

If the proposed amendment were specific and unequivocal, there would be no special need of passing it. Delegates are elected within a few months of the General Conference, and it is not probable that any man's memory should be so short or his convictions so unsettled as that he would forget his brethren in a few weeks' time.

The amendment should be defeated and thus avoid ambiguous and class legislation, preserve our connectionalism, and prohibit the possibility of Episcopal appointments changing the Annual Conferences' representatives in the General Conference.

AN UNUSUAL AND SUCCESSFUL REVIVAL PROGRAM.

Dear Brother Carley: Complying with a number of requests that have come to me, I am sending herewith an outline of the program and a brief report of the special revival services held in our church at Arcadia this summer.

The services were conducted by the pastor, assisted by Rev. and Mrs. James T. Harris, of Rochelle, who conducted the song services and the young people's vesper services, and by different members of the church who spoke on given subjects. The plan was unusual, so far as my experience has been, but the results were so wonderful that our people have said that they would not be willing to try any other plan for revival services. There are some advantages to such a plan: The lay members take a greater interest, and it eliminates the enormous expense that usually goes with a revival campaign.

The pastor preached on the following subjects: "The Need of a Revival;" "Sowing the Wind and Reaping the Whirlwind;" "Repentance;" "A Message to Young People;" "Show Thyself a Man;" "What Christianity Has Done for Women and What Women Have Done for Christianity;" "Difficulties That Can Be Surmounted;" "The Christian Home;" "Watch and Pray;" "Assurance of Salvation;" "Say It With Money;" "Be Ye Kind, Forgiving."

Preceding the sermons, brief addresses were delivered by lay members on the following subjects: "Do We Need a Revival?" by J. E. Currie; "Religion and Men," by W. M. Deas; "Religion in Practice," by George P. Goodwin; "Religion and the Bible," by Mrs. E. P. Woodman; "Religion and Music," by Mrs. L. M. Wimberly; "Religion and the Home," by C. M. White; "Religion That Witnesses," by B. F. Barnette; "Religion and Prayer," by Mrs. S. L. Cole; "Religion and Young People," by Mrs. Henry Galloway; "Religion and Business," by Joe S. Andrews; "What the Christian Religion Means to Me," by T. C. Johnson; "Religion and Money," by E. H. Fisher; "Religion and Church Attendance," by F. R. Taylor; "Religion and Courtesy," by Dr. H. D. Shehee; "Religion and Women," by Mrs. Floyd Madden; "Religion and Forgiveness," by Mrs. Eva Shehee.

The attendance was fine. Practically all the pews were filled at the morning services, and at night extra seats had to be provided. it was a wonderful revival. The church was revived, backsliders were reclaimed, and sinners were converted. At the closing service on Sunday evening, over three hundred people came as near to the altar as they could get in a full-surrender consecration service. I verily believe it was the best revival I have ever witnessed. There were eleven additions to the church. The meeting also resulted in the closing of places of business on Sunday that formerly had been kept

GLENDALE M. E. CHURCH, SOUTH, JACKSON, MISS.

The above cut presents in some degree the appearance of our newest church building located on Bailey Avenue at Glendale Street in Mississippi's rapidly growing Capitol City, which, since the organization in November, 1926, in the Galloway School building, across the street, has developed a membership of 320, with all of the auxiliary organizations of our church active.

The building is of brick veneer, with adequate Sunday school facilities found in the eight class rooms, with additional space included in the basement, which, with portable partitions, is being used to provide for the continued increase in attendance. Including the lot, the property has been appraised by a local realtor at $33,500.

The corner stone was laid last November, during the session of the Annual Conference, by Bishop U. V. W. Darlington, assisted by Rev. W. M. Williams, President of the Annual Conference Board of Church Extension. The initial services within the new building were conducted on last December 11, at which time Bishops W. A. Candler and Collins Denny brought very helpful and inspiring messages to large congregations.

The first revival meeting was held in the early spring by Rev. W. J. Ferguson, which was a real success. A fall meeting is being planned, which will begin on September 30, for two weeks, with Rev. Dan E. Kelly as the evangelist.

The presiding elder, Dr. J. L. Decell, and the pastor, Rev. C. E. Downer, with a creditable number of loyal members and faithful friends, have labored heroically in attaining the desired goal thus far achieved in providing for a real need in building for and serving Methodism in one of the industrial sections of the city.

A very cordial invitation is extended by the pastor and congregation to all friends and strangers to worship at Glendale when the opportunity is afforded.

Elsewhere in this issue will be found an article giving a bit of history of the Woman's Missionary Society, written by Mrs. L. V. Hamberlin, corresponding secretary.

open. The closing of these places of business on Sunday was voluntary on the part of some and compulsory on the part of others. Very few places of business of any kind are kept open on the Lord's Day now.

Credit should be given Rev. and Mrs. James T. Harris for the faithful work they did in the song services and services for the young people. They are talented, and, above all, consecrated. Brother Harris also gave an address on his trip to the Holy Land.

The pastor also conducted the revival services at Mount Moriah, an afternoon appointment. There were fifteen additions to the church there.

Yours sincerely,

G. A. MORGAN, P. C.

INFORMATION FOR MEMBERS OF MISSISSIPPI CONFERENCE INSURANCE GROUP FROM W. D. DAVIS, TREASURER.

Dear Brethren: As only a few of the members have paid their premiums for the second quarter, beginning Aug. 10 and ending Nov. 10, I am sure that most of you do not know when, or to whom, to make payments. All premium payments should be made to the undersigned, and premium instalments for the second quarter are now due, and have been due since Aug. 10. The amounts of premiums for the second quarter are given, as follows:

For $1,000 of insurance, $3.75.
For $2,000 of insurance, $7.50.
For $3,000 of insurance, $11.25.

If you have not made payment for the second quarter, I would appreciate receiving your remittance promptly, as I should remit the Equitable Life Assurance Society in advance.

Yours cordially,

W. D. DAVIS, Treasurer.
Brookhaven, Miss.

HOME-COMING DAY AT CARROLLTON AVENUE CHURCH.

Dear Dr. Carley: Sunday, Sept. 23, has been designated as "Home-Coming Day" at our Carrollton Avenue Church, New Orleans. It is the first Sunday after the reopening of the public schools, and the most of our people will be at home from vacations. We hope to have every resident member attend some service that Sunday.

We are glad that our work has held up so well over the summer. The Sunday school has fallen below 200 only once, and that a rainy Sunday. Prayer meetings have ranged from sixteen to thirty-five in attendance. All departments of work have kept busy.

The fall plans include some special days: Sept. 23, Home-Coming Day; Sept. 30, Sunday School Promotion Day; Oct. 7, College Students' Day; Oct. 14, Training Day, and Orphanage Day; Oct. 21, Survey Day; Oct. 28, Missionary Day; Nov. 4, Consecration Day; Nov. 11, Armistice Day; Nov. 18, End of Conference Year.

We will appreciate Methodist parents writing us of the coming of their sons and daughters to college, or to the city, for we are building up our young people's work especially just now, and their timely word will help us to get in touch with these young people.

We will also appreciate our own people, who read this, helping us attain our five goals for the fall:

1. To increase church and Sunday schoool and prayer meeting atteudance.
2. To complete our Conference year in full.
3. To enlarge our young people's work.
4. To survey our community.
5. Our goal all the time—to win some souls for Christ and the church.

H. L. JOHNS.

1125 Fern Street, New Orleans, La.

BEER AND WHISKEY AT HOME AND ABROAD.

By William C. Allen.

Following my sixteenth visit to England it may be interesting to consider the temperance situation in that country and the reactions there from America.

In conversation with a leading London temperance worker I enquired when he thought the empire would undertake prohibition. He sadly replied, "Not for a long time."

On July 18, 1928, the ministry of labor reported that at that time there were 205,884 more unemployed persons than one year before. A labor correspondent of the London Daily News has this summer estimated that the total population on the poverty line, or actually below it, is between 7,000,000 and 8,000,000 people. This is in a population far less than that of the United States. When we recollect the admittedly close relationship between intoxicants and much of the poverty of the world, we are almost agbast as we think of the economic prospects of hundreds of thousands of families in our beautiful sister country across the Atlantic.

Apparently whilst many of the humbler classes of Great Britain do not care about the future effects of intemperance, not a few leaders of the Labor and Liberal parties are keenly alive thereto. These men have been contending with the Tory party—now in power—because of the grip the last-mentioned organization has upon the protection and so-called regulation of the traffic in drink. This attitude of the Labor leaders has been evidenced during late debates in Parliament growing out of the proposal to reduce by one-quarter the licenses paid to the government by the public houses (saloons) of England. Philip Snowden, Ex-Chancellor of the Exchequer (Labor party), when contesting suggestions to help the brewers, stated that whilst it was true the consumption of drink had fallen since the war, the profits of the trade had risen from $10,000,000 to $24,000,000 per year. He proved that despite efforts to make it appear that the beer and whiskey businesses were "depressed," the profits on the turnover since 1914 had increased 200 per cent. "This," ironically exclaimed Snowden, "is the depreessed industry!" As over the world, so it is in England, you give the business an inch and it takes an ell.

If one glances through the financial columns of the London newspapers it may be seen that whilst not a few big concerns representing various industries have announced meager or no gains since the war, the beer and spirit businesses have almost invariably reported huge profits and dividends on the capital invested. These breweries and whiskey houses prosper on the habits and weaknesses of their customers, many of whom are in the lower strata of society.

Statistics comparing the arrests or convictions for drunkenness in England or her commonwealths with those in the United States are often misleading. I have seen men staggering or roiling into gutters, unsteady men and women guzzling and jamming the doors of the public houses just as they did in American cities forty years ago. Few seem to consider such sights worthy of notice. Such sights no longer obtain in the United States. The incisive replies to questions addressed at random to workmen on the American streets, the milk bottles and "full dinner pails" witnessed at the noon hour are all in striking contrast to experiences in other countries where even under government control intoxicants are used. Yet most English and colonial newspapers fail to publish facts as to the many successes of prohibition in America.

Apparently a majority of the English people desire to see a breakdown of prohibition in America. Many families in the peerage, rich members of Parliament, some great endowments and trusts derive a large part of their incomes from the traffic in intoxicants. It seems to be inevitable that many leaders of public opinion under such circumstances look leniently upon rum-running into the United States. This attitude is largely rooted in the belief that if prohibition is successful in America, it will be only a question of time when England, in order to maintain a leading economic position, must face the onward march of reform. Personal habits must then be changed, beer and spirit profits will be diminished. As far as can be seen—in spite of much propaganda to the contrary—the fact is gradually being recognized that whereas American workers have a wonderful variety of delightful soft drinks, save money and enjoy many home comforts, and keep clear-headed and efficient, their English brethren are often handicapped by drink. All the difference cannot be laid to prohibition, but a large part of it can be. If we are disposed to take a selfish view of the world-wide drink situation, the economic prospects of America seem very bright. But the true reformer in the United States does not wish to be selfish—his desire is to help humanity abroad.

Among the stirring advocates of temperance in England are Lord and Lady Astor. The former will go anywhere, preside at any meeting, lend the prestige of his great wealth and social position on behalf of the cause. Because of his untiring fight on the entrenched foes of temperance he has forfeited the notable political preferment which might have been his for the asking. Lord Astor is of American descent. His wife was a Virginian.

Returning to America this summer there sat near us in the dining saloon of the steamship Republic a family of German-Americans, consisting of the parents and five beautifully behaved children. One day the father talked about the coming presidential election. He claimed that prior to national prohibition about 20 per cent of the fathers' incomes in very many families had gone to drink. With prohibition a large part of that kind of expenditure had ceased. As a consequence many of the women of the United States have telephones, radios, cars, many other home enjoyments and happier home life. He argued that if only an implied setback to prohibition seizes the country a slow-coming but ultimate radical change for the worse in the position and pleasures of American women may be expected. He impressively emphasized his belief that the result rests with the women of America.

Philadelphia, Pa.

FROM EGG BEATER TO THE UNIVERSE.

A certain manufacturer makes a simple egg beater in sixteen parts. He says you can put those parts in a churn and turn them for a thousand years but you will get no egg beater by chance. It takes intelligence even to put this simple egg beater together.

The writer went to see the Ford motor works, and the car in its some four thousand parts came off the moving table under its own power. He did not conclude from the relative perfection of the machine that there was no mind behind it, but went in to see the inventor, to try to come in touch with the mind of the man behind the machine.

So, if he sees this vast universe, not a simple egg beater, or motor mechanism, but from each electron in its mathematical orbit, from each element in the periodic scale of its atomic weight, to the calculable motions of the heavenly bodies and the infinite sweep of the ordered universe as a whole, he can say with Darwin that "the mind refuses to look upon it as the outcome of chance that is, without purpose or design."

He is forced to seek to come to terms with this whole of reality, this source of life, this infinite and eternal energy, this cause or ground which includes truth, goodness, and beauty, the little flower, the mind of man, and Jesus of Nazareth. This reality must be great enough to include them all.—Sherwood Eddy.

"When God means to deliver a soul he begins from within."—Saint Cyran.

MY BOOKS.

By Rev. J. L. Greenway.

My precious books, with you I dwell,
And read again those truths you tell;
To me you brought your golden store,
Of every age from every shore.

You are my friends, I love you dear;
Along the way you brought me cheer;
The best of earth by tongue and pen
Is mine to have and yours to lend.

In quest of truth, through you I've gained
What made me rich in heart and brain;
With generous hand you have sought to give
The thoughts worth while, the thoughts that live.

Some things you say I cannot see;
I think you're wrong, yet I may be;
But right or wrong, still let us be
As friends of old, and disagree.

Sometimes you've seemed a bit unkind,
Your abstract truths were hard to find,
Like precious gold hid far from sight,
I've had to seek with all my might.

But some of you were wondrous kind;
You brought me truth for heart and mind;
When burdens pressed and all seemed dark,
You eased the load and cheered my heart.

With you I've walked in distant lands,
And roamed mid ruins great and grand.
I've read the greatness of mankind
By that which they have left behind.

I've stood with you in courts of kings,
Mid pomp and power and pride of things;
Seen empires rise in strength of might
And fall mid ruins in a night.

With you I've stood on battlefields,
Mid roar of guns and clash of steel;
I've seen the ground made crimson red,
With blood of dying and the dead.

I've talked with men of every clime,
Of every age, their thought made mine;
Like ships which sail with cargoes rare,
These books are rich beyond compare.

I'd not forget the Muses' treat,
Who for me sang in lays most sweet;
Like babbling brooks or zephyr breeze,
Or sunny banks or shady trees.

Amid them all is one alone,
It giveth light and borrows none;
The Book of Life, it points the way
To endless bliss and fadeless day.

Laurel, Miss.

SEEN AT A GLANCE.

By Rev. R. S. Satterfield, D.D.

Bill Rogers says that all he knows is what he sees in the papers. Most of what I know about church matters is what I learn in glancing over the church papers. Friend, how do you preserve your self-respect and fail to read the church papers?

The editor asked for 1,020 new subscribers to the Baltimore Southern Methodist in a given time. They gave him 1,340. A lot of Methodists over in Maryland, Virginia, West Virginia, and District of Columbia are piannning to preserve their self-respect. I venture to prophesy that there are thirteen hundred and forty other Southern Methodists in that territory who would gladly take the paper if the preacher would only tell them what a good paper Dr. Harris is making.

And do you know what has happened in Missouri, where Dr. C. O. Ransford is making one if the best papers in the church? The income for the past year of the St. Louis Christian Advocate has been $2,700 more than the previous year; the indebtedness is the lowest it has been at any time for eight years, except for a brief period in 1922, and the circulation is the largest it has been in five years. Come on, brethren, and let's circulate all the church papers. The day of their usefulness has not passed.

A bishop's son becomes a college president. Dr. John J. Tigert, who has been United States Commissioner of Education for seven years, has resigned to accept the presidency of the University of Florida. His father was Bishop J. J. Tigert, who died at Tulsa in 1906 from getting a chicken bone in his throat at the table of this writer, and his mother was a daughter of Bishop McTyeire. When Dr. Tigert became Commissiner of Education he succeeded Dr. P. P. Claxton, who resigned to become superintendent of schools in the city of Tulsa, Oklahoma, at a salary of $13,000, I believe. Dr. Claxton is a lifelong Southern Methodist. He is superintendent of the Sunday school of our Boston Avenue Church, Tulsa. It will not be easy for President Coolidge to find a successor to Dr. Tigert, who is an equal of the two great educators and church men.

Rev. A. M. Anglin, one of the younger and best trained men of his Conference, took ill and died suddenly on July 27. His widow is serving the charge, Wilson, Okla., until Conference. Mrs. Anglin is a bright young woman who has for several years gone forward with her husband serving and continuing to take college, pastors-school and standard training school courses. It is quite proper that she should finish out the year at Wilson. This is an example of progress made by Methodists since Samuel Wesley objected so emphatically to Susanna Wesley, his wife and the mother of John Wesley, instructing the Epworth Christians during his absence from home.

The reader of our church papers is impressed with the fact that this is not a year of outstanding revivalism, as had been hoped, but rather a year of political agitation, intensity of feelings and the waging of a real battle between the hosts of iniquity and the forces of righteousness. May this not prove to be the real revival that is most needed?

Mr. Tabb needed a wife; and so Mr. W. E. Tabb, from Georgia, and Miss Mary Taylor Myers, from North Carolina, on their way to be missionaries in Africa, stopped in Brussels, Belgium, long enough to get married. May they have a happy honeymoon and live and serve for many moons in that far-off, dark land!

Bishop S. R. Hay preached recently in our First Church at Stockton, Calif., where his son, Rev. Horace Hay, is a pastor. I believe only one other of our living bishops has a son who is a preacher. Rev. James Cannon III, a member of the Virginia Conference and a professor in Duke University at Durham, N. C., is a son of Bishop James Cannon, Jr. A son-in-law of Bishop E. D. Mouzon, Rev. J. R. Spann, is pastor at Abilene, Tex. Two outstanding brothers in the church are Dr. F. S. Parker, General Epworth League Secretary, and Dr. F. N. Parker, Dean of the Candler School of Theology, Emory University. Their father was Bishop Linus Parker. Dr. F. N. Parker is the only man in the church now living who was elected bishop but refused to be ordained.

The Texas Christian Advocate publishes an article from the British Weekly telling of the work of Dr. Campbell Morgan in the Los Angeles Bible Institute. Dr. Morgan makes his home in Los Angeles and lectures twice a week in the institute. He is engaged much of the time in extension lecture work. Dr. Morgan "wishes his friends to know that the institute has no link with ultra-Modernism on the one hand or with bigoted literalism on the other." Dr. Morgan is a world figure in biblical interpretation. He is an Englishman, reared in the Wesleyan Methodist church.

Mr. L. F. Sensabaugh, a son of a Methodist preacher who has long been a leader, has resigned as Superintendent of the Department of Sunday School Administration, General Board, Nashville, to become director of religious education in our great Boston Avenue Church, Tulsa, Okla. Mr. Sensabaugh rendered conspicuous service in developing the Department of Training Work of the General Sunday School Board, following Dr. J. W. Shackford, who laid the foundation and brought this department to a place of recognition in the church. He has also served well in the department of administration. His successor is Rev. O. W. Moerner, who surrenders the position of first assistant to Rev. J. Q. Schisler, Department of Training Work, to Rev. Horace W. Williams, who has been second assistant to Mr. Schisler. The two latter are Texas men, both graduates of Southern Methodist University. Each of them has shown his aptitude and fitness for the work they are doing in the department of training work.

I have just read the manuscripts for two new books to he used the coming year in our church work. One is by Dr. O. E. Goddard on evangelism, and the other by Dr. J. E. Crawford on stewardship for the whole of life. These books are timely, written in fine spirit, and will meet real needs. The first is the study book for the January-February period of special missionary culture, and the second is the standard book for use in Stewardship Year which is set for 1929 throughout the church.

The decision to alter and improve the large umbrella-shaped auditorium at Lake Junaluska at a cost of approximately $5,000 and rename it "George Stuart Memorial Auditorium" will surely meet with wide approval. Dr. Stuart had much to do with launching and developing the Lake Junaluska property. The beautiful summer home of this late churchman is one of the most attractive places at Juniauska. The General Board of Lay Activities has taken this property over and proposes to get it out of debt and turn it over to the church. That is just fine!

AN OUTLINE FOR US REFORMERS.

Follow the line of nature with me for a while and you shall, I am sure, enjoy the exhiliaration of its sudden bumps and twists.

You begin by watching a wrong, and then you define it and bring it out by setting it against a background of principles.

Then you get hot thinking of the injustice thus committed under your wary eye.

Then you fight to have it righted and feel very grand in thus taking up the cause of justice which, of course, wins; for not only is right the favorite cause of the Lord of Hosts, but also you happen to be the stronger, which is never a drawback in such affairs.

Then you find yourself so jolly in this position of power, which has enabled you to do the right thing, that you pass insensibly to the assumption that everything about you is right, so that right thoughts spring in your brain and right actions flow from your finger tips as a matter of nature.

Then you hear a murmur, hardly perceptible at first, and, when perceived, hardly comprehensible; for it comes from those you have freed, the victims of yesterday, who complain that they have but changed their kind of oppression.

Then you, strain your ears, and O horror! the oppressor now is you; at least, so they say.

That, of course, cannot be. How can you, the knight of liberty and justice, who took up arms to defend them, how can you . . .?

Of course it is unthinkable. Those people are foolish. They simply do not deserve the trouble you took on their behalf. The fact is, they do not know how to govern themselves.

And then it dawns upon you that there is nothing for it but to take matters in your own hand—until they are of age, at any rate— that is, until they show their wisdom by accepting your rule.—Salvador de Madaragg.

I saw an angel standing strong
And tall as hills that climb the sky;
His words were as a triumph song
Which, chiming, said, "Thou shalt not die."

—William Alfred Quayle.

The Home Circle.

KING JEROME AND THE GOLDENROD.

By Daisy M. Moore.

Jerome was king of all the flowers
A long, long time ago;
No king has ever lived indeed,
Who loved his subjects so.

He always bore a golden rod
As many rulers do,
And where he touched the earth with it
New flowers always grew.

The springtime blooms were gay enough
To bring the king delight,
And he declared the summer flowers
A gorgeous, cheering sight!

But when the August days came on
And flowers were short and few,
Jerome's round face smiled less and less
His kind eyes puzzled grew.

He was perplexed to see his flowers
Grow drowsy, droop and nod;
In his distress he tapped the earth
Unthinking with his rod.

Then up there sprung a host of blooms
To glow on every hand;
A thousand gleaming, golden plumes
Adorned the autumn land.

Small matter now, if some flowers slept
Above the browning sod;
Jerome's great heart was glad once more;
He called them Goldenrod.

—The New Outlook.

WHEN GRANDFATHER PLAYED "HUNT THE DEER."

Roger looked at the picture in his reader after he had read the story about William Penn and the indians.

"The Indians liked William Penn," he thought to himself "because he kept his promises. And they were kind to other Englishmen after that because they remembered this man's kindness to them."

"But I guess," the boy said out loud, "that most Indians were not like these. I'm glad there aren't any living near us now."

"What's that?" asked Roger's grandfather, looking up from his paper. "You don't like Indians?"

"Most indians are cruel, aren't they?" Roger went on. "Did you ever know any Indians, grandfather?"

"When I was a boy," began the old man slowly, "we lived near a large settlement of Indians. The children came to our school when they went to school at all. Indian boys like to hunt, fish and play in the open too well to be fond of going to school.

"No," mused the grandfather, "the Indians we knew were not cruel. They were kind people. And the children made fine playmates. Oh, how fast those Indian boys could run! That may have been the reason they liked to play running games so well. I remember one boy especially. He had a long Indian name that was hard to pronounce. So when he came to our school for a short time the teacher called him Joe. After that he was known by this new name.

"Well, this Joe could run faster than any of us. Not even the other Indian boys could beat him. So, whenever we boys would get together Joe would say, 'Let's play Hunt-the-Deer'."

"How did you play it?" asked Roger eagerly.

"Some sand was tied in a piece of red flannel," explained his grandfather. "The catcher carried that, and all the rest of the boys were deer until the catcher was able to strike them with his queer red ball. Each boy that was struck became a dog. Then he was to help catch the deer. Well, after all the boys but one had become dogs, it was a real deer hunt. And when Joe played, he was usually the one that was the last to be caught."

Roger's grandfather stopped talking for a minute and smiled to himself as he remembered something.

"Tell it," coaxed Roger, suspecting that it was a story that made his grandfather smile.

"I was thinking about one time, when I was the catcher in the deer hunt," began the old man. "There was snow on the ground that day, which made hunting hard work. As the deer started off ahead, I looked at the boy who wore a black fur cap with a tail fastened to the top of it. That was Joe. I decided to do my best to catch him that day. We didn't like to have Joe the last deer every time.

"Over the hills, through brush and across a frozen creek the deer rushed with me following behind. As the boys scattered, I kept that black fur cap in sight and ran straight toward it. Knowing I would need some dogs to help me, I threw the red ball at some of the others. I managed to hit two or three good runners.

"Well, the other boys were as anxious to catch Joe as I was. So they went as fast as they could, some going to the right and some to the left, that they might keep that black fur cap in sight.

"On and on Joe went, running like a real deer, it seemed to us. Then suddenly, as we followed through brush and over stones, that fast runner disappeared from sight. The dogs looked this way and that, pretending to scent the trail as real dogs do.

"By this time we were so tired that we had to rest a little while. Then we discovered tracks leading into some dense brush. We thought we had him cornered. But at that minute Joe darted out from the other end of the clump of brush and started off at full speed. As sly as a fox, he had crept into that brush to rest, and we hadn't discovered him in time to surround him. And now the black fur cap with tail bobbing up and down was far ahead.

Presently we planned to divide. Some of the boys were to cut across through the woods and the rest were to follow the regular trail.

"The 'dogs' who had cut across surprised Joe and made him run back and forth. He lost enough time in this way to allow us to catch up. With the red ball I rushed up and threw it at the fast runner. Being tired by this time, I guess I slipped in the snow as I threw.

"Missed!" cried some of the boys as Joe darted on. 'It hit his scarf, though.' The rule was that the deer must feel the sand ball.

"Over a little hill Joe ran. When we came to the top of it, he wasn't in sight. While we were looking around, we heard a 'Hi-yi' from behind, and there sat Joe resting on a stone. He had slipped around that hill and got behind us."

"Give me that,' he called, indicating the flannel ball. 'You've won.'

"'We didn't think it hit you,' we said.

"'It just barely touched this arm,' declared Joe. 'But it did hit me,' he added solemnly.

"Yes," mused Roger's grandfather as he finished the story. "The Indian boys made the best kind of playmates. For they always played fair."—Junior World.

MARIA AND GRANADA.

By Mildred Elliot.

Maria and her sisters live in Granada, the most romantic city in Spain. Once upon a time the Moors reigned there, and they built the most fairy-like palace in the world—the Alhambra. Granada lies in a green, enchanting plain, under the snow-capped range of the Sierra Nevada: and on a hill rising about the city stands the Alhambra.

Marie knows the Alhambra by heart. She has gone there day after day to study it. She is only twelve years old, and she does not know anything about architecture or about the Moors. She does not even know how to read or to write, for Spain does not give her children so good an education as does America. But Maria knows all about the decorations of the Alhambra, for she weaves them into lace.

The sisters sit every day and make the beautiful Granada lace. It is beautiful because it is copied from the exquisite Moorish ornamentation of the old palace. The ceilings of the Alhambra are mostly composed of cedar wood inlaid with mother-of-pearl, looking something like a honeycomb or stalactite roof in a cave. The meshes of the lace can imitate the patterns, and Maria knows most of the beautiful old designs by heart.

Then there is the marvelous Moorish tiling, in patterns like frostwork, and the daintily chiseled arches and niches and pillars, which were once gilded and colored and still have traces of color. There are wonderful screens and casements, in such gossamer framework that they look like lace draperies, and these Maria and her sisters have studied out and have copied over and over again. If they get tired of one pattern, all the girls have to do is to go up and take another look at a screen or a tile, and try a new design.

One thing is left out of the lace, though. Maria cannot even read Spanish, so she cannot understand the Arabic inscriptions that are interwoven with the Alhambra decorations. They often are only one short word, such as "Blessing" or "Welcome." But in the Court of the Lions, where the alabaster fountain with its basin cut from one solid block and resting on the backs of twelve sculptured lions, stands in the center, there is a long inscription cut around the edge of the basin.

Maria is not a bit like the Moorish princesses who used to live in the palace. Often she does not get enough to eat. Bread, onions, garlic, fruit, cheese, and sour wine are the best that she knows. But she has all the pride of a Spaniard in her city and its beauty.

As she weaves her lace, she thinks how the tourists will exclaim over its loveliness, and buy it at a good price so that some day, perhaps, she can have a guitar of her own and a silver comb for her black hair, to hold the graceful mantilla. The mantillas and the combs are beautiful, and the tourists buy them when they can. Maria never intends to sell hers, and she hopes some day to be the best lacemaker in Granada.—Queen's Gardens.

THE BAFFLING BUT UPHOLDING BOOK.

I would say with gladness if I were offering an opinion, that a sure mark of the inspiration of the Scriptures is that they forever baffle us. We always know they are too big for us.

I believe a brain can get cogent enough and severe enough in its logic process, and ample enough in its might, to be able to comprehend everything that Francis Bacon wrote. I think our brains would be brawnier than their wont if they so did. It can be done.

But no mightiest intelligence that ever fronted facts could ever in its normal moods of loudest self-appreciation deem itself great enough to grapple with these ineffable propositions of the Book of God.

There are geometries whose theorems are not possible to see through. There are geometries whose axioms baffle angels. The self-evident truths are so immeasurable by human understanding that on the low ground of the axiom our mathematics are staggered, dumbfounded, and lost.

It is the glory of this preacher, as the glory of any other preacher, that in handling naked-handed this colossal Word of Life he is always dealing with matters beyond him But as a boat, though it be little, can be rowed over the deepest sea, and the depths bewilder it but billow it up, even so on this incredible Book of God a small craft may adventure and not be destroyed by the depth, but be imperiled by it and upholden.—Bishop Quayle.

New Orleans Christian Advocate

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A MODERNIST INDICTS MODERNISM.

(Continued from First Page)

about an unrevealed God rises to the level of real Christian worship.

Liberalism does not furnish the conditions for such true worship. Hence, as Dr. Spence frankly confesses, "liberalism chills religious enthusiasm" and causes liberalists "to abandon the house of prayer." How could it be otherwise?

Men must worship the God of the Bible, or they will cease to worship at all.

PERSONAL AND OTHER NOTES.

Miss Elizabeth Langford, Louisiana Epworth League Field Secretary, paid the Advocate office an appreciated call on Wednesday of last week.

We express our thanks to Mr. D. M. Killgore, Lisbon, La., for two subscriptions recently sent in. This makes eight subscriptions recently sent from Libson.

At the recent session of the Kentucky Conference, Rev. Roy H. Kleiser, formerly a member of the Mississippi Conference, was reappointed for the second year to Danville.

Judge Eugene S. Blease, associate justice of the South Carolina Supreme Court, has accepted the general campaign chairmanship to increase the endowment of Lander College.

Dr. G. Bromley Oxnam will be inaugurated as president of DePauw University on Oct. 12. Bishop Edwin H. Hughes, former president of DePauw, will give the inaugural address.

The board of stewards of the First Methodist Church, Shreveport, La., has unanimously adopted a resolution requesting the return for another year of the pastor, Dr. Robert E. Goodrich.

Rev. J. L. Pierce, presiding elder of the North Atlanta District, died suddenly at his home in Decatur, Ga., on Monday of last week. He was a brother of Dr. A. M. Pierce, editor of the Wesleyan Christian Advocate.

Rev. Earl B. Emmerich, a student in the Candler School of Theology, Emory University, paid the Advocate office an appreciated call on Monday of this week. He will return to Emory in a few days to continue his work.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate is called to meet on Thursday of this week. The Advocate goes to press too early for any report of the meeting in this issue.

Rev. Robert A. Cross, Jr., preached at the Felicity Methodist Church, this city, last Sunday evening. Brother Cross is returning to Emory University this week to continue his work in the Candler School of Theology.

Sherman Potter, a sixteen-year-old Negro schoolboy of Ohio, has been awarded a Carnegie hero medal and given $1,600 for educational purposes in recognition of his heroism in saving a white schoolmate from drowning.

The "check-up" meeting for the Baton Rouge District, announced to be held at Hammond, La., on Tuesday of last week, was, for good reasons, postponed until Tuesday of this week. Mr. T. Wynn Holloman, Conference Lay Leader, presided.

Bishop J. C. Hartzell, retired, of the Methodist Episcopal Church, died on Sept. 6 as the result of injuries received when he was attacked by robbers in his home a few weeks ago. He was 86 years old. He had given many years of his life to service among the Negroes.

We learn from the Tensas Gazette that Mr. Robert Davis and Miss May Davis, son and daughter of the late Rev. R. A. Davis, of the Louisiana Conference, were recent visitors to friends in Waterproof, La., where their father was once pastor. Their home is in Houston, Tex.

Rev. B. P. Fullilove, an honored superannuate member of the North Mississippi Conference, visted friends and relatives in Kosciusko, Miss., recently, and while there preached at the Methodist church at 11 o'clock Sunday morning, on invitation of the pastor, Rev. R. P. Neblett.

Rev. John L. Williams, superintendent of the Louisiana Child Finding Society, assisted Rev. H. W. Jordan, our pastor at Covington, La., in a meeting last week, the services coming to a close on Sunday night. The meeting was well attended and gracious results followed.

Rev. C. B. White, of the Marksville charge, assisted the pastor, Rev. G. D. Purcell, in a successful revival recently at the Hopewell church, on the Oberlin charge, Louisiana Conference, in which there were sixteen additions to the membership of the church on profession of faith.

Dr. Theodore Copeland, evangelist, writes from Jonesboro, Tenn.: "I am here in a great union revival meeting. We are having conversions at every service. Bishop E. E. Hoss was born, converted, and joined the church here. He is buried here. Governor Robert L. Taylor once lived here."

A tent meeting by the Methodist pastors of Corinth, Miss., was scheduled to begin last Sunday. The tent is placed on Speedway, just north of Bunch Street. It is expected that this fall evangelistic campaign will be a great blessing to the churches and the community. The music is in charge of Mr. Ed. Marecle.

The Sunday School Council of the First Methodist Church, Shreveport, La., has unanimously and earnestly requested the official board of the church to work out plans as soon as possible for the erection of a Sunday school building, the present facilities being utterly inadequate for the needs of the present school. According to the statement of the Council, the First Church Sunday school is the largest in the connection.

Carl Frederick Lueg and John Thurlow Barrett, both members of Epworth Church, this city, were licensed to preach last Saturday by the licensing committee of the New Orleans District. Brother Lueg is a member of the junior class at Centenary College this year, and Brother Barrett is entering the freshman class. It is their purpose to apply for admission on trial in the Louisiana Conference after they have completed their educational preparation.

From an article, "Going to Church," by E. H. Cason, in a recent number of "The Big Brother," Greenville, Miss.: "The preacher needs us. He cannot possibly feel the same inspiration in preaching to a lot of empty pews that he does in preaching to a good congregation. Let's help the preacher, for he is human, just like you and me." Worth thinking about by all those who think they have done their duty in attending the Sunday school class without going to the preaching service.

Miss Julia McGowan, representing the Epworth League of St. Mark's, New Orleans, won first place in the finals of the "Know Missions" oratorical contest sponsored by the Epworth League Board and the Board of Missions. The final contest was held in Nashville on Saturday of last week. Miss McGowan received a prize of $100 and a gold medal. Miss Jeanne Davis, Brunswick, Ga., won second place; Miss Dorothy Cooper, West Palm Beach, Fla., won third place, and Thomas R. Strange, Ardmore, Okla., won fourth place.

Rev. G. A. LaGrange, our pastor at Lockport, La., writes: "We were assisted in a revival recently by Rev. A. D. Martin, pastor of the Terrebonne charge. The result for good was very encouraging—seven Roman Catholics united with our church, and two more families are pending. Brother Martin is doing good work on his charge, especially among the Indians at Dulac. Our church has one of the best openings there that we ever had in the French field. It is to be hoped that our church will not sleep before that open door. Now is the time to build a house of worship for them."

SAFETY SIGNALS.

By Rev. S. J. Davies.

Possibly in all literature there cannot be found an analogy more beautiful and instructive than the close relation which exists between the shepherd and his flock. To rulers, to pastors, to men having authority over others in church and State, the shepherd of the hills and fields is a vivid standing lesson or example of patience, care, vigilance and needed wisdom to them. Nor time, nor age, nor use, has dimmed the lustre, or taken aught of value from the worth and the ever existent application of this relation. David, the ruddy-cheeked lad, following or leading his flock in the Syrian wild, watching the myriad stars wheeling in rhythmic splendor in fields of glory, or battling for the safety of the helpless ones with bear or lion, has caught the imagination of the world and enshrined his name in its best literature. And God took him from the sheep path and fold and made him "shepherd of Israel and of Jacob, his inheritance." No doubt the wisdom garnered in the great open spaces and anon amidst the beetling crags and rocky hills, contribute no little to the success of his splendid reign as king and father of his people. For, after all, ruling men and building a nation, are by far a greater and even more dangerous task than guarding sheep from the attacks of bear or lion. Pastor, pastorate, shepherd of Christ's flock, how the term has woven itself into the very heart and history of the church! The Bible again and again uses this relation. The Master thereby expressed his intimate love and care for his own. I leave

the old, yet ever new lesson with you that seeing you may see, and hearing you may understand. If there were need, I might say more.

* * *

Disregard for law, organic and legislative, in the end means disregard for the rights and privileges of our citizens. For you cannot escape the conclusion that the sanctions of law depend upon a moral force for execution. We accuse some of our Central American republics of submitting to the rule of a dictator—the man in the saddle—and yet we endure most open and scandalous violation of the fundamental principles of our State Constitutions. About the only difference between a dictator in one of the Latin countries and a dictator in the United States is, they shoot their opponents, and the American dictator murders the law.

Edward Everett has well said, "Eternal vigilance is the price of liberty." This precious boon was purchased at the price of tears, suffering, and death on the part of our forbears. And every true citizen of this great commonwealth is constituted by the law of the land a keeper and guardian. Let every true American be on guard.

Shreveport, La.

POLITICAL TEXTS.

By Mrs. George S. Brown.

Choice.

Ask and it shall be given.
Ask—ask.
And if you ask a stone,
Expect not bread;
And if the stone glitter like a caught star,
And shine on a warm, soft breast,
And you have tossed your soul away,
To see it in that nest,
Yet is it still a stone—not bread.

Seek and you shall find.
Seek—seek.
And if you go to the crowded street,
Look not to find the hills;
And if the shops sit gay along the way,
And laughter fills the air,
Still—you have lost the hills.

Knock and the door shall open.
Knock—knock.
Two doors are there, beware!
Think well before you knock;
Your tapping finger will unlock
Your heaven or hell.

—Ellen Coit Elliott, in The Christian Century.

We often abuse the promises of the Holy Scriptures, and none is quite so imposed on, as it were, than the verse, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." We do not stop to question, "Ask what, seek what, knock where?" In no place is it said that the sinner, unless he be seeking for forgiveness, shall ask and receive. It is the effectual, earnest prayer of the righteous that availeth much. Only too often we ask for temporal blessings, for fame and fortune; we seek the things of this world; we knock at doors that we think will open unto us untold joys of a worldly nature. If we ask of our Father bread, he will not give us a stone, but only too often we ask for the stone. Maybe it is a precious stone we desire instead of the bread of life; maybe it is a stone that will make a great mansion; maybe it is a stepping stone to success. That is not what our Savior meant when he said, "Ask and ye shall receive." Rather he meant that we should ask of him wisdom, and counsel and advice and spiritual blessings. When we ask these in faith, he will give us such an abundance above all we can ask or think.

And what shall we seek? Plainly it is told us, "Seek ye first the kingdom of God, and all these things shall be added unto you." Was it not so with Solomon when he asked for wisdom? He was given riches and honor and fame. We are told to seek the Lord while he may be found and to call upon him while he is near. Alas, we are so busy seeking the things we think will make us happy—wealth, amusement, diversion—that we do not realize there is some one else going about seeking whom he may devour.

And then if we will only knock at the right door! There are so many that will open to us, and inside there are many alluring, tempting things; but we must remember there is a door that will lead to our doom. One of the most beautiful pictures is that of Christ standing knocking at the doors of our heart. If we will but open to him and let him come in, then indeed he will stand by our side when we knock and will let us enter in with him to the joys he has provided for all who love him and keep his commandments.

MEETING, LOUISIANA CONFERENCE BOARD OF EDUCATION.

The Board of Education of the Louisiana Conference is called to meet at the First Methodist Church, New Orleans, at 10 o'clock a.m., Tuesday, Sept. 25. The purpose of the meeting is to consider the educational situation of the Conference, with special reference to the Conference Educational Bond Issue, and to take such action as may seem wise. Bishop Warren A. Candler will be present. All the presiding elders, all the chairmen of other Conference Boards and all others interested are cordially invited to attend this meeting.

H. T. CARLEY, Chairman,
Louisiana Conference Board of Education.

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CALL FOR MISSISSIPPI STATE W. C. T. U. CONVENTION.

The Forty-Second Annual Convention of the Mississippi Woman's Christian Temperance Union will be held in Jackson, Oct. 10-11-12, 1928, in the Young People's Auditorium of the First Baptist Church. All State officers and superintendents should attend and give reports of their work. Each local union is requested to send its full quota of delegates.

All who expect to attend are requested to send their names to Mrs. R. L. Ezelle, 1002 Arlington Avenue.

The Woman's Christian Temperance Union stands for Total Abstinence and Prohibition because, "We believe in the Gospel of the Golden Rule, and that each man's habits of life should be an example safe and beneficial for every other man to follow."

The purpose of the Woman's Christian Temperance Union as set forth in the Declaration of Principles, written by Frances E. Willard and adopted in 1874 is as follows:

"We declare our purpose to educate the young; to form a better public sentiment; to reform, so far as possible, by religious, ethical and scientific means, the drinking classes; to seek the transforming power of Divine grace for ourselves and all for whom we work, that they and we may willfully transcend no law of pure and wholesome living; and finally we pledge ourselves to labor and pray that all these principles, founded upon the Gospel of Christ, may be worked out into the customs of society and the laws of the land."

We affirm our loyalty to these principles and invite the attendace and co-operation of all who are in sympathy with them.

MRS. NELLIE N. SOMERVILLE,
President.
MRS. B. M. HOWORTH,
First Vice President.
MISS SUSIE V. POWELL,
Second Vice President.
MRS. A. P. HAND,
Corresponding Secretary.
MRS. A. N. ADAMS,
Recording Secretary.
MRS. C. A. BUTTERWORTH,
Treasurer.

ADMISSION ON TRIAL.

There seems to have been some confusion in the matter of the texts on which applicants for Admission on Trial into the traveling connection of the North Mississippi Conference were to be examined. The committee before whom the candidates come has taken the matter up with Bishop Candler, who says: "You are only examined upon the books laid down in the Discipline."

This means that the "Tongue of Fire," by Arthur, and "Personal Salvation," by Tillett, will not be required for passing this year. Only the four texts mentioned in the Discipline on pages 416-417, and the written statement as there required, will be necessary to report on to the committee.

Certificates from the Correspondence Schools will be accepted, provided the grades are satisfactory; or the candidates may take the written examination before the committee at the session of the Conference at Pontotoc.

R. P. NEBLETT, Chairman.
Kosciusko, Miss.

A LITTLE SILVER.

A parable taken from a Jewish folk-play, presumably "The Dybbuk," follows:

"One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window. 'Look out there,' he said. And the rich man looked out into the street.

"'What do you see?' asked the rabbi.

"'I see men, and women, and little children,' answered the rich man.

"Again the rabbi took him by the hand, and this time led him to a mirror. 'What do you see now?'

"'Now I see myself,' the rich man replied.

"Then the rabbi said: 'Behold—in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others but see only yourself.'"—The Churchman.

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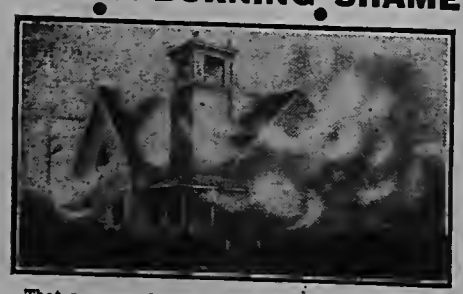
Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Friday, Sept. 7, the home of Mrs. Celia L. Leftwich was made sad by the news received at her home at Denham Springs, La., that her only son, LYSLE, had been killed in a car wreck while going to California. Everybody says that Lysie was an exceptionally good boy. He joined the Asbury Methodist church in Los Angeles when only 15 years of age. Since then he has been true to his church vows, and a consistent follower of his Lord. Dying at the age of 21 years and 9 months, without doubt, it may be truthfully said by all who knew him that now he is beholding with rapture his Redeemer, who said, "Blessed are the pure in heart, for they shall see God." May the Holy Spirit comfort the mother and the other members of the family who mourn his passing.

G. H. CORRY.

IT IS A BURNING SHAME



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Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
Name .....
Address .....

A GOOD MEETING AT PECAN ISLAND.

Dear Advocate: We closed a union Methodist and Baptist revival meeting at Pecan Island last Wednesday night. Rev. C. B. Melancon, Baptist pastor and co-worker, of Crowley, La., cordially furnished a tent for the meeting. He has proved to be a fair preacher of Christianity, and we can truly say that the Christian fellowship was the best during all the meeting. Rev. F. N. Sweeney, of Franklinton, La., helped us in the preaching. All his sermons carried the evangelistic note, experimental religion, and the true doctrines of Wesley and Methodism. We received four members on profession of faith to our church. At the last service one young man 17 years old came forward for baptism, and was received on profession of faith, and also dedicated himself as a candidate for the ministry of our church. He has one more year of high school, and desires to enter college in 1929. Over forty persons came forward during the meeting for prayer, seeking salvation, and we have faith in God that many found forgiveness of their sins. Some 1,200 chapters in the Bible were read during the meeting.

Our activities as French missionary among the 14,000 white people living in St. Martin Parish are encouraging so far this year. Some new work has been started since early in the summer. We are still, however, the only Protestant preacher living in the parish for the white people. Truly the "fields are white for the harvest, but the laborers are few." Brethren, pray for us. There are 350,000 French people living in South and Southwest Louisiana, and only eight French preachers in the bounds of the Louisiana Conference.

Cordially,

A. M. MARTIN, P. C.

FROM SICILY ISLAND, LA.

Dear Brother Carley: We have just closed a ten-day meeting in Sicily Island, La., Brother Charles E. McLean, of Gibsland, La., doing the preaching, and doing it well.

The congregation and the pastor both have been strengthened by his Gospel messages. His application of the Gospel to life and conduct was simply great. I don't think he left any doubt in the minds of our people as to whether they were living right or not before God, and had fulfilled their obligation to Him and to the church to which they pledged their allegiance.

Would to God that we had more men of like honesty, faith, and passion for the souls of men. If any of our pastors are looking for a blood-and-thunder sort of a preacher to hold their meetings, don't get this godly man; he is of a different sort. Brother McLean is a safe, sane, and constructive preacher—the kind that the church of to-day is sadly in need of.

Brother Mc (as I often call him for short) is a friend to man, and that includes the pastor. Oh, how we pastors long for the love and sympathy of our fellow-pastors. There are times when the evangelist, in his zeal and passion for the salvation of lost souls, forgets that the saints and the pastor are hungering and would be satisfied with even the crumbs that fall from his table of love.

Another characteristic of Brother Mc is that he does not bring the revival with himself. So, when he leaves, he doesn't tote the revival away and leave the pastor with an empty bag to hold.

E. V. DUPLANTIS, P. C.

THE SUNDAY SCHOOL AT THE SEASHORE CAMP GROUNDS.

Dear Dr. Carley: I thought perhaps the Advocate readers woould be interested in the report of our Sunday school at the Camp Grounds this summer, for we think it has been well worth while. For three months we have held Sabbath school regularly, our smallest attendance being forty-eight and our largest 134, averaging somewhere in the nineties. Our offerings have been wonderful, totaling about $80, which, with a balance from last summer, has enabled us to buy all of our literature, including papers for each department; keep the Tabernacle clean; have the piano tuned; make a contribution to the camp meeting, and give to the Cuban Mission, Wesley House, Moore Community House, Back Bay Mission, MacDonell Wesley house, a Mission in Natchez, and aid an old lady in the vicinity. Besides the money, we had a "make believe Christmas" and showered Moore Community House with toys to be kept until Dec. 25.

Each class has had a party or some form of entertainment. We have had splendid teachers all during the summer, some one coming each time to take the place of those who had to leave. Dr. George S. Brown has taught the Bible class all summer, and it has had the largest enrollment of all departments. We were fortunate in having with us Miss Clara Chalmers, our own missionary from Cuba, to take charge of the Young People, assisted by Mr. J. O. Carson. Mrs. Ballard, from Little Rock, and Mr. J. R. Ables, of Ponchatoula, had the Intermediates; Mrs. McGhee, of Franklin, and Mr. A. W. Luehrmann, of New Orleans, had the Juniors; Mrs. Quiller Scott taught the Primaries, and Mrs. Rowan, of Natchez, the Beginners. Mr. Alvin Carpenter taught the Intermediate boys for a month, and Mr. George Carpenter and Miss Virginia Loughridge filled in for absentees. Mr. Girard Davidson and Miss Katherine Hardesty were secretaries. Mrs. Loughridge was the pianist, assisted by Mrs. Rhodes and Miss Mignon Smith. Mrs. A. J. Boots, of Memphis, was song leader during her stay.

Of course our Sunday school could not be exactly modern and up-to-date, but the older classes found plenty of room in the spacious tabernacle, and the younger classes were held out under the shady trees. There is something inspirational about the entire Sabbath school assembling together for worship. As the people scatter to their various homes throughout the towns and different States, we feel that they can but carry with them some of the seed sown by our summer school and pray that these seed may bear fruit an hundredfold in the years to come.

Our Story Hour is also worthy of mention. It started some years ago, primarily for the children; but we have no other service Sunday nights, so when the old tabernacle bell rings, everybody comes, and there are far more grown-ups than children, sometimes as many as 150. Visitors are very generous with the talents God has given them, and so besides stories told by children as well as grown people, we often have beautiful music, instrumental and vocal, and most inspiring readings. Verses are repeated from the Bible, and there are prayers and songs, and the evening is always one of delight.

It is indeed a privilege to worship in this most beautiful spot on the coast, and the wonderful results from the feeble efforts made can but inspire us to realize that this could be made a great religious center if we but had men of vision, of determination, and of activity.

MRS. GEORGE S. BROWN,
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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

Hail, Light of Light, transcending dawn's first splendor,
Kindle in us thy spirit's living fire;
Now, to thy love our willing hearts surrender:
Grant us the holiness of high desire.

—Joseph M. Beatty, Jr.

A NEW AND INTERESTING BOOK ON MISSIONS.

Mr. Stanley High, Associate Editor of the Christian Herald, has lately returned from a world cruise which he made for the purpose of studying Christian missions. The results of this investigation he has summarized in a book just published by the Abingdon Press of New York. It is called, A Waking World: Christianity Among the Non-White Races. It is said to throw much light upon missionary policies and furnishes material calling for free and frank discussion, while affording a vital contribution to such discussion.

MISS NELL DRAKE HONORED.

The friends of Miss Nell Drake, irrespective of her creed, gathered together on July 31 to bid her farewell and wish her every blessing. The garden of Mrs. R. D. Gage was a beautiful setting for this farewell party.

A well equipped traveling bag and a box of golden coins, love gifts from all her friends, were presented by Mrs. L. B. Allen, who represented the Methodist Missionary Society. Dainty refreshments were served by attractive girls.

A few words of heartfelt appreciation were spoken by Miss Drake.

This gathering and these gifts were only small tokens of the love and interest which Port Gibson friends feel for Miss Drake, and of their good wishes for her as she returns to her chosen field, China.

AUXILIARY REPORTER,
Port Gibson, Miss.

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Good old Castoria! Children cry for it. Mothers swear by it. Not a household where there is an infant should ever be without it. A few drops of Castoria quiet Baby in a perfectly innocent manner. It is natural slumber that follows. Castoria is a purely vegetable product. No opiates. No narcotics. Of any kind.

Now you know why trained nurses give Castoria as often as an infant is ailing, or even restless. And why doctors tell mothers it is the first and only home remedy when Baby has constipation, colic, diarrhea, or other upset. It is made for babies, and safe to give babies, and other things are not.

Fletcher's Castoria is "old-fashioned" if you count its fifty years, but it's an old-fashioned mother, nowadays, who worries along without it. Twenty-five million bottles bought last year! Think of the number of mothers who rely on Castoria! All these mothers can't be wrong! To keep a bottle in the house is a precaution you owe your little one.

Children Cry for Fletcher's CASTORIA

HISTORY OF GLENDALE WOMAN'S MISSIONARY SOCIETY, JACKSON, MISS.

The Glendale Woman's Missionary Society is quite young in age, in fact the baby of the Jackson District. We owe quite a bit of credit to our pastor, Rev. C. E. Downer, who has been an inspiration at all times; also, the other churches of the city have been very helpful.

On Jan. 17, 1927, a band of earneet Christian workers met in the home of Mrs. E. E. Britt and organized our society, enrolling nineteen. We have grown some, of course, numbering now forty or more, but of course not all these are regular attendants. We have tried to do, to the best of our ability, everything that has been asked of us, and I think I may say we have come out fairly well in our efforts. We assisted in entertaining delegates to the Annual Conference last fall and entertained the district conference two days in April, serving luncheon both days, also to the Sunday School Institute.

The Missionary Society raised in various ways last year $478 for our church building fund, above dues and other finances of the society, and we hope to raise $500 this year. We are also paying for a piano; we have held a regular Bible lesson, Mission study and voice program each month, and a business meeting, too. We have a Children's Department that represents an enthusiastic number, who recently made their first public appearance, presenting "The Jubilee Birthday Party," which was very creditable. The missionary pageant, "America's Obligation," was very effectively given by our society recently.

Before our church was built, we met in the homes of the members, but now we have a nice ladies' parlor, of which we are very proud. While meeting in the homes, we learned to know each other. As a whole, we are doing a good work in our society, taking into consideration the inactivity of some; we have a number, though, who are very loyal in attendance and service.

Two questionnaires were recently sent out to a group of women of wide experience in missionary work, to discover the place of the Woman's Missionary Society in the church, and its merit, which would be well for us all to read. Sometimes the way seems very difficult and almost impossible, as if we were at the end of our resources; but, as Lanra Haygood says, "For his sweet sake, we may, we will;" yet we must have the right motives always. Motives are indeed elusive things, but a steady underlying purpose and a definite loyalty will motivate our services and there are many things to do. Perhaps there is to-day nothing that we need so much in our relations with one another and with God as utter genuineness of spirit, frankness with our associations, honesty, simplicity and sincerity in social relations. Striving after effect, trying to appear what we are not, is wrong.

A great poet has said, "To thine own self be true;" so let us be ourselves, do our own work, that our Father may, through us, give to the world the special thought he would have each of us bring.

MRS. L. V. HAMBERLIN,
Corresponding Secretary.

A LETTER FROM A SUBSCRIBER.

Dear Dr. Carley: Although I am within the bounds of the East Oklahomas Conference and the Oklahoma Conferences have a chuhch organ that should suffice, I am again renewing my subscription to the New Orleans Christian Advocate. I appreciate the New Orleans Advocate from various viewpoints; and was made to realize something of how I would miss it when I failed to get a number one Saturday morning. It was like missing a promised visit from an old and tried friend. I found myself looking again and again to see if it had fallen from the mail box. I finally found it beside the porch, where the wind had blown it.

The East Oklahoma Conference will convene in the Masonic Temple, Muskogee, Okla., Oct. 30, 1928. The younger Conference would welcome visitors from the older with fellowship, and trust we will be found not far behind in church affairs as well as State. Muskogee is an attractive little city. Just now, before the frost blights the growth of plants in parks, boulevards, sunken garden, and flower beds in evidence beside drive-ways, it is well worth while driving over. Especially do we think the Soldiers' Memorial Hospital beautifully located, with attractive grounds.

Sincerely yours,
MRS. A. W. GORMAN.
Muskogee, Okla.

FROM THE CALEDONIA CHARGE.

Dear Brother: I am sending you a report of our work on the Caledonia charge. We are serving our third year with these good people, and are having a very good year.

We are in the midst of our revival meetings. We began on the fourth Sunday in July at Steens church, with Rev. W. L. Atkins doing the preaching. He brought us some great messages of gospel truth, resulting in a reconsecration of the church for service and four additions to the church on profession of faith.

On the fifth Sunday in July we began a meeting at Mount Pleasant church, Rev. C. W. Avery, from the Macon circuit, preaching for us. Brother Avery is a good gospel preacher, whose messages were enjoyed by all who heard him. The church people were brought closer to the Lord, and greater zeal for service was kindled in the hearts of our people there.

On the first Sunday in August, Brother W. L. Atkins, of Artesia, was again with us in a meeting at Flint Hill church, great crowds attending the service. Brother Atkins preached with liberty and power the old-fashioned gospel, and as a result fourteen were received into the church.

On Wednesday, Aug. 15, we began our meeting at Piney Grove, celebrating the one hundredth anniversary of the organization of our church there. Rev. L. M. Lipscomb, presiding elder of the Greenville District, preached the opening sermon at 11 o'clock Wednesday, preaching again at the night service. The pastor preached on Thursday morning and afternoon, Rev. S. A. Brown, from Pickens, preaching at night. Friday at 11 o'clock Rev. W. C. Gaiceran, of Leland, preached for us. He was accompanied by his son, W. C. Gaiceran, Jr., the pastor then preaching through the afternoon service Sunday. At the afternoon service Sunday the history of the organization and important events of the church through the century was read by Brother O. P. Brown, one of the senior members of the church. We had with us people from Texas, California, Mississippi, and Alabama. It was a great occasion and enjoyed by all who had the pleasure to attend the services.

Sunday night, Aug. 19, we began our meeting at Caledonia church. Brother W. N. Duncan, our presiding elder of the Columbus District, came to us Monday night, and preached for us through Friday night, bringing to us some great messages in his zealous and earnest way. Our church was revived and twenty-two were added to our church.

We will begin our meeting at New Hope church next Sunday. Rev. H. H. Wallace, of Noxapater, will be with us there. We will also hold a meeting at Murrah's Chapel, beginning the fourth Sunday in September.

We are hoping to finish our year with everything in fine shape.

Your friend and brother,
GUY RAY.

HART SCHAFFNER & MARX
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HOLMES MEN'S STORE
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GRAY'S OINTMENT
For boils, cuts, burns, bruises, sores, inflammation, quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Readers of the Advocate saw the picture of the new church building at Brooksville in the last issue of the paper. It is an architectural gem. The pastor, Rev. Seamon Rhea, and his loyal people have wrought well in this enterprise. It is a monument to their love and zeal for childhood and youth. It was the pleasure of the writer of these notes to participate in the opening of this new building recently. The day was perfect, the congregation filled the house, the music was of a high order, the sermon was short and appropriate. The Sunday school workers are ready to go forward and do all that is necessary to reach the people with the truths of the Christian religion. Mrs. Rhea, the superintendent of the Cradle Roll and Beginner Departments, has agreed to circulate the booklets of the American Home Series pertaining to the care of little children among the parents. The school will observe Childhood and Youth Week early in October. Brother Rhea is closing his fourth year at Brooksville, and many of the best people would be glad to have him and his wife another year.

The school at Kosciusko, under the wise leadership of Mr. B. G. Webb, is going forward with the plans of the Sunday School Board, leaving nothing undone that will help build the kingdom of God in Kosciusko. This school undertakes every item of the Program of Work, striving to improve each year. Would that we had a hundred superintendents like unto B. G. Webb! Between trains, I made visits to the workers at Artesia and gave encouragement and help to these faithful workers. The pastor and his wife were looking after some friends who were in sorrow.

Mrs. Ernest Moore, of Clarksdale, writes: "I know you will wonder why you are getting two checks for Sunday School Day. The reason is this: After I had written the check for $45, Mr. Brooks phoned me that the Young People's department had put in a check for $25. Be sure to give us credit for $70 for Sunday School Day." With unbounded joy we give credit and say: "Thank you, Young People's department of the Clarksdale Methodist church. God bless you a thousandfold."

Here is another piece of good news: Mrs. Bob Farrell, Superintendent of the Intermediate-Senior department of the Greenwood church, writes: "I know you will be happy over this collection. We are thrilled, for we think it is a wonderful contribution from our boys and girls, and I'm sure you are interested to know the plan we used—'Movie Missionary Sunday.' The idea was for everybody to deny themselves the movies and bring the admission to the movies as their offering. As our movie has had various prices, we feit it would be fair to the boys and girls who were not abie to bring a big amount. Every teacher called on each pupil and explained it to them and urged them to attend. We blocked the second entrance with a beaver board screen and had a table with flowers on it and a pretty girl to sell tickets, just like a real movie. The tickets had a verse of Scripture on them, which we all stood and read, each verse being different; then we had our missionary program. The cost of putting on the program was 15 cents, the price of the cardboard out of which we cut the tickets. The notice in the paper was free. And my, how they did enjoy it."

This department under Mrs. Farrell sends a contribution regularly for our dual-special in addition to the offering sent by the school. Items like the two above give heart, and hope, and courage to go on.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. Robert W. Vaughan, Superintendent of our Orphanage, is hard at work, getting Louisiana Methodism ready for "Harvest Day," Oct. 14.

Mrs. G. R. McDonnell, Elementary Superintendent in the West Texas Conference, is booked for four schools this fall in our Conference.

Mrs. R. E. Smith reports in the Amite School the finest class on "Young People" she has had in Louisiana Methodism. This week she has a class of eighteen in "Pupil Study" in the Winnfield School.

Dr. A. S. Lutz will teach the Bible course in the Monroe School. He was four years in Monroe as presiding elder and one year as pastor at West Monroe. A hearty welcome awaits him.

Rev. A. K. McLelian, Dual Extension Secretary, reports the largest "one-class school" for 1928 in the re cent school at Rosedale, La.

Rev. A. D. Simons, the pastor on the Selma circuit, writes: "I begin work in a meeting with Brother Bamburg, of Trout, Sunday, and it will be impossible for me to be with you at Winnfield; but I am writing my people at Pollock and Liberty Chapel. We now have a Sunday school at Liberty Chapel."

Mr. J. E. Hearn, Sunday school superintendent at Olia, La., was recently licensed to preach and will appiy for admission in our Conference this fall.

Two Training Schools last week and two this week keep your Conference Superintendent on the go. The Alexandria School issued fifty-six credits and planned a better and larger one for next year at the same date—"the week before school opens."

Your writer has spent this week in teaching a course in the Winnfield Training School. Louisiana Sunday school leaders remember Winnfield as the home of the State-wide Conference of 1924. We have enjoyed during the week fellowship and hospitality at the parsonage. Rev. C. C. Wier is pastor and is in fine favor with his people.

C. D. ATKINSON,
Conference Superintendent.

FRENCH MISSION SCHOOL.

The MacDonell French Mission School at Houma, La., opened Monday, Sept. 3, 1928. Boys and girls from Bayou Blue, Point au Chene, Eagle Island, Lockport, Labadieville, Gibson, and from other rural communities came trooping in Sunday afternoon in spite of the rain and mud. Some came bringing new pupils with them; and how happily all came! Old friends were greeted; and new acquaintances that will soon ripen into warm friendships were made.

Each pupil was glad that the Misses Ella Hooper, Helen Smith, Ione Gandy and Lena Lang were going to be with them again. But of course all were eager to meet the new teachers. Some of the boys and giris had met Mr. E. C. Landis during the Bible school, which was held in June, but very few had met Miss Louisa Diggs, one of Scarritt's recent graduates, so she was welcomed in a special way. Every one was sorry to learn that Miss Laura Stillweil had to postpone coming, because of illness, but Miss Margaret Bisland, who was with us last year, saved the day by agreeing to substitute.

Surely the Lord has been with us! Let us thank him for bringing these spiendid teachers and earnest students together. May each pupil purpose in his heart to be true to the ideals of the school, and may many be trained for places of Christian leadership in this section. This is the prayer of sincere friends of MacDoneil French Mission School.

LOIS HAMMETT.

RESOLUTIONS OF APPRECIATION AND THANKS.

Whereas, God has been so mericful to us in granting such a spirit of prayer and Christian fellowship during this, our Efficiency Institute of the Lake Charles District, held at Lake Arthur;

Whereas, the Association provides so lovely a piace for our annuai institute;

Whereas, Mrs. Jones has so capably planned our meals and mothered us at all times;

Whereas, our dean, Miss Elizabeth Langford, has given us her efficient direction, her instruction in administration, and her wiseiy-timed discipline;

Whereas, Merie and Elsie Whitman have worked as one and have done so much to make this camp possible;

Whereas, Rev. Louis Hoffpauir and Rev. E. C. Dufresne have given such inspiring messages during the platform hour and morning watch;

Whereas, Miss Ruth Eaves has contributed to the success of the services as pianist;

Whereas, Mrs. Anderson has mothered our boys and giris so kindly;

Whereas, Mr. Fred Weber has taken such an interest in the Leaguers of Lake Charles District, and contributed so much of his time and means to our camp;

Whereas, to aii those who made up the Efficiency Institute Camp for their contribution to its success;

Be it resolved, That we extend our heartiest thanks and appreciation to them, and pray through the coming year that our Leaguers will continue to grow because of their efforts and inspiration.,

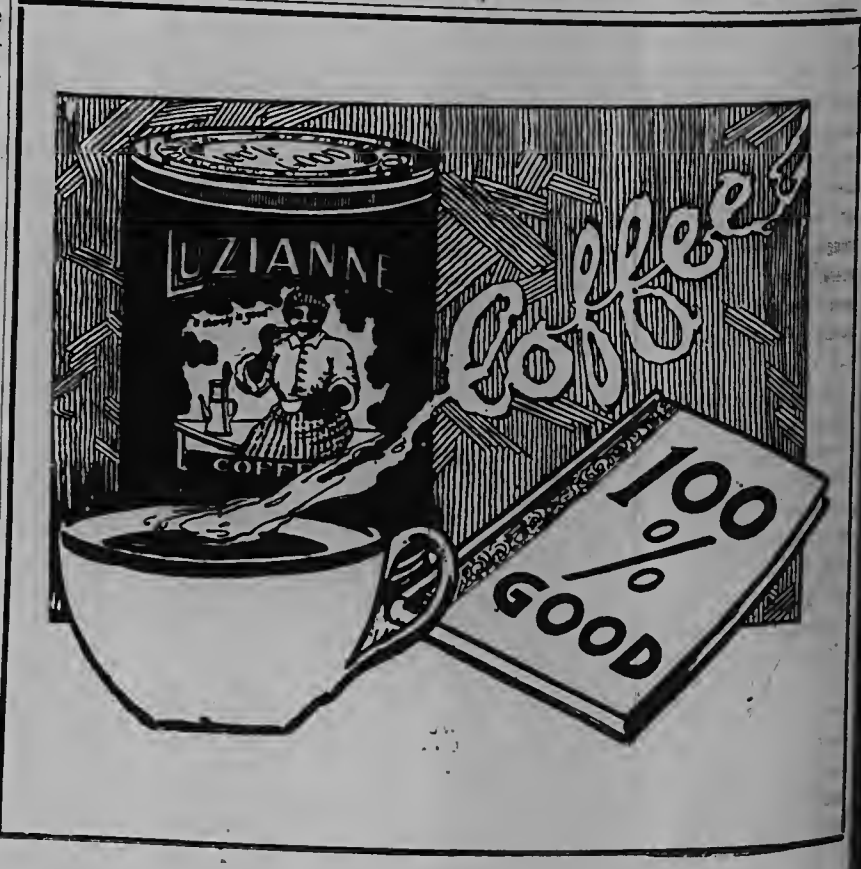
Be it further resioived, That a copy of these resoiutions be sent to the New Orieans Christian Advocate, to the Lake Charles Press, and one copy be kept for the Lake Charles District Minutes.

Signed: Miss Fiavia Spell, Mrs. E. C. Dufresne, Mr. Thurlow Barrett.

THE BRISTOL NELSON SCHOOL
A private school for nervous, backward and feeble-minded children. Limited to 25 pupils. Personal attention; girls of all ages; boys under 12. Six acres of campus. Send for illustrated pamphlet. Cora Bristol Nelson, Supt. Murfreesboro, Tenn. Established 1905.

FOR SALE.—Pipe Organ, in excellent condition; terms if desired. Building new church; must sell at once. C. Asbury Gridley, Box 33, Huntsville, Alabama.

For Bruises, Sprains, Surface Burns—and after Shaving. Same formula for 66 Years.
DR. TICHENOR'S ANTISEPTIC



LETTER FROM YOUNG PEOPLE OF THE MISSISSIPPI CONFERENCE TO THE ADULT AUXILIARIES.

Young people like to be up and doing, something new, something challenging. Consequently this summer, for the first time in our Mississippi Conference, a series of separate district rallies was held, Aug. 13-18, as follows: Meridian and Newton Districts—Laurel, First Methodist Church, with the Young People's, Mrs. Ben Sutherland and Mrs. C. E. Lawson as hostess; Jackson District—Jackson, Capitol Street, with Mrs. W. E. Phillips (District Secretary), the Young People's and Mrs. B. E. Walk as hostess; Vicksburg District—Vicksburg, Gibson Memorial Church, with the Young People's, Mrs. G. P. McKeown (District Secretary), Mrs. J. C. Lowry (District Young People's Leader), and Mrs. B. B. Calender (local superintendent) as hostess; Brookhaven District—Brookhaven Church, with the ladies' local auxiliary, Mrs. J. F. Decell (District Secretary), Mrs. Van Saunders (District Young People's leader) as hostess; Hattiesburg District—Hattiesburg, Broad Street Church, the Young People's and Mrs. J. W. Thompson as hostess. At each of these places, the presence and co-operation of many pastors and presiding elders was very gratefully appreciated. The lovely hospitality and the noonday lunches were features that added to the enjoyment of these meetings. For all of this we express our appreciation to the adult missionary workers—always our co-workers.

These daily meetings, including business sessions and inspiring programs, were usually presided over by the young people. Devotional services, missionary stories, pageants, discussions of the work made days of information and inspiration, which we earnestly believe will result in a new day in our Mississippi Conference, for they touched more than three hundred of the youth of our church. The careful planning and earnest prayers of our district leaders, with that of our Conference executive members, have meant much in the success of our work.

Miss Julia Lake Stevens, Council Superintendent of Young People, native Mississippian, charming, consecrated young woman, having served three years as missionary teacher in our Hiroshima Girls' School, Japan, brought a very stirring missionary message. She was valuable in the discussions of methods and plans in promoting our program of missionary work.

Our national visitor, Miss Hamaka Hirose, Japanese girl 22 years of age, educated, consecrated, proved to be a high light in our meetings. As a little 12-year-old mountain girl, Hamaka (as we call her—being our sister and one whom we love) won a schoiarship over thirty girls in her home county to Hiroshima Girls' School. Her father was very anxious that she go to the city for higher education, not knowing that he, a Buddhist, was sending his daughter to a Christian school. Christianity is sweeping the city life of Japan, but as yet the rural life is practically untouched. For this reason, Miss Nannie B. Gaines, principal, used gift money, sent by a friend, in establishing a rural scholarship, which Hamaka won. Attending Sunday school (as required) for the first time along with daily Bible classes, Hamaka soon realized she was in a Christian school, and found Jesus as her personal Saviour in her school life. At this age of high ambitions, Hamaka felt to accept Jesus meant to give self. Throughout the eight years of high school and college work, this ambition grew. After graduating, she became English teacher for two years in the school. Then it was that a dream came true, Hamaka was given a three-year scholarship to America, to Central College, Missouri, where she now has two remaining years of preparation. She will then return to her native land as a missionary Bible teacher. The responsibility of leading her immediate family, the Japanese people, to Christ is ever before Hamaka. Will you not join us in praying for her and for the work that she finds in the future? Being privileged to know Hamaka, our young people have been drawn nearer to Japan, and to Hiroshima Girls' School. Hirose San (meaning Miss Hirose), in her gentle, sweet manner won the hearts of all with whom she came in contact, increasing their faith. In native costume, telling of Japanese customs, of her conversion, of her glorious privilege in being in America, she made this statement, which made our hearts rejoice:

"I believe that America is great—not because of her wealth, her education, her commerce, but because of her Christian spirit. Not all foreign students have been privileged to know your great people, your Christian leaders. I thank God for this privilege. I thank you for the opportunity that you have given to me and other Japanese girls through your great school at Hiroshima. I believe it is for me to take back this same spirit I find here, to my people. Pray for me."

Would that we had space to bring Hamaka Hirose's full message, her appeal to our youth to appreciate the missionary heritage of Christian homes and country. We are grateful that Miss Stevens brought Hamaka to us. To know her is to love her. We are now better prepared to make a study and freely give of our means this year to Hiroshima School—our foreign special.

Do you know anything about our Young People's Missionary Society? First a small band, we, too, were pioneers, organizing very soon after the women, in response to Mrs. Lambuth's appeal. Now, we are more than 30,000 young people in thirty-nine Conferences, paying more than $43,000 annually to missions. Our motto, "Loyalty to Christ;" our watchword, "Each One Win One." This year we, too, are celebrating our Jubilee with an unusually fine program, which deepens the spiritual life of our young people through prayer leagues, Bible and Mission study, and reading circles, where we use such books as: "The Way of Jesus," Hodgkin; "Spiritual Adventuring," Conde; "Memories of Scarritt," Marla Lang Gibson; "Bell Harris Bennett," Mrs. R. A. MacDonald, and "Women and His Kingdom," Mabel K. Howell.

This year we are piedging $579 for our Conference for missions. In addition to local and social service plans, we are planning to send boxes of food, clothing, etc., trying to help the needs as listed in our Conference Minutes, for the Wesley Community House, Meridian; Wesley Community House, Biloxi; Moore Community House, Biloxi. Also, we plan to write to and co-operate with our rural special, Miss Alberta Wilson, of Sardis, Miss.

In October, we will use as our Mission study, "Women and his Kingdom," by Miss Mabel K. Howell. We are hoping that our young people will study and meet the requirements as found in the minutes, so as to obtain recognition of this work from the Council, receiving certificates as we do in our Sunday School Training Courses.

The first week in November, we will have an interesting program and empty our Jubilee thank offering boxes, in observance of this Week of Prayer. The last day, we will be privileged to meet with our adult ladies. May our gifts be of real gold.

If you will read our September Young People's Bulletin, you will find detailed plans of a most interesting project, a Poster Contest. May our Conference win the blue ribbon and have the honor of having our poster on exhibition in Washington, at Council, and having our poster presented to the Council body! Be sure to lend your encouragement and help. Urge all young people to enter their talents.

Looking forward, we dream of a Young People's Missionary Society Conference Summer Camp at Camp Ground, Biloxi, June, 1929, for at least one week. Furthermore, we hope to send local delegates to Council in Washington, and to Annual Conference in Jackson. Help us to plan, to save, to succeed! If you want to know more about us, watch the October issue of the Missionary Voice.

May we use this opportunity of expressing our appreciation to the Advocate, to our missionary mothers and fathers, to our beloved pastors and presiding elders and their wives, and to our own Conference officers for their deep interest, their prayer, their beautiful co-operation? You are making possible the growth and progress of this great missionary movement.

As young people, we are old enough to appreciate our great missionary heritage; yet young enough to be citizens of to-morrow. Through study, prayer, service, we hope to be prepared to "carry on" the great work that you have begun. We believe that some of our number will hear that higher call of definite missionary service. Will you continue to hold our hands, believe in us, pray for us?

MRS. C. W. COCHRAN,
Mississippi Conference Superintendent of Young People.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Sept .30.
Barlow, at Rehoboth, Oct. 7.
Monticello and Pleasant Grove, at Monticello, Oct. 14.
Bayou Pierre, at Pleasant Valley, Oct. 16.
Georgetown, at Georegtown, Oct. 17.

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GEORGE W. NOBLE, Publisher,
Dept. 9G., Monon Bldg Chicago, Ill.

Foxworth, at Foxworth, Oct. 21.
Tylertown, at Tylertown, Oct. 21, p.m.
Crystal Springs, Sept. 30, Oct. 28, p.m.
McComb, Centenary, Oct. 24
McComb, Pearl River Ave., Oct 26
Scotland, at Bethel, Oct. 28
Hazlehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p m.
Osyka, at Osyka, Oct. 31
Magnolia, Oct. 31, p.m.
Meadville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

New Augusta, at New Augusta, Sept. 23, 11 a.m., 2 p.m.
Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 5, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Edwards, at Edwards, Sept. 16, 11 a.m.; Nov. 1, 2:30 p.m.
Flora, Sept. 16, 7:30 p.m.; Oct. 31, 9:30 a.m.
Brandon, at Brandon, Sept. 23, 11 a.m., 2 p.m.
Terry, at Byram, Sept. 23, 7:30 p.m.
Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Clinton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.

J. L. DECELL, P. E.

IT STARTS in the STOMACH

HAVE YOU ever suspected that most of the common illnesses of men and women have their beginnings in stomach disorders? That lost vitality, those frequent headaches, that cold you can't shake off—your stomach is probably responsible. Everyone needs the soothing, regular action of a reliable stomach remedy like PE-RU-NA—known for over fifty years as the World's Greatest Stomach Remedy. It clears away that congested, catarrhal condition which afflicts so many people who never even suspect their real trouble! One bottle of PE-RU-NA will soon tone up your digestion—and give you a new joy in life! Your druggist has this time-honored remedy. Don't wait—buy a bottle and begin taking it today.

S. C. Hinman

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Nehlett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 3326 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: After spending several days at the office in Alexandria, I am now beginning my tour of the district. It is my plan to reach every local chapter in the Conference in some way before Christmas.

Last Friday night I had the pleasure of meeting with "The Grambling Union" at Elizabeth, La. This union, recently organized, is made up of the Oakdale, Glenmora, Oberlin, and Elizabeth Leagues. Miss Mary Lyles, of Bunkie, who teaches in Elizabeth, is the president of the union. We were very fortunate in having over seventy-five young people present. After a devotional and business meeting at the church, the Elizabeth Leaguers invited us to the park, where we enjoyed a fellowship hour of games, after which we were served with delightful refreshments by the boys of that League, who made fine waitresses in their yellow and white aprons. On the first Friday of next month the Grambling Union will meet in Glenmora.

While in Alexandria I visited the Standard Training School being attended by the Pineville and Alexandria Sunday schools, and enjoyed very much listening to their splendid instructors.

On Saturday I left for New Orleans, where I had the fortune of meeting with a number of the New Orleans chapters. Early Sunday morning I went with the Carrollton Avenue Leaguers to the Convalescent Home, where we conducted a short devotional service. I attended church services at Louisiana Avenue Church, where Rev. B. C. Taylor is pastor. In the evening I enjoyed going to St. Mark's Hall and being with those fine Leaguers during their supper hour and League program. After League hour I went to night services at Second Church, and enjoyed hearing Rev. A. M. Serex. Were it not for some of the New Orleans Leaguers, I could not possibly have enjoyed such a varied program in one day. Mrs. R. P. Jackson, Jr., and Mr. Alfred Hanson were most cordial in arranging plans for me. On Monday night I visited the Epworth Church Leaguers in their council meeting at Mr. Frederick Lampas. Tuesday night the New Orleans City Union met at Carrollton Avenue Church for its monthly union meeting. After a real live business meeting, which showed that the city union Leaguers are "doing things," the Carrollton Avenue Leaguers entertained with a school day social hour, consisting of games and stunts, and followed by delicious refreshments.

Miss Julia McGowan, our oratorical contestant, will go to Nashville on the fourteenth to compete in the finals on the night of the fifteenth.

Your Field Secretary,
ELIZABETH LANGFORD.

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THE "C2. D. S." SUB-DISTRICT UNION.

Several months ago, a sub-district union was organized in the Minden District, with Campti, Coushatta, and Davis Springs as charter members. At the time no name was chosen, and organization was very incomplete.

On Sunday, Sept. 2, this union met at Coushatta and completed its organization. Unfortunately, Campti was not represented, but there were twenty-two Coushatta Leaguers present and fifteen from Davis Springs. For the name of the union, they decided upon "C2. D. S.," representing the three chapters. The aim of the C2. D. S. Union is to promote really efficient League work. An attendance banner has been ordered, to be presented to the chapter with the best attendance record for six months. The president of the union is Mr. Frances Mangham, of Coushatta.

There are now three sub-district unions in the Minden District: The "E. L. Boosters" Union, with Miss Carmen Moffett, of Selma, president; the "C2. D. S." Union, Mr. Francis Mangham, president; the "J. O. Y." Union, Miss Eris Monzingo, of Springhill, president. I feel that the work throughout the district will greatly prosper through the efforts of these splendid unions. For in "Unions there is strength," as applied to organized League work. Each union has taken as its biggest aim to reach a high percentage on the Standard in each chapter, and then to organize new chapters, to re-organize dead ones, and to help weak ones with their program. With such an aim as this, and a purpose true to our motto, we cannot fail.

MARY SEARLES,
District Secretary.

EPWORTH LEAGUE PROGRESS IN THE RUSTON DISTRICT.

Dear Epworth Leaguers: I would like for you to know something about the work Ruston District is accomplishing. Heretofore we have been called the "Baby District" in Epworth League work, but I feel that we are fast outgrowing that name.

I want to report four chapters that are newly organized: Bear Creek, Longstraw, Calhoun, and Bryceland. The Bear Creek League is scarcely three months old, but they have just conducted a young people's revival by Rev. Lamo Napper. That shows the wonderful inspiration those boys and girls possess, and I'm sure they are going to build their chapter up to the 100 per cent standard, as I hope all the chapters in my district will. Owing to its small membership, Bear Creek's pledge to Conference Promotion and Field Work was small, but it was the first League in my district to send its pledge to the State treasurer.

We owe our inspiration to our State worker, Miss Langford, whom we had the honor of having as instructor in the three-night institutes in July. Although we didn't get to have several of the schools, I know Miss Langford helped us very much, for there has been a marked improvement in every League she visited. I wish we could keep Miss Langford with us until we are fully straightened out, but there is such a great demand for her all over the State, we were fortunate to have her during the short time she was in our district.

I'm sorry that Ruston District was not represented at Mount Sequoyah this year, but I am hoping that she will supply her share of the delegates from Louisiana next year. We are proud of the success Miss McGowan met in the oratorical contest, and I am certain it was made possible through the prayers of the many Leaguers back home.

May God's richest blessings be showered on the Epworth Leaguers of this State, and may it be a bigger and better year of service for our Lord and Savior.

Leagueriy yours,
BETH MURPHY,
Ruston District Secretary.

FROM MONROE DISTRICT SECRETARY.

My Dear Leaguers and All Who Read This Department: Having just returned some few days ago from Mount Sequoyah, Fayetteville, Ark., where our Western Epworth League Assembly is held, there is within me a keen desire to return next year. Also, I deeply regret that each of you could not attend this year, but know that if you attend once you will make every effort possible to return again.

Four of us from Louisiana attended, but next year I'm hoping there will be twenty-four. Texas seemed to have more delegates than all other States combined, but quality was there from each State, splendid young people and older ones, too, ones that you could never forget.

Mount Sequoyah is located in the northwest part of Arkansas, surrounded by a range of mountains making an ideal place for those who come to rest, also desiring to know their Master better. The instructors are men and women deeply desirous of helping to develop young men and women to the extent that they will always put honor over riches and fame, love for God and fellow-man over worldly lust, and peace and goodwill over war and strife. You should know these good people, for to know them is to truly love them.

I'm sure you would be greatly interested in the eats, too, wouldn't you? Well, they're done cafeteria style, and best yet, Arkansas fruits and all. Dormitory life? Yes, two of them—"Boys and Girls"—also "awake and asleep." Mostly awake in the boys, though there are numerous cottages for reasonable rent, also tourist park that will help to remedy the necessity of sleeping during the class hours or Tabernacle talks. And we surely had some interesting lectures, illustrated and otherwise, "The Man in the Moon" being illustrated.

For recreation we played games, hiked, kodaked, and slept. Come next year and bring your parents or get them to bring you. You'll certainly never regret it, and will return home more able to serve and with greater desire to serve in an effort to bring about peace on earth and good will towards all men.

Yours for a greater representation from Louisiana next year,
MRS. L. McDUFF,
Monroe District Secretary.

666
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Malaria, Chills and Fever, Dengue or Bilious Fever
It kills the germs.

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Grove's Tasteless Chill Tonic
The Old Standard Remedy for Chills and Malaria. It destroys the malarial germs in the blood, Stops the Chills and fortifies the system against Malaria and Chills. 60c.

FROM COTTON VALLEY, LA.

Dear Brother Carley: As we have recently closed the revival meetings for the season on this charge, will give some of the results.

The first was a two-weeks meeting at Cotton Valley, conducted by Rev. Jimmie Smith, general evangelist. Mr. and Mrs. R. G. Fraser were in charge of the music and children's work. This evangelistic party rendered good service; the preaching was of a high type, fearless and strong. We were glad to have him and his co-workers with us. We feel sure that some of the results will be lasting. There were quite a large number who professed to have renewed their covenant with Christ, and purpose henceforth to do His will. There were a few additions to the church.

The second meeting was at Pleasant Valley. The preaching was done by one of our pastors, Rev. W. F. Roberts, who did some real gospel preaching and teaching. He is good help in a meeting, and all seemed to enjoy his preaching so much. The church membership was greatly revived, and the attendance and spirit were fine all through the meeting. A few additions to the church.

The last meeting was at Bethel, and owing to a change in date of the meeting, it fell to the lot of the writer to do the preaching. The spirit and interest were fine all through the meeting. The people said it was a very helpful meeting. There were eight additions to the church.

Upon the whole, we expect to have a good report for Conference, for we believe our people are going to work to this end.

Yours in his service,

E. L. CARGILL, P. C.

A WORD FROM THE PORTERVILLE CHARGE.

Dear Dr. Carley: This is to send you a word from our charge. Meetings have been held, in which spiritual benefit came to many people.

At Porterville there were five "repentents" and professions of faith in Jesus Christ, and they became members of the Invisible, and accessions of the Visible church. My father, Rev. R. E. Rutledge—whom I am always anxious to have—did the preaching.

At Chapel Hill, Rev. D. P. Yeager, a good friend of mine, did the preaching, and there were large crowds, and many received benefit. He was the former pastor for four years.

At Union we had a very fine meeting; two infant baptisms, with three more to be, four conversions and members five, one of which was by certificate. I recommend Rev. Charles Assaf for Christian service to any one. We had a severe testing of hearts.

At Briggs' Chapel Rev. George G. Yeager, a long-time good friend of mine, did the preaching. A good meeting, with one boy with new and kindly light on his face, who was converted, the results.

At Mount Hebron, Brother Waldo Moore, of good, urgent and sincere preaching ability, did the preaching. A faithful meeting; a searching hour for all of us.

The people are hospitable, and have sent four or five poundings, one of them last Saturday, when some of our loved ones, the Graves, of Union church, were here.

Yours fraternally,

E. J. RUTLEDGE.

FROM FLORIEN, LA.

Dear Mr. Editor: Would be pleased to say a few things concerning our work and its progress this past year. We made one of the finest starts in the beginning of the year I believe I ever experienced—things moved along nicely, every interest of the work seemed to take on new life.

As stated above, things were going forward in a splendid way; but about the middle of April my second girl at home was stricken down with measles, which caused her to become paralyzed all over. She could not move at all, and in this condition she remained for about four months. For a long time there seemed no hope for her recovery; but, thank God, through the prayers of friends and the good work of doctors and nurses, her life has been spared thus far. We are so thankful to our many friends for their kindness shown us.

So we might say that the first part of the year as to real work was lost. We kept up our appointments, but this was about all. I have held two meetings, and both were successful meetings, about twenty accessions, nearly all on profession of faith and baptism. Many of the older citizens say they were the best meetings ever held in the community. Truly, they were great meetings.

We are now considering a meeting at Peason, which will begin the fourth Sunday in this month, which will be our last meeting for the year. We will also begin to round up for Conference in a few days, trusting to bring up a good report.

So, brethren and friends, I am of the opinion that we have done exceedingly well, and can truthfully say, after all we have a good year.

Our girl is now at home, but unable to walk. Our heavenly Father, smile on us.

C. B. POWELL, P. C.

A FINE REVIVAL AT FERRIDAY, LA.

On Thursday evening, Aug. 30, there was brought to its close one of the very best revival meetings ever held in this community. Rev. J. O. Hanes, general evangelist, did the preaching, and Mr. H. M. Scott, evangelistic singer, had charge of the music. Both of these brethren are masters in their respective fields of labor.

The attendance taxed the seating capacity of the church from the very first day, and continued to the closing hour. A splendid interest was manifested throughout; the best spirit prevailed; we have heard none of the criticism which so often attends or follows such meetings, and the result in the quickening of the church life and general spiritual uplift of the community cannot be estimated.

From time to time points of high light were reached, as when on a Sunday afternoon a service for men only was held. There was a large number of men and boys present and great interest was manifested in the sermon, many responses made to the propositions, and all expressed great satisfaction at the services. Another high light came when on Wednesday evening families were requested to sit in family groups and a flower was presented to each group where every member of the family was present, and a large bouquet was presented to the largest family present. The preacher took for his text the words of Joshua, "But as for me and my house, we will serve the Lord," and preached a powerful sermon on the home.

The climax came on Sunday after the meeting closed, when the pastor received a class of twenty-nine persons into the Methodist church, several persons joining at this Sunday morning service; and there are several others yet to be received who for some cause were absent from the Sunday service.

Brother Hanes is too well known throughout the church to need any recommendation from this writer. We desire only to say that a more brotherly man, a more consecrated man, a man of greater faith it has never been our privilege to know. Mr. Scott is a young man, perhaps not so well known, deeply consecrated, a genius in his profession, quiet and unassuming, and one who attends strictly to his part of the program.

Our church is enriched and our community will be a better place in which to live because of the brief sojourn of these godly men.

GEO. FOX, P. C.

SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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"I was badly run down in health. My nerves 'went to pieces', and I had to go to bed. I was not able to do my house work for many months.

"I got so bad off, I could not bear to have anybody walk across the floor of my room. The least little thing upset me. Sometimes I became hysterical. I had bad pains in my back and sides, and my head and limbs would take spells of aching, which almost set me wild.

"One day I was reading and I saw where a woman, who had a trouble like my own, had been relieved by Cardui. I decided at once to try it; so I began on a course of the 'Home Treatment'.

"It began to help me from the very first. I took Cardui regularly, for several months, and my improvement was so remarkable, that my family and friends were delighted.

"Cardui has no equal, in my opinion. I gladly recommend it to others."

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Hammond, Aug. 26, 11 a.m.; Nov. 8, 7:30 p.m.
Amite, Aug. 26, 7:30 p.m.; Oct. 26, 7:30 p.m.
Bogalusa, Sept. 2, 11 a.m.; Oct. 24, 7:30 p.m.
Franklinton, Sept. 2, 7:30 p.m.; Oct. 25, 7:30 p.m.
Washington, at Angie, Sept. 9, 11 a.m.; Nov. 6, 11 a.m., 2 p.m.
Pearl River, at Pearl River, Sept. 9, 7:30 p.m.; Nov. 7, 11 a.m., 2 p.m.
Zachary and Slaughter, at Zachary, Sept. 16, 11 a.m.; Oct. 31, 7:30 p.m.
Clinton, at Clinton, Sept. 16, 7:30 p.m.; Oct. 30, 10 a.m.
Walker, at Friendship, Sept. 23, 11 a.m., 2 p.m.
Baton Rouge, Istrouma, Sept. 23, 7:30 p.m.; Nov. 1, 7:30 p.m.
Donaldsonville, at Donaldsonville, Sept. 30, 11 a.m., 3 p.m.
Plaquemine, at Plaquemne, Sept. 30, 7:30 p.m.; Oct. 1, 10 a.m.
St. Francisville, at St. Francisville, Oct. 6, 11 a.m., 2 p.m.; Oct. 7, 11 a.m.
Jackson and Ethel, at Jackson, Oct. 7, 3 p.m., 7:30 p.m.
Baton Rouge, First Church, Oct. 14, 11 a.m., 7:45 p.m.; Nov. 15, 7:30 p.m.
Baker, at Black Water, Oct. 20, 11 a.m., 2 p.m.; Oct. 21, 11 a.m.
Baton Rouge, Keener Memorial, Oct. 21, 7:30 p.m.; Nov. 13, 7:30 p.m.
Natalbany, at Wesley Chapel, Oct. 28, 11 a.m., 2 p.m.
Kentwood, at T., Oct. 28, 7:30 p.m.; Oct. 29, 10 a.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Denham Springs, at L. O., Nov. 4, 7:30 p.m.; Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Pine Grove, at Pine Grove, Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Lafayette, Sept. 23.
Abbeville, Sept. 30, a.m.
New Iberia, Sept. 30, p.m.
Converse and Hornbeck, at Hornbeck, Oct. 7, a.m.
Florien Ct., at Holly Grove, Nov. 11, a.m.
Gueydan and Kaplan, at Kaplan, Oct. 14, a.m.
Crowley, Oct. 14, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 21.
Many and Zwolle, at Zwolle, Oct. 28.
Leesville, Nov. 11 p.m.
Barham, Oct. 7, p.m.
Indian Bayou, Nov. 4, a.m.
Rayne, Nov. 4, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the numher of membrs received on profession and hy certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Monroe Dist.—Fourth Round.

Winnsboro, Oct. 7, 11 a.m.
Rayville, Oct. 7, 7:30 p.m.
Gilbert, at Fort Necessity, Oct. 14, 11 a.m.; Q. C., at Gilbert, 3 p.m.
Wisner, Oct. 14, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 21, 11 a.m.
Lake Providence, Oct. 28, 11 a.m.
Tallulah, Oct. 28, 7:30 p.m.
Columbia, Nov. 4, 11 a.m.
Mangham, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Monroe, Nov. 6, 7:30 p.m.
Oak Grove, Nov. 11, 11 a.m.
Epps, Nov. 11, 3 p.m.
Delhi, Nov. 11, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 13, 3 p.m.
Crew Lake, at Crew Lake, Nov. 14, 7:30 p.m.
Bastrop, Nov. 16, 7:30 p.m.
Bonita, Nov. 18, 11 a.m.
Mer Rouge, Nov. 18, 7:30 p.m.

The presiding elder and the district lay leader will give a 100 per cent luncheon at the Virginia Hotel in Monroe, Monday, Oct. 8, 1928. All the pastors and superannuates of the district are invited, and one layman from each of the nineteen charges will he expected to attend. Matters of vital interest to the district hoth for this year and suceeding years will he discussed.

ELMER C. GUNN, P. E.

Minden Dist.—Fourth Round.

Ringgold, at Ringgold, Sept. 22, 23.
Winnfield ct., at Joyce, Sept. 30, 11 a.m.
Winnfield, Sept. 30, 7:30 p.m.
Sicily Island, at Harrisonburg, Oct. 7, 11 a.m.
Ferriday, Oct. 7, 7:30 p.m.
Zenoria, at Ashland, Oct. 9, 2 p.m.
Hall Summit, at Hall Summit, Oct. 14, 11 a.m.
Coushatta, Oct. 14, 7:30 p.m.
Sibley, at Evergreen, Oct. 16, 2:30 p.m.
Jena and Jonesville, at Jena, Oct. 21, 11 a.m.
Trout and Goodpine, at Trout, Oct. 21, 7:30 p.m.
Monterey, at Wesley Cbapel, Oct. 22, 2 p.m.
Selma, at Selma, Oct. 28, 11 a.m.
Castor, at Castor, Oct. 28, 7:30 p.m.
Campti, at Campti, Nov. 4, 11 a.m.
Colfax, at Montgomery, Nov. 11, 11 a.m.
Plain Dealing, at Benton, Nov. 18, 11 a.m.
Minden, Nov. 18, 7:30 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Arcadia, at Mount Moriah, Sept. 23, preaching, 11 a.m.; Q. C., 2 p.m.
Athens, at Athens, Sept. 23, 7 p.m; Q. C., Sept. 24, 2 p.m.
Marion, at Wilhite, Sept. 30, 11 a.m.; Q. C., 2 p.m.
Farmerville, Sept. 30, 7 p.m.
Homer, Oct. 7, 11 a.m.; Q .C., 3 p.m.
Haynesville, Oct. 7, 7 p.m.; Q. C., Oct. 8, 1 p.m.
Clay, at New Prospect, Oct. 14, 11 a.m.; Q. C., 2 p.m.
Eros, at Dodson, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Jonesboro, at Jonesboro, Oct. 21, 7 p.m.
Lapine, at Franton, Oct. 28, 11 a.m.; Q. C., 2 p.m.
Bernice, at Alahama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simshoro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m
Duhach, at Duhach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

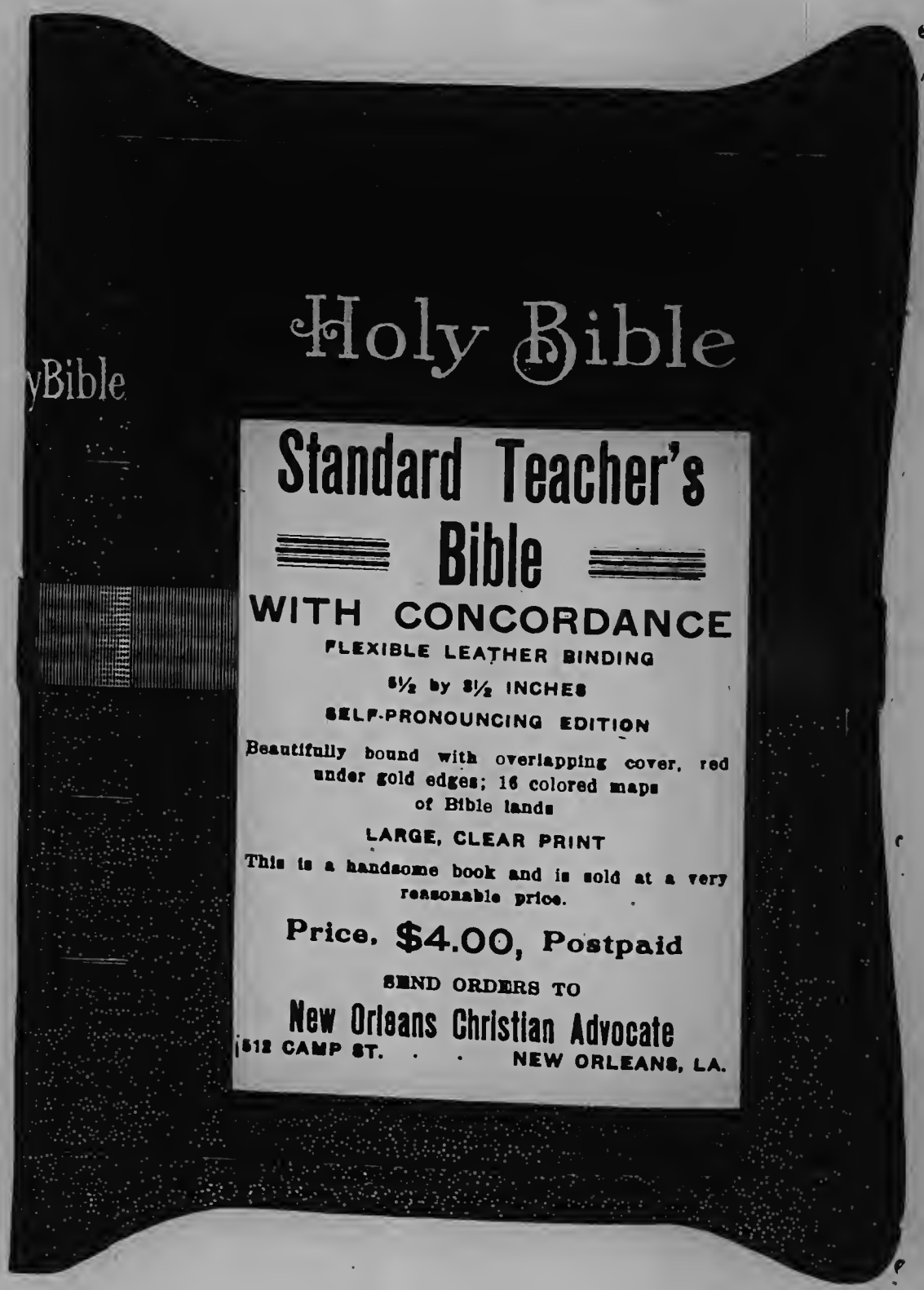
Shreveport Dist.—Fourth Round.

Mooringsport, Sept. 23, 11 a.m.
Oil City, Sept. 23, 8 p.m.
Ida, Sept. 30, 11 a.m.
Vivian, Sept. 30, 8 p.m.
Logansport. Oct. 7, 11 a.m.
Mangum Memorial, Oct. 7, 7:30 p.m.
South Mansfield, Oct. 14, 11 a.m.
Noel Memorial, Oct. 21, 11 a.m.
Trees, Oct. 21, 7:30 p.m.
Zion's Rest, Oct. 28, 11 a.m., 2 p.m.
Claiborne, Oct. 28, 7:30 a.m.
Mansfield, Nov. 4, 11 a.m.
Keithville, Nov. 4, 7:30 p.m.
Harmon, Nov. 5, 7:30 p.m.
First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Sept. 10, meetng of all preachers of district at First Church, 10 a.m.
Sept. 12, Mansfield College opening.
Sept. 26, Centenary College opening.
Sept. 30, Oct. 5, North Caddo Standard Training School at Hosston.
Oct. 7, Logansport, 2:30 p.m.
Oct. 7-12, Shreveport Standard Training School at First Church.
Oct. 16, Bossier City, 7:30 p.m.
Oct. 17, Cedar Grove, 7:30 p.m.
Oct. 18, Park Avenue, 7:30 p.m.
Oct. 19, Mangum Memorial 7:30 p.m.
Oct. 21, Gilliam, 3 p.m.
Oct. 22, Oil City, 7:30 p.m.
Oct. 23, Noel Memorial, 7:30 p.m.
Oct. 24, Mooringsport, 7:30 p.m.
Oct. 26, Vivian, 7:30 p.m.
Oct. 28, Zion's Rest, 2:30 p.m.
Oct. 29, South Mansfield, 7:30 p.m.
Oct. 30, Bethany, 7:30 p.m.
Nov. 4, Keithville, 3 p.m.
Nov. 7, Mansfield, 7:30 p.m.
Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.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CHRISTIAN ADVOCATE

Vol. 75—No. 39. Official Organ of the Louisiana, Mi. issippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No 3720

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 27, 1928. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE NEW EDITOR.

The Publishing Committee at its meeting on Thursday of last week elected Dr. R. H. Harper as editor of the New Orleans Christian Advocate for a term of four years.

Dr. Harper is a native of Louisiana, son of the late Rev. J. D. Harper, of the Louisiana Conference. He was educated at Centenary College, being graduated with the degree of Bachelor of Arts. He was admitted into full connection in the Louisiana Conference in December of 1907. He has from the first been efficient and sucessful in his ministry, filling important appointments. He served the First Methodist Church of New Orleans for seven years, going from that important appointment to the presiding eldership of the New Orleans District, where he is now serving his third year. Dr. Harper is secretary of the Louisiana Conference; he was a delegate to the General Conference at Memphis, and he is a member of the General Hospital Board.

The new editor is qualified by temperament, training, and experience for the important position to which he has been called. He has decided literary gifts, as the readers of the Advocate already know, and an acquaintance with literature and literary affairs that gives him a broad foundation for his new line of work. He has oratorical ability of a high order, being in demand not only as a preacher, but also as a speaker on special occasions.

It is needless to say that Dr. Harper is thoroughly grounded in Methodist history, polity, and doctrine, and that he is a loyal servant of the church. In announcing his election to the editorship of the Advocate, we bespeak for him the loyal support, sympathy, and active co-operation of the great constituency he will serve. He will take up his editorial duties at the close of the Louisiana Conference, which meets in Lake Charles on Nov. 21. The present editor will continue to serve until that time.

MORAL ISSUES.

The church and Christian people are bound to be concerned about moral issues of all kinds. If they are not, they might as well not be concerned about anything. The mere fact that a moral issue is involved in a political situation no more releases the church and Christian people from concern about it than if it were involved in social or economic or industrial conditions. A moral issue is always the thing about which the church must be concerned, anywhere and everywhere. If it were not so, the church could soon be reduced to a state of innocuous desuetude on the plea that this issue and that was involved in a political situation and, therefore, the church must hands off. It would be like a rabbit, chased by a dog, declaring that the dog had no right to catch him because he was running through a cotton field instead of a cornfield. With purely political matters, the church, as we view it, has no concern; but when a great moral issue, like prohibition, is in the very forefront of a political campaign, it is as useless to expect the church and Christian people to stand idly by as it would be to expect a father to stand with folded hands when his child was drowning, even though the child was in swimming with a company of friends. The child's life ought to be saved no matter what company it was in. If the politicians insist that the church and preachers and Christian people ought to let

REV. ROBERT H. HARPER, D.D.,
Newly Elected Editor of the New Orleans Christian Advocate.

politics alone, the church and preachers and Christian people have a right to demand that the politicians let them alone. A moral issue is never settled till it is settled right; and when the politicians are ready to let the church help settle such issues, the church will be willing to let them settle purely political affairs among themselves. The church was in the fight for prohibition when the politicians smiled blandly at their supposedly hopeless task; now that the nation has committed itself to the policy of prohibition, they need not suppose the church will supinely stand aside and let its hard-won victory be treated with contempt and turned into ignominious defeat. The church did all it could to keep prohibition from becoming an issue in this campaign; but it was forced upon the church deliberately and without equivocation. The church is in the fight for this moral issue—and it will stay there till it is settled and settled right. The religion that put rocks in the coffee, sand in the sugar, and water in the milk and then knelt in prayer has long since been abandoned

THE MAIN ELEMENTS IN CHARACTER-MAKING.

There is not the slightest doubt but that heredity and environment have tremendous influence in the making of character; that they are the determining influences, however, cannot be proved either in theory or practice.

The influence of heredity is expressed in the old saying, "Like father, like son." Everybody knows that physical characteristics are transmitted from parents to children; and the presumption is very strong that intellectual and spiritual characteristics are likewise transmitted. The present is linked with both the past and the future through the operation of the law of heredity.

The influence of environment is sometimes expressed in the saying, "Man is the creature of circumstances." We sometimes express our sympathy for an unfortunate person by saying, "Poor man, he never had a chance." Environment does play a large part in the making of character; but it is not the determining influence.

The will is more powerful than either heredity or environment, or of both of them combined. The world is full of men who have overcome a bad heredity and have emerged from the grasp of an unfavorable environment by the exercise of their will power. No man has to be what he does not want to be. Perhaps a better way to express the truth is to say that any man can become what he wants to be if he is willing to pay the price. An indomitable will is the ladder up which the climb to success must be made. Can a man make a decision and stick to it through thick and thin? If he can, he will arrive.

But in the making of Christian character there is another force that must be taken into account—the grace of God. It is the grace of God that makes the good attractive, that supplies the motive power for righteousness, that sustains the flagging spirit and strengthens the weary soul.

We do well to live in such way as to give to future generations a heredity that will help them on the upward way; we do well to labor constantly for the establishment of an environment that will make it easier for men and women to do right. But we fail at the most important point in the making of Christian character when we neglect to emphasize the tremendous power of the will and when we set small store by the grace of God as revealed and made available for all men through Jesus Christ. If and when we consider man simply the product of his ancestry and the creature of his environment, we dethrone God and make the world victim of a relentless blind force. Happiness in such a world would be impossible, and the hope of salvation would be a mockery.

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FOR A COUNTRY CHURCH.

If I were God,
How tenderly I'd cherish
Every country church,
Every little parish.

They seem so modest,
So humbly dressed in white,
Raising a tiny cross
As if to catch his sight.

The trees peer through
Clear panes of window glass,
The altar can be seen
Should an angel pass.

With meekly folded doors,
I'd bless, if I were God,
Every country church
Kneeling on the sod.

—Ruth Langland Holberg.

DO THE MEEK INHERIT THE EARTH, OR DO THEY GET PUSHED OFF IT?

By Rev. F. B. Hill.

There is a Wesleyan minister in England, the Rev. Percy C. Pegler, who writes often in the Methodist Recorder, and his articles help me very much. To him I am indebted for this question, and he has helped me to answer it.

If anybody but Jesus had assured us that the meek inherit the earth, we should have dismissed it as nonsense. Because the assurance came from him, most of us accept it; perhaps in the same spirit as the man who was asked if he believed in God, and replied, "Oh yes, there must be a sort of a something somewhere." We don't pretend to understand what such a challenging statement means. As a matter of fact, most of us, whatever we say or pretend, don't really believe that the meek inherit the earth.

So far as experience and observation go, it looks very much as if they got pushed off it, and never inherit more than sufficient to bury themselves in. What a lot of people would like to say, if they dare, is, "Blessed is the man with a long arm and a big fist and a thick skin, for he shall get most in the scramble."

A friend of mine in North Louisiana, whom I esteem very highly, is my informant that Mark Twain used to make great fun of this Beatitude. For did he not say that if any one doubted that the meek really did inherit the earth, he only need to consider John Bull, and then consult a map of the British Empire? And there is no doubt that many besides Mark Twain would like to sneer at this great word if they dare, and if they said what they really thought.

Perhaps there was more truth in Mark Twain's sorry jest than he knew. John Bull had his limitations, but he is not easily provoked; his bulldog may look aggressive, but they tell me that bulldogs are really patient and unaggressive creatures. They don't let go; but they don't snap. After all, the typical Britisher is not easy to affront, he is not given to talking about "affairs of honor." There is a proverbial patience about the fellow, a deep-rooted dislike of getting excited, and a contempt for the man who bullies and swaggers, that has something to do with the British Empire after all. History does seem to suggest that a touchy temper and a swaggering gait never inherit much.

If Jesus had said that the meek inherited heaven, we should not have been surprised. In fact, we should have thought it not unlikely. It would have been quite nice to comfort ourselves with the reflection that the poor fellow pushed so ruthlessly out of the way would come out on top somewhere else. But when Jesus says, not that meek people go to heaven, but that they get the earth, people are inclined to say, as a dear old lady once said: "They tell me heaven is a very nice place, but I know more about down here."

If we are to be clear about this matter, we need to do two things. We need to be quite sure that we know what Jesus meant by "meekness," and what he meant by "inheriting the earth."

When we say that a man is meek, we generally mean that he is the sort of man who does not push or shout; who can be elbowed out of the way with impunity; who can be taken any kind of advantage of and trusted never to retaliate or make any attempt to get his own back. We confuse the meek man with the proverbial worm who never turns.

Well, there is a meekness of that sort. The proper name for it is weakness. And it was not in the least what Jesus was thinking about.

Some people are meek from disposition. They are complaisant people who believe in "anything for a quiet life," and they will agree with everybody, and put up with anything rather than have a row; that sort of man does not, as a rule, inherit anything. It is other people who inherit the mess and muddle that he leaves behind him.

Others are meek because they are cowards. They believe that a soft answer turns away wrath, and always have that kind of an answer on their lips, because they don't want their heads broken. There are people who are meek because they are not sensitive. They don't resist insults because nature has given them the hide of the hippopotamus. There are those who are meek, because they are "too proud to fight." Quite a lot of people never get angry with their opponents because they are supremely contemptuous of them and tell you they are not worth powder and shot. They are only slightly objectionable.

I have a feeling that meekness that Jesus meant is such humble confidence in God that one quietly accepts difficulties and rebuffs as part of a divine ordaining, and goes to meet and tackle them, conscious that unless God guides and directs us, and helps us to control our temper, we, with our ignorance and weakness, with our love of our own way, and our liability to get huffy, shall probably make a mess of things. It is out of that humble submission to God, out of that meek dependence upon him, that meekness towards one another grows.

The man who has that kind of meekness will submit to provocation, not because he does not feel it, or does not resent it; certainly not because he is afraid of it. He will control his temper neither from fear nor pride, nor policy, nor scorn. He will accept provocation as the will of God for him, just then, as a discipline which he needs and as an opportunity for showing a little bit of divine love and patience.

Really, people who are meek as Jesus wants us to be meek, are not quick-tempered and vindictive; they do not retaliate and stand up for their rights; they are not quick to take offence, because God is not like that, and they want to show a little bit of his spirit.

They try to keep controlled because they are sure that God has something to teach them. They try to keep humble because they know that pride and standing on one's dignity distorts one's vision, and the first thing that happens when you go red in the face is that you cannot see out of your eyes.

They try to keep their tempers, not merely because to lose your temper is the last way to gain your point, but because they want to keep the spirit of love in their heart, and they know perfectly well that they will never understand the fellow they are up against, unless they love him enough to feel as he feels and to be quite as anxious that he shall not be hurt as that they shall come out of it top-dog.

If that is meekness, it is a fairly big proposition; it is frightfully difficult to carry yourself like that. If anybody doubts it, let him try it the next time he gets into a mix-up. There is no bigger mistake than to confuse meekness with softness. It takes a strong man to get the victory over the hot desire to retaliate, to refrain from saying to himself, "There is another day to-morrow, old chap." It takes a strong man to keep personal feeling out of a difference of opinion, to say, "My dignity does not matter a rap," to take all that by the scruff of the neck and say: "Just keep out of it until the matter is settled; I would rather be hurt; I would rather lose my point and eat humble pie, than risk a quarrel for the sake of getting my own way, and standing on my dignity." As a matter of fact, you have got to have so much downright pluck to say that that most of us don't say it.

Christ is putting no bar on righteous anger in a word like this. To be meek is not to be a peace-at-any-price person; if we have the spirit of meekness, we are bound to keep the peace where our own personal feelings and private interests are concerned. But when it is a question of right against wrong, or of defending the weak, when the interests of the kingdom of God are called in question, it may be a matter of standing up to certain people and letting there be no mistake about it.

"I am meek and lowly of heart," said Jesus, and yet there must have been quite a lot of people who doubted it. The Pharisees, for instance, and the traffickers in the Temple, would hardly have described him as that. "When he was reviled, he reviled not again; when he suffered, he threatened not." But if you offended against the helpless, perhaps being thrown into the sea was too good for you; if you trafficked in holy things, you had to go. And if you were a pious humbug, you were told so with a plainness of speech that left no room for misunderstanding. There was that side to Jesus. And yet he was never self-assertive, never touchy; you could do anything to Jesus, but you could not provoke him. That is meekness, a very wonderful thing. It is the power of a man to control himself because he knows that he is in God's hands, and knows that he can afford to submit himself to all to which it may please God to subject him.

Gentleness has a way of overcoming, when bullying and hectoring only harden opposition; force never overcomes force. You can knock a man down if you don't agree with him and are a bigger fellow than he is, but when he gets up he will be more your enemy than he was before, and the next time you try to knock him down, you will probably have to knock down a whole row of his friends as well. What so often beats proud and uppish people is that in the end they make enemies faster than they can knock them down. The fact of the matter is, we don't win in life's battle by slaying our rivals. Jesus says the meek are "blessed," that meekness makes not for success, but for happiness.

Bunyan knew what he was talking about when he made the Heartsease grow in the Valley of Humiliation, and when he made the shepherd boy sing:

He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

Merryville, La.

MY PURPOSE AND WORK IN JAPAN.

By Toyohiko Kagawa.

Eighteen years ago I began work in the slums of Shinkawa. Japan's population is the densest in the world for its arable area. As 85 per cent of the total area is mountainous, only 15 per cent

can be cultivated. There is a population of 2,572 per square mile of arable area, which is twice as dense as the population of Belgium, its nearest rival. As a consequence the death rate is high—among the poor who live in Shinkawa it is 51 per 1,000. Tuberculosis, leprosy, trachoma and sexual diseases are the four worst national diseases which we are attacking. We have organized the White Cross Society to attack tuberculosis and the mission to lepers to face the problem of leprosy. There are probably 60,000 lepers in Japan, the largest number in any civilized nation, and the six Christian leper houses in the country can take care of only 650 of them. The Government takes care of 2,000, leaving the great majority uncared for.

I have been attacking these diseases by addresses and also by writing fiction about them. Two years ago there were printed some passages from my novels about the slums in pamphlet form which were distributed in the House of Peers. This led to the Government's taking up the tenement problem and appropriating twenty million yen on a ten-year program to destroy all the slums in the big cities of Japan. I am projecting a book of fiction about the poor lepers and am writing a novel about politics, and want also to write a piece of fiction about syphilis. The infant mortality rate is exceedingly high. Free clinics were started about ten years ago, conducted not merely for charity work, but as laboratories and experiment stations, endeavoring to find plans for the uplift of the nation.

To relieve the destitution caused especially by such diseases, I have been trying to organize Mutual Aid Societies such as have succeeded very well in Europe. As they succeed I hope to establish them throughout Japan.

Some may think religious education is unnecessary. But religion is not fictitious or visionary; it lies in the hearts of men and is the power of vital life. Marxianism is very popular in Japan now, but I stand for idealism and religion. I never criticise Buddhism unless it becomes necessary, but it is true that Buddhism is onesided. Christianity is more inclusive, more universal. It is Life, Love, Redemption. I take it not categorically nor doctrinally, but as Life.

When I received money for my fiction I gave five thousand yen to establish a night school for laborers, which is probably the best night school for this class in Japan. Other schools have been established for peasants. While I was doing earthquake relief work in Tokyo, the school at Nigata Ken became Marxian, for, as you know, among the laborers Marxianism is more popular than idealism. It is exceedingly important that these schools are founded on Christian and idealistic principles. I started the Shikanjima Settlement as a fortress against Marxianism and the Japanese of Los Angeles give two hundred yen a month to this work.

As I was called upon to organize Labor Federations and Peasants' Unions I thought it necessary to investigate the labor parties of Europe, so when I was invited to lecture to the students of the Pacific Coast I went farther and studied these political movements in the various countries. But while I was away for eight months, sovietism came into my Peasants' Union. It became necessary to cut the Communist party, and finally we had to start a new peasants' movement, the old one deteriorating into chaos. They are now asking us to join with them again. Sovietism has a clever and fearful way of fighting in Japan. But I stand for humanitarianism of Kingsley, Maurice, Hardie and Macdonald. As Wesley's movement saved Great Britain from a revolution when France had its great one, so we are looking to the kingdom of God movement to save Japan.—Issued by Foreign Missions Conferences of North America.

MEETING OF ABERDEEN DISTRICT METHODIST MINISTERS' ASSOCIATION.

The Aberdeen District Methodist Ministers' Association met in the beautiful new church at Amory, Thursday, Sept. 13. Brother Young read us a good sermon at the 11 o'clock hour, after which the ladies served a most wholesome and delicious luncheon, which was enjoyed by every one.

The subject for the afternoon program was "Ministerial Ethics," the discussion of which was entered into freely by almost all present. Brother Parks, the host, came in before the program was over and was asked to make a talk on the subject being discussed, but declined giving a dramatic demonstration.

A vote of thanks was left for the pastor for the use of the church, and the ladies were thanked graciously for the delightful luncheon.

R. T. HOLLINGSWORTH.

"LIQUOR CONTROL IN CANADA."

(Review of "Liquor Control in Canada," by Ben H. Spence; published by Canadian Prohibition Bureau, 450 Confederation Life Building, Toronto, Canada, at 25 cents.)

By Ernest H. Cherrington, LL.D., Litt.D., Director of Department of Education, Anti-Saloon League of America.

Ben H. Spence's book, "Liquor Control in Canada," which is being distributed by the Canadian Prohibition Bureau, 450 Confederation Life Building, Toronto, Canada, at the nominal price of twenty-five cents, is one of the most timely volumes that can come to a reader's table in the present year. Crammed with data gathered from the official records of all Canadian Provinces, it sets forth with a wealth of phrase the utter failure of the so-called liquor control system wherever tried by our northern neighbors. There are few volumes which would be stronger weapons in the hands of the friends of prohibition wherewith to combat the insidious and utterly false propaganda of those who seek to rivet again upon the American people the chains of the legalized liquor traffic which we hope have been cast off forever. Mr. Spence says:

"'Liquor Control' in the Provinces of Canada is a huge success from the standpoint of those who make, and wish to derive a profit from the sale of liquor; and those who buy, and wish to derive sensations of intoxication from the consumption of liquor; but, from the standpoint of those who seek to remedy the evils of alcoholism, it is a tragic, ghastly failure.

"Writ large in the experience of these Canadian Provinces is the truth, which ought to be self-evident, that the ravages of a plague cannot be remedied by arranging for the dissemination of disease germs, nor can the evils of alcoholism be prevented by providing facilities by which people may obtain alcoholic beverages."

The smuggling and rum-running scandals which have developed under the various systems of "liquor control" in Canada are set forth by Mr. Spence, who quotes from the official reports of the Royal Commission which was appointed to investigate an illicit traffic which grew to be so great that the so-called liquor control boards seemed helpless to combat it. Mr. Spence also sets forth from official reports the evidence of the corruption and the fraud practiced by the brewers, distillers and liquor interests of Canada.

The development of vice, the stimulation of underworld activities, the growth of crime and drunkenness are given in this volume with elaborate and exhaustive citations gathered from the official records.

Two factors in the economic and social problems of Canada are stressed by Mr. Spence. One of these is the enormous drink bill, which is draining away the very life blood of commerce and industry, seriously affecting legitimate trade and imposing needless burdens upon the wealth and industry of the provinces. The rapid increase in value of brewery stocks which he shows hardly compensates a province for the loss of productive industry. The increase in motor accidents, to which he pays considerable attention, demonstrates that under "liquor control," as under the obsolete license system, intoxicants wipe out that margin of safety which is so highly essential in this high-powered and swiftly moving civilization. Mr. Spence, who, Prof. J. Gibson Hume, head of the Department of Philosophy in the University of Toronto, in a foreword, says is "the best known and most fully informed man in Canada in regard to prohibition," speaks as one with authority. In this work he has avoided propaganda and has confined himself almost entirely to presentation of uncontrovertible facts. Every citizen should read this book as an antidote to the liquor group's claims that "Control" is superior to prohibition.

WASHING AN INTERNATIONAL ELEPHANT.

More than a million American women rolled bandages and made surgical dressings during the great war. Why not carry on for the lepers? The medical staff headquarters won't fuss at you if the bandages vary one-eighth of an inch from regulations, and you can feel, in the immortal language of a recent song-hit, that you are washing one of the largest elephants of all time.

The war may be over, but leprosy isn't, although the American Mission to Lepers is bending every effort to secure the world co-operation of governments, of scientists, and of all intelligent and considerate people to put an end to this age-old menace. While the wheels are turning to bring about these large results, the intimate needs of the destitute lepers in rescue stations in twenty countries must not be overlooked. One of the greatest of these needs is for bandages.

To stand by a doctor's side and watch the number of dressings required for even one patient makes one wonder just how a missionary doctor manages 12,000 miles from "Johnson & Johnson" and with insufficient funds to buy dressings locally, even if they could be obtained. Yet they do manage, and incipient cases of leprosy are being cured and the suffering of incurable cases is being eased, and the sound bodies of little children of lepers, who fortunately do not inherit leprosy, are being safeguarded in separate homes.

If these doctors, serving without special compensation and handicapped by lack of equipment and trained assistants, are willing to carry on, the women of America who pride themselves on leading in so many good causes will surely be willing to help them.

Strong bandage material for outer dressings can be washed and used again and again. Any firm cotton or linen cloth is suitable for this. Old sheets and table linen are excellent—cut into two-inch strips, rolled, and fastened with that great national instrument, the safety pin. Even the pin will be used. It will sparkle like a brooch while it holds together the edges of a shawl pinned across the pain-racked shoulders of some leper recipient of your generosity.

If you are willing to prepare a parcel of bandages or merchandise material, let the American Mission to Lepers send you the address of a medical missionary to whom you can ship direct by parcel post.

Write for a free circular, "Material Gifts for Lepers," to W. M. Danner, General Secretary the American Mission to Lepers, 156 Fifth Avenue, New York.

A Presbyterian preacher stopped at a Kentucky mountain cabin one day, where a gaunt, ragged woman leaned on the dilapidated gate. "Where is your husband to-day?" inquired the preacher.

"Out huntin'."

"Any Presbyterians around here?"

"Wal, now, thet I don't know, stranger, but the hide of every kind of animal thet my husband ever killed is tacked up yander on the back of the smoke-house. You might step thar an' look."—Exchange.

REV. ALEXANDER TROTTER.

Rev. Alexander Trotter was born near Quitman, Clarke County, Miss., Oct. 10, 1840; and died at Matherville, Miss., May 18, 1928. He received his higher education at the University of Mississippi, and Cumberland University, Lebanon, Tenn., graduating from the latter institution in 1860.

He was among the first to enlist in the cause of the Confederacy at the breaking out of the Civil War, and served throughout the struggle. He made an enviable record as a soldier, serving at different times as lieutenant, captain, and adjutant of the Fourteenth Mississippi Regiment.

On March 6, 1866, he was married to Miss Matilda Pickens, grand-daughter of Governor Pickens, of Alabama. This proved to be a long and happy union of congenial spirits, blessed with seven children, six of whom survive the deceased, as follows: A. P. Trotter, Pensacola, Fla.; Mrs. T. L. Mather, Matherville, Miss.; Mrs. E. Q. Mather, Coffeeville, Ala.; W. L. and George J. Trotter, Maxie, Miss.; and I. W. Trotter, Shubuta, Miss. His companion and one daughter, Mrs. Wm. Hicks, preceded him to the better land a few years ago.

A peculiar circumstance was instrumental in his change from an athetist to a Methodist preacher. His wife became seriously ill, and the doctors pronounced the case hopeless. With all the earnestness of his nature he prayed: "If there is a God and he will raise my wife to health, I will serve him henceforth." At once there came the assurance that his prayer was answered. True to his vow, he began to search the Scriptures as the revelation of the God who heard and answered prayer. He was called to preach, and for a short time was a member of the Mississippi Conference. He located because of the condition of his wife's health, but there was not the least abatement of his interest in the church, or of his zeal in the Master's service. As one of God's true noblemen, he was always capable, conscientious, unselfish, humble, and withal courageous in doing what he conceived to be his duty.

Through his sacrificial efforts in the poverty-stricken period following the Civil War, many young men and women were given the opportunity of an education. These he taught without money or price, instilling into their minds true Christian ideals.

As a preacher of the gospel he was unique. His sermons though short—rarely ever over twenty minutes in length—were Scriptural, thoughtful and always interesting and inspirational.

Throughout a wide area he was a leader in religious, educational and political matters, and moved as a veritable prophet among the people, and when he fell at a ripe old age, God having called to well earned reward, he left a lonesome place against the sky. He still lives in grateful memory of a large company who will see that the lessons of his remarkably virtuous and unselfish life are transmitted to the generations to come.

On the first circuit I served it was my good fortune for four years to be associated with this man of God, and his prayerful interest, and intelligent and friendly criticism are abiding values in my life. With grateful heart I pen this feeble tribute to his memory.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

W. A. HAYS.

Waynesboro, Miss.

THE PIONEER.

From the Baccalaureate Address of President Clarence P. McClelland to the Graduating Class of Illinois Woman's College.

Jesus was the pioneer of life, and supremely so in that life to him was a great adventure. Lindbergh had a conviction regarding the importance, the desirability, and the practicability of flying across the Atlantic Ocean. Others felt this, too, and sent forth a challenge to aviators and offered a reward. Lindbergh at great personal risk accepted the challenge. He demonstrated that it could be done. He showed the way—others have followed and will follow in his train.

Here is a world of men, ignorant, wandering, lost. Who will go to save the world, to show men the way out of their misery and sin and get them in touch with God? "I will," said Jesus. Paul in seeking to dramatize this, said, "Have this mind in you which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servaut, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Think of it! Jesus believed that he, one man, could save the world.

Some one has imagined Jesus starting out all alone on his mission to save the world. "Are you prepared to pay the price," God asks, "to leave all you have, home and friends and loved ones?" Jesus replies, "I am." A little later God asks, "Are you still willing to go on with it, to watch the crowds deserting you, to face censure, ridicule, and shame?" Without hesitation. Jesus answers, "I am." Then looms the cross. "Will you go on?" God asks. "I will," replies Jesus. And then they nailed him to the cross and left him there to die, with nothing done, without one person who really understood him, his whole plan falling into utter ruin, his dream become ridiculous. "Dare you pay the full price for it?" asks God, and Jesus replies, "I will." And it is only because he did not turn back, but paid the uttermost it would cost, that the world is being saved, is finding its way to God.

Oh, the Christian life lived at its best is an adventure!

You may remember how the man with the stout countenance in **Pilgrim's Progress**, after weighing the difficulties of the Christian life, went forward and said: "Set down my name, Sir, for I have looked this whole thing in the face, and cost me what it may, I mean to have Christlikeness and will." This is the spirit of the Christian pioneer. What is Christlikeness? It means a life free from anxiety, a life morally clean; it means pioneering, engaging in the great adventure of saving the world, of saving men from sin, from slavery, from poverty, from ignorance, from war; living cleanly, unselfishly, lovingly, generously.

Well worth remembering also are the last words of Mr. Valiant-for-truth: "'My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have tought his battles who now will be my rewarder.' When the day that he must go hence was come, many accompauled him to the river side, into which as he went he said, 'Death, where is thy sting?' And as he went down deeper, he said, 'Grave, where is thy victory?' So he passed over, and all the trumptes sounded for him on the other side."

Remember! in the end God will not look you over for medals, for degrees, for diplomas, but for scars.—Selected.

THE LENGTH OF THE ROAD.

"How long do you thiuk is the leugth of the road
From Judaea to Nazareth town?"
"There's the soul that I saved, and the brow that I bathed,
And the poor man's load I laid down."
"Don't you mean that the journey to Nazareth town
Is measured by wearisome miles?"
"A traveling God has good deeds for a rod,
When he measures a road set with trials."

"How long do you think is the length of the road
From Bethany up Calv'ry hill?"
"There's the garden at night, and my followers' flight,
And the hates of men, burning to kill."
"Don't you mean that the distance up Calvary hill
Is measured as men measure length?"
"Cruel deeds toward a God are the measuring rod,
When he staggers in failing strength."

"How long did you say was the length of the road
From Judaea to Nazareth town?
And how long is the way, up which men pray,
When they climb the hills that frown?
Don't you mean that with miles or feet or yards
Are measured the journeys of earth?"
"No—deeds are the rod, when a loving God
Is measuring length at its worth."

—Otto H. Houser, in The Christian Advocate.

THE WHITWORTH COLLEGE TWIN SISTERS.

Misses Juanita and Oneita Winstead returned to Whitworth College, Brookhaven, Miss, September 18, as members of the Junior College senior class. Miss Juanita has been elected President of the Student Government organization; Miss Oneita is the Editor-in-Chief of the Leofost, the Whitworth College Annual.

These twin sisters, daughters of Rev. and Mrs. T. B. Winstead, of Harperville, Miss., entered Whitworth College in September, 1927, as members of the freshman class. Throughout the school year they maintained a high scholastic record and tied for honors. They were awarded the annual prize of five dollars in gold for the highest average in first-year Latin, and for highest honors for maintaining an average of over 91 throughout the session.

TO THE METHODISTS OF MISSISSIPPI.

The two Methodist Annual Conferences of Mississippi at their 1927 sessions appointed a Commission to look into the matter of making recommendations to the two Annual Conferences regarding the matter of making adequate provision for the moral and spiritual well-being of our Methodist students at the State institutions of learning in Mississippi. We have something like 500 Methodist students at each of the following State institutions: M. S. C. W., at Columbus; University of Mississippi, at Oxford; and Agricultural and Mechanical College, at Starkville. No special provision is made for any of these students that is adequate to their needs save at M. S. C. W. Through an arrangement with the two Woman's Missionary Societies and the two Annual Conferences of Mississippi we have Miss Pauline Wynn employed to look after our girls at M. S. C. W. Miss Wynn is doing a most excellent work for our girls, the value of which is incalculable. Knowing something of the greatness of the work that is being done by Miss Wynn at M. S. C. W., it is desired to accomplish something similar thereto for our Methodist students at other State institutions.

A report of the work of the Commission follows:

The Commission appointed by the North Mississippi and the Mississippi Conferences at their 1927 sessions to look into the matter of making adequate provision for the religious care and instruction of the Methodist students at our State colleges, was called to meet in the early part of the year at Jackson, Miss., in the Edwards Hotel. There were only three of the Commission present: Brothers George Thompson, V. C. Curtis and J. T. Lewis. After organizing, with V. C. Curtis as president, and J. T. Lewis as secretary, the business before the Commission was freely discussed, and the following resolution was passed:

Resolved, That it is the sense of this Commission that the two Annual Conferences of Mississippi and the General Board of Education of the Methodist Episcipal Church, South, be requested and urged to appropriate each $800 for each of the following institutions: The University of Mississippi, Agricultural and Mechanical College, and the Hattiesburg Normal, said $2,400 per year for each college to be used to equip and maintain office and meeting place for students and to pay for a student secretary who is to give whole time to looking after the moral and spiritual well-being of our Methodist students at said institutions.

Owing to the fact that we now have satisfactory arrangements between the two Mississippi Conferences and the Missionary Conferences of the two Annual Conferences relative to M. S. C. W., it was decided to let those arrangements stand.

Signed: J. TILLERY LEWIS.

FROM THE PELICAN PINES—PERSONAL PRIVILEGE.

By Rev. S. A. Steel, D.D.

There is somebody in New Orleans that ought to be in the lunatic asylum. Why? Because, here is a letter from the secretary of the "Hoover Campaign Committee" telling me that a "mutual friend" gave him my name and address as one who would help to elect Hoover President. Nobody in his right mind would do such an absurd thing as that. Whoever did it is no friend of mine. I never have voted the Republican ticket, and I never will. I do not care to get into politics, especially the nasty sort we have to deal with now; but when such slanders are perpetrated about me, I get indignant. I hope the Advocate will let me deny the outrageous charge that I would vote the Republican ticket. I wouldn't do it if Gabriel himself was the candidate. I don't criticise any one for the way they vote; but I don't want any one to have such a false opinion of me as to think I would go back on my record, prove recreant to my convictions, soil my good name, and tarnish my shield with the smut of the Republican party. I rise to a question of personal privilege, and I hope this plain statement will stop the foolish propaganda that sends me Hoover campaign literature. I throw all these documents in the fire basket.

Manstield, La.

APPRECIATION.

(Directed to be published by the Publishing Committee.)

The ten years' connection of Dr. Henry T. Carley with the New Orleans Christian Advocate comes to an end at the approaching session of the Louisiana Conference. The Publishing Committee desire to express as best they can their wholehearted appreciation of Dr. Carley. Clean and strong in his conception of what constitutes a man and editor, he has lived up to his high ideals in every particular. He goes from the editorship of the Advocate with the love and appreciation of every member of the Committee. This appreciation goes beyond the personal equation, including his strong and conservative work as editor. Wherever, in the providence of God and by the authority of the church, he may work in years to come, he will carry our love personally and our appreciation of the contributions he has made to the patronizing territory. His friends are legion. He lives in their hearts. He lives and will continue to live by the name he has won for himself and his Lord. The blessings of the Great Head of the church rest upon him and his family!

JAMES H. FELTS.
J. E. GRAY,
For the Publishing Committee.

OUR CHRISTIAN HOPE.

Hope that is born of science and natural evidence awakens no joyful enthusiasm in the masses of mankind. It stands with a question upon its lips, tremulous at times, peering into the future with a troubled gaze, hoping rather than believing, and passing into the future with the peace of resignation rather than the joy of assurance. Christian hope—that is, hope that is born of trust in the person of Christ and belief in the promise of Christ—voices itself in words of assurance such as these: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens," II Corinthians 5:1; in words of triumph: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Romans 8:38, 39; in words of victory: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" I Corinthians 175:57; in words of comfort: "Let not your heart be troubled! Ye believe in God, believe also in me. In my father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself, that where I am there ye may be also," John 14:1, 2, 3; in words of peace: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid!" John 14:27. Dr. John McDowell.

A WORD OF APPRECIATION.

Dear Mr. Editor: I desire to express through the New Orleans Christian Advocate my very great appreciation of the services of Rev. E. S. Lewis as a presiding elder and of his sterling Christian character.

Brother Lewis has been my presiding elder for the past three years. He was a member of the committee which examined me for license to preach. He has been in my home and I have been in his home. I have been with Brother Lewis on a great many occasions, and on all of these occasions he has acted like a Christian gentleman. It has been a joy and an inspiration to me to work with a presiding elder like E. S. Lewis.

This is the eighth year that Brother Lewis has served as a presiding elder during his ministry. The office carries with it a tremendous responsibility. It seems to be the office of hard knocks. If the elder does his duty, people say very little about it, but if he makes a mistake, they don't fail to tell him about it. So I just throw this bouquet to Brother Lewis and trust that there may be in it a fragrance that shall make life sweeter for him.

W. L. ROBINSON.

Coffeeville, Miss.

FIDELITY TO HIS OWN PLACE.

Mr. J. W. Chapman is a very well known financial man. He was at one time president of a bank, and kept a small boy to attend the door and run errands. This boy's post of duty was at the door, and he was given a stool to sit on. Two or three days after he had taken up his work at the bank Mr. Chapman was surprised to get word from his secretary that the boy wished to see him.

This is the story as Mr. Chapman tells it: "He said that the boy would not talk to him, but insisted on seeing me. I was busy, but as I believe that all boys have a reason for what they attempt to do, I ordered him shown in. He came directly to my desk and said:

"'Mr. Chapman, you're the president of this bank?'

"'I am.'

"'You can order things done right, can't you?'

"'I believe I can.'

"'Well, sir, that stool they have given me at the front entrance ain't right with the rest of the bank. It's dirty; it ought to be varnished, and it ought to look as good as the doors. The janitor says I'm fussy, and won't help me. I thought you ought to know about it. The bank oughtn't to look cheap on account of a stool.'

"I suppose some men would have laughed. I could not. The boy's desire to have his position and equipment in harmony with all the other parts of the bank struck me forcibly. He got the stool finished as he believed it should be, and not only that, he made friends through his fidelity to his own place.

"In the years that have passed since that place was given him he has steadily gone upward. He shows to-day the same desire to care for his particular place in work that he did when his wages were but $3 a week and his post of dignity a stool by a bank entrance!"—Sunday School Advocate.

THE FACE THAT PREACHED.

A fugitive paragraph whose author is not named tells how a woman, longing for a holy life, asked the Lord to teach her if it were possible. Going to a convention, she saw a face which had upon it the joy and peace of heaven. Day after day she watched the minister, but she saw always the same serenity and glory. She went home praising God that he had answered her prayer and shown her a living example of holiness, and she soon entered into the joy of the radiant life. We are told that she wrote the brother of what he had done for her. It gave him great though humble joy. For the hand of misfortune had been on him. His health had failed. He could work no longer. And yet he had been used of God, because like Moses, his face told the story that he had been with God in the secret place. Our own holy life will some way transfigure our features, if we go hand in hand with Jesus.—Selected.

Four Sunday schools and three language schools for Korean children on the Oakland-Sacramento and Stockton-Reedley circuits in California are doing a fine work. More than seventy pupils are enrolled in the Sunday schools and fifty-five in the language schools. The Rev. C. K. Yim is the Methodist pastor in charge of these two circuits.

SARDIS DISTRICT PREACHERS' MEETING.

Dear Dr. Carley: I am sending the program for the October meeting of Sardis District Preachers' meeting, which will be held in the Free Springs church, on the Tyro charge, with Rev. K. S. L. Cooke and his good people of that splendid church. We are to meet at 10 o'clock a. m., Oct. 9.

10 a. m., Sermon, by Rev. G. W. Robertson.

11 a. m., "What Preparation Does the Sunday School Superintendent Need to Fill His Office?" Round table discussion led by the Hon. H. Grady Johnson, of Hernando. Let each pastor bring his superintendent.

12 o'clock, Lunch.

1:30 p. m., "Ministerial Ethics," by Rev. W. W. Hartsfield, Rev. G. H. Boyles, Rev. H. N. Kibben; "Methodism's Position on the Ordinance of Baptism," by Rev. B. G. Whitehurst, Rev. A. L. Davenport, and Rev. A. C. Johnson; "The Best Book I Have Read This Year," five-minute talks, by our presiding elder, Rev. T. M. Bradley, and C. N. Kinard, and A. T. Clanton.

We held our September meeting with Rev. H. R. McKee and his hospitable people at Hernando, and enjoyed a most pleasant and profitable day. The program committee had arranged a splendid program. The sermon was preached by Rev. M. H. McCall, our pastor at Mount Pleasant. Brother McCall was reared in Hernando and so was on his native heath, and must have been at his best, for he gave us a masterly sermon. It was good to be there.

A. T. CLANTON, Secretary.

PAYMENTS ON MISSION SPECIAL, MISSISSIPPI CONFERENC, TO SEPT. 14, 1928.

Brookhaven District.

Charge.	Quota.	Paid.	Due.
Adams	$ 175.00	$ 124.55	$ 50.45
Barlow	150.00	80.95	69.05
Bayou Pierre	175.00	87.00	88.00
Beauregard	125.00	34.25	90.75
Bogue Chitto	200.00	110.00	90.00
Brookhaven	800.00	800.00	....
Crystal Springs	450.00	14.75	435.25
Foxworth	175.00	....	175.00
Gallman	200.00	....	200.00
Georgetown	150.00	28.96	121.04
Hazlehurst	500.00	....	500.00
Magnolia	300.00	267.00	33.00
McComb, Centenary	800.00	800.00	....
McComb, Pearl River	250.00	60.09	189.91
McComb, LaBranch	150.00	24.00	126.00
Meadville and Bude	275.00	194.50	80.50
Monticello	225.00	57.40	167.60
Osyka	175.00	50.00	125.00
Scotland	175.00	....	175.00
Summit	250.00	49.45	200.55
Tylertown	350.00	425.00	....
Wesson	200.00	204.25	....
Total	$6,250.00	$3,412.15	$2,837.85

Hattiesburg District.

Charge.	Quota.	Paid.	Due.
Avera	$ 170.00	$ 56.50	$ 113.50
Bonhomie	120.00	77.70	42.30
Collins	225.00	152.00	73.00
Ellisville	230.00	61.10	168.90
Eucutta	100.00	15.00	85.00
Hattiesburg, Broad	350.00	69.60	280.40
Hattiesburg, Main	775.00	400.00	375.00
Hattiesburg, Court	410.00	144.60	255.40
Hattiesburg circuit	85.00	25.00	60.00
Heidelberg	160.00	107.40	52.60
Leaksville	140.00	28.65	111.35
Lucedale	215.00	70.41	144.59
Magee	175.00	175.00	....
Mount Olive	200.00	200.00	....
New Augusta	135.00	135.00	....
Petal	110.00	80.50	29.50
Prentiss	250.00	208.00	42.00
Purvis	190.00	56.15	133.85
Richton	325.00	325.00	....
Silver Creek	175.00	113.00	62.00
Sumrall	175.00	175.00	....
Taylorsville	145.00	30.00	115.00
Wiliamsburg	140.00	....	140.00
Total	$5,000.00	$2,705.61	$2,294.39

Jackson District.

Charge.	Quota.	Paid.	Due.
Benton	$ 125.00	$	$ 125.00
Bolton	150.00	105.00	45.00
Brandon	150.00	196.00	....
Camden and Sharon	75.00	75.00	....
Canton	600.00	601.00	....
Clinton	50.00	55.00	....
Eden and Bentonia	125.00	125.00	....
Edwards	100.00	50.00	50.00
Fannin	75.00	75.00	....
Flora	100.00	100.00	....
Florence	75.00	75.00	....
Harrisville and Braxton	65.00	65.00	....
Jackson, Capitol St.	1,750.00	1,750.00	....
Jackson, Galloway Memorial	1,750.00	1,500.00	250.00
Jackson, Gleudale	25.00	25.00	....
Jackson, Grace	125.00	125.00	....
Jackson, Millsaps	90.00	....	90.00
Madison	100.00	101.00	....
Mendenhall and DiLo	200.00	95.50	104.50
Satartia	85.00	47.00	38.00
Terry	65.00	65.00	....
Vaughn	75.00	58.25	16.75
Yazoo circuit	25.00	15.00	10.00
Yazoo station	625.00	625.00	....
Total	$6,500.00	$5,928.75	$ 571.25

Meridian District.

Charge.	Quota.	Paid.	Due.
Bucatunna	$ 136.00	$ 91.90	$ 44.10
Chunkey	148.00	140.10	7.90
Daleville	163.00	....	163.00
DeKalb	324.00	100.00	224.00
De Soto	217.00	20.00	197.00
Enterprise	219.00	131.50	87.50
Lauderdale	146.00	146.00	....
Matherville	125.00	16.50	108.50
Meridian, Central	705.00	588.98	116.02
Meridian, East End	450.00	453.50	....
Meridian, Fifth St.	438.00	68.35	369.65
Meridian, Hawkins Memorial	307.00	312.25	....
Meridian, Seventh Avenue	176.00	9.00	167.00
Meridian, Poplar Springs	219.00	70.00	149.00
Pachuta	219.00	48.10	171.90
Porterville	126.00	20.10	105.90
Quitman	307.00	41.75	265.25
Scooba	205.00	12.75	192.25
Shubuta	295.00	200.00	95.00
Vimville	130.00	48.05	81.95
Waynesboro station	365.00	336.50	28.50
Waynesboro circuit	92.00	54.22	37.78
Total	$5,500.00	$2,909.10	$2,590.90

Newton District.

Charge.	Quota.	Paid.	Due.
Bay Springs	$ 170.00	$ 161.50	$ 8.50
Burnside	50.00	35.00	15.00
Carthage station	125.00	....	125.00
Carthage circuit	50.00	15.00	35.00
Cleveland	75.00	25.00	50.00
Decatur and Hickory	165.00	165.05	....
Forest and Morton	250.00	275.00	....
Harperville and Lena	150.00	50.00	100.00
Homewood	165.00	....	165.00
Lake	75.00	75.00	....
Laurel, First Church	500.00	277.65	222.35
Laurel, Kingston	125.00	125.00	....
Laurel, West	50.00	....	50.00
Montrose	110.00	90.00	20.00
Newton	250.00	....	250.00
Philadelphia	315.00	315.00	....
Philadelphia circuit	150.00	10.00	140.00
Raleigh	150.00	92.15	57.85
Rose Hill	150.00	70.00	80.00
Shiloh	125.00	125.00	....
Union	185.00	185.00	....
Walnut Grove	150.00	100.00	50.00
Total	$3,535.00	$2,191.35	$1,343.65

Seashore District.

Charge.	Quota.	Paid.	Due.
Americus	$ 87.00	$ 50.00	$ 37.00
Bay St. Louis	130.00	79.10	50.90
Biloxi	430.00	161.35	268.65
Brooklyn and Bond	100.00	100.00	....
Carriere	90.00	90.00	....
Coalville	70.00	16.00	54.00
Columbia	520.00	520.00	....
Escatawpa	60.00	60.00	....
Gulfport	550.00	400.00	150.00
Kreole	60.00	60.00	....
Hub	20.00	....	20.00
Logtown	140.00	150.00	....
Long Beach	96.00	96.55	....
Lumberton	375.00	300.00	75.00
Mentorum	75.00	36.00	39.00
Mississippi City	20.00	....	20.00
Moss Point	290.00	90.00	200.00
Ocean Springs	125.00	51.00	74.00
Pascagoula	150.00	57.00	93.00
Pass Christian and Lyman	40.00	30.00	10.00
Picayune	250.00	....	250.00
Poplarville	300.00	300.00	....
Saucier	150.00	90.00	60.00
Stillmore	50.00	13.15	36.85
Van Cleave	140.00	140.00	....
Wesley Memorial	20.00	20.50	....
Wiggins	160.00	90.00	70.00
Total	$4,598.00	$3,000.65	$1,597.35

Vicksburg District.

Charge.	Quota.	Paid.	Due.
Angullla	$ 198.00	$ 139.67	$ 58.33
Centerville	165 00	88.00	77.00
Fayette	200.00	135.30	64.70
Gloster and Liberty	140.00	142.00	....
Hermanville	143.00	142.29	....
Lorman	125.00	30.00	95.00
Louise and Holly Bluff	210.00	192.00	18.00
Mayersville	75.00	32.75	42.25
Natchez	365.00	223.00	142.00
Nebo	80.00	53.50	26.50
Oak Ridge	85.00	25.00	60.00
Port Gibson	200.00	219.50	....
Rocky Spring	75.00	60.00	15.00
Rolling Fork and Cary	200.00	200.00	....
Rosetta and Mount Vernon	90.00	69.00	21.00
Roxie	90.00	90.00	....
Silver City	170.00	....	170.00
Utica	180.00	90.00	90.00
Vicksburg, Crawford	396.00	785.00	....
Vicksburg, Gibson Memorial	215.00	215.00	....
Washington	72.00	75.50	....
Woodville	180.00	41.00	139.00
Total	$3,654.00	$3,048.51	$ 605.49

PAYMENTS TO THE MISSION SPECIAL, MISSISSIPPI CONFERENCE, BY DISTRICTS.

Brookhaven District	$3,412.15	
Special	30.00	
		$ 3,442.15
Hattiesburg District	$2,705.61	2,705.61
Jackson District	$5,928.75	
Special	776.00	6,704.75
Meridian District	$2,909.10	
Special	5.00	2,914.10
Newton District	$2,191.35	2,191.35
Seashore District	$3,000.65	3,000.65
Vicksburg District	$3,048.51	
Special	62.50	
		3,111.01
Grand total		$24,069.61

A. M. BROADFOOT, Treasurer.

Meridian, Miss.

The Home Circle.

GOLDEN MOMENTS.

Golden Moments! Golden Moments!
Swiftly passing, quickly gone.
Disappearing like the dewdrops,
Shining on a sunlit lawn.
Golden Moments! Each a jewel
Which we keep or which we lose,
Opportunities that, offered,
We accept or we refuse.

Golden Moments! Gems uncounted,
Jewels priceless and sublime.
Let us save each Golden Moment,
Speeding past on wings of time;
Save, Improve each fleeting second
Whilst we tarry on this Sphere,
For the day is surely coming
When we are no longer here.

—Southern Churchman.

HOW ZIBDI KEPT BAIRAM.

Zibdi was a little Syrian girl. Her real name was Zebadi, but she had been nicknamed "Zibdi," which means "butter." That was when she was fat and jolly; but the day before the feast of Bairam she was neither plump nor happy. Zebadi ought to have looked forward to Bairam, but somehow she could not.

This feast is kept by the Mohammedan, or Moslem, people who do not believe in Christ's teachings but are followers of an Arab, Mohammed, who lived about six hundred years after Christ. Bairam consists of three days of merrymaking and feasting. There are swings in the public squares for the children; toys, cakes, and sweets; gay-colored dresses for the girls and new caps for the boys. No wonder the Moslem children loook forward to Bairam.

Zebadi stood sadly in Mrs. Carr's hallway, and waited for her grandmother, who was talking to the American missionary. Zebadi's grandmother had been telling a long complaining story to which Mrs. Carr had listened patiently.

"Money for food and money for clothes for Zibdi," she whined.

"Perhaps I can give you food and some old clothes for Zebadi," said Mrs. Carr.

"But I must have money," said the grandmother. "See, oh beloved! Zibdi's mother died when she was very small. The Turks took her father, my Ahmed, for a soldier, and he died of typhus. I have supported Zibdi a year and cannot afford to keep her any longer. She is ten years old and pretty. If I dress her well for Bairam, perhaps I can sell her for a bride."

"A bride! Ten years old!" exclaimed Mrs. Carr. "You must not think of such a thing."

"She is old enough," persisted the woman. "She might find a good home and I might even get two gold pieces for her. There is a shopkeeper who—"

"No, no. You must not. I will not give you anything unless you promise to wait until Zebadi is at least fourteen."

"Fourteen! That will be four years. How shall we live?"

"If you will promise, I will help you and the child as best I can. If you plan to sell her now, not another para will I give you."

"A bird in the hand," muttered Zebadi's grandmother. After all, the girl would fetch a higher price at fourteen than she would at ten.

"I promise," she said finally.

Then Mrs. Carr found a small bag of lentils for her, and some flour. From a trunk she unearthed warm clothing which might do for Zebadi. The old woman offered profuse thanks and went away with Zebadi following dejectedly but asking no questions.

"She gave us little enough," grumbled her grandmother. "She wouldn't give us anything till I promised you should not be married this Bairam. No, not for four years."

Zebadi lifted her head suddenly, with a new light shining in her eyes. Though she was only a child she had understood what had been her grandmother's plans for her. She knew that after Bairam she might have to wear the shapeless izar, or outer wrap, and a veil over her face when men were present. She knew, too, that then her childhood would be over. No wonder she had not looked forward to Bairam!

So Zebadi did not have the bright pink silk dress her grandmother had desired to get her, nor a flowered head covering, but she was grateful for four more years of childhood.

When the Great War brought sickness and starvation to Syria, Zebadi and her grandmother suffered with the rest of the people. After the first year they were too poor even to think of celebrating Bairam, and by the next Bairam the old grandmother had died.

Zebadi was then twelve. She went to Mrs. Carr and begged for work. She was a thin little girl, but very bright and willing and she soon won the trust of the family with whom Mrs. Carr placed her. They were good Christian people, who taught Zebadi some things she had never dreamed of. Now she is sixteen—and last year she celebrated, not Bairam, but her first real Christmas.—Louise P. Dana, in Over Sea and Land.

CHER AMI, THE PIGEON THAT SAVED THE LOST BATTALION.

During the World War many and varied were the means used to defeat the enemy. Every sort and kind of living creature had their part in this. One of the means used was the employing of carrier-pigeons. Many interesting stories are told of these but none more thrilling than that of Cher Ami ("Dear Friend").

After a hard, tiring day's march, the battalion of 679 soldiers reached their destination, and hoped for rest. With them were five carrier-pigeons, which slept peacefully in their baskets. Early the following morning, to their horror and dismay, they found the forest in their rear alive with the enemy soldiers, and themselves entirely cut off from ally assistance.

Five days of torturing gun fire followed, during which time the men began to perish from hunger and became delirious from their wounds. One by one four carrier-pigeons were released, hoping they would get through with their message, and help would come, but with no avail.

And then came still further disaster, for it was discovered that the Allies, totally ignorant of the position of the battalion, were shelling them from behind the enemy's lines.

"What shall we do, what shall we do, to save our men?" was the agonized cry of the battalion officers.

"We still have one carrier-pigeon left us, Cher Ami. Perhaps he will get our message through. It is our last hope," they said. An officer hastily wrote the message, "For heaven's sake, stop it." Then he rolled this message in the capsule and attached it to the right leg of Cher Ami. The pigeon lingered for a moment in the hand of his friend, then spreading his wings, the little gray soldier was off. A second later it was seen to fall, wildly fluttering in pained surprise. Dully the men stood around watching the agonized flutterings of their last pigeon, their one hope.

But Cher Ami's courage did not fail. Amid shrieking shells and dense smoke, his spirit heard the call "Come home." He raised his head, he spread his wings and soon was once more in the air, on his way. One-half hour later, twenty-five miles away, a sergeant of the allied army saw a small gray speck in the clouds. Nearer and nearer it came, fluttered round and round and finally flew down the landing-board. It was Cher Ami, dripping with blood and staggering with weakness. Then it was discovered that a machine-gun bullet had pierced his breast and torn away one leg, but the message capsule still hung by a clotted ligament. Hastily the message was detached and read. The barrage was instantly stopped and that night the allied army smashed through the enemy's lines, saved the remnant of the lost battalion, and brought 252 men back to safety.

And Cher Ami? He survived his wounds for one year; was brought home on a United States transport, was decorated with the Distinguished Service Cross, and lived out his days, the petted mascot of the signal corps headquarters in Washington. —Homiletic Review.

A POOR "DO."

"O, she swept the room," said sunshiny Rose, getting the end of her broom farther into the stiff, dusty corner, "but it did seem as if she didn't put any energy into it. Some people drag so about their work! They get it done, but"—and she swept the dust into her dustpan with a clean, brisk motion—"but it's a poor do!"

"It's a poor do!" The expression comes back to one over and over again.

"Done, but a poor do," says the grocer who sends his errand boy with a box of eggs and hears that he broke half a dozen on the road. That is a plain case. More eggs must be sent out to the same place. But how about the young fellow whose letter home is a hasty postal card with the cold announcement that he is "all right, but busy every minute?" Done, and a very poor do. That's all.

Then how about the other fellow, who sits through the evening service half asleep; or his neighbor, who reads and whispers during the singing or the sermon or the prayer? That is "going to church." Done, but a mighty poor do.

The lesson half mastered and recited parrot-like, the invitation given in a careless and almost impolite manner, the errand not forgotten but done with such lack of interest that a second trip must needs be taken, the dishes washed but not shining, the fine book skimmed but not appreciated, the word spoken perfunctorily and not from the heart—how the cases of the "poor do's" multiply in our memories as we think of them!

Better no do at all than a poor do. Better refuse to go, in honest laziness or rudeness or selfishness, than to say, "I go, sir," and to do it not.—Forward.

WHAT CAN GIRLS DO?

Some one suggests, in the Girls' World, fifteen things which every girl ought to learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every girl's reach:

Never fuss or fret or fidget.
Never keep anybody waiting.
Shut the door, and shut it softly.
Have an hour for rising, and rise.
Always know where your things are.
Learn to make bread as well as cake.
Never go about with your shoes unbuttoned.
Speak clearly enough for everybody to understand.
Be patient with the little ones, as you wish your mother to be with you.
Never let the day pass without something to make somebody comfortable.

The girl who has thoroughly done all this might be called a mistress of arts.—Selected.

"TIME OUT."

King: "Did you ever see a three-dollar bill?"
York: "No!"
King: "Well, here's one from my dentist."—Exchange.

Amos: "Yes, I had a moustache like yours once, and when I realized how it looked I cut it off."
Andy: "Well, once upon a time I had a face like yours and when I realized I couldn't cut it off, I grew this beard."—The Argus (Illinois Wesleyan College).

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

MEETING OF THE PUBLISHING COMMITTEE.

On Thursday, Sept. 20, 1928, at 9.20 a. m., the Publishing Committee of the New Orleans Christian Advocate met in the office at 512 Camp Street, New Orleans, La.

Rev. R. H. Harper, presiding elder of the New Orleans District and chairman of the Publishing Committee, called the Committee to order and Brother J. W. Dorman, of the North Mississippi Conference, made the prayer for the guidance of the Spirit in the deliberations of the meeting.

All the members of the Committee, three from each Conference, were present, as follows: Rev. R. H. Harper, D.D., Rev. W. W. Drake, D.D., Rev. S. J. Davies, of the Louisiana Conference; Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. Early Gray, of the Mississippi Conference; Rev. J. H. Felts, Rev. J. W. Dorman, and Rev. L. M. Lipscomb, of the North Mississippi Conference. Some of these brethren have been on the Committee for several years and have given the best of their thought and attention to this paper to make it the educational agency for the more than one hundred and fifty thousand Methodists in the States of Louisiana and Mississippi.

The reports of the Editor and the Publisher revealed the fact that the paper is in much better condition than it has been in former days; and yet it is far from coming up to the number of subscribers that it should have. Unless the people read and inform themselves in the matters of the church, they cannot expect to take the interest they should. To get the paper into the homes of the people has been and is the problem we have tried to solve. Every move made in these last several years has been for that one purpose—to get the paper into the homes of the membership. Nothing less than the loyal support of every agency, every official, bishop, presiding elder, pastor, editor, publisher, and official members of all the churches can accomplish this most essential thing. If all these do their part, it is quite certain that it can be done. It is every man's job, and we cannot complain if it falls when so many neglect to do their part.

Every member of the committee came with but one purpose in his mind, and that was to do the best thing possible, and it is certain that in everything done and said, that was the honest aim of all.

After settling all the business affairs of the paper and hearing reports and discussions of every feature of the situation, the Committee proceeded to the election of an editor for the next four years. One ballot was taken to ascertain who might be in the minds of the brethren for this position. Rev. H. T. Carley, D.D., the present editor; Rev. P. O. Lowery, Rev. J. T. Leggett, Rev. J. H. Felts, Rev. R. H. Harper, D.D., and Rev. J. L. Decell, D.D., all received nominating votes. Each of the brethren who was present was requested to make some statement of the policy he would adopt for the paper if he should be elected editor; and some one represented those absent. It is certain that all these brethren possess qualifications that fit them to make good editors. In stating his policy, Brother Leggett withdrew his name and requested the brethren not to vote for him.

In the first ballot to select an editor, all those left in the running after Brother Leggett withdrew received votes. After the fourth ballot, Brother Felts withdrew his name, and on the fifth ballot Rev. R. H. Harper received five votes and Dr. Carley received four. This vote made Dr. Harper editor.

Dr. Harper possesses a most delightful personality, social and pleasant in his contact with people. He is scholarly and popular with the masses, holds high fraternal relations with many leading associations of men, and is one of the leaders of his own Conference, which is composed of many of the strongest preachers in the whole connection. He is also a great preacher of the gospel and a very acceptable pastor.

A paper was prepared and read expressing the high esteem and regard held for Dr. Carley, who has held the editorship for ten years and guided the church through some of the trying periods, when issues that stirred the church were involved. He has given great editorials and allowed fair discussions in its columns to those who wished to express themselves on popular questions of the day, affecting both church and State.

The present status of things will remain up to the meetings of the three patronizing Conferences. Dr. Carley will carry the love and high regard of all the people into any other relation he may hold in the church. The whole Committee commends Dr. Harper to all, requesting a royal and hearty reception and a co-operation that will assure great success for the paper.

The matter of arranging for printing and publishing the paper was left to the Executive Committee, which will be consummated in the near future.

The Committee also requests that at some time during the coming sessions of our Conferences special emphasis be given to the Advocate, and that the matter may be impressed on the minds of the preachers.

W. H. SAUNDERS, Secretary.

PERSONAL AND OTHER NOTES.

We express our thanks to Mr. J. G. Henington, Crystal Springs, Miss., for two renewal subscriptions.

A chapter of Phi Beta Kappa, national honorary fraternity, will be installed in Emory University this fall.

We sincerely thank Rev. A. D. Lemons, Selma, La., for a list of five subscriptions to the Advocate recently sent in.

The annual meeting of the National Council for Prevention of War will be held at the Congress Hall Hotel, Washington, D. C., Oct. 16-18.

Rev. and Mrs. L. R. Nease, Jr., Barham, La., announce the birth of a daughter, Jo Ann, on Sept. 19. May blessings rest upon the little one!

Rev. and Mrs. H. L. Johns announce the birth of a daughter on Saturday of last week. Blessings upon the little lady! Brother Johns is pastor of the Carrollton Avenue Methodist Church, this city.

Whitworth College began its work last week with the largest enrollment in its history, according to press reports. Dr. D. M. Key, president of Millsaps College, and Dr. J. L. Decell, presiding elder of the Jackson District, were the principal speakers at the opening exercises.

Mrs. R. W. MacDonell, long identified with the missionary work of the church, died at the home of her son, in Yakima, Washington, on Sept. 10. She was buried at Macon, Ga., her birthplace.

We learn from the Grenada Sentinel that revival services were begun at the Methodist church in Grenada, Miss., on last Sunday. The preaching is being done by Rev. J. M. Glenn, of Young Harris, Ga.

Dr. H. F. Brooks, our pastor at Clarksdale, Miss., underwent an operation at the Methodist Hoepital, Memphis, on Thursday of last week. His many friends will pray that Dr. Brooks may be fully restored to health.

Rev. and Mrs. P. M. Caraway announce the birth of a daughter on Saturday of last week. May blessings abide upon the little one! Brother Caraway is pastor of Parker Memorial Methodist Church, this city.

The Triennial Convention of the Episcopal Church will be held in Washington, D. C., Oct 9-27. It is expected that 25,000 people will be in attendance. This great convention met in New Orleans a few years ago.

Dr. and Mrs. Henry Felgar Brooks announce the marriage of their daughter, Elizabeth, to Mr. Edgar Lee Anderson, Jr., on Friday, Sept. 14, at the First Methodist Church, Clarksdale, Miss. The Advocate extends all good wishes to the happy young couple.

Rev. Alonzo Monk, Jr., one of our most effective general evangelists, will be in a meeting with Rev. W. R. Lott at West Point, Miss., until Sept. 30. On account of the postponement of a meeting in New Mexico, Brother Monk has open dates from Oct. 14 to Nov. 11.

Mrs. Frank L. Wells, wife of our pastor at First Church, Baton Rouge, La., is in the Baton Rouge General Hospital, where on last Thursday she underwent a serious operation. She is improving rapidly, and it is considered that the operation was in every way successful.

We learn with regret of the death of Mrs. Eugenia Box, at her home in Shubuta, Miss., on Sept. 14. The funeral services were conducted by Rev. W. J. Dawson, assisted by Rev. J. M. Phillips, with interment in the Odd Fellows' cemetery at Quitman, Miss. The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. Eugene Wedgeworth, Lucedale, Miss., requests us to announce that the camp meeting will begin at Salem Camp Ground on the first Sunday in October and continue through the second Sunday. Rev. Luther A. Horn, evangelist of the Alabama Conference, will do the preaching. A cordial invitation is extended to everybody to attend the meeting.

Proof readers—"one of whom the editor is which"—are not infallible. A good illustration of this fact is the caption of a very fine devotional article in last week's Advocate, written by Mrs. George S. Brown. As it appeared, the caption was, "Political Texts;" it should have been, "Poetical Texts." We are sure the readers wondered where the "politics" came in.

We have come across a little book recently that is exactly what we have wanted for a long time—"The Complete Sayings of Jesus." This little book contains all of Christ's recorded words, assembled in sequence, without comment or any other matter except just enough of the New Testament context to make the connections clear. The

book is published by D. H. Pierpont & Company, Williamsburg, Mass. It is inexpensive in price.

Rev. W. B. Jones, pastor of the Fifth Street Methodist Church, Meridian, Miss., requests us to announce that Bishop U. V. W. Darlington will lay the corner stone of the new church building on Saturday, Sept. 29, at 3 o'clock p.m. Former presiding elders and pastors are most cordially invited to be present, as well as all the preachers and friends in the district and the Conference who can come. The public generally is also invited.

Miss Ora Hooper requests us to publish the following announcement: "Mrs. C. H. Debterly, 125 East Boulevard, Baton Rouge, La., is the district librarian of the Baton Rouge District. Any one who has books to contribute will please send them direct to her. Mission and Bible study books are especially needed. Any one desiring books from the library will please call for them at Mrs. Debterly's home. She lives across from the First Methodist Church, to the side."

Mr. F. L. Sensabaugh has been appointed director of religious education in the Boston Avenue Methodist Church, Tulsa, Okla., one of the greatest churches of the connection. Mr. Sensabaugh is favorably known throughout the church through his connection with the General Sunday School Board. Dr. Claude M. Reves is pastor of Boston Avenue, and Dr. P. P. Claxton, formerly United States Commissioner of Education, is the general superintendent of the Sunday school.

From the Grenada Sentinel we learn that Grenada College began its seventy-seventh session on Thursday of last week under the most auspicious circumstances. The freshman class is one of the largest the college has ever had. The Sentinel says: "One hundred per cent of the young women graduates of last spring in Grenada County are enrolled in the college." Short addresses were made at the opening by President Countiss; Rev. R. L. McLeod, pastor of the First Presbyterian Church; Rev. E. S. Lewis, presiding elder of the Grenada District, and Rev. J. H. Holder, pastor of the First Methodist Church.

Rev. J. C. Jackson, pastor at Van Cleave, Miss., writes: "The New Prospect camp meeting of the Vancleave charge, Mississippi Conference, situated six miles north of Vancleave, will begin on Tuesday night, Oct. 16. Rev. Luther A. Horn, of Mobile, Ala., Conference evangelist of the Alabama Conference, will do the preaching. The music will be in charge of Rev. J. Ray Watson, of Holt, Fla. Both these brethren are strong in their fields of labor, and all who attend the camp may be assured of hearing the gospel both in preaching and in song. A cordial invitation is extended to all who can attend the meeting."

Group meetings of Conference Missionary Secretaries are being held throughout the church in preparation for the great missionary convention to be held in Memphis, Jan. 1-3, 1929. Brother W. D. Hawkins, so well known in Mississippi—and throughout the church, for that matter—has been appointed by Dr. Cram to act as general director of these group meetings. Rev. J. G. Snelling, Louisiana Conference Missionary Secretary, attended the meeting in Atlanta last week. The Memphis convention is expected to be one of the greatest in the history of the church. The Memphis Chamber of Commerce will provide all facilities for the meeting and take care of all local expenses. It is expected that there will be an attendance of 5,000 at this great inspirational gathering.

From the Bulletin of the First Methodist Church, Baton Rouge, La.: "Mr. Charles H. McEuen, our new Director of Student Work, comes to us from the University Methodist Church, at Austin, Tex., where he directed the work of that church in its contacts with about eighteen hundred Methodist students. Mr. McEuen brings to his service here, not only his valuable experience, but also a deep and friendly interest in all students. He has chosen this as his life-work, and his success in other fields makes us glad that we have been able to secure him for our church. Let all students, not only those in our University, but also high school students and those in our Junior High School, feel free to consult Mr. McEuen concerning any of your problems. You will find in him a friendly and wise counselor."

HIS RIGHTFUL PLACE.

Only when Christ is given his rightful place as Sovereign in the soul can there be rest and true blessedness. Only when the senates of the nations have acknowledged his rule, only when the individual Christian sets out to make Christ sovereign of the personal life and then of the whole wide world, can the fruits of salvation be gathered.

The church of God exists for this very purpose, for it is composed of women and men who have themselves given public acknowledgment of the crown of rights of the Redeemer. They are meant to spread the knowledge of his love and of the will divine to the distant places of the earth; they are likewise intended to bring Christ's ideals before men, and to bring his principles to the work of redeeming society. Alas, sometimes we have been too much engrossed with our own petty affairs, and have spent time and strength in carping at one another when we ought to have been assailing the triple alliance of the world, the flesh and the devil, smiting it hip and thigh. We have been kept so close to the minor details of organization and the rest that we have failed to see Jesus crowned with glory and honor.

Yet when the Christian has seen this vision, whenever the church has realized the dignity of her position, what has followed? She has gone forth to heal the soul-sick, and to pour the light of celestial day upon darkened minds. She has never appeared more noble than when she has attempted what has been rated as a quixotic quest, or when, in the name of the Crucified, she has gone forth to subdue lawlessness and exorcise the spirit of evil from the breasts of mankind. The day of his sovereignty shall yet dawn. Christ shall yet reign. And the reason? The eternal principles that underlie his sacrifice and his claims can never be abrogated.

Sir Frank Dicksee in "The Two Crowns" has shown us a young king entering his capital amid the plaudits of the populace. Banners flutter in the air. The folk at the windows fling flowers in his path, while he rides proudly on. His crown flashes in the morning light, scintillating with its myriad gems, while his whole bearing is eloquent of kingly dignity and the splendor of temporal supremacy. But even as he canters through the gateway of the city, his eyes catch sight of a figure of Christ, hanging upon the cross. Instinctively he realizes that while his power must wane, the sway of this divine Master must increase, for his star is ever in the ascendant. Christ's kingdom is founded on love. Rev. J. W. G. Ward, in "His Last Week."

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

A KID'S TRICK.

The Simpson Methodist Episcopal Church of Minneapolis has recently put on a tin can campaign to raise money for an indebtedness. The scheme was to distribute tin can banks in which the members of the church were asked to place their contributions for this cause.

One man who evidently did not like the idea of carrying the bank remarked: "It makes me feel like a seven-year-old boy to carry this bank home. It's a kid's trick." The church paper used his retort as the basis of a brief editorial which appeared under the caption, "A Kid's Trick."

Maybe that man knows now how the pastor has felt and how members of the finance committee have felt when somebody came to collect a bill and we did not have the money. It may be a kid's trick to fill a little tin bank, but it is a man's trick to pay the church's bills and get it out of the woods. If anybody feels ashamed of a little bank, let him put in a check that nobody will be ashamed of. That will save all humiliation—Exchange.

OUR WHITE LIST.

Everybody else is making a black list. Let us make up the great American white list. Who will go into it? Here are our suggestions:

1. The man who is sufficiently American to know that our Indepedence was won by a revolution and not by regularity.
2. The fellow who hates war and isn't afraid to say so.
3. The person who is enough of a friend of mankind to protest against the exploitation of human lives to enrich the pocketbooks of over-fat corporations.
4. The individual who loves little children and would rather pay taxes to build schoolhouses than cannon.
5. The statesman who prefers a clean conscience to a job.
6. The citizen who understands that the United States is a constitutional country.
7. The preacher who listens for the call of the voice of God instead of the jingling of coins in the pocket of the trustees.

What other nominations have you?—"Church Management."

RIGHT NOW.

All things work together for our good: not merely shall work, but actually are working. All things, if it means all things, must include exactly those very things, whatever they may be, which you and I are tempted to think will hurt us, or, at least, may hurt us.—Frances Ridley Havergal.

FOR RENT.

Five-room cottage, furnished, 166 Seashore Camp Grounds. Will alter for winter use. Christian people only. Miss M. Rodd, 1304 Felicity St. Phone JAckson 2479-W., New Orleans La.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Hattiesburg District Standard Training School was the best school we have ever had in the Hattlesburg District—109 were enrolled and we had ninety-seven credits. This is both a fine percentage and comes within three of being our goal.

All three of the churches in Hattiesburg had large numbers in the school. This was gratifying, and we trust will mean a great deal to the work in each of the schools.

This school was conducted in the Religious Education building of Main Street Church. This is the best plant for the educational work we have. We trust that the workers in this church will learn the best use of this building and make its use contribute to the bringing in of the kingdom. There is a great place in the future for this church, and we trust that Main Street will enter in with determination.

The Mission money is coming in slowly. We are still trusting that there will be a large increase over last year. We need the money, and the Sunday schools need the information about missions. We are hopeful that more of our schools will put on the program and thus give missionary training to an ever-increasing body of our people.

God really means for the Southern Methodist people to take an active interest in saving the world. Here is the point of beginning. God help us to take advantage and make a showing that will bring joy to our missionaries and the Board of Missions.

Just a short time now before Conference. It looks as if we will fall of our goal of 100 preachers taking credit this year in Leadership Training. We regret this, as we had set our hearts upon it. Last year we had seventy-five; it looks now as if we won't even reach seventy-five. We have two more schools. Pray that the Lord will put it into the hearts of the preachers to take the units even this late in the Conference year.

Our efforts for 200 superintendents taking credit looks as if we will have about 100. Perhaps we set our goal too high to begin with. We hope that this will be a starting point and that from now on this list will continue to grow.

Sunday School Day: Some of our best friends have not observed the Day. We are still hoping they will. The program this year is good and will stimulate all the interests of the Sunday school.

Childhood and Youth Week: Write to Miss Dorris Alford, 401 Millsaps Building, Jackson, Miss., for supplies for the observance of this week. Each year we have made progress along this line, and this year we are again depending upon the workers in the Sunday schools to observe the week. It is the greatest opportunity ever offered in beginning the new Sunday school year right.

Pray for the work and the workers.

JOHN C. CHAMBERS.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. DICKEY DRUG CO., BRISTOL, VA.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Numbers of the better schools have ordered programs for the observance of Childhood and Youth Week. Your school will be better after you have done this piece of work. Drop me a card saying you want a half dozen programs and two posters. You can prepare the program in thirty minutes. It will take more time to have all the homes visited. The time will be well spent in going into the homes and giving an invitation to the service.

Your school will make a big mistake if it fails to order the new Cokesbury Record Books. They are as near perfect as anything we have prepared for our schools. If you are making history, it is worth recording properly. They can be used by any school, large or small. The thing to do is to order them and use them.

Surely you have not forgotten to order copies of the Workers' Council and the Elementary Teacher. These are tools the teachers must have if they do their work effectively. If you do not have the money, ask the parents to give what is needed. Practice economy somewhere else, not on the religious instruction of the children.

Rev. Sam Ashmore, pastor of Carrollton charge, in remitting for Sunday School Day, says: "We have observed the day in five churches and hope to have the last school on the circuit do likewise. The offerings amount to near $50 for the five schools." This faithful pastor has done a fine piece of work for his own schools and has rendered assistance to all the schools of the Conference. The man is the thing that counts in extending the kingdom. May his tribe increase.

I went with Brother T. M. Bradley to Wesley, east of Batesville, Sunday. To our sorrow, we found no school at this historic church. All around this church the other denominations are doing something for the children. We had the promise of a few to undertake the organization of a school to begin the first of October. The difficulty is not with the children and young people, but with the parents. We spent the evening at Enid, where a half dozen denominations are conducting a union school. Good work is being done by these parents for their children.

If you care to have your school checked before Conference, say the word, and we will do our best for you. It takes some courage to face facts, but we will never get anywhere until we are willing to be honestly appraised.

As we go along let us remember that the self-centered man is not a Christ-centered man; the self-seeker is not a Christ-seeker.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Promotion and Training Day, Sept. 30—yet, how few schools will observe this day!

Mr. L. R. Garrett, superintendent of the Hall Summit Sunday school, writes: "Will you please send me a copy of your 'Promotion Day' program for the last Sunday in September?"

We appreciate invitations received recently to "Home-Coming" Day at Greenwood, Shreveport District, and at Cheneyville, Alexandria District. One of the invitations read: "Good fellowship, good music and an inspiring message. A barbecue dinner served on the grounds."

Pineville, across the river from Alexandria, was well represented in the recent Standard Training School at Alexandria. Dr. A. S. Lutz writes as follows about the school: "We had the best school in our history. Interest in this type of work is growing constantly. We will have another school about this time next year."

On Thursday of last week we were in Ruston for a few hours. They were in the midst of their Training School. We heard each member of the faculty speak at the noon hour, as guest of Dr. Drake at the Kiwanis Club.

Miss Mary Skinner, of Nashville, writes: "I find that I failed to take note of the date which you mentioned in connection with your Conference-wide Sunday School Conference next April. I believe I tentatively agreed to be present, but I am writing to ask you to give me the date in order that I may not arrange a conflict in my schedule."

Many nice things were said at the closing of the recent Training School at Winnfield. The class in "Pupil Study" was one of the largest ever taught. In this class the pastor, as well as the superintendent, took a credit. Mrs. J. T. Wood, superintendent of the Beginner Department, received her fourth credit in Beginner Specialization, giving her a Gold Seal Diploma. We congratulate her on this fine record.

POSTPONED.

On account of revival at Roswell, New Mexico, being postponed from October 14th to November 11th, am now available for one or two revivals.

Close your Conference year with a revival; it will help in many ways.

Address: West Point, Miss., September 15 to 30; Crockett, Texas, September 30 to October 14; Texas Christian Advocate, Dallas, Tex., any time.

ALONZO MONK, JR., General Evangelist.

FOR SALE.—Pipe Organ, in excellent condition; terms if desired. Building new church; must sell at once. C. Asbury Gridley, Box 33, Huntsville, Alabama.

Dr. A. S. Lutz, presiding elder of the Alexandria District, was a welcomed visitor in our office this week. He reports that the different leaders were working up their Fifth Sunday Institutes, which are to be at Oberlin, Lecompte, Opelousas and Robeline. Brothers P. O. Lowrey, L. C. Wilson and L. E. Crooks were also welcomed visitors this week.

Your writer spent Sunday, Sept. 16, at Ennice, arriving there in time for the Sunday school session, in company with the presiding elder of the Alexandria District. Eunice is at the edge of the rice belt, and its population is mostly French. We have a small membership in our church there, but a very faithful and loyal group of members. The pastor, Rev. I. T. Reames, is in fine favor with his people. The Sunday

For Wounds, Sunburn, Sore and Tired Feet—and after Shaving. Same formula for 66 Years.

12

DR. TICHENOR'S ANTISEPTIC

school has some fine leaders in it. They have laid the foundation for a Sunday school building.

The presiding elder insisted that the Conference Superintendent should preach at the evening service, after which we returned home that night. The hospitality showed us at the parsonage was most gracious.

The last issue of the Sunday School Outlook was a special Mansfield College number. We are planning to make the next issue a "Childhood and Youth Week in Louisiana Conference" number. We hope each superintendent will send us results of "Childhood and Youth Week" in his Sunday school.

C. D. ATKINSON,
Conference Superintendent.

"A DAY IN THY COURTS."

Dear Dr. Carley: As we near the close of our second very happy year in the ministry of our Lord, we heartily feel with the Psalmist that "a day in thy courts is better than a thousand years." Although only a doorkeeper, I had rather serve in that humble capacity than dwell in tents of wickedness.

Yes, we view with pride and thanksgiving the fruits of our labors on the Waterford charge. Here in the town of Waterford the Lord has bountifully blessed us with a church in which to worship, and has increased our membership nearly fourfold. Through the generosity of our Board of Church Extension, we have recently repaired our church, and we have high hopes of seeing it painted in the near future. (A hint to the membership.) We must also have chairs for our Sunday school rooms.

Some good revivals have been held on the charge during the year. George Baker certainly did some good work here at the home church, where six fine young people were converted and united with the church. J. O. Dowdle held two splendid revivals at Harris Chapel, and at Chulahoma, where two junior Sunday school boys came into the church. R. B. Pearson, of Ashland, came to us at Lebanon, and although only one soul was added to the church, a fine young lady, Brother Pearson inspired all of us with his preaching.

At old Asbury church our presiding elder, Brother Lewis, brought us two great messages on Sunday. We greatly regretted that Brother Lewis could not remain with us through the entire week of the meeting.

We are still in the meeting, but as we have only seven appointments (part of three counties), we hope soon to be through, so that we can raise the collections, of which we have seventy-five per cent subscribed. We also have a good subscription on the Superannuate Endowment Fund, but very little cash.

A great many things are yet to be done, and "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

"A Doorkeper,"

LESTER M. JAMES.

A TONIC

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value. 60c.

Liver Pills

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a laxative in connection with the Tonic.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gaiiman, at Gailman, Sept .30.
Barlow, at Rehoboth, Oct. 7.
Monticeiio and Pieasant Grove, at Monticello, Oct. 14.
Bayou Pierre, at Pieasant Vaiiey, Oct. 16.
Georgetown, at Georegtown, Oct. 17.
Foxworth, at Foxworth, Oct. 21.
Tylertown, at Tylertown, Oct. 21, p.m.
Crystal Springs, Sept. 30, Oct. 23, p.m.
McComb, Centenary, Oct. 24.
McComb, Peari River Ave., Oct. 26.
Scotland, at Bethel, Oct. 28.
Haziehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnolia, Oct. 31, p.m.
Meadviiie and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg ct., in presiding elder's office, Sept. 28, 3 p.m.
Ellisville, at Ellisville, Sept. 30, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Oct. 5, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Camden, at Forest Grove, Sept. 29, 30, 11 a.m.
Florence, at Richland, Sept. 30, 3:30 p.m., 7:30 p.m.
Bolton, at Bolton, Oct. 7, 11 a.m.; Nov. 2, 2:30 p.m.
Clinton, at Clinton, Oct. 7, 3 p.m., 7:30 p.m.
Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisviiie, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhaii and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28 7:30 p.m.
Eden, at Eden, Oct. 28, 11 a.m., 3 p.m.
Vaughan, at Eilison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Scooba, at Binnsviiie, Sept. 29, 30.
DeKalb, Sept. 30-, Oct. 1.
Enterprise, at Concord, Oct. 7.
Pachuta, Oct. 13, 14.
De Soto, Oct. 14, 15.
Quitman (Q. C., 2 p.m.), Oct. 21.
Waynesboro, Oct. 21, 22.
Waynesboro ct., at Pleasant Grove, Oct. 27, 28.
Bucatunna, Oct. 28, p.m.
Central, Oct. 30.
Fifth Street, Oct. 31.
Porterville, Nov. 1, 10 a.m.

This new addition to the Willys-Overland plant at Toledo was completed in record time, necessitated by the increased Whippet and Willys Knight production program. The new building is 810 feet long, 102 feet wide and four stories high, containing eight acres of floor space. The roof of the new structure may be used to store cars, thus increasing the floor space to ten acres.

Poplar Springs, Nov. 1.
East End, Nov. 2.
Vimville, Nov. 3, 4.
Seventh Avenue, at Marion, Nov. 4, 4 p.m.
Hawkins Memoriai, Nov. 4, p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—Fourth Round.

Walnut Grove, at Zion, Sept. 29, 11 a.m., 2 p.m.
Carthage ct., at Goshen, Sept. 30, 11 a.m., 2 p.m.
Carthage, Sept. 30, 7:30 p.m.; Oct. 1, 9 a.m.
Homewood, at High Hill, Oct. 6, 11 a.m., 2 p.m.
Forest and Morton, at Forest, Oct. 7, 11 a.m., 2:30 p.m.
Montrose, at Louin, Oct. 11, 2:30 p.m., 7 p.m.
Trenton, at Puiaski, Oct. 14, 11 a.m., 2 p.m.
Decatur and Hickory, at Decatur, Oct. 17, 7 p.m.
Rose Hill, at Rose Hill, Oct. 19, 11 a.m., 2 p.m.
Raleigh, at Raleigh, Oct. 21, 11 a.m., 7 p.m.; Oct. 22, 10 a.m.
Newton, Oct. 24, 7 p.m.
Shiloh, at Shiloh, Oct. 25, 11 a.m., 2 p.m.
Lake, at Lake, Oct. 28, 11 a.m., 2 p.m.
Harperviiie and Lena, at Hiilsboro, Oct. 28, 7 p.m.; Oct. 29, 10 a.m.
Union, at Union, Oct. 31, 10 a.m.
Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round.

Coalviiie, at Coalviiie, Saturday, Sept. 29, 11 a.m.
Columbia, Sept. 30, 11 a.m.
Lumberton, Sept. 30, 7:30 p.m.
Mentorum, at Pine Grove, Saturday and Sunday, Oct. 6 and 7, 11 a.m.
Wiggins, Oct. 7, 7:30 p.m.
Americus and Escatawpa, at Salem camp meeting, Saturday, Oct. 13, 2 p.m.
Gulfport, Oct. 14, 11 a.m.
Mississippi City, at Mississippi City, Oct. 14, 3 p.m.
Wesley Memoriai, Oct. 14, 7:30 p.m.
Van Cleave, at New Prospect, Friday, Oct. 19, 2 p.m.
Stiiimore, Oct. 20, 7:30 p.m.
Carriere, at Carriere, Oct. 21, 11 a.m.
Picayune, Oct. 21, 7:30 p.m.
Saucier, at Popiar Head, Oct. 28, 11 a.m.
Pass Christian and Lyman, at Lyman, Oct. 28, 7:30 p.m.
Biioxi, Nov. 4, 11 a.m.
Kreole, at Orang Grove, Nov. 4, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Oak Ridge, at Oak Ridge, Sept. 30, a.m.
Vicksburg, at Crawford Street, Sept. 30, p.m.
Lorman, at Lorman, Oct. 7, a.m.
Port Gibson, Oct. 7, p.m.
Utica, at Utica, Oct. 14.
Mayersviiie, at Fitler, Oct. 17.
Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Silver City, at Silver City, Oct. 28, a.m.

TROUBLED WITH BOILS
Quickest permanent relief with
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memorial, Nov. 2.
Anguilla, at Anguilla, Nov. 4, a.m.
Rolling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

NORTH MISS. CONFERENCE.

Greenville Dist.—Fourth Round.

Coahoma and Jonestown, at Coahoma, Sept. 2, p.m.; Q. C., Oct. 11.
Rosedale, Sept. 9, a.m.
Lula and Dundee, at Lula, Sept. 9, p.m.
Duncan and Alligator, at Alligator, Sept. 16, p.m.
Merigold and Deeson, at Merigold, Sept. 16, a.m.
Evansville and Dubbs, at Evansville, Sept. 23, all day.
Shelby, Sept. 30, a.m.
Tunica, Sept. 30, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 7.
Boyle and Pace, at Boyle, Oct. 14, a.m.
Cleveland, Oct. 14, p.m.

L. M. LIPSCOMB, P. E.

When Whooping Cough Strikes

be ready with Roche's Embrocation, the old and time-tested remedy. No nauseous medicine to upset the stomach. Roche's is applied externally. It quickly breaks congestion and loosens the choking phlegm. *Sold by all druggists or*

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8288 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

THE LOUISIANA FIELD SECRETAY IS BUSY—AND HAPPY.

Dear Epworth Leaguers: I'm sure that the best news I have for you this time is that the finals in the "Know Missions" Oratorical Contest are over and that our contestant from Louisiana won first place. Three cheers for Julia! She went all the way through with flying colors, and we are proud of her for what she has done. For delivering the finest oration on "Know Missions" in Southern Methodism Julia won first place and one hundred dollars in gold.

I have had a very interesting week in the field. On the 12th I went from New Orleans to Houma, where I spent a day and night at our MacDonell Mission School and met with those fine young people in their League work. I wish that more of my Leaguers might spend a day at this school and see the splendid work being carried on by Miss Hooper and her workers. Rev. B. H. Andrews is serving his first year at Houma, but in this short time he has endeared himself to the hearts of these children in their assocations together.

On the 13th I went to Morgan City, where I met with the Patterson and Morgan City Leaguers. After a business meeting at the church, we went to the parsonage and enjoyed a social time together with Rev. and Mrs. J. C. Rousseaux, Rev. R. L. Clayton and Mrs. Clayton, from Patterson, were also with us.

I went back to New Orleans on the 14th, and met with the Carrollton Avenue Hi Leaguers that evening in their business meeting. The Hi and Junior Leaguers of New Orleans have organized a City Union and are planning to increase in membership and organizations in the city.

Last Sunday morning I went to Slidell, where I attended Sunday school and church and met with the Leaguers for a short time after Sunday school. Mrs. S. O Salessi,of Slidell, is assisting Rev. S. A. Seegers with the Leaguers. She very cordlally entertained me at dinner in her home. I then went on to Covington, to be with Rev. and Mrs. H. W. Jordan and their Leaguers. I met with the Covington Leaguers at their League hour and went to Mandeville with the League president to church services that night. I enjoyed so very much being in Brother Jordan's home and appreciate his interest in our young people and their work.

I am now in Bogalusa, at Brother Tucker's home. These Leaguers here will go to Franklinton to-night, where we will meet together in a business and fellowship program.

The October Eras are out, and most of the Era is concerned about the Young People's revivals to be held in Octoher. Such a great advance was felt in our young people's work last year because of the young people's revivals, and I am hoping that still more Leaguers and churches are planning to hold them this year. The spiritual development of our Leaguers is growing larger all the time. You cannot do hetter, in your entire League program, than hold a Young People's revival by your young people and for your young people.

Sincerely,
ELIZABETH LANGFORD,
Fleid Secretry.

MEETNG OF J. O. Y. UNION.

The J. O. Y. Union of Minden District met with the Bethel League on Sunday, Sept. 16, with sixty-eight Senior and Hi Leaguers present from Sibley, Haughton, Doyline, Minden and Bethel.

Devotional was led hy Paul Cassels, and one talk was given by Miss Mirlam Cox, the new president of the Bethel League, which has been reorganized only a few months. This talk was orlginal and splendidly rendered.

The husiness meeting was also presided over hy Mr. Cassels, in the absence of both president and vice president. Many matters of business were brought before the house. The new "Watch" committee was explained, also the Standard of Efficiency; and the Young People's revivals were stressed.

It was decided to hold the next meeting at Haughton. Delicious refreshments of cream and cake were served.

MARY SEARLES,
District Secretary.

STOCKING TIME.

Saturday afternoon and the first week of school! The sewing teacher, who had been busily engaged inspecting "Sunday clothes" and supplying missing necessities, closed the door of the sewing room with a tired sigh and sank into a chair on the porch.

"How glad I am that this is the first Saturday and there will be no calls for stockings," she thought, "for the stocking box is nearly empty."

Seeing a wistful-eyed little girl standing expectantly near she asked, "What can I do for you, Yvonne?"

"I need some stockings," was the timid answer. Then, in a quaint, Frenchy way, "My papa bought socks, him."

By the time Yvonne was fitted, several others had gathered around, all needing stockings, and each giving a different reason for wanting them.

"I washed all mine and they are wet," said Lucina.

The teacher, glancing at the child's feet, noticed that she had on shoes but no stockings. On inquiry it was found that she had only two pairs, and as three are really needed, another pair was found for her.

Marie spoke next, tugging at her scant hose in a vain endeavor to make them reach her knees. "I went at grandma's and she bought these with a man, and they are too short."

The teacher, smiling at this rare use of English prepositions, found a pretty pair of tan stockings and fitted them on the happy child.

"How much they are?" asked Evest in very business-like tones as he received his allotment.

"Twenty-five cents."

Twenty-five cents! Two and a half hours of work! (The children are taught to earn what they use and are paid for their work at the rate of ten cents an hour.) After thinking seriously a minute he said, "I work them now, me. What you want for I do?"

Work was assigned him and the scene continued until the stocking box was emptied of all its contents except one bundle that was too small for any of the school children. These were laid aside to be taken to some small children whose father was ill and unable to provide for his little ones.

Stocking! Stockings! And more stockings! The cry is never-ending. Stockings apparently melt away, or, like Eugene Field's calico cat and gingham pup—"They just eat each other up." "Now what do you really think of that?"

"I think we need a Miraculous Stocking Box," said one, "like Hawthorne's Miraculous Pitcher."

But a Miraculous Box is not really needed, because the Young People of the Baltimore Conference and the Juniors of Louisiana usually keep that box supplied so that the boys and girls of the MacDonell French Mission School who are doing their part to fit themselves for service in the kingdom of God can have new stockings when they need them.

LOIS HAMMETT,
MacDonell Wesley Community House.
Houma, La.

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Is a prescription for
Malaria, Chills and Fever, Dengue or Bilious Fever
It kills the germs.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

MOST people know this absolute antidote for pain, but are you careful to say Bayer when you buy it? And do you always give a glance to see Bayer on the box—and the word *genuine* printed in red? It isn't the genuine Bayer Aspirin without it! A drugstore always has Bayer, with the proven directions tucked in every box:

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MRS. CORDLE'S DAUGHTER LIKE A DIFFERENT GIRL

Since Taking Lydia E. Pinkham's Vegetable Compound

DAUGHTER OF MRS. G. H. CORDLE
833 Hazel St., Macon, Georgia

Macon, Ga.—"I am taking Lydia E. Pinkham's Vegetable Compound and feel much relieved and I am giving it to my daughter, too. At twelve years of age she was so pale that even her lips had no color. She couldn't hold out to do any work to amount to anything. I gave her the Vegetable Compound and now at 13 years of age she is like a different girl. We are willing for you to use these facts for a testimonial as we cannot praise the Vegetable Compound too much. We will continue to take it and tell of its wonderful value."—Mrs. G. H. Cordle, 833 Hazel Street, Macon, Georgia.

Will Answer Letters

"I am a young mother, eighteen years of age. From early girlhood I suffered terribly because of a run-down condition. My mother advised me to take Lydia E. Pinkham's Vegetable Compound to see if it would help me, as she was worried. I did, and now I feel fine. After suffering for five years like I did and then taking nothing but the Vegetable Compound, you may be sure I am recommending it to others. I am willing for you to use anything I say as a testimonial and I will answer letters from any woman wanting to know about the medicine."—Mrs. Dewey Moore, 827 Broderick St., Columbus, Ohio.

FROM LAUDERDALE AND ELECTRIC MILLS.

Dear Brother Carley: We are now nearing the close of another Conference year. Our work on the Lauderdale and Electric Mills charge has been pleasant and I trust profitable this year. There has been some advancement on all lines in the charge. In the spring we had the mission study class and pageant at each appointment; later, we have had a Cokesbury study class, studying the book "The Small Sunday School," its plans and work.

Our union meeting was held at Electric Mills, May 27 to June 10. We were assisted by Rev. W. M. McIntosh, D.D., of Columbus, Miss., who did the preaching; and T. C. Green, also of Columbus, was choir leader. We all know Dr. McIntosh as an effective and successful evangelist, and it goes without saying his work with us was, as usual, of high type, strong, impressive and meeting with good results. T. C. Green also did his work well. Eight were received on profession of faith, two by certificate in the Methodist church, about fifteen into the Baptist church, most of them by letter, and two into the Presbyterian church.

Our Lauderdale meeting was held beginning July 23, closing Aug. 1, with Dr. C. W. Crisler, our pastor at Hazlehurst, assisting us. He is also well known in Mississippi and Louisiana as one of our best preachers. His work here proved to us his great worth in the work of the Master, a strong gospel preacher that brought good results. Six were received on profession of faith.

In both places the church has been built up. We have had a well attended prayer meeting in Electric Mills, organized in April; also, we are enjoying the benefit of an Epworth League organization at Electric Mills just beginning to work. The Woman's Missionary Society has almost doubled its membership this year.

Our fourth quarterly conference was held Sept. 9 at Electric Mills. At this conference all claims were paid in full—Superannuate Endowment five years quota all in hand—our quota for Mission Special paid. So, financially, we are able to say "level columns" for all purposes.

We praise the Lord for the measure of success we had on the work. To him be all the glory.

For the people of this charge I must say that I appreciate the privilege of serving them as pastor. They take pride in doing things.

We love the Advocate, and always welcome its visit into our home. Blessings on the work and the workers.

J. T. ABNEY, P. C.

SPOTS BEFORE EYES

Miner Had Dark Spots Before Eyes. Felt Dull, Tired, Achy. Doesn't Get Down Any More.

Somerset, Ky.—Telling how he had known of the merit of Thedford's Black-Draught since he was a boy, Mr. Albert Garland, of this city, recently said:

"I used to work in the mines, but lost quite a bit of time on account of the sick spells I had. I would get to having a bad taste in my mouth, and a very dull, tired feeling and ache. I would have dark spots in front of my eyes, and I would be so dizzy I would stagger like I was drunk.

"I took medicine, but didn't seem to get any better.

"My mother told me to try Black-Draught, which I did, and after a few doses I felt much better. Now I take it as soon as I feel the least bad, and I don't get down. I certainly can say that it has done more for me than any other medicine I have ever taken.

"I never get without Black-Draught. If I go on a visit, I take a package along in my suit-case. My health is better now than it has been in years, and I believe it is the use of Black-Draught that did it."

Black-Draught is prepared from medicinal roots and herbs, of highest quality. Try it. *NC-195*

Thedford's BLACK-DRAUGHT for Constipation Indigestion Biliousness

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Fourth Round.

Aberdeen, Q. C., Sept. 4, p.m.; preaching, Oct. 7, a.m.
Tupelo, Q. C., Sept. 5, p.m.; preaching, Sept. 30, p.m.
Amory, Q. C., Sept. 6, p.m.
Houston, preaching, Sept. 9, a.m.; Q. C., afternoon.
Calhoun City, preaching and Q. C., Sept. 9, p.m.
Pittsboro, at Pleasant Hill, preaching, a.m.; Q. C., afternoon, Sept. 11.
Buena Vista, at Boone's Chapel, preaching, a.m.; Q. C., afternoon, Sept. 12.
Derma, at Bethlehem, preaching, a.m.; a.m.; Q. C., afternoon, Sept. 13.
Verona, at Union, preaching, a.m.; Q. C., afternoon, Sept. 14.
Houlka, at New Hope, preaching, a.m.; Q. C., afternoon, Sept. 18.
Vardaman, at Thorne, preaching, a.m.; Q. C., afternoon, Sept. 19.
Nettleton, at New Chapel, preaching, a.m.; Q. C., afternoon, Sept. 20.
Smithville, at New Salem, preaching, a.m.; Q. C., afternoon, Sept. 21.
Prairie and Strongs, at Prairie, preaching, a.m.; Q. C., afternoon, Sept. 23.
Okolona, preaching and Q. C., Sept. 23, p.m.
Algoma, at Troy, preaching, a.m.; Q. C., afternoon, Sept. 27.
Randolph, at Randolph, preaching, a.m.; Q. C., afternoon, Sept. 28.
Fulton, at Fulton, preaching, a.m.; Q. C., afternoon, Sept. 30.
Toccopola, at Midway, preaching, a.m.; Q. C., afternoon, Oct. 3.
Salem and Friendship, at Liberty Hill, preaching, a.m.; Q. C., afternoon, Oct. 4.
Shannon, at Shannon, preaching a.m.; Q. C., afternoon, Oct. 5.
Pontotoc, preaching and Q. C., Oct. 7, p.m.
Tremont, at Asbury, preaching a.m.; Q. C., afternoon, Oct. 9.
Amory ct., at Greenbriar, preaching, a.m.; Q. C., afternoon, Oct. 10.
Greenwood Springs, at Riggen's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 11.
Woodland, at Foster's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 12.
Mathiston and Maben, at Mathiston, preaching, a.m.; Q. C., afternoon, Oct. 14.
Eupora, at Eupora, preaching, p.m., Oct. 14; Q. C., morning, Oct. 15.
Bellefontaine, at Bellefontaine, preaching, a.m.; Q. C., afternoon, Oct. 16

E. NASH BROYLES, P. E.

Columbus Dist.—Fourth Round.

High Point, at Macedonia, preaching and Q. C., Sept. 27, a.m.
McCool, at Liberty Hill, preaching and Q. C., Sept. 29, a.m.
Noxapater, at Noxapater, preaching and Q. C., Sept. 30, a.m.
Louisville, preaching and Q. C., Sept. 30, p.m.
Ackerman, at Ackerman, preaching, Aug. 26, p.m.; Q. C., Oct. 3, p.m.
Sturgis, at Ebenezer, preaching and Q. C., Oct. 4, a.m.
Macon ct., at Salem, preaching and Q. C., Oct. 6, a.m.
Artesia and Shaeffers, at Shaeffers, preaching and Q. C., Oct 7, a.m.
First Church, Columbus, preaching, Oct. 7, p.m.; Q. C., Oct. 10, p.m.
Cedar Bluff, at Adaton, preaching and Q. C., Oct. 13, a.m.
Crawford, at Craword, preaching and Q. C., Oct. 14, p.m.
Starkville, preaching, Aug. 5, a.m.; Q. C., Oct. 17, p.m.
Ethel, at Shady Grove, preaching and Q. C., Oct. 20, a.m.

Permit us to call attention to Questions 19, 22 and 23. The financial showing of the district is encouraging. Both the pastors and the people have been faithful and loyal. Let us continue so, and the year will end well.

W. N. DUNCAN, P. E.

Corinth Dist.—Fourth Round.

Marietta, at Siloam, Sept. 29.
Booneville sta., Sept. 30, Oct. 3.
Blue Mountain, at Brownfield, Sept. 30, evening; Q. C., Oct. 1.
Wheeler, at Shady Grove, Oct. 4.
Ripley sta., Oct. 7.
Myrtle, at Glenfield, Oct. 7, evening; Q. C., Oct. 8.
Booneville ct., at Blythe's Chapel, Oct. 10.
Mantachie, at Mantachie, Oct. 11.
Hickory Flat, at Hickory Flat, Oct. 13.
Pott's Camp, at Cornersville, Oct. 14.
Mooreville, at Mooreville, Oct. 17.
New Albany ct., at Ingomar, Oct. 18.
Burnsville, at Mount Hebron, Oct. 20.
Baldwyn, at Baldwyn, Oct. 21, 22.

The official boards will please see that all finances are in full by the date of quarterly conference wherever possible, while the pastors endeavor to secure the benevolences in full from every church, in order that full reports may be in hand by Annual Conference, which is now near at hand.

Your place is in the Front Line Column. May the Lord give us strength and determination to make these remaining weeks count for Him.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Fourth Round.

Swiftown and Isola, at Isola, Sept. 30, a.m.
Itta Bena, Sept. 30, night.
Drew sta., Oct. 5, night.
Drew Mission, at Wade, Oct. 6.
Greenwood, First Church, Oct. 7, a.m.
Schlater, at Schlater, Oct. 7, p.m.
Minter City, at Glendora, Oct. 14, night.
Moorhead, Oct. 17, night.
Indianola, Oct. 21, a.m.
Inverness, Oct. 21, night.
Ruleville, Oct. 28, a.m.
Price Memorial, Oct. 28, night.

Now, brethren, we are in for the home stretch. Let's every one of us stretch himself to the utmost for collections in full for the district and the best report in every other way the Greenwood District has ever made. The Lord has greatly blessed us. Let us not fail him in these closing days of the Conference year.

Yours to serve,

L. P. WASSON, P. E.

Grenada Dist.—Fourth Round.

Winona Ct., at Bethesda, Sept. 28.
Waterford, at Asbury, Sept. 29.
Oxford, Sept. 30.
Abbeville, at Cambridge, Sept. 30, 3 p.m.
Tie Plant, at Tie Plant, Oct. 4, evening.
Lamar, at Harris Chapel, Oct. 6, 7.
Durant, Oct. 10, evening.
Pickens and Goodman, at Pickens, Oct. 11, evening.
Sallis, at Salem, Oct. 12.
Paris, at Pine Flat, Oct. 13.
Holly Springs, Oct. 14.
Lexington, Oct. 17, evening.
Ebenezer, at Thornton, Oct. 18.
Poplar Creek, at Friendship, Oct. 20.
Kilmichael, at Kilmichael, Oct. 21.
Holcomb, at Sparta, Oct. 27, 28.
Water Valley, Main Street, Oct. 24.

It is just ten weeks until the Annual Conference. There is much to be done before we are ready to make our report for the year. Every pastor in the district is urged to do his best in every way. Please see that all reports required for the fourth quarterly conference be in hand. Let full financial reports be made as far as possible at the quarterly conference. We must have a strong pull and a pull all together if we bring up everything required of us. Let no man fail.

E. S. LEWIS, P. E.

Sardis Dist.—Fourth Round.

Batesville, Sept. 2, 11 a.m.; Q. C., Oct. 3, evening.
Horn Lake, at Hinds Chapel, Sept. 30, 11 a.m.
Senatobia, Sept. 30, evening.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Arkabutla, at Sarah, Oct. 7, 11 a.m.
Crenshaw and Sledge, at Sledge, Oct. 7, evening.
Charleston, Oct. 10, evening.
Tyro, at Emory, Oct. 13, 11 a.m.
Shuford, at Mount Olivet, Oct. 14, 11 a.m.
Sardis sta., Oct. 14, evening.
Mount Pleasant, at M. Institute, Oct. 17, 11 a.m.
Red Banks, at Mack's, Oct. 18, 11 a.m.
Olive Branch, at Olive Branch, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Byhalia, at Byhalia, Oct. 21, evening; Q. C., 4 p.m.
Coldwater, at Coldwater, Oct. 28, 11 a.m.; Q. C., 2 p.m.

T. M. BRADLEY, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

REVIVAL AT EPWORTH CHURCH, BILOXI, MISS.

Rev. Chas. Assaf was with the pastor of Epworth Church, Rev. H. L. Daniel, in a revival meeting from September 2 to 14. This is the fourth meeting that Brother Assaf has held in this church, and it was by far the best of them all.

Forty-seven new members were received into the church; eight babies were baptized, and many came to the altar and reconsecrated themselves to the Lord and his work. The community was helped in general. Brother Assaf preached real gospel sermons each service. One man 82 years of age was received into the church by baptism that never has been a member of any church.

The pastor and congregation are very happy. We are serving a very appreciative people. Epworth Church is planning to send their pastor to Conference with a full report.

SALLIE ELLIS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Donaldsonville, at Donaldsonville, Sept. 30, 11 a.m., 3 p.m.
Plaquemine, at Plaquemne, Sept. 30, 7:30 p.m.; Oct. 1, 10 a.m.
St. Francisville, at St. Francisville, Oct. 6, 11 a.m., 2 p.m.; Oct. 7, 11 a.m.
Jackson and Ethel, at Jackson, Oct. 7, 3 p.m., 7:30 p.m.
Baton Rouge, First Church, Oct. 14, 11 a.m., 7:45 p.m.; Nov. 15, 7:30 p.m.
Baker, at Black Water, Oct. 20, 11 a.m., 2 p.m.; Oct. 21, 11 a.m.
Baton Rouge, Keener Memorial, Oct. 21, 7:30 p.m.; Nov. 13, 7:30 p.m.
Natalbany, at Wesley Chapel, Oct. 28, 11 a.m., 2 p.m.
Kentwood, at T., Oct. 28, 7:30 p.m.; Oct. 29, 10 a.m.
Greenshurg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Lenham Springs, at L. O., Nov. 4, 7:30 p.m.; Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Pine Grove, at Pine Grove, Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Monroe Dist.—Fourth Round.

Winnsboro, Oct. 7, 11 a.m.
Rayville, Oct. 7, 7:30 p.m.
Gilbert, at Fort Necessity, Oct. 14, 11 a.m.; Q. C., at Gilhert, 3 p.m.
Wisner, Oct. 14, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 21, 11 a.m.
Lake Providence, Oct. 28, 11 a.m.
Tallulah, Oct. 28, 7:30 p.m.
Columbia, Nov. 4, 11 a.m.
Mangham, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Monroe, Nov. 6, 7:30 p.m.
Oak Grove, Nov. 11, 11 a.m.
Epps, Nov. 11, 3 p.m.
Delhi, Nov. 11, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 13, 3 p.m.
Crew Lake, at Crew Lake, Nov. 14, 7:30 p.m.
Bastrop, Nov. 16, 7:30 p.m.
Bonita, Nov. 18, 11 a.m.
Mer Rouge, Nov. 18, 7:30 p.m.

The presiding elder and the district lay leader will give a 100 per cent luncheon at the Virginia Hotel in Monroe, Monday, Oct. 8, 1928. All the pastors and superannuates of the district are invited, and one layman from each of the nineteen charges will he expected to attend. Matters of vital interest to the district both for this year and suceeding years will be discussed.

ELMER C. GUNN, P. E.

Shreveport Dist.—Fourth Round.

Ida, Sept. 30, 11 a.m.
Vivian, Sept. 30, 8 p.m.
Logansport, Oct. 7, 11 a.m.
Mangum Memorial, Oct. 7, 7:30 p.m.
South Mansfield, Oct. 14, 11 a.m.
Noel Memorial, Oct. 21, 11 a.m.
Trees, Oct. 21, 7:30 p.m.
Zion's Rest, Oct. 28, 11 a.m., 2 p.m.
Claiborne, Oct. 28, 7:30 a.m.
Mansfield, Nov. 4, 11 a.m.
Keithville, Nov. 4, 7:30 p.m.
Harmon, Nov. 5, 7:30 p.m.
First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Sept. 26, Ceutenary College opening.
Sept. 30, Oct. 5, North Caddo Standard Training School at Hosston.
Oct. 7, Logansport, 2:30 p.m.
Oct. 7-12, Shreveport Standard Training School at First Church.
Oct. 16, Bossier City, 7:30 p.m.
Oct. 17, Cedar Grove, 7:30 p.m.
Oct. 18, Park Avenue, 7:30 p.m.
Oct. 19, Mangum Memorial, 7:30 p.m.
Oct. 21, Gilliam, 3 p.m.
Oct. 22, Oil City, 7:30 p.m.
Oct. 23, Noel Memorial, 7:30 p.m.
Oct. 24, Mooringsport, 7:30 p.m.
Oct. 26, Vivian, 7:30 p.m.
Oct. 28, Zion's Rest, 2:30 p.m.
Oct. 29, South Mansfield, 7:30 p.m.
Oct. 30, Bethany, 7:30 p.m.
Nov. 4, Keithville, 3 p.m.
Nov. 7, Mansfield, 7:30 p.m.
Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.

PILES TREATED and a Cure Guaranteed

Any form of Piles (Itching, Blind, Bleeding or Protruding) are dangerous if neglected. Every Druggist sells PAZO OINTMENT with the understanding that money will be refunded if it fails to cure. In tubes with pile pipe, 75c; or in tin box, 60c.

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Greatest August in Willys-Overland history—68% gain over last year!

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Last month 68% more people bought Whippet and Willys-Knight cars than in August, 1927—a gain of more than two-thirds!

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WILLYS-KNIGHT
DOUBLE SLEEVE VALVE **SIX**
$995 COACH
Standard Six Coupe $1045; Sedan $1095; Touring $995; Roadster $995. Special Six $1295 to $1495. Great Six $1850 to $2695.

Whippet
4-cylinder SEDAN **$610**
Touring $455; Roadster (2 pass.) $485; Roadster (with rumble seat) $525; Coupe $535; Cabriolet Coupe (with collapsible top) $595; Couch $535. All Willys-Overland prices f. o. b. Toledo, Ohio, and specifications subject to change without notice.

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WORLD'S LOWEST PRICED SIX WITH 7-BEARING CRANKSHAFT
Touring $615; Roadster $685; Coach $695; Coupe $695.
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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 4, 1928. CHAS. O. CHALMERS, Manager.

THE ARCHEOLOGISTS AND THE EVOLUTIONISTS.

By Bishop Warren A. Candler.

The archeologists were never so busy and successful as they are now.

They have exploring expeditions at some point or points on every continent on the globe, and they are making most interesting discoveries.

Every discovery made by them tends to confirm the Holy Scriptures and to confute some theory proposed by modern skeptics,

From the archeologists the Christian churches have nothing to fear; for they seek and uncover facts, rather than spin ingenious speculations apart from facts.

Almost daily appear press reports of recent discoveries by the archeologists, in which intelligent men of piety find reasons for the establishment of their faith.

During the past six months archeologists working in Asia, Central America, Mexico, and in the western parts of the United States have exhumed remains of buried civilizations which shed light on the origin and habits of prehistoric man.

Without exception all these archeological discoveries tend to show that primitive man was not a savage, as the evolutionists do vainly affirm; and that man, as far back as any traces of him are uncovered, is always a man, and not a monkey or any other sort of brute. After all these uncoverings of the things that were present in the far-off ages of prehistoric times, "the missing link" is still missing; and it is likely that it always will be missing. No fossil remains supply the slightest evidence that it has ever existed.

Some of the archeologists who have been unearthing during the past year remains of very ancient civilizations have been bold enough to tell how many thousands of years have elapsed since the men of those remote ages lived on earth. Such calculations, of course, are the merest speculations of little, or no, value.

Indeed when the men of science give figures to express the duration of past ages and the date of the beginning of the existence of the planet called Earth, they always make themselves somewhat ridiculous and incur by their folly more or less discredit. No two of them agree, or can agree.

Dr. H. F. Osborn, of the American Museum of Natural History, reckons that man has been on the earth a million years. Prof. Frederick Tilney puts the figures at half a million years. Prof. J. W. Draper sets the mark at two hundred thousand years. Prof. Driver concludes that the age of man on earth does not exceed twenty thousands years, and Professor Morris Morris, Professor of Geology in Melbourne University, declares that "there is nothing to show that man is older than five or seven dozen centuries," that is, six to eight thousand four hundred years.

If the names of all the scientists who have spoken upon this subject were called, it would be found that not one agreed with another. Therefore, when they give us figures to tell the age of the world, or to express the length of time which has passed since man appeared on the earth, we may well laugh at their absurd dogmatism. They simply know nothing about the matter.

The evolutionists wish to get as long stretches of past time as they can in order to get play for their unproved hypotheses. They desire space for the transmutation of species through all the links of an imaginary chain extending from amoeba to man.

But there is no evidence that any such transmutation of species has ever taken place.

Professor Joseph N. LeConte says, "The evidence of geology to-day is that new species seem to come into existence suddenly and in full perfection." To the same effect speaks Professor Louis F. More, saying: "Radically new types have suddenly appeared in great abundance." In the "Life and Letters of Charles Darwin" we find this statement: "We cannot prove that a single species has changed" (III, page 25).

Why then call that science the keystone of the arch of which cannot be supported by any proof whatsoever, and which Dr. LeConte affirms is disproved by the facts of geology? What would be said of a theologian who was guilty of such proofless dogmatism?

Robert Etheridge, F. R. S., Curator of the British Museum, speaks almost contemptuously on the subject, saying: "In all this great Museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk of evolution is sheer nonsense, not founded on observation and wholly unsupported by fact. This Museum is full of proofs of the utter falsity of their views."

The speculations of the evolutionists which have gathered around the finding of bundles of ancient bones at several places in the world have been shown to be as equally unproven as their theory of the "transmutation of species."

They have talked much of "the Neanderthal Man," which they asumed to reconstruct from a fragment of a human skull found in a gorge of that name in Georgia in the year 1857. They have made much ado also over the "Cro-Magnon Man," discovered in 1868 in the Cro-Magnon Cave in France, and the "Piit-down Man," imagined from a portion of a skull and jaw bone unearthed at Piit-down, England, in 1913.

But all these bones have been shown to be fragments of remains of men just like the men of today and with no greater variations than exist between present-day skeletons of different men who have died in recent times. There is no color of reason for claiming them to be the remains of apes or ape-like ancestors of man. They are merely bones of men, the like of which might be found on a modern battle-field or dug up in a village cemetery.

The most ridiculous find of the evolutionists is that which they have called by the pretentious name of the "Pithecanthropus Erectus," the history of which is about as follows: In the years 1891 and 1892 there were found, in Java, at different times, five bones, namely, the top of a skull, part of a left thigh-bone, and three teeth. These bones were not found together, but scattered around and apart, the thigh-bone being some forty-five or fifty feet away from where the skull was found. Numerous other fossilized bones of animals were found also in the same area. Six eminent scientists pronounced the skull that of a man, six others said it was that of an ape; while seven others declared that the remains belonged partly to an ape and partly to a man. Nevertheless, the evolutionists, excessively eager to find support for their evolutionary theories (they have more than one) made a bronze bust of the creature which they imagined once possessed these bones; put the composite bust in the "American Museum of Natural History," New York; and dogmatically declared that the "race of ape-men" had been discovered to have existed 500,000 years ago! And this image of the fiction of their imagination is now printed in some school books to show children that evolution is true to facts!

The whole thing is no more worthy of credence than the case of "the second Java man" found, more recently, near the spot where the five bones were exhumed and then bundled together by the evolutionists to make "the Pithecanthropus Erectus." Two eminent scientists in England accepted "the second Java man" as the companion of the first, and heralded the find as the most important discovery of the decade! But unfortunately Dr. A. Hrdlicka, of the Natural Museum at Washington, D. C., examined the skull (supposed to be a skull by the English scientists), and said of it, "A critical examination of this supposed million-year-old near-human skull has revealed beyond doubt that it is an extinct elephant's knee."

It would seem that it were about time to cease rattling these old bones which no more establish any theory of evolution than they prove the moon is made of green cheese, or that "the milky way" is a lacteal current, flowing from Jupiter's dairy.

Young professors, afflicted with the traditionalism which accepts instantly whatever a conspicuous scientist may say, will do well to suspend their enthusiastic teaching of any theory of evolution until the archeologists have more nearly finished their work. Archeology and geology are sciences which are not excessively harmonious with Darwinism or any other theory of evolution.

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TRUST.

By William N. Robertson.

I know not whence the wind doth come,
Nor whither it may go;
I only know that toward my home,
All winds and breezes blow.

The stars in heaven that shine at night,
In multitudes so vast,
Reveal to all Creation's Light,
That will all life outlast.

The clouds that float so high in air,
And careless seem of harm,
Tell men that thus may all their care,
Be carried on his arm.

When skies are blue and sun is bright,
Nor storm, nor rain portend,
The soul takes heart in every plight,
And trusts e'en to the end.

The trees that grow with spreading limb,
Draw life from air and soil;
So man with power and heart may climb,
In faith and hope may toil.

—The Advocate.

POETICAL TEXTS.

By Mrs. George S. Brown.

"The Lord is not slack concerning his promises, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."—II Peter 3:9.

Pinning the Promises.

"The teacher was standing before her class
And smiling a welcome to each little lass.
She said in her gentle and winning way,
'Another sweet promise we'll learn to-day.'

"'Our Father has given them all, you know,
To comfort his children while here below.
Oh, there are so many in his dear Book,
We're certain to find them if we but look.'

"So many! to count them we will not try;
But think as you look at the stars on high,
Each beautiful star that our eyes can see,
May count for a promise for you and me."

Did you ever, after a busy, a wearisome, a trying, a discouraging and disappointing day, when endeavoring to compose yourself to sleep, try repeating the promises of God as found in his Holy Word? They really are as many as the stars that greet us in the sky, and we can pin a promise to each star, knowing that he who promised will surely fulfill. Are we tired of the heat and the burden of the day? "Come unto me all ye who labor and are heavy laden and I will give you rest." Do we need comfort in sorrow? "As one whom his mother comforteth, so will I comfort you." Are we in need? "Ask and ye shall receive." Are our sins and our mistakes and failures grievous to us? "As far as the east is from the west, so far will he remove our transgressions from us." Have we a load too great to carry alone? "Cast thy burden on the Lord and he will sustain thee." Do we feel unworthy and sinful? "Him that cometh unto me I will in no wise cast out." Do we need sympathy? "As one whom his father pitieth so the Lord pitieth them that fear him." Are we hungry? "Trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed." Are we afraid? "Fear not for I am with thee." Do we doubt that the victory will be ours? "To him that overcometh will I give a crown of life."

We must do our part and we may be sure that God will do his. We cannot count the promises, they are so many, and when we repeat just a few, we know that we indeed have a loving Father and one who cares for us.

LAYMEN PLEDGE SUPPORT TO MISSIONARY PROGRAM OF CHURCH.

By Dr. Elmer T. Clark.

Pledging co-operation with the Board of Missions in the church-wide January-February campaign for Missionary Maintenance, the Board of Lay Activities of the church at its annual meeting held at Lake Junaluska in August went on record as affirming devotion to the cause of missions and a willingness to do all in its power to further the missionary work of the church. The resolution was signed by a committee composed of J. C. Guilds, lay leader of the South Carolina Conference, and G. W. Pardee, lay leader of the Little Rock Confrence.

The Stewardship Committee of the Board of Lay Activities went on record as recommending the hearty co-operation of the Board of Lay Activities with the Department of Evangelism of the Board of Missions in its evangelistic plans for the ensuing year. This resolution was signed by J. C. Guilds and T. W. Holloman, lay leader of the Louisiana Conference.

The full text of these two resolutions, adopted unanimously by the Board of Lay Activities, follows:

Co-operation With Board of Missions in Maintenance Campaign.

"We desire to re-affirm our devotion to the great cause of missions and pledge our hearty co-operation to the General Board of Missions in its leadership in this supremely important field. We deeply regret that the conflicts of engagements on the part of so many of the Board, with the December date, prevent the holding of our mid-year Council in connection with the Church-wide Missionary Conference. We wish to express our genuine sympathy with the worthy objectives of the Conference and our readiness to encourage the attendance of laymen upon the same, and we hereby express our willingness to co-operate with the General Board of Missions, both individually and collectively, in the January-February missionary maintenance campaign."

Signed, J. C. Guilds, G. W. Pardee.

Supplemental Report of Stewardship Committee.

"We recognize that Stewardship as related to all life is vitally connected with Evangelism, and hence, from the viewpoint of both Evangelism and Stewardship, the Board of Lay Activities regards the evangelistic task of our church as primary and fundamental. We therefore recommend that our Board co-operate heartily with the Department of Evangelism of the Board of Missions in the evangelistic plans for the ensuing year."

Signed, J. C. Guilds, T. W. Holloman.

SAFETY SIGNALS.

By Rev. S. J. Davies.

My friend said: "Brother Davies, why not write a story? This will make your contributions more attractive."

Well, life is a story, a tale that is told. It scintillates with never-ceasing warmth, light and interest. It is the greatest serial ever penned or printed, an ever continued one, crammed with all the comedy, tragedy, joy and sorrow of pulsing, moving, living men, women and children of men. Far flung on the vast screen of the ages, its action is the procession of years, its possibilities are uncounted, its privileges the envy of angels, its destinies in the hands of God, who gave it to men.

If it were given to me the genius to write fully life's story, my name would rank among the immortals and my fame go sounding through the vast corridors of the centuries, and down the vnices of those who hold the seats of the mighty among the famous. No, I can only touch life here and there with my faltering pen, and perchance in the wee bit of space I hold, by God's grace, offer some counsel, lift some burden from weary hearts, or give new courage to some congenial spirit, who may read, and dream my dreams of life's best things, and then rejoice on the way to a larger life story.

Well, here is my trial for a story. It is a sad, tragic story. But I said life is tragic. A fair girl has just completed her senior year in a great university. In this school of modern thought, old and new theories and philosophies of life and life's meanings were taught.

"Your mother," said a kindly friend, "denied herself of many comforts, even of necessities, made untold sacrifices, and at times suffered from the fatigue and pain of toil that you might study and complete your education."

"Yes, mother did all this and more."

"Then you owe a lasting debt of gratitude to her, and with the promise of a larger life than was her lot, and a wider field of usefulness in the world by virtue of your education and training, no doubt, you will do much to lighten her burden, and bring fuller joy to her life."

"I do not see it that way. My theory of life, as my professor puts it, is altogether self-centered. Mother simply did all these things, bore all these deprivations, because she willed it. It was her choice, I owe her nothing by way of recompense. Each individual is responsible only to one's self. The doctrine of sharing the good things you win in life is effete, belongs to an age now past."

The friend left this young woman. Such a view of life had never dawned on her up to this hour. She could scarcely understand how a human heart could harbor such selfishness, but finally concluded there was no appeal from the heartlessness of this view of life.

Behaviorism, you term it. Pay no attention to ethics or morals. Just take nature as it is, analyze, weigh it, test it—it is only skin, flesh, blood, nerve, bone; lay it bare, uncover every organ, part and parcel of the animal man, he is only brother to fishes, fowls and beasts, and you will go to hell before breakfast.

Shreveport, La.

THE MEANING OF REFORMATION DAY.

(Statement by the Federal Council of Churches.)

Reformation Sunday, which falls this year on Oct. 28, commemorating the posting of Luther's Ninety-nine theses, means more than the recurrence of an anniversary. It is a landmark from which the ground covered in helping to re-enforce the European churches that owe their birth to the Reformation may be surveyed and their continuing need emphasized.

It is true, of course, that only a portion of the Christian world is organized along the lines laid down by Luther, but if any single act may be said to have inaugurated the Reformation as a whole, so diversified in its aspects, it was the challenge which Martin Luther sent forth from the church door at Wittenberg. Hence this is an appropriate occasion to remind the American churches of their fellowship with the evangelical churches of Europe and to urge attention to the needs of those churches which suffered so severely during and after the World War.

During the first three years of its existence, the

work of the Central Bureau for the Relief of the Evangelical Churches of Europe (with which the American Federal Council enthusiastically cooperates) was wholly emergency relief. And in spite of the great improvement in European economic conditions, this still constitutes a major part of its program. A single example will illustrate the situation.

Last spring Dr. Charles Kulisz, the head of the Polish Evangelical Church, came to this country to appeal for help in an acute crisis that threatened the very existence of a splendid piece of work which his church has been conducting on behalf of the orphans, aged and homeless in Polish Silesia. Under the new land laws of Poland, the ground which was leased from the government for this welfare work had to be purchased before June 1, or the lease would be cancelled and the property forfeited. As a result of an emergency effort, the Central Bureau was able to send to Poland by the date set the initial payment of $3,000 required by the government, thus saving a farm and equipment worth $60,000 to the Polish church, and preserving to a hundred orphaned children and seventy destitute aged people their only refuge.

Other instances of urgent appeals for help could be multiplied, calls having come during 1928 from sixteen different countries, viz., France, Belgium, Spain, Italy, Germany, Austria, Czechoslovakia, Poland, Latvia, Lithuania, Esthonia, Russia, Hungary, Jugoslavia, Bulgaria and Greece.

The need is too great for any one denomination. It can only be met by an international and interdenominational effort of the Christians of the more prosperous parts of the world to stand by their brethren in distress and help them go forward in their new opportunities.

A program looking toward the building up of a new Christian leadership in Europe is, in a sense, an outgrowth of this relief work. The loss of endowments by colleges and seminaries, the shrinking or total disappearance of scholarship funds, severely handicapped the churches in the recruiting of young men for the ministry and in maintaining a high standard of scholarship in the theological schools. To meet this need, the Central Bureau established more than a score of scholarships at once. Traveling libraries have been developed and many pastors and institutions supplied with religious literature published in America. A limited number of fellowships for study abroad have also been granted. The following tribute to the importance of this phase of the Bureau's work has come from Archbishop Soederblom, of Sweden:

"The great need of proper training of the future Christian leaders of the world, the necessity of taking them out of national and denominational isolation and of letting them come into intimate contact with life and thought in other countries and in other sections of our western civilization, belongs to the program of the excellent and admirably organized work of the European Central Bureau. I cannot recommend the development of that institution warmly enough."

As the Central Bureau is now extending its activities to include the Eastern churches, it has been glad to co-operate in granting fellowships to three Eastern church students, enabling them to study at first hand the life and work of the American churches.

For such constructive assistance the European churches must turn to America, their own resources since the war being hopelessly inadequate. Pastor de Saint Andre, the President of the Executive Commission of the Synod of Central France, sums up one phase of the situation by saying:

"We can deal with the new Paganism, or rather we could if . . ."If . . . if we had men enough and money enough! You cannot realize how handicapped we are in all branches of religious activities, by the consequences of the last war. We had to rebuild nearly all the churches, rectories, parish houses and manses of the invaded area—one-tenth of French territory. Impoverished by the fall of our exchange, we are stopped dead by the nearly prohibitive cost of building as soon as we try to go forward again."

The American churches are urged not to let Reformation Sunday go by without making some mention of the significance of the day. If it is not possible at this time for a church to consider a financial contribution, it can at least remember our sister churches of Europe in its prayers and extend to them the hand of Christian fellowship and sympathy.

The Federal Council of Churches, or the Central Bureau for Relief of the Churches of Europe, 287 Fourth Avenue, New York, will gladly send suggestive literature on the observance of Reformation Day, free on request.

UNCLE GABE AND THE POLITICIAN.

By Rev. H. M. Ellis.

Honest, big-hearted, common-sensed, outspoken Uncle Gabe Carter had a wonderful influence out in his community, so, at the close of his long and vigorous speech, the big politician running for office, was pleased to be introduced to him. He was also pleased with the twinkle in Uncle Gabe's eyes, his broad, honest smile and his quiet little chuckle. He grasped Uncle Gabe's big hand and shook it heartily, smiling back warmly.

"I proved my point, didn't I, old Sport?" he confidently and boastfully demanded.

"Well, ef ha'f you sed is so—en I ain't here to 'spute it, that other fellow shore ain't fitten fer the office," Uncle Gabe laughed back.

The candidate gave vent to a satisfied burst of laughter, tightened his grip on Uncle Gabe's hand, gave it half a dozen enthusiastic up-and-downs, and then exclaimed delightedly:

"I knew I'd win the vote of a good, sensible man like you!" And again he indulged in great hilarity.

Uncle Gabe smiled back and chuckled; and then, with a sly wink, replied: "Well, I ain't said so much es that. You see that other fellow was out here nigh on to two weeks ago, and he proved 'bout es much on you es you just now done proved on him."

For a moment the politician was nonplussed; then a hot flush leaped into his face. He dropped the old man's hand, shook his finger in his face and shot back in angry tones: "I've heard a plenty of that dirty scoundrel's lying charge. They're a pack of lies, every word of them!"

Uncle Gabe's smile broadened and his chuckle was much more noticeable. "I 'lowed es much when he was er talkin', just same es I 'lowed while you was er talkin' 'bout him. 'Pears like both of you keep so busy bemeanin' one another that thar can't narry one of you take time to show the voters somebody fitten for the office."

THE METHODIST ORPHANAGE.

By Rev. B. F. Lewis.

The Methodist Orphanage was opened on a high hill in southeast Water Valley thirty-five years ago with one little child. The total value of the plant was not over $10,000.

To-day, in the city of Jackson, there is a three-story girls' dormitory with administration offices, dining room and chapel; a two-story boys' dormitory; a two-story brick school building; central steam-heating plant and laundry; stables, garages and other outhouses.

Five miles in the country we have a 320-acre farm having on it a two-story brick boys' dormitory, outhouses, machinery, etc., making a total valuation of Orphanage of nearly $400,000. Instead of one child, we have 200 boys and girls, with over 3,000 girls and boys, our own children, scattered over the State.

To care for this large crowd calls for $3,000 per month. This is 50 cents a day for salaries, food, clothing, schooling, etc. A common school is maintained on the ground for our children, but all junior and high school children attend the city schools.

Boys and girls desiring and capable of attending college are given a college degree and business profession.

The Home is supported by volunteer monthly contributions from Sunday schools and churches and individuals. Each Conference has endorsed the plan of presenting this claim to each congregation one Sunday each month, they making a prompt remittance to the office in Jackson. In addition, each October a Work Day offering is asked of each congregation, and individual friends throughout the State. Work Day this year will be Oct. 11.

The Work Day and monthly offerings ran the Home nicely until the new building was erected, but the income has not been sufficient to meet the calls since.

Earnest efforts to have a general observance of Work Day this year are being made. Our goal is every church and Sunday school observing the day; and a $30,000 contribution is earnestly desired. The Big Brother.

MOORINGSPORT, LA.

We have just closed a delightful series of services at Mooringsport. As very few people outside the church attended, we had no conversions, but both Methodist and Baptist people attended well and were deeply stirred; hence there was a genuine revival.

Brother J. W. Sudduth, of the White's Chapel charge, did the preaching; and it was done with remarkable clearness, vigor and effectiveness. He is deeply spiritual, and knows how to move a congregation; and we had some of the most impressive, and, I believe, fruitful consecration services I have ever had part in. He is an excellent singer and choir director, and these elements added greatly to the interest. Mrs. Sudduth came with her husband, and kindly served as pianist. She is a very fine Christian character, a daughter of Dr. and Mrs. E. G. Sewell, of Bunkie. She is a Kidd-Key graduate, and holds the degree of Bachelor of Music from Southern Methodist University. These qualifications, combined with a most charming personality, made her service at the piano an inspiration and benediction to us.

Our little church has sailed through rough seas all this year. But, forgetting adversities and disasters that came through no fault of theirs, our people rallied during this meeting, and are hopeful of closing the year with victory and a fine outlook. The whole town fell in love with the splendid young couple who helped us; and I doubt if any two people ever visited this community for so short a time, and left behind so many friends, and so deep, abiding and wholesome an influence. We are deeply grateful to our Heavenly Father for the present blessing and brightening prospects.

A. M. SHAW, Pastor.

ENGLAND AND PROHIBITION.

By Rev. F. B. Hill.

I read Brother Allen's travel letters with much pleasure; they were very fair and interesting. Those sordid things he speaks of are true, and if one looks for them he can find them. A London paper, the Express, appeared last Sunday with flaming headlines, "England Going Dry," and gave these figures: "The consumption of liquor in England during the last fiscal year was less than a third of that consumed at the beginning of the century, according to figures just issued. The 1900 consumption of spirits in England was 32,239,522 gallons as compared with 10,412,921 gallons last year. Before the war there were two million total abstainers, where now there are ten millions."

Merryville, La.

A DANGEROUS CONSTITUTIONAL PROPOSITION.

By Rev. A. C. Millar, D.D., Editor, Arkansas Methodist.

The last General Conference submitted a proposition to the Annual Conferences and the bishops decided that the vote on it should be taken at the round of Conferences held this year.

The proposition is: "That, if any representative elected to the General Conference ceases to be, for any reason whatever, a member of the Annual Conference which elected him in the interval of holding the General Conference, the alternate shall automatically take the seat in the General Conference in the order of their election."

This is badly worded, and, if it is adopted, it will be a pity to mar the Constitution with such careless language. However, that is a small matter, and I shall not quibble over it.

The argument made in its favor is that, occasionally, a delegate who has been elected by one Annual Conference is transferred and then, if he sits in General Conference, does not represent the Conference that elected him, and two cases are cited. At first thought this argument seems plausible, but it will not stand the test of sound reasoning.

1. The General Conference legislates for the whole church, and it is unusual that any measure concerns one Annual Conference more than another; hence the delegate is as well qualified to legislate on general questions when he happens to be in one Conference as if he were in another. In England a member of Parliament can even be elected from a district in which he does not live.

2. The traveling connection is one, and Annual Conference, unlike States, may be changed by the General Conference, and indeed, a whole Annual Conference may be eliminated; consequently it is evident that an Annual Conference is not a permanent territorial district; but the itinerant preachers are in Annual Conferences only because they are convenient administrative units, and a ministerial delegate represents the whole traveling connection rather than any particular Conference.

3. It is argued that the change would cause our General Conference to be made up like Congress and Legislatures. That is a mistake. The Constitution of the United States reads: "No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of the State in which he shall be chosen."

This simply requires that a member of Congress shall be an inhabitant of the State **"when elected,"** and a Congressman may move from one district to another or even to another State without forfeiting his membership.

The Constitution of the writer's State (Arkansas) provides that a representative shall be a resident of the county electing him for one year at the time he is chosen, but does not forbid his removal to another county, and many cases could be cited in which a representative has actually represented the county that elected him when he was at the time living in another county.

Thus we have analogies in both nation and State for the present status, and the argument that the change would bring us more into harmony with the conditions under which we live is not pertinent.

4. However, there are far more weighty arguments for maintaining our present conditions which do not force a delegate to lose his place if he is transferred to another Conference before the General Conference meets. The bishops have the unrestricted right to transfer a traveling preacher from one Conference to any other without his consent or the consent of any Annual Conference; consequently, if a delegate loses his membership in the General Conference when he is transferred, it would be possible for the bishops by a free use of the transfer power to eliminate certain preachers from the General Conference, or even to change the whole personnel of a General Conference. It may be said that they would never attempt to do such a drastic and undemocratic thing. Granted; but is it wise to make possible such an undesirable thing?

5. This change would greatly embarrass the bishops in their administration; because it might, after an election and adjournment of Conference, become very necessary for a bishop to transfer a preacher, and yet he might be unwilling to do it because it would mean the loss to the General Conference of a man greatly needed in the Conference. Thus the transfer power would be impaired, and bishops would be unwilling to make needed transfers solely because of their unwillingness to deprive a General Conference of the presence of that preacher.

6. Instead of getting better representation for the Conference from which the preacher was transferred, it might often result in giving that Conference much poorer representation; because, as a rule, the ablest members are elected delegates and not much care taken in the election of alternates; hence a man might be elected by his Conference for a specific purpose and because he had been transferred that Conference might be deprived of the very man it had chosen for a purpose. There is just as much danger of this as there is of a Conference being misrepresented by a man who had been transferred.

7. Not merely would the bishops have the power thus to eliminate men from the General Conference and change the personnel of the Conference, but if a bishop should transfer a man who had been elected for a specific purpose or who might be under the bishop's displeasure, the bishop would be under suspicion of doing it for unworthy motives. It is not fair to our bishops to put them in this delicate position when it becomes necessary for them to transfer delegates-elect.

Conclusion: Since the purpose to be served by this proposed amendment of our Constitution seems to have but one end, to secure better representation, and it is seen that it would frequently result in worse representation, and since it would give the bishops, if they choose to exercise it, the unrestricted power to change the whole personnel of a General Conference and bring them under suspicion when they transfer certain men, it is clear that we would lose far more than we would gain and embarrass the episcopacy; consequently the proposed amendment should be overwhelmingly defeated.

AT THE TREATY SIGNING.

One lone representative of the women of America had a great thrill on that memorable day—Aug 27—when the Multilateral Treaty plan for the renunciation of war was signed. She was Mrs. James W. Morrison, of Chicago, former vice president of the National League of Women Voters. Mrs. Morrison had the distinction of being one of the lucky twenty-odd women who were included in the United States' group to witness the signing. In a letter written on that very day to Miss Ruth Morgan, Mrs. Morrison tells us, in her picturesque way, what the scene meant to her:

"When the wire came that there was a ticket for me for the signing I rose at 4:30 for my ride across the sea to catch the train for Paris. It was one of those ineffable, shy dawns you get sometimes over the water, not the smashing kind, but delicate, elusive and very beautiful—and yet light came steadily and surely. I thought of the dawn of a spiritual day for women, that Mrs. Catt had done so much to bring about, and all her labors and yours for this greatest of all enlightenments, which to-day's event makes so definitely nearer.

"Flags of all nations flew above the Quai D'Orsay, the German conspicuous. The lesser guests were in the Galerie de la Paix and we could look through the big arches into the sumptuous Salon de L'Horlage, while the press and the battery of cameras were at the back, facing the horseshoe table at which the plenipotentiaries were to sit. The Salon was about half full of a very impressive gathering. One recognized a great may figures—Herrlot, with his kindly, humorous eyes; Poincare, small and looking rather chubby and rosy, as compared with the harassed figure hurling denunciations at his enemies which I saw in the Chamber last year; M. Clandel and his charming wife; Loucheur, with his animated expressions that somehow play over the surface of his face without connecting with his thoughts and feelings; then the signers—gray Aristide Briand; small white-haired Kellogg; Streseman, pale and ill, but pluckily steady; Lord Cushendun, towering a full head above the rest; my old friend Uclada, grown quite gray; Cosgrave, and all the rest.

"We all arose, of course, while they took their places, and then Briand made his speech. There was a little ripple of appreciation at his reference to Kellogg's comment that the neighborhood of the Place de la Concorde seemed a good place to sign the Pact, but of course no applause until the end. It was too sophisticated a crowd to be very demonstrative, but there was real enthusiasm when Mr. Stresemann was escorted around the big table to the little one, where the Pact, very sumptuous in blue leather and gilt tooling, lay awaiting signatures with a foot-long pen, presented by the town of Havre. The applause lasted until he took his seat again; then came Kellogg, also warmly welcomed, and the others in order.

"The newspapers make much of the fact that Stresemann is the first German Minister of Foreign Affairs to come to Paris in sixty-one years, and it is a real tribute to his sincerity and will to peace that he was greeted at the station by a very large and very enthusiastic crowd of French."—Council of Women for Home Missions.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please send to me the name and address of each member of the Missionary Committee appointed for each church of your charge, indicating the chairman of the committee, and the agent for the Missionary Voice. (I refer to the agent for the church and not the Missionary Society.)

You may have appointed the same committee you had this year, or you may have a different one. In either case, give me their names and addresses. I should like to have your list as soon as they are appointed.

I thank you very much for your co-operation during the year and trust everything goes well with you in closing up the year.

Yours very sincerely,

W. D. HAWKINS,
Missionary Secretary.

SUNFLOWER MINISTERIAL ASSOCIATION.

The Sunflower Ministerial Association met in Indianola, Tuesday, Sept. 11. The beautiful new church is a credit to the town, and gives evidence that the Methodist people of Indianola love God and take great interest in advacing his cause and kingdom. Under the leadership of their very capable pastor, Rev. J. D. Wroten, they have wrought well. All honor to them!

The sermon of the day was delivered very forcefully and from a sincere heart by Rev. J. H. Felts. It was a time of spiritual refreshing. Some one asked Brother Felts if he preached like that all the time, or if that was something extra. It was generally agreed, if that was a fair sample, the Greenwood people are fortunate every Sabbath day.

Lunch was served in the church dining hall by the ladies of the Indianola church. As is always the case in Indianola, the lunch was most excellent and the social hour was very enjoyable.

The afternoon hour was filled with very helpful discussions on "The Relation of the Preacher to His Former Charge." The next meeting will be held on Tuesday, Oct. 16, in Isola. The following program was given for the October meeting:

10 a. m., Sermon.

11:30, "How Long Should We Preach?" led by Rev. J. D. Wroten.

Afternoon program:

I. "What attention should we pay to clear and distinct utterance from the pulpit?" led by Rev. A. Y. Brown.

II. "What should be our manner and bearing on the floor of the Annual Conference when reporting for the charges?" led by Rev. J. V. Bennett.

III. "The relation of the preacher to civic and secret organizations in his charge." Round table discussion.

A. Y. BROWN, Reporter.

ALLUREMENTS OF THE HEIGHTS.

By Rev. John Brash.

"We beheld his glory."—John 1:14.

Whymper, in his "Scrambles Among the Alps," tells how that most majestic of all the Alps, the Matterhorn, cast a spell upon him. Hitherto it had defied all attempts to climb it. No foot of man had as yet come near its summit. The peasants who lived at its base were certain that it never would be conquered. All the guides but ons advised Whymper to abandon all idea of climbing it as certain to issue only in disaster. But such warnings only whetted the desire and braced the will of this born climber. The impregnable mountain fascinated him. It called to him by night and day, and the call, the challenge, the allurement of its unconquered heights were irresistible. And so he spent five whole summers in what seemed a vain and fruitless quest. He studied the mountain in all its moods and aspects. He climbed innumerable lesser peaks for the purpose of looking at it from every possible angle, in the hope of discovering a practicable way to the summit. And at last, after many failures that would have utterly disheartened a less resolute man, by a route that everybody but himself regarded as quite impossible, Whymper conquered the Matterhorn, and in the moment of his victory felt repaid for all the toil he had endured and the risks he had run.

God's Greater Glory.

That is the very spirit that breathes through the pages of the New Testament. It is the story of the great, we might almost say the impossible, things men dared and accomplished in response to the call, the challenge, the allurement of the heights they saw in Jesus Christ. "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth," and that vision fascinated those who first beheld it and would not let them go, but called to them by night and by day to go forth and attain the shining heights of character and achievement they beheld in him. We will not understand the New Testament arlght unless we regard it as the record of a quest and achievement like unto, but far grander than, that of Whymper scaling the Matterhorn. Forward they went, those who first beheld his glory, adventurous mountaineers of the Spirit, enduring all hardship; unflinchingly facing death in their eagerness to comprehend the length and breadth, the depth and height, and know the love of Christ which passeth knowledge, that they might be filled with all the fullness of God.

Matterhorn of the Moral Life.

Ever before them in sublime majesty there stood the shining peak of Christ's new law of love—love not of those that loved him, but love of their enemies, surely the Matterhorn of the moral life. Its ultimate summit, no doubt, defied their utmost efforts, for only he himself has scaled the heights of divine forgiveness. Often they stumbled and fell. But when they fell it was to rise again, when they were baffled it was to fight better, for, through all their glorious struggle to "come in the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ," he himself was with them and the peace of God garrisoned their hearts and minds.

And so it has been ever since. I do not think you can read the life of any really great Christian man or woman without finding that Jesus exerted on them just the same sort of fascination as the unconquered Matterhorn exerted on Whymper. In quality, however, richer and more inspiring by far. It is this allurement of the heights of grace and truth and love that are in Jesus that has written, and is still writing, the romantic story of Christian missions. "Anywhere so long as it be forward"—that is the spell Christ puts on those who have beheld his glory. They must follow where he leads into every as yet unconquered land, and can know no rest till at the name of Jesus every knee shall bow and every tongue confess that he is Lord to the glory of God the Father. Those who have not felt the fascination of Jesus have surely never really seen him at all, for "we needs must love the highest when we see it." Really to see him is to surrender to him and to press on up those heights, sunlit with the smile of God, to which he leads, till "with open face beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory even as by the Spirit of the Lord."—The Scots Observer.

MEETING OF THE HISTORICAL SOCIETY OF THE NORTH MISSISSIPPI CONFERENCE.

The Historical Society of the North Mississippi Conference will meet in the Methodist church at Pontotoc, Tuesday evening, Oct. 30. Rev. W. M. Young, of Shannon, will deliver the sermon for this occasion. At this time all historical papers will be presented. We are anxious to have as many of these as possible.

R. G. LORD, Secretary.

A SLACKER.

Not a Rip Van Winkle who has just awakened from a long, long sleep, but a slacker about the Lord's business—that is the way a certain Methodist of Alabama designates himself since he has recently awakened to a realization of his obligation to pay in full his Centenary pledge.

"For years I have owed the Centenary balance $40 which I subscribed after the World War in 1918 or 1919, while I was a member of a certain church in Alabama on such-and-such a circuit," writes this now wide-awake Methodist brother to pastor of one of the largest churches in the State of Alabama. "Since I have moved away from the State, I am writing to ask you just where I should pay that money, which I have come to realize belongs to the Lord. I want to pay not only the balance in full, but interest on it as well, which I think is right, as I have been using the Lord's money all these years. The message is not from one who has just waked out of a long sleep, but merely from a man who, like many others, has been slack with the Lord and taken care of other matters first. From now on I expect to pay my vows unto the Lord first of all things."

A slacker about the Lord's business! That is what this man calls himself since he has come to realize that he was not being as honest with the Lord as he was with his fellow-men. And he declares that there are many others like him. Is this true? Are there indeed many who are slack toward the Lord as they would never dare to be toward their fellow-men? Are you one of these slackers about the Lord's business? Then turn back like this brother from Alabama and meet your Centenary obligations and all other obligations in full so that you, too, can write, "Paid in full," across the page.

AND IS KIND.

There are quite a number of new translations of that great chapter, the thirteenth of First Corinthians, and some of them do throw new light and meaning into it, but there is one phrase in the old rendering that we do not like to miss. It reads, changing the one central word to its real meaning, "Love suffereth long, and is kind." We would like that to stay, for it does hold up before us in such beautiful, clear light the wonderful, alluring, impossible ideal of Christian living. To be tried and not get impatient; to be injured or ill-treated by a friend or by some cruel circumstances in life and not get indignant or bitter or revengeful; to suffer and suffer long and yet be kind and strong and sympathetic and thoughtful for the other fellow—how fine and Christian and splendid and hard that is! And yet the great apostle, without any apology or modification, holds up before us that great achievement and tells us that we ought to do and that we ought to be if the love that is born of Christ has right of way in our life.—The Christian Guardian.

CASH PRIZES FOR HIGH SCHOOL STUDENTS.

The Commission on Interracial Co-operation is offering to high school students three cash prizes aggregating $100 for the best papers on "America's Tenth Man" submitted on or before March 1, 1929. The purpose of these prizes is to encourage the study of the Negro's part in American history, which, according to the Commission, is much more creditable than is generally supposed. It is believed that such a study will be helpful to the children of both races, promoting more tolerance and sympathy on the one side, and developing wholesome race pride on the other. The Commission earnestly asks the co-operation of high school principals and teachers. Full particulars, together with a sixteen-page pamphlet of suggestive source material, will be sent without charge to any one interested. Address R. B. Eleazer, Educational Director, 109 Palmer Building, Atlanta, Ga.

MINISTERIAL CHAPEL PLANNED AT CENTENARY COLLEGE.

Announcement has recently been made by the Centenary College Ministerial Association of the proposed building of a ministerial chapel on the grounds of the college. Plans have already been darwn and the contract is to be awarded some time in the near future.

The Ministerial Association is composed of young men studying for the ministry, and they have long needed a place that they might call their own, a place in which regular meetings may be held, and a place to which they may retire for quiet meditation and study. The building of such a chapel will mean much to our future ministers, and will fulfill a need in their young lives. The chapel will be outfitted with a conference room, sitting room, and a library; the library will contain many volumes of reference books on religious matters in addition to the best religious periodicals. It is the aim of the Association to throw the doors of the chapel open to any college student who desires to use it for the purpose for which it is constructed.

The financing of the chapel will be handled through the building committee, composed of S. J. Davies, Briscoe Carter, W. W. Drake, R. H. Wynn, N. E. Joyner, A. S. Lutz, A. A. Bernard, W. D. Kleinschmidt, W. L. Doss, Jr., R. H. Harper, B. H. Andrews, T. J. Holladay, E. V. Duplantis, B. C. Taylor, R. L. Armstrong, W. F. Roberts, C. D. Purcell, G. H. Corry, J. T. Harris, R. A. Cross, Jr., G. W. Pomeroy, J. W. Airey, M. W. Baggett, Bentley Sloane, David Tarver, E. C. Dufresne. Board of Directors consists of Alvin P. Smith, chairman, Dr. R. E. Goodrich, Dr. George S. Sexton, W. A. McKennon, A. D. Lemons, Jack Midyett, Ruble Moore, Roy Fort, who are ministerial graduates of Centenary College through 1927.

The building committee realizes that it will take the combined efforts of all ministers in the Louisiana Conference to put this project across without taxing the efforts of any one man, we trust every minister of the gospel will do his part in this work. They will be proud of the ministerial chapel when it is completed.

ALVIN P. SMITH, Chairman.

THE LORD'S PRAYER.

By Rev. J. Martin Alford.

Our Father—The Father of all who believe on thy name,
Who in humble repentance from sin refrain.
Thou dost give forgiveness, saving from death and shame,
And after this life, with thee forever reign.

Which Art in Heaven—Yet thy Spirit with us on earth
Evermore witnessing to our spiritual birth,
Filling our hearts with gladness, joyful mirth,
Thus confirming in us Redemption's worth.

Hallowed be Thy Name—The name high over all,
Proclaimed by the Prophets and declared by Paul.
To have power to save from the dreadful fall
Even to the uttermost, both great and small.

Thy Kingdom Come—Not to us only, but to all the World,
Let thy power be felt, heaven's flag unfurled,
Under whose banner we'll march; our souls unimperiled,
We welcome the glad news and to others herald.

Thy Will Be Done—And not ours, O Lord!
Let our hearts with thine be in perfect accord;
Help us daily to live according to thy Word,
The Holy Bible, which is the Spirit's sword.

On Earth as It Is in Heaven—Above
Where saints and angels adore and love
Father, Son, and Holy Spirit—Heavenly Dove;
And all with one accord their devotions prove.

Give Us This Day Our Daily Bread—
Heavenly manna poured out upon our head;
For our sinful hearts give purity instead;
For this cause the blood of Christ was shed.

And Forgive Us Our Trespasses—For thou hast the power
To cleanse and keep from sin every day and hour;
And if Satan, by temptation our soul would devour,
Help us not only to pray, but be on the "watch tower."

As We Forgive Those Who Trespass Against Us—And then
We shall be at peace with thee and with all men;
Happiness shall be our lot on earth, and when
Life is over, eternity with thee we'll spend.

Lead Us Not Into Temptation—For we are weak;
Thy guiding counsel we daily will seek;
Of thy power to rescue we gladly will speak.
And we shall inherit the earth, for "blessed are the meek."

But Deliver Us from Evil—The evil of sin;
Then we shall be holy and pure within;
Over the world the victory we shall win.
For Thine is the Kingdom, the Power, and the Glory, Forever—Amen!

Vivian, La.

"COME UNTO ME."

By Stanley H. Mullen.

The world in which we live is a world of hearts. Often we forget this and think of it in cold and impersonal terms. Many of these hearts are crushed and bleeding, and long to meet, somewhere along the way, one like unto Jesus to whom they can pour out their souls and feel that he understands. And we feel quite sure that if Jesus were here in person he would be just as eager to meet them and most sympathetic toward them. But he is not here in the flesh as he was in the long ago. To whom, then, can broken hearts turn? Very often not to the nearest relatives and friends, for they don't understand. What friend is there who will understand and be slow to condemn?

Such is the problem with which many hearts are wrestling. Have we, as a church, anything to offer? What have we to say to the "Mary Magdalenes," the "women at the well," "the men and women taken in adultery?" What solution have we for those who, while living in a veritable hell on earth, are praying to be kept pure and Christlike in character? Have we any oil of healing to pour upon hearts that are bruised and sore?

Centuries ago, the great Healer of hearts looked into the faces of the multitudes and said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And they came from every direction and found rest in him. Before he left the world, he said to his disciples: "Ye are my witnesses." You are to go out and bind up the broken-hearted and relieve the captives. You are to pour the oil of healing upon the wounded and let the oppressed go free. You are to be incarnations of the living and loving Father. He will have no hands with which to soothe the aching brow unless you give him your hands. He will have no lips with which to speak loving and forgiving words to broken and sinful hearts unless you let him speak through your lips. He will have no countenance through which to shine unless you let his glory fill your face as I have let it fill mine. Because I have been with you, said Jesus, you are to go out and do these things and even greater things than I have been able to do. And those disciples, in the spirit of their Lord, went out across the world to minister unto the needs of all mankind.

Our world to-day is just as needy as was that ancient world. No one knows this better than does a pastor. As he moves in and out among his people, he meets those whose hearts are sore and bleeding. Some of them have sinned and feel terribly guilty before God, but they know not what to do. Some are discouraged and weary and have terrible misgivings about life. Some have houses in which to live, but those houses have never become homes. Some are sick in body or have lost those who have been nearest and dearest to them. Some have children who are giving them great concern. Into these various situations comes the pastor. But suppose he is not sympathetic? Suppose he is not awake to the moral and spiritual needs of his people? Suppose he is more interested in other things than he is in his people? Ah, that is the tragic situation in some cases. But to the pastor who is interested, sympathetic, and awake, there come opportunities of tremendous significance. He is the bearer of light and life to those hearts that faint and tire. Before him men and women uncover their hearts and know that he is looking into their needs with Christlike sympathy. Even those who stand condemned before the sanctions of society look up into his face to find it full of tenderness and pity. He knows their failures, but he loves them with a Christ-like love. And that is the thing that men and women are hungering for to-day, just some one to whom they can go and in whom they can find God seeking, sympathizing, suffering, and saving. Until the pastors of our churches represent God in this fashion, men will never come into contact with him in any vital way. The pastor must know God so well that to talk to him is to talk to God in him. He must live so close to God that the very character of his life will call out to the weary and broken-hearted. **Come unto me.**—The Advocate.

MOUNT SEQUOYAH.

Methodist people will be glad to know that the season just closing at the Western Methodist Assembly on Mount Sequoyah has been the best of all the history of that institution. The attendance record was broken by almost two thousand registrations and the financial returns were far in advance of any previous years. There is now no question but that Mount Sequoyah is rapidly becoming a great summer playground for all Methodism of the Southwest and will be even more so as our people of the patronizing Conferences learn of the superior advantages to be found at Mount Sequoyah.

This is Rev. Sam Yancey's first year as superintendent of the Western Methodist Assembly, and the fine record made is due largely to his leadership. He is evidently the right man for the place, and if given the proper co-operation throughout the area will give to our Methodism the very best for its summer recreation.

Many improvements have been made on Mount Sequoyah this year. The Epworth League building was practically completed; the woman's building was in use for the first time; many camp cottages were constructed; the cafeteria was doubled in size; and numerous minor improvements on the grounds were made. Outside the grounds many residences were constructed, two or three of which are the finest to be found in all this section of the Ozarks. These improvements seem to indicate an ever-increasing enlargement of the physical equipment of Mount Sequoyah, and thereby add to the comfort of those who may come to the Assembly year after year.

The people called Methodist in the patronizing Conferences of Mount Sequoyah should take a greater interest in this institution. It belongs to them and offers unexcelled advantages for an ideal vacation. Plans are already in the making for a bigger and better Assembly next summer. Our people generally can help make it so by cooperating a little more heartily and attending more regularly. Rev. Sam Yancey will be glad to give you information on anything you should know about the Assembly and make reservations for you for next summer.

H. K. MOREHEAD,
Pastor Central Methodist Church.
Fayetteville, Ark.

IN HIS NAME.

"In the name of the Lord Jesus"—let me write the legend over whatever I do in word or in deed. "This is the famous stone that turneth all to gold."

Let me pray in the name of Jesus. Just as he would pray, if he were kneeling in my place; just with his desires, his compassions, his importunities; just as his representative.

Let me live my daily life in the name of Jesus. Seeking not to be original, but to reflect him, my peerless Pattern, my Master without blemish and without spot; walking in his footsteps; carrying about with me his zeal for God and his love for men; suggesting him to everybody whom I meet.

Let me suffer and be still in the name of Jesus. When the dark days come, the desert place, the sick room, the weakness and impotence, let me reproduce him who took the cup and said, "Not my will, but thine be done."

Let me enter heaven at last in the name of Jesus. It is my only title to the mansions in the skies.—Alex. Smellie.

THE FURNACE.

"Let thy gold be cast in the furnace,
Thy red gold, precious and bright,
Do not fear the hungry fire,
With its caverns of burning light:
And thy gold shall return more precious,
Free from every spot of stain;
For gold must be tried by fire,
As a heart must be tried by pain!

"In the cruel fire of sorrow
Cast thy heart, do not faint or wail;
Let thy hand be firm and steady,
Do not let thy spirit quail:
But wait till the trial is over,
And take thy heart again;
For as gold is tried by fire,
So a heart must be tried by pain!"

—A. A. Proctor.

The Home Circle.

MY TASK.

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray
And smile, when evening falls,
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for his holy sight,
And answer when he calls,
This is my task.

—Maude Louise Ray.

"OUR FATHER."

The girls in Miss Miller's room were excited over the new girl who had come, but none of them had spoken to her. At recess they stood together under the big tree and talked about it.

"I know who her father is," said Bessie: "He's a Chinese laundryman. My father told me that a Chinaman had rented a place on Adams street and was going to move there."

"I hope Miss Miller doesn't expect us to be friends with her," remarked Helen with a determined shake of her head. "I wouldn't be friends with a Chinese for anything."

"No, you never can tell how clean they are," agreed Ruth, looking down at her own dainty dress. "We might get a disease or something. They look so queer."

"She does look queer in her plain, high-collared dress and her straight black hair," said another girl. "Her eyes are so solemn. I wonder if she ever laughs."

"They say the Chinese eat very queer things," said another.

And when each girl had told all she knew about the Chinese, they considered the whole matter settled and went back to their game.

The next day at recess, Miss Miller brought the little Chinese girl to where they were playing. "We shall call Lucile by her American name," she said, smiling. "I am sure you girls will be glad to have her play with you." She left Lucile and went back to the building. She did not seem to notice that the girls had not replied nor moved toward the stranger. They invited her to play, for they were too well-bred to be outwardly rude, and Lucile played until the end of the recess.

Once, during the pause in the fun, Lucile's solemn black eyes brightened as she said timidly: "In other city we have good game. Shall I show?" But the girls cried hastily, "Oh, let's play this again," and the games went on.

The next day the girls were glad to see that Lucile did not come down for recess. "I saw her ask the teacher if she could stay in and practice her reading," said Ruth.

"We really should be nice to her, I suppose," said Bessie. "My mother said she thought it was a good thing not to get too friendly, though. You never can tell what she would do. She might speak to us on the street, and wouldn't we feel queer?"

"Well, I'm glad she didn't come," said Helen. "I certainly don't want her in our games."

The days went on, and Lucile, with her plain dress and solemn dark eyes, grew more and more silent and stayed in almost every recess. Sometimes Miss Miller took a walk with her, and once she spoke to the girls about making friends, but she found them so determined that she knew it was no use.

One day at recess the principal came to Helen as she was playing with the girls. "Will you take this book to your room and put it on Miss Miller's desk?" she asked. "She wants it after recess and I cannot find her."

Helen hurried to the room, put the book on the desk, and started out. Suddenly she stopped. Lucile was standing at one side of the room, looking earnestly at the big picture that hung there. Helen knew without looking that it was the picture of an Indian sitting erect on his horse, with the face and his hands toward the sky as he prayed to the Great Spirit. She looked instead at Lucile's face. The girl had been crying, but now she was smiling as she looked at the picture. She was saying something softly to herself. Helen leaned forward to listen.

"Our Father, who are in Heaven," the Chinese girl was saying. "Our Father—yours and mine and—theirs, too."

Suddenly Helen was ashamed; more ashamed than she had ever been in her life. Of course, God was Lucile's Father and he must feel very badly about the way his other children had treated her. She ran over to Lucile and put one arm about her shoulder. "Your Father and mine, Lucile," she said softly. "Will you come down and play with us?"—The Kingdom of Love—(Doran).

MAKING THE MOST OF YOUR WORK.

By Faye N. Merriman.

"That's all very well," Kenneth snorted. "Talking about a fellow's making the most of his work. Sometimes there isn't any most, and there is work so unpleasant and uninteresting that no fellow can have his heart in it. Take mine, for instance."

"What is your work?" the newcomer asked curiously.

Kenneth flushed. "I clean out Mr. Carson's stable for him," he said. "He is about the only man in town that has horses yet. No, they are not thoroughbreds but old plugs that he works on the roads, so you don't need to say 'Get interested in the animals.' Anyway, they are all out on the road when I do the work. I haul away the fertilizer in a wheelbarrow. Now, what is interesting or inspiring about that?"

Horace Norton was silent for a moment. "I know a fellow that found himself in that very work," he said. "You see, he happened to have what you might call vision. He did not think of the evil odor, the unpleasant character of his work, but looked beyond."

"How could he do that?" Kenneth demanded, half contemptuously.

Horace smiled. "Where you see only hard, disagreeable work and the present, he saw the future—and gardens," he explained. "He had a small back yard, and he commenced experimenting there with the rather arid earth. He obtained permission to empty his wheelbarrows there as it happened at that time the refuse from the stable was not used or sold by the owner."

Kenneth looked startled and then thoughtful.

"He made a study of the different fertilizers," Horace went on. "He tried their effects upon the soil. He planted seeds in soils differently prepared, and studied the results. He mixed sand and clay and other different soils with the fertilizer, and kept up his seed-planting.

"He obtained books, and read up on the subject, first of preparing the soil, and then of planting the seeds. He read of strange plants he had never heard of, and at some considerable trouble secured them. Some he had to grow under a cold frame and some thrived in the open. Some died and could not be grown at all.

"His garden spread to the next yard, and people commenced to come and see it and comment. Once it was written up in the local papers. People came to buy slips and seeds and roots of his stock. Before he was fifteen he was consulted by men who wanted to make gardens themselves. And still he kept at his job cleaning out the stables, because he needed the fertilizer worse than he needed the money.

"Then a day came when a rich man asked him to make a garden around his new house. He gave him hundrdeds of dollars and complete responsibility. This boy, his name was Donald, hesitated at first. He was afraid. Then he looked at his own garden and knew there was beauty there, even if he had created it himself. He undertook the work of making this millionaire's garden, and this time the fertilizer was hauled to him in great loads. But the knowledge he had acquired himself helped him to mix it with other materials in just the right proportion for the soil. He dug and worked and planted, and one day the garden was done, the most beautiful spot in town. He gave up his stable job to plan other gardens."

"He's a gardener now," Kenneth asked.

"He calls himself that," Horace answered, with a whimsical smile. "But I will tell you his full name. It is Donald Quentin Parker. Perhaps you saw his name in the paper last night."

"The new superintendent of parks!" gasped out Kenneth. "Is that really a true story?"

"Yes," Horace laughed. "I know it is true, because Donald Q. Parker is my uncle, and I had the story from him. As you know, he is a noted landscape gardener and has planned every park in the city, and that is why they elected him or appointed him to the office."

"Whee!" Kenneth cried. "And here I have been pitying myself for having such a humble, disagreeable job. I've learned a lesson, I guess. I'm going to use my imagination and vision and see where my job will lead me. That's what!" Youth's World

AN ALMOST GROWN-UP YOUNG LADY.

One of the most interesting young people today is a Japanese girl. Her name is Setsu Matsudaira. She is nineteen years old and so is one of the almost grown-up young folks and she has so many of the fairy-like things just ahead of her.

For one thing she is going to me married, which is very grown-up, and they say it is a love match. They also say this will be the second love match in the Japanese royal family in twenty-five hundred years. The person whom Setsu is to marry is Chichibu, brother to the present emperor of Japan and his heir to the Japanese throne.

Setsu has been educated in Washington at the Friends School, to which Lindbergh and the Hoover boys also went.

Setsu's mother was interpreter for the Dowager Empress, who was Chichibu's mother, and the two children used to play together in wonderful old Japanese gardens. Then Setsu came to America wth her father, who is Japanese ambassador to America, and Chichibu also came to the western world to study and tor travel—his western world being England and Oxford. Both are fond of outdoor life and of sports.

When Setsu graduated from Friends School in Washington the girls in Friends School in Tokyo sent her a letter congratulating her and welcoming her back to Japan, which she has since reached. Setsu wrote back a delightful letter which has been published in the Japanese papers along with her portrait. For everything concerning Setsu is joyous news to the Japanese. Setsu is doing so many fairy-like things. She has been adopted by her noble uncle. She will live until her marriage in the fall in semi-royal state, and in the fall she will belong to royalty itself.

Some day she and Chichibu may be rulers of the Japanese empire. They will carry the lessons they have learned with them. Setsu learned lessons of peace and goodwill at her school in America. May she never forget them when questions and difficulties come up, as they will, and may she be happy and help to make her people happy!—Lucy Meacham Thurston, in North Carolina Christian Advocate.

A speaker in chapel recently was speaking of the ostrich to illustrate his point and said, "The ostrich sees very little and digests everything."

A freshman girl in the front row whispered audibly, "My, what an ideal husband an ostrich would make."—Sunburr.

First Loafer: "I hear all the men have gone on a strike."

Second Loafer: "What have they struck for?"

"Shorter hours."

"Luck to 'em. I allus did say that sixty minutes was too long for an hour."—Watchman Examiner.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE LOUISIANA CONFERENCE BOARD OF EDCUCATION.

The Louisiana Conference Board of Education met in the First Methodist Church, New Orleans, on Tuesday of last week to consider the educational situation of the Conference with special reference to the Conference Educational bond issue.

The meeting was well attended. In addition to most of the members of the Board, Bishop Warren A. Candler was present. He delivered a helpful and inspiring address, the keynote of which was the necessity of maintaining our educational institutions and our ability to do it by united action. All the presiding elders of the Conference, practically all the chairmen of other Conference Boards, and a considerable number of other visitors were also present.

The educational situation was gone into thoroughly. There was full, frank, and brotherly discussion of the whole matter. Upon motion, a committee was appointed to make recommendation of suitable action to the approaching Annual Conference. This committee was composed of Mr. T. W. Holloman, Conference Lay Leader; Mr. T. L. James, Mr. J. H. Thatcher, Rev. M. S. Monk, Dr. N. E. Joyner, and the chairman of the Board. Three sessions of the Board were held during the day. The special committee recommended that the Educational assessment be increased by $19,000, making the total assessment $40,000. After full discussion, this report was adopted as the recommendation of the meeting to the Annual Conference. The reasons for this large increase in assessment were presented very clearly to the meeting, and they will be embodied in the report at Conference. The hope is expressed that the members of the Conference will realize the urgency of the need and that they will face the problem and its solution with open minds.

This special meeting of the Board of Education will, it is believed, help very materially in bringing about united effort throughout the Louisiana Conference, which is vital to the success of its educational program.

PERSONAL AND OTHER NOTES.

Rev. E. M. Shaw, our pastor at Nettleton, Miss., in a letter to the business office, says that things are going well on his charge.

Mrs. S. E. Peairs, in writing to ask that her address be changed from Deerford to Slaughter, La., says that she has been a reader of the Advocate for many years. She is in her seventy-ninth year.

The New Orleans Protestant Ministers' Association resumed its fall activities with a luncheon and business meeting at the Monteleone Hotel on Monday of this week.

Rev. C. K. Smith, of Pineville, La., made a friendly call at the Advocate office while in the city last week attending the meeting of the Board of Education.

Incident to the annual moving season in New Orleans, the present editor and his family are now domiciled at 2120 Fern Street, instead of 1916 Short Street, as formerly.

"Everything is moving along nicely on the Pleasant Hill charge, and we are hoping to close a successful year's work for our Lord," writes Rev. W. M. Jones, pastor, of Nesbitt, Miss.

All the Methodist preachers of New Orleans are back from their summer vacations and have entered vigorously upon the work of their pastorates. They are a busy set of men.

Mr. E. T. Douglas, Gilliam, La., did the very fine thing the other day of renewing his subscription to the Advocate for a period of five years, sending $10 for that purpose. We thank him sincerely—and wish there were others like-minded.

At the recent session of the Ohio Conference of the Methodist Episcopal Church, Dr. Frank C. English was appointed Executive Secretary of the American Protestant Hospital Association. Dr. English is one of the outstanding hospital executives of America.

The six churches of Brookhaven, Miss., united in tendering a reception to the Whitworth College faculty and the teachers of the public schools in that city on Friday night of last week. The reception was held in the social hall of the Baptist church.

Dr. Robert E. Goodrich, pastor of the First Methodist Church, Shreveport, La., has completed a series of Sunday evening sermons on the topic, "Some Vacation Parables of Life." The subjects in the series were: "Roads," "Mountains, "Rivers," "Canyons," and "Folks."

The Sunday school of the First Methodist Church, Lake Charles, La., held its commencement exercises last Sunday, promotions being made in all departments. This is a great annual feature at Lake Charles. Mr. A. M. Mayo is one of our greatest Sunday school superintendents.

The Department of Commerce announces that, according to returns received, there were in the United States in 1926, 213 religious bodies with 231,983 organizations and 54,624,976 members as compared with 200 denominations reporting 226-718 organizations and 41,926,854 members in 1916.

Rev. and Mrs. John J. Rasmussen, of Delhi, La., were visiting relatives and friends in New Orleans last week. Brother Rasmussen reported that the meeting recently held at Delhi, in which the preaching was done by Rev. Burke Culpepper, was a great blessing to the church and to the community.

The New Orleans Standard Training School will be held at Rayne Memorial, Oct. 14-19. Five courses will be offered. A meeting of the district Sunday school workers will be held at Rayne Memorial at 8 o'clock p. m., next Friday, to elect district officers and to complete arrangements for the Training School. Rev. W. H. Giles, of St. Mark's, is chairman of the publicity committee.

During the absence of Dr. Henry Felgar Brooks, pastor at Clarksdale, Miss., Rev. J. E. Stephens will shepherd his flock at Clarksdale. As has been previously announced Dr. Brooks recently underwent an operation at the Methodist Hospital, Memphis, which is expected to remove the trouble with which he has suffered, and in a short time restore him to complete health. His brethren and friends will, we are sure, remember him in their prayers.

Mrs. E. L. Alford, widow of the late Rev. E. L. Alford, of the Mississippi Conference, paid the Advocate office an appreciated call recently. While she calls Tylertown, Miss., "home," she has spent the summer in New Orleans. She is interested in distributing a set of books, "The Master Library," which is what its name implies. We have rarely seen a collection of books calculated to mean more to a home, especially if there are children in it, than this set. We wish for Mrs. Alford great success in her work.

The Second Methodist Church, this city, has just issued a beautiful official directory, attractive as to appearance and interesting as to contents. It is adorned by a picture of the pastor, Rev. A. M. Serex, A.B., B.D., M.A., and of Miss Julia McGowan, winner of the "Know Missions" Oratorical contest, now a member of St. Mark's, but formerly connected with Second Church. A picture of the church is also shown. The directory was printed by the Chalmers' Printing House. It is a beautiful specimen of the printer's art.

The Methodist mission work near the Industrial Canal, this city, is making fine progress. Organized on July 1 with a membership of 14, it now has 26 members, and at least a dozen more are expected to be received by Conference. The Sunday school has an enrollment of 51. The work enterprised in the Lakeview section of the city is also showing gratifying progress. The Sunday school, organized on August 2, now has an enrollment of 50. There is a good prospect of the organization of a church before Conference. Rev. A. J. Martin is the efficient pastor of these new appointments.

Our church at Bastrop, La., where Rev. Ellis Smith is pastor, observed last Sunday as "Home-Coming Day." The morning sermon was preached by Rev. Elmer C. Gunn, presiding elder of the Monroe District, and the evening sermon by Rev. D. C. Barr, an honored superannuate member of the Louisiana Conference. The church at Bastrop has made fine progress this year under the leadership of Brother Smith. One hundred and thirty new members have been received during the year, and all departments of the work have shown growth. The official board recently unanimously requested the return of Brother Smith for another year. We have gathered these items from the Morehouse Enterprise.

Rev. R. L. Clayton, our pastor at Patterson, La., writes: "We have just closed at Patterson one of the most successful Cokesbury Training Schools that have ever been held in this section of the State. The class which was conducted by Rev. A. K. McLellan was the largest one-teacher Cokesbury School that Brother McLellan has conducted this year. Fifteen credits were issued, and the smallest attendance at any session was eighteen. As a result of the school, our work has been greatly benefitted. It is quite probable that Patterson will be represented at the Standard Training School in New Orleans. The Patterson charge is working for a 100 per cent report at Conference, the laymen of the church are behind our great church program, and it is hoped that we will be successful in this endeavor also."

Mr. Chas. H. McEuen, Director of Student Work, First Methodist Church, Baton Rouge, La., writes: "I shall be glad to hear from parents having sons or daughters attending L. S. U. We shall be glad to take personal interest in them and serve them

in any way possible. Many of the students are among strangers and need a welcoming hand. They need an open door leading into a place of worship, where they may find friends worthy to be trusted, in whom they may put confidence during their busy life on the campus, and to whom they may look for guidance in the all-important matter of planning for the future. It is the church's duty and privilege to furnish the means for the social and spiritual welfare of the many who come to prepare to meet life's tasks. With your co-operation we shall endeavor to meet this challenge."

The Christian Herald has announced its first Protestant Church Building Competition. Prizes totaling $1,200 will be offered. The churches must have been completed not earlier than July 1, 1926, and have a seating capacity between 150 and 500. They may be built of any style and of any material. The contest closes December 1, 1928, and the awards will be made soon thereafter. The Jury of Award will consist of three nationally known architects. A complete announcement will be mailed to ministers and architects upon application to the Bureau of Church Planning, Christian Herald, 419 Fourth Avenue, New York City. Of especial interest to ministers and church members is a provision of the competition awarding one-half of each prize to the congregation and the other half to the architect. The first prize will be $1,000, of which the church will receive $500.

The Commercial Dispatch, of Columbus, Miss., contained an appropriate editorial recently in connection with the completion of fifty years in the Methodist ministry by Dr. W. M. McIntosh, pastor of the Central Methodist Church, Columbus. We quote from the editorial: "Dr. McIntosch's ministry has extended from one end of the broad Southland to the other. He numbers his friends by his acquaintances. Here in this community he is loved by all of the people in all of the denominations. This is a rare tribute to any man because it is not an exaggeration. His genial and friendly nature, his kindly and princely soul, his love for his fellowman has won for him an everlasting place in the hearts of everyone, and to-day these loyal and devoted and loving friends, his neighbors, his fellow citizens, and his co-workers, join in extending to him sincere congratulations and the wish that he may enjoy many, many more anniversaries. The entire Commercial Dispatch family, all of whom love and admire him, salute him to-day and wishes for him many more years of health, and happiness." The Advocate joins in extending to Dr. McIntosh congratulations and all good wishes on the happy occasion.

Rev. Adrien M. Serex and Mrs. Serex left on Monday of this week for Brussels, Belgium, where Brother Serex will complete his work for the degree of Doctor of Philosophy, the writing of his thesis being the principal task ahead of him. Brother Serex has been released from his work as pastor of the Second Methodist Church, this city, in order that he might thus complete his work abroad. He has accomplished a great work at Second Church, every department of the work showing marked advance during his pastorate. As a testimonial of appreciation, the congregation of Second Church gave him a magnificent watch at the close of the evening service last Sunday. Brother Serex was the guest-preacher at the First Methodist Church on Sunday morning, where he served as assistant pastor during the pastorate of Dr. R. H. Harper, and where he is held in the highest esteem. On Thursday of last week the Methodist preachers of the city gave him and Mrs. Serex a farewell luncheon at the Monteleone Hotel, and gave him a beautiful umbrella as a token of their love and esteem. Still in his early twenties, Brother Serex is one of the best prepared men in the church. He is writing his thesis in the field of Philosophy and Psychology. A brilliant future is predicted for him in the realm of scholarship. He expects to return to the United States by Sept. 15 of next year. He retains his membership in the Louisiana Conference.

A CORRECTION.

Rev. J. M. Alford has called my attention to the fact that I made a mistake in my recent write-up of the Mangham charge. I said that the charge paid everything in full last year for the first time in their history. Brother Alford called my attention to the statement and to the fact that during at least two former years, in the time of his four-year pastorate, the Mangham charge paid everything in full. I am sorry to have made this mistake, and gladly make the correction.

ELMER C. GUNN, Presiding Elder,
Monroe District, Louisiana Conference.

THE NEW CHURCH AT HAZLEHURST, MISS.

On Sunday morning, Sept. 23, at 11 o'clock, the town of Hazlehurst enjoyed a privilege that comes only occassionally to any community. Once in a half century is about as often as any congregation will do honor to itself in building such a beautiful house in which to worship God.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

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For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

It may be somewhat oftener that a community has the great privilege to hear such preaching as Bishop Candler did, at both morning and evening services, but especially at the morning hour. The Bishop was fit physically, and at his best in the pulpit. His theme was the Divine Christ, the Son of God, the Truth, the origin of Truth, and the foundation of the Church of God. This divine Christ, this Truth, is the only remedy for the sins of this old sick-hearted world. This Truth is divine in its origin, divine in its processses, and divine in its fruits. The memories of this day will rest like a benediction on the hearts of the whole community.

Just a few more weeks than twelve months from the time the ground was broken, a beautiful brick bungalow, English style parsonage, and a church building of dark red brick with black mortar and beautiful stone trimmings have been built. In fact the design, modified Gothic, and the general outline of the building are as pleasing as any building in the Mississippi Conference. The pastor, Rev. C. W. Crisler, D.D., the official board, all the membership and the community have done themselves credit in the accomplishment of this enterprise.

One of the most pleasant features of this occasion was that the pastors and membership of the other churches entered into this service as heartily as if it had been their own. Dr. Caldwell, the man of God, the citizen, pastor, and preacher, was there with his delightful flock to make glad the occasion, to remind us that John Calvin is still in the world blessing the lives of men. Dr. Green, the scholar, preacher, and pastor, took his place in the choir to contribute to the occasion with praises to the Father, Son and Holy Ghost, and to make one think of John Bunyan and his experience in the jail at Bedford. Dr. Bush, the shepherd of the Episcopal flock, who ministers in things divine and leads his worthy flock in the ways eternal, pronounced the blessing at the close of the morning service, and the people retired to their homes with a holy hush resting upon them. Present at these services, both morning and evening, were several former pastors and other pastors who lived near: Rev. B. F. Jones, D.D., former pastor and presiding elder of the Brookhaven District, and now at Whitworth; Rev. J. M. Morse, of the Superannuate Board, who lives in Jackson; Rev. L. M. Sharp, of Georgetown; Rev. H. B. Perritt, of Wesson, superannuate, with the writer of this sketch, were at morning service; and Rev. L. E. Alford, of Crystal Springs, was at the evening service.

Such a personality as Bishop Candler always leaves a blessing in the home, in the church, and anywhere he goes, to sanctify and inspire the heart to seek higher things.

W. H. SAUNDERS.

NEW BRICK CHURCH AT ISOLA, MISS.

We have completed the splendid new brick church at Isola, North Mississippi Conference, and have it fully equipped. Will move in Sunday, Sept. 30.

The Greenwood District Preachers' Association will hold their regular monthly meeting with us, Oct. 16. All former pastors, presiding elders, and members are cordially invited to be with us that day.

All goes well.

H. D. SUYDAM.

WHITTIER'S PRAYER.

I have but thee, my Father! let thy Spirit
Be with me then to comfort and uphold:
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—John Greenleaf Whittier

Abiding in Christ is a matter of the heart. It must be cultivated in a spirit of love. Only as we take time from day to day in fellowship with Christ will the abiding in Christ become a blessed reality, and the inner man be renewed from day to day.—Andrew Murray.

Presbyterian Hospital of New Orleans

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A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, our Heavenly Father, in his wisdom, has taken from our midst and from the ranks of the Woman's Missionary Society our beloved sister and co-worker, MRS. A. D. MOORE, we, the members of the Winnsboro auxiliary, are deeply grieved and feel keenly the great loss we have sustained in her passing from among us.

Therefore, be it resolved: First, That while her place is vacant here, the memory of her gentle disposition and the influence of her beautiful Christian life will always he an inspiration to those who knew and loved her.

Second, That we extend our prayerful sympathy to her family, and pray that our Saviour may comfort their hearts. We commend them to Him who doeth all things well.

Third, That a copy of these resolutions he sent to the family, the Franklin Sun, the Christian Advocate, and that another he spread on the minutes of the Missionary Society.

Signed: Mrs. E. B. Moore, Mrs. W. S. Henry, Mrs. W. F. Prickett, Committee.

Winnsboro, La.

RESOLUTIONS OF RESPECT.

Whereas, God, in his all-wise providence, has seen fit to remove from our Brotherhood one of our most useful, wide-awake, and faithful members, BROTHER H. A. HINTON; be it resolved:

1. That it is a sad, distinct, and irreparable loss to the Wesley Brotherhood of Bay Springs Methodist church.

2. That we as a Brotherhood shall always remember him as a hrother heloved, who was always ready and willing to do what our Brotherhood called upon him to do.

3. That we, as a body, extend to the bereaved family our sincere sympathy and prayers in this, their sad hour and lonely bereavement; and,

4. That a copy of these resolutions be given to the family, a copy spread upon the Brotherhood minutes, a copy sent to the Jasper County News, and a copy sent to the New Orleans Christian Advocate for puhlication.

Signed: W. F. Thompson, president; J. B. Horn, secretary.

ANNIE LEE WATKINS, the first charm and hope of the parsonage home of Rev. and Mrs. S. B. Watkins, Florence, Miss., died on March 30, 1928. Annie Lee would have been fourteen years old in June. All that fond parents, skilled physicians, and attentive nurses could do was done, but of ho avail. Heaven called and she went home to be with God. The writer was with her and her heart-broken parents when the last hour came. Many such scenes had been witnessed before, hut none more beautiful and full of hope than was this one. This precious child went up to meet the Good Shepherd, chanting her Sunday school song, "Jesus loves me, this I know, for the Bible tells me so," and repeating, "The Lord Is My Shepherd;" and another lamb was gathered into the heavenly fold. God blessed the home, church, and community with an unusual life for nearly fourteen years. A leader in her classes at school and among her groups of friends, she was marked to be a useful builder in the kingdom of God, but the Creator who "made everything beautiful in its place" came and took her lovely life to adorn mansions above. The writer, assisted by Revs. Rolfe Hunt, Wayne Alliston, B. F. Lewis, W. A. Terry, J. C. Chambers, F. B. McCulloch, and C. E. Downer, conducted the services in her father's church at Florence, where she was a consistent member. Borne by the hands of girl frlends of the Hl Y, her body was laid away in the cemetery at Florence to await the glad Resurrection morn.

J. L. DECELL.

Minden Dist.—Fourth Round.

Sicily Island, at Harrisonburg, Oct. 7, 11 a.m.
Ferriday, Oct. 7, 7:30 p.m.
Zenoria, at Ashland, Oct. 9, 2 p.m.
Hall Summit, at Hall Summit, Oct. 14, 11 a.m.
Coushatta, Oct. 14, 7:30 p.m.
Sibley, at Evergreen, Oct. 16, 2:30 p.m.
Jena and Jonesville, at Jena, Oct. 21, 11 a.m.
Trout and Goodpine, at Trout, Oct. 21, 7:30 p.m.
Monterey, at Wesley Chapel, Oct. 22, 2 p.m.
Selma, at Selma, Oct. 28, 11 a.m.
Castor, at Castor, Oct. 28, 7:30 p.m.
Campti, at Campti, Nov. 4, 11 a.m.
Colfax, at Montgomery, Nov. 11, 11 a.m.
Plain Dealing, at Benton, Nov. 18, 11 a.m.
Minden, Nov. 18, 7:30 p.m.

K. W. DODSON, P. E.

Ledge vs. Boulder Granite

The purpose of a monument is to perpetuate the memory of the dead. An all-important factor, therefore, is its permanence.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

IMMINENCE.

Like to the circuit of a bright day's glory,
Like to a shadow moving on the grass,
Like to the telling of an evening story,
God's purposes all shortly come to pass.

Like to the nearness of a dewdrop's brushing,
Like to the nearness of a breath of May,
Like to the nearness of a wind uprushing,
God's promised kigdom is not far away.

Like to the vastness of the stars' swift motion,
Like to the vastness of the course they swing,
Like to the vastness of a shoreless ocean,
God's love is here enfolding everything.

—Clarence E. Flynn.

CHINA'S MISSIONARIES RETURNING.

On Jan. I, 1927, there were some 6,500 Protestant missionaries on the field in China. In February and March, 1927, came Communist outbreaks and the great missionary exodus. Recent reports indicate that now 4,000 missionaries are on the field again, of which number only one-third are in the port cities, proof that order is returning.—Christian Herald.

ZONE MEETING, MINDEN DISTRICT.

On Sept. 6, Cotton Valley was hostess to zone No. 1, of Minden District.

Our zone leader, Mrs. W. H. Martin, called the meeting to order with a request for silent prayer. This prayer was concluded by singing, "Savior, More Than Life to Me." The devotional was led by Mrs. Stephens, who based her remarks on the fourteenth chapter of John. Roll call showed the four auxiliaries of the zone represented as follows: Alden Bridge, nine; Cotton Valley, twenty-one; Plain Dealing, thirteen; and Spring Hill, four. There were seven visitors present.

Our presiding elder, Brother Dodson, brought us a very interesting message on the political situation. In part, he said that politics can help or hinder the cause of Christ. There is great danger in bringing politics into the church, but we should commit ourselves unto the Lord and strive to find out his will and do it.

Questions and plans for the Jubilee Week of Prayer were discussed. Our leader urged that we make a ten per cent increase in our pledge.

Mrs. Taylor gave a very interesting introduction to our new mission study book, "Women and the Kingdom," by Miss Mabel K. Howell.

The histories of all the auxiliaries in the zone were given, as follows: Plain Dealing Junior Auxiliary, Mrs. Collins; Plain Dealing Adult Auxiliary, Mrs. McKinney; Cotton Valley, Mrs. Morton; Alden Bridge, Mrs. Hoffpauir; Spring Hill, Mrs. Holcomb. We were glad to learn that we had pioneer work in this zone.

Our leader then asked Mrs. Giles to sing for us, for her songs always carry a message. Her selection was, "Lord, Is It I?"

An offering for rural work was taken by two Juniors from Plain Dealing, Joe Waggner and Raymond Purcell.

After a nice luncheon, served by the Cotton Valley ladies, the afternoon program was taken up.

Mrs. Gillen gave an earnest talk on Stewardship. This was followed by a round table discussion, each auxiliary telling of its problems and asking for help in solving them.

Mrs. Martin then asked all of the auxiliaries to pay four dollars on the Scarritt Loan Fund. It was unanimously voted that we do this. A vote of thanks was tendered to our hostesses. It was decided that the zone meeting for the fourth quarter would be held with the Plain Dealing auxiliary, date to be set later.

Brother Pfost pronounced the benediction.

MRS. H. J. RIVERS,
Secretary.

LAUDERDALE COUNTY ZONE MEETING AT BONITA.

Mrs. B. W. Ware, of Daleville, zone president, presided at the meeting of the Lauderdale County zone, of the Meridian District, held at Bonita, Friday afternoon, Sept. 14.

A splendid attendance was recorded, and the following program was presented: Song, "I'll Live for Him;" devotionals, "Promotion of Christ's Kingdom," Mrs. J. H. Rush; prayer, Rev. T. B. Cottrell; talk, "How to Promote Personal Spiritual Growth," Miss Addie Greely; demonstration of Children's and Young People's Work, Mmes. Stanley Wilson and C. W. Cochran; "Week of Prayer and Jubilee Thank Offering," Mrs. A. F. Watkins; vocal solo, "I Gave My Life for Thee," Mrs. Lowry Rush, accompanied by Mrs. J. D. Tucker; "Echoes from Junaluka," Mrs. H. G. Hawkins; "Questions and Problems," Mrs. T. M. Cottrell; "Meridian Wesley House," Miss Mabel Anderson.

The Lauderdale County zone was proud to have present four of its ministers: Rev. A. J. Leggett, of Vimville; Rev. T. B. Cottrell, of Poplar Springs; Rev. B. W. Ware, of Daleville, and Rev. Waldo W. Moore, of Seventh Avenue, Meridian; four Conference officers: Mrs. A. F. Watkins, first vice president; Mrs. T. B. Cottrell, corresponding secretary; Mrs. C. W. Cochran, superintendent of Young People's work; and Mrs. Stanley Wilson, superintendent of children's work; and Miss Addie Grely, deaconess of Central church, Meridian, and Miss Mabel Anderson, workers at the Wesley House, Meridian. It was indeed a privilege to have these splendid workers present, and their messages gave much information and inspiration. Surely a still greater work will be accomplished for the Master!

Mrs. Cottrell announced that in our Conference three young women had offered themselves for Christian service, and that they will enter Scarritt Bible and Training School this fall. They are: Miss Mattie Lou Davis, of East End, Meridian; Miss Nonnie V. Davis, of Pascagoula, and Miss Bobbie Leggett, of Allensville.

Mrs. Watkins and Mrs. Cottrell urged that we make the Jubilee thank offering one worth while. Mrs. Watkins said it would be a beautiful thing if every woman would give a five-dollar gold piece.

Miss Anderson expressed the needs of the Wesley House. Many things are needed, but the greatest of all is that of getting the children ready for school. She asked for clothes and shoes, tablets and books, to meet the immediate need.

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. DICKEY DRUG CO., - BRISTOL, VA.

Vimville invited the zone to meet with them next, and Friday afternoon, Nov 2, was the date set for the meeting.

Rev. A J Leggett voiced the closing prayer, after which a social hour was enjoyed. The hostesses served delicious punch.

MRS. J. H. RUSH,
Recording Secretary Pro Tem

SUGGESTIONS.

Dr. Henry Van Dyke's poem, entitled "A Legend of Service," makes a very beautiful reading for a missionary program.

The hostess who seeks pleasant games for her missionary social will find some excellent suggestions in "I Know a New Game," by Kathleen Norris, in the September Ladies' Home Journal.

OLD FOLKS SAY DR. CALDWELL WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Our Standard Training School at McComb City was a fine school. We had as fine a spirit among those attending the school as it was at all possible for us to have. For this we were devoutly thankful. We had six churches represented in the credits—Brookhaven, Osyka, Norfield, Pearl River Avenue, Centenary. I do not now recall if there were any credits delivered to members of LaBranch Street Church. This is the first time in three years that the credits have reached over fifty. We had fifty-four credits, for which we are greatly thankful. We hope that this will prove to be the turning point in the history of training at McComb.

It was our privilege to attend the opening of Whitworth College. It was our first trip back to an opening in twenty-nine years. That seems like a long time—and it is. I don't think I have ever looked at a finer group of young women. Everything about the opening services was to be commended. I think the authorities are to be congratulated.

It was announced that every pastor in the Conference who was sending his girl to school this year except one was sending her to Whitworth. This was fine great news to me. The enrollment is larger than it has been. There is much of promise. Another thing impressing to me was the air of hope and good cheer pervading all who were present at the opening, and there were a good number from the town present.

Personally, I appreciate the fact that there are men in the faculty of the college. I feel that this will be helpful to the college, and especially will mean much to the young women who go there.

There is real close relationship between Millsaps and Whitworth; this will become closer and closer as time goes by.

Dr. Winfield has made a fine start, and the people seem to have found a friend in him and have demonstrated their friendship to him and his work. Mrs. Winfield and the daughter, Miss Ruth, are delightful indeed and make one feel perfectly at home. It is a great place, and we pray for them that its greatness is just beginning.

We would urge upon all that they do their best to have a fine missionary program and take as large an offering as possible and send it in. We are facing a shortage in our missionary work because of the lack of funds. Your money to this cause is the only money spent for this cause, and we are more than anxious for the lines to go out if the money will only come in.

This is also the last call for Sunday School Day money. It would be hard for us to go to Annual Conference and the Sunday School Day fund be smaller than it was last year. If you have observed the day and have not sent in the money, please do so. If you have not observed the day, it would be well for you at least to have the sermon on the religious education of children and take the collection.

Miss Alford has gone out into the field this month as our Elementary Superintendent. Blessings upon her. She has made good, and with your prayers and good wishes will make a servant we will all thank God for.

Yours in His service,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

It is not too late to order programs for the observance of Childhood and Youth Week. This project has all the advantages of Rally Day. It is really a rally day that counts for permanent results. The teachers make visits into homes of the people, invite them to the service held especially for parents, and at that meeting enterprise something of value to the children. The results of Rally Day soon pass away; the results of Childhood and Youth Week abide for many days to come. One is promotional; the other educational.

We have received remittances from 133 schools on the observance of Sunday School Day. We mailed programs to about 200 schools. Let us hear from you, real soon as to what happened to the sixty-seven schools. The Board has done the work for these schools.

Did you order the new Cokesbury Record Books? If you forgot this, order a full set for your school. The use of this system of records will begin to build up your schools in a very short time after they are put into the hands of the officers and teachers. See the list as advertised in the Workers' Council. Is it possible you do not read this magazine? Order it and read it. You do not have the money? You have the money for gas and oil?

Rev. J. E. Cunningham, pastor, and Mr. W. P. Kretschmar, superintendent, worked diligently to have an enrollment of sixty in the Training School being held this week in Greenville. They caught this number, but a lot of them fell back in the water. Any way, we are having a good school, even if the number is not what we expected. This is the last school for the Conference year. Greenville is getting along very well, thank you. The only signs of the flood that devastated this section last year are visible in the work of the church—and the church will arrive after a time.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, Sept. 23, was spent in Monroe and West Monroe. We visited Monroe Sunday school first. The pastor, superintendent, and other leaders extended me a cordial welcome. Almost the first thing said to me by the superintendent's wife was an invitation to take dinner with them. This makes the Conference Superintendent feel at home.

I spoke a word to the Intermediate-Senior Department, of which Mr. A. W. Trotter is superintendent. The next department I visited was the Men's Bible class, which had sixty-two members present, with Mr. Sam Collins as teacher. I consider the Bible class of Monroe one of the outstanding classes in Louisiana Methodism.

After a conference with the pastor about the details of the Training School, we reached West Monroe in time for the closing period of their Sunday school. The first thing we noted was the improvements of the building, which will cost about $2,500. We found a good interest in the Training School from all of the leaders, from the pastor down to the superintendent of the Cradle Roll Department.

We preached for the pastor at 11 a. m., and enjoyed noon hospitality at the parsonage with Mr. and Mrs. McCoy, both of whom are in fine favor at West Monroe.

We reached home, Alexandria, in time to visit Pineville Sunday night. They had a large attendance at church.

"Childhood and Youth Week" should mean much in the Louisiana Conference this year. The Conference and district leaders are interested, and many of the local schools will observe this week. Pamphlet literature, etc., will be sent to any local school who will write us. Some literature has already been sent out.

Mrs. Marion S. Monk, Superintendent of Elementary Work in the Monroe District, writes: "We are going to observe this week, and a committee was appointed at our last Council meeting; but I am anxious to get all literature, including poster. Will you kindly forward at once, as I wish to get committee at work."

She hopes to get several other schools in her district to observe this week.

(Continued on page 13)

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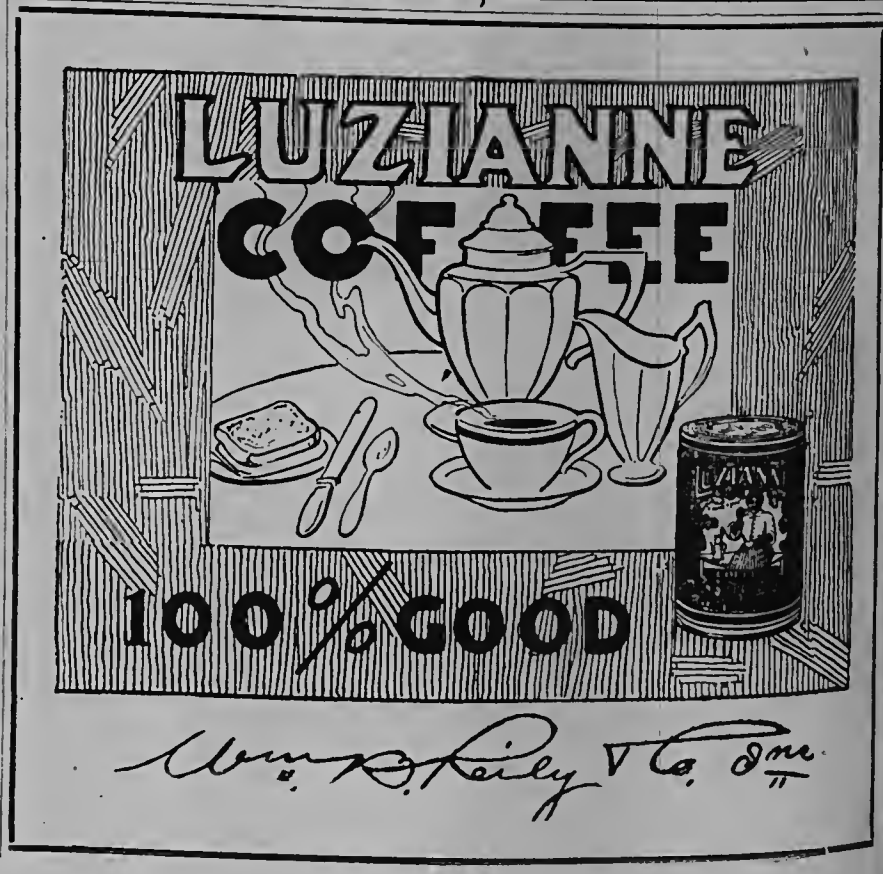

SUNDAY SCHOOL.

(Continued from page 12)

We were called upon recently to baptize a Cradle Roller, Borron W. Owen, son of Mr. G. T. Owen, Jr., and Kitty Owen, of Baton Rouge. We had the honor of baptizing Master Borron Owen's mother while pastor at Plaquemine. Baptism of Master Owen took place at Alexandria in the home of Mr. and Mrs. Trent L. James.

Tuesday, Sept. 25, we spent in New Orleans at the special meeting of the Board of Education at the invitation of its chiarman, Dr. H. T. Carley.

We arrived in New Orleans Tuesday morning in time to visit the District Sunday School Superintendent, Mr. J. H. Carter, before the Board called their meeting. On arrival at First Church, where the Board meeting was held, we found many outstanding laymen and preachers of the Conference preseot.

Bishop Candler was present aud made an inspiring address, which if every Methodist in Louisiana could have heard, our problem of financing our Conference schools would have been solved. Many plans were discussed, and no doubt some definite plans and much good will come out of this get-together meeting.

We had many individual conferences about Sunday school work. On Friday night, Oct. 5, at Rayne Memorial, there will be a district rally meeting of the Sunday school workers in the interest of the Training School, which is booked for Oct. 14-19.

During our visit in New Orleans I was a guest in the home of Rev. H. L. Johns, pastor of Carrollton Avenue Church. When it comes to hospitality, Brother Johns is a "Master."

In company with Dr. Cleanth Brooks, of Alexandria, and Rev. D. B. Boddie, of Opelousas, we left New Orleans for home by auto. En route we stopped for a short visit with Dr. Briscoe Carter, of Ponchatoula, reaching home about 4 p. m.

Mr. A. M. Mayo, superintendent of the Lake Charles Sunday school, sent us an attractive invitation of the commencement exercises of his Sunday school, which will be at 11 a.m. Sunday, Sept. 30. We offer congratulations and best wishes.

We also received fall program of the Staudard Training School of First Church, Shreveport. Mr. W. A. McKennon, Educational Director, writes: "We have sent out 2,000 of these programs."

Prospects are fine for the three last Training Schoools this fall, Shreveport New Orleans and Monroe.

We have before us fall program of Rev. H. L. Johns, Carrollton Avenue Church. It is full of information and good things. He begins his letter with the following verse:

"Methodist members, large and small,
Babies, Young Folks, Dad and All,
Let me have some words with you—
Read this message right straight through!"

C. D. ATKINSON,
Conference Superintendent.

Mother!

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REV. J. T. GULLETT

Corinth District Evangelist

A GOOD YEAR.

I have held eleven revival meetings, all of which were spiritual revivals in the old-time way. God has wonderfully blessed our meetings, for which we give him all the credit—we can do nothing without his help. We have had about 140 conversions; 122 have joined the Methodist Church, others joining other churches; got a good title to one church lot; two to be finished, and three to be dedicated, Sunday schools organized where there were none. J. T. GULLETT,

Corinth District Evangelist.

Booneville, Miss.

REVIVAL AT HOPEWELL CHURCH.

Brother Ware, from Daleville, Miss., has just closed out a fine meeting at Hopewell, on the Cleveland charge. I think he was the man for the place. He did some old-time, soul-stirring preaching. Old grudges were brought to light, confessed and, we trust, settled forever. This seemed to help break the ice so God could bless. Sinners rushed to the altar without a song even and were converted to God. This continued until the closing service. On Friday evening, about twenty-five young people claimed Jesus as their Savlour. There were nine accessions to the church. The Christians were revived. It was the best meeting we have had in years, and, best of all, it still continues. Our prayer meetings are being conducted by these new converts, and God is blessing.

Brother Ware is a man of God, and he is using him to dig up sin. No church would make any mistake in securing his help in meetings. We were not privileged to have Sister Ware until the last day, but I am sure she is a fine worker in revivals, too. We would gladly welcome them back any time. We bid them Godspeed.

CLARA BARNETTE.

GUNNISON AND SHERARD CHARGE.

Dear Dr. Carley: This is our first year on the Gunnison and Sherard charge and it has been a very pleasant and successful year. We have a good people to serve. The churches are very well organized, the Sunday schools are doing good work, the Missionary Societies are active and doing a great work in helping to extend the Kingdom of God. Thirty-two members have been received into the church, twenty on profession of faith.

We have recently had Brother E. G. Mohler, our Extension Secretary, with us at Gunnison in a Cokesbury Training School. He did good work; his teaching is sane, safe and religious; he is brotherly and works well with the pastor and is doing a work that is very much needed in most of our small Sunday schools.

The Conference year will soon close. We are looking after all the interests of the church and hope to be able at the Annual Conference to report everything in full. J. J. GARNER.

NEW BRICK CHURCH AT MANGHAM, LA.

Dear Brother: You will doubtless be interested to know that on Sunday, Sept. 30, we will open our new brick church building. Dr. N. E. Joyner will preach the first sermon at 11 a.m., and Rev. E. C. Gunn will preach at night.

The meeting will continue for ten days, led by Rev. M. S. Monk.

All former and neighboring pastors, and you, too, are especially invited to attend some time during the meeting.

We expect to have not over a $4,000 debt on the building, some $7,000 having been raised from our little membership of about ninety people.

It is a real accomplishment for that small number to carry on their regular work and build such a building. Much of the credit for this is due to Rev. J. C. Price, as he had it all planned when the flood came last year.

I do not believe a more harmonious committee has ever been elected than the one that carried on this work. They are: Mrs. E. D. Baker, chairman; Dr. W. M. Wooten, Dr. C. E. McConnel, Mr. R. E. Kenton, Mr. J. G. McCormick, and Mrs. W. D. Humble.

I intentionally placed Mrs. Humble last so I could say something about her, for Miss Kate, as she is called here, is the one who collected practically all the money for the church building.

We are confident that Mangham will pay all assessments in full this year.

Sincerely,

J. W. FAULK.

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A LETTER FROM REV. W. D. BASS.

Dear Brother Carley: Am just home from an evangelistic tour of several small towns in Arkansas to Mobile, Ala. Scores were saved and added to the churches. We went into the open in one community and had additions enough for Dr. Cummings to organize a church membership which will pay its pastor about $300 another year; also arranged plans to build a house of worship. We do these things anywhere we have the material and untrammeled opportunities.

We did not find but little jealousy or prejudice in Arkansas against a local preacher evangelist. The people saved from sin is what they want, whoever the man may be who does the preaching.

As this is the fourth year of our beloved presiding elder, Brother "Lige" Cunningham, I wish to say that he has served the Corinth District well, and our Bishop would not make any mistake should he see proper to continue him in the same capacity elsewhere, as the law limit will not allow his return to us. W. D. BASS.

Corinth, Miss.

The Holy Communion

THERE is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. Why not approach its celebration with unalloyed joy, and casting all fears, thinking only of the wonderful privilege?

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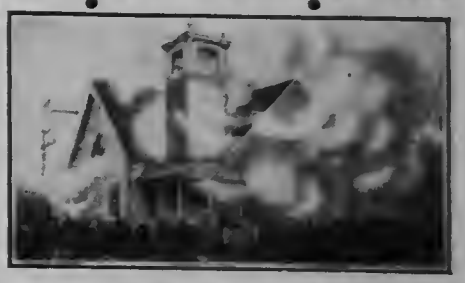

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

PROGRAM.

The following program was given at the Adams-Jefferson Epworth League Union, Christ Episcopal Church, Church Hill, Miss., Sept. 9, 1928, at 3:30 p.m.:

Song service, O. S. Lewis, Natchez, Miss.

Prayer, L. P. Anders, Washington, Miss.

Announcements, President J. E. Simmons, Natchez.

Leader's talk, Miss Catherine Corban, Fayette.

Scripture, John McNeil, Washington.

Echoes of the Assembly:

Classes, Laurine Guice, Fayette.

Junior plans, Mrs. T. M. Ford, Lorman.

Hi League Assembly, T. J. Sullivan, Natchez.

New officers, J. B. Caln, Fayette.

Hymn 255, "He Lives on High."

Morning watch, Miss Ethel McNeil, Washington.

Vespers, Miss Ann Lewis, Natchez.

Prayer groups, Miss Fannie Farr, Fayette.

Dr. Mill's addresses, O. S. Lewis.

Impressions of the Assembly, Mrs. W. B. Fowler.

The consecration service, Miss Chesley Hagan, Vicksburg.

Closing prayer and benediction.

MARY LOU SPALDING,
Corresponding Secretary.

FROM THHE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: After spending most of the morning reading my October Epworth Era and this week's Christian Advocate, I'm just wondering what experience of mine I must teH you about this week. I want to thank three of my district secretaries for the articles on the League page concerning the work they are doing. Of course we know that the young man who set the type didn't mean to make the mistake of calling our friend W. L. McDuff by the new name of Mrs. W. L. McDuff. Some of our Leaguers are already wondering when "Mac" conferred the M. R. S. degree on some young lady and even turned the job of district secretary over to her. Well, it's all an error, Leaguers, so don't send in your congratulations to Mac yet.

I'm so glad that our young people are back in school again and are returning to their regular routine of life. I think It's a great mistake for our people, both young and old, to think that they need a vacation from religion every summer. Is it right that we should just "close shop" for the summer and neglect our Leagues, Sunday schools, and church services to go pleasure-seeking? Possibly my readers will think that I'm not the proper one to turn my letter into such a sermon on Summer Dissipation; but when I see so much of it throughout the State I can't help but hope that our young people of Louisiana will learn to spend their vacation time in more service to the Master and remember that:

"The ones who seek their happiness
By buying cars and clothes and rings
Don't seem to know that empty lives
Are just as empty filled with things."

Since writing you last week I've had some very interesting meetings with the different Leaguers in the Baton Rouge District. I went from Covington to Bogalusa, where I joined the Bogalusa Leaguers in a meeting at Franklinton and the Leaguers there. We had a fine group of young people present and enjoyed a splendid business hour and social time together. While in Franklinton I was with Miss Ora Hooper in Rev. F. N. Sweeney's home. I then went to Amite and enjoyed being with the pastor and Leaguers there at Brother Tucker's prayer meetinf, followed by our League hour in the social room of the church annex. At Hammond I was joined by Mr. Willis Beck, one of the Baton Rouge district secretaries. We drove to Ponchatoula to meet with the Leaguers there and had the pleasant surprise of attending a "Father and Sons banquet" given by the men's Mible class. They very cordially invited the Leaguers to attend also. After the banquet a large group of Leaguers met with me in the church auditorium, and we had a very profitable evening reviewing our League work together. I discovered that Ponchatoula has a splendid group of Leaguers and is successfully sponsoring a Senior and Hi League and an Epworth Junior Society. I appreciate the co-operation they get from the adults of the church, which is a great contributing factor in their success. Ponchatoula sent four Leaguers to Mansfield Assembly. On Friday night the Hi and Senior Leaguers of Hammond gathered for a business meeting and social hour together. We were glad to have the pastor, Rev. W. R. Harvell, present with us. While in Hammond I had the pleasure of being in the home of our former district secretary, Miss Wilda Addison. Sunday I attended Sunday school and church at First Church, Baton Rouge. Dr. F. L. Wells certainly inspires those who hear him deliver his powerful messages. Our Leaguers learned to love Dr. Wells while at our summer assembly because he is truly our young people's friend. Dr. Wells now has the splendid assistance of Mr. Charles H. McEuen, formerly of Austin, Tex., who is now in charge of student work and music at First Church. On Sunday evening the Senior and Hi Leaguers of First Church and the Senior Leaguers of Keener Memorial met together at their League hour at First Church. Sunday night I attended church services in Rev. Henry Bowdon's beautiful new church, Keener Memorial. The congregation at Keener Memorial has every right to be proud of this beautiful and spacious new building. Monday evening the Leaguers from the two churches met at Keener Church for a business meeting and social hour together. The Leaguers of Baton Rouge are already making plans for their Efficiency Institute to be held some time in February. I was most cordially entertained in the home of Miss Inez Easton, our district secretary for the Baton Rouge District, while in Baton Rouge.

After meeting at Zachary to-night I will go into Alexandria District for work.

Your co-worker in his service,
ELIZABETH LANGFORD,
Field Secretary.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

$100,000—A GOAL OR A BY-PRODUCT?

By Ina Corinne Brown.

The goal—in money—for the Epworth League Mission Special is $100,000. This one hundred thousand does many interesting and helpful things. It really finds its way around the world and brings light and new life to many persons in many places.

But important as this missionary money is, it is not our real goal. It is instead something of a by-product. We have never reached the hundred thousand mark. We could do so easily if it were really our goal. We could put on a bit of high pressure, inaugurate a few tag days, ice cream suppers and other such means of raising money. But the object of the Epworth League is not and never has been to raise money. The object of the Epworth League is to develop the Christian character of young people and to train them for serviceable Christian living. Part of any such training must be the

In Five Million Homes Tonight

There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is *a purely vegetable product*. Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

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Rev. C. E. King Missouri

"I made my spare time yield me an average of $47.42 extra money each week doing this pleasant, outdoor work of 'meeting and talking to folks' during the first 11 weeks that I engaged in it—and I was proud of the nature of the work I was doing! For, I was *helping people* to make their land more fruitful and profitable and their homes more pleasing and valuable, by inducing them to plant Stark Fruit Trees, Flowering Shrubs, Shade Trees, Hedges, Vines and Rose Bushes.

"Since I know the Stark men and know them for sincere Christian gentlemen, I believe other Ministers of the Gospel will find joy and honest profit in this good and necessary work of helping improve Nature. So, I have permitted Stark Bro's to publish this statement in a few publications of the Baptist (my own faith) and those of other denominations. I suggest that you write Stark Bro's for their spare-time proposition, for both women and men. You will find it attractive—and clean and honest."

—Rev. Charles E. King

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instilling of right habits of giving. This is a much bigger job than raising money—and a more difficult one. It requires time and care and patience, but it is infinitely worth while.

To have real educational value and to build itself into helpful and permanent habits, giving must be regular and systematic, it must be proportionate, it must be intelligent, and it must include causes which broaden the interest and deepen the sympathies.

Our task then is not to raise one hundred thousand dollars—important and worthwhile as that would be. Our task is to train the "last Leaguer in the last League" in these fruitful, helpful and permanent habits of giving.

To train Leaguers to give regularly and systematically, the plan in the local League should be that of weekly or monthly payments. To teach Leaguers to give proportionately, each should make a pledge according to his means rather than to give so much "dues" regardless of his ability to give. To give intelligently, Leaguers must know where the money goes and what it does. To give so that his interest is broadened and the sympathies deepened, at least a part of every person's giving should go outside local needs. The Epworth League Mission Special is planned to give the widest possible interest. Our interest follows our money and the Leaguer who gives intelligently to the Mission Special will find his interest going around the world.

A hundred thousand dollars or the training in giving of the "last Leaguer in the last League?" The hundred thousand is important and fairly easy. But it is secondary. The training of two hundred and fifty thousand young people is our real job. Let us do that job well and the hundred thousand drops into its rightful place as a by-product.

But have you set about the real training in giving of the last Leaguer in your League?

FITNESS FOR SCHOOL.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

Children who enter school physically or mentally unfit will soon feel the effects of their unfitness, though it may not be apparent immediately to teachers or parents.

A recent study of the vision of nearly 2,000 children showed that 45 per cent of those examined needed glasses for school work. Without examination, numbers of children are unaware of their defective vision, the teachers likewise. The same is true of hearing. A child partly deaf loses much that is said by the teacher and other pupils. He learns to guess at what is going on, and for a time "gets by," but he cannot make even average grades.

The near-sighted eye may be discovered by the use of the Snellen chart, but far-sightedness is not always discovered by this test. A hearing test can be given by the taecher with a watch. If defects are discovered, the child should have a thorough examination by a physician.

Frequent colds with possible infection of ears result from bad tonsils and presence of adenolds. Colds mean loss of time from school and are always a serious potential danger to health.

Every child should have his teeth in good condition before the opening of school, and he should have been trained to obey the rules of mouth hygiene.

While we must stress the physical, we should remember that there is a mental side also. We are governed by our feelings, and how we feel depends largely upon our physical health. If undeveloped teeth press upon a nerve, if eyes are tired, or hearing defective, the child is likely to be cross and unruly. Local irritation throws the brain out of the normal, and the conduct of the child reacts to the discomfort that results. The adjustments necessary to school life are sufficiently disturbing to most children without the addition of pain from a physical defect.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Fourth Round.

Aberdeen, Q. C., Sept. 4, p.m.; preaching, Oct. 7, a.m.
Tupelo, Q. C., Sept. 5, p.m.; preaching, Sept. 30, p.m.
Amory, Q. C., Sept. 6, p.m.
Houston, preaching, Sept. 9, a.m.; Q. C., afternoon.
Calhoun City, preaching and Q. C., Sept. 9, p.m.
Pittsboro, at Pleasant Hill, preaching, a.m.; Q. C., afternoou, Sept. 11.
Buena Vista, at Boone's Chapel, preaching, a.m.; Q. C., afternoon, Sept. 12.
Derma, at Bethlehem, preaching, a.m.; a.m.; Q. C., afternoon, Sept. 13.
Verona, at Union, preaching, a.m.; Q. C., afternoon, Sept. 14.
Houlka, at New Hope, preaching, a.m.; Q. C., afternoon, Sept. 18.
Vardaman, at Thorne, preaching, a.m.; Q. C., afternoon, Sept. 19.
Nettleton, at New Chapel, preaching, a.m.; Q. C., afternoon, Sept. 20.
Smithville, at New Salem, preaching, a.m.; Q. C., afternoon, Sept. 21.
Prairie and Strongs, at Prairie, preaching, a.m.; Q. C., afternoon, Sept. 23.
Okolona, preaching and Q. C., Sept. 23, p.m.
Algoma, at Troy, preaching, a.m.; Q. C., afternoon, Sept. 27.
Randolph, at Randolph, preaching, a.m.; Q. C., afternoon, Sept. 28.
Fulton, at Fultou, preaching, a.m.; Q. C., afternoon, Sept. 30.
Toccopola, at Midway, preaching, a.m.; Q. C., afternoon, Oct. 3.
Salem and Friendship, at Liberty Hill, preaching, a.m.; Q. C., afternoon, Oct. 4.
Shannon, at Shannon, preaching a.m.; Q. C., afternoon, Oct. 5.
Pontotoc, preaching and Q. C., Oct. 7, p.m.
Tremont, at Asbury, preaching a.m.; Q. C., afternoon, Oct. 9.
Amory ct., at Greenbriar, preaching, a.m.; Q. C., afternoon, Oct. 10.
Greenwood Springs, at Riggen's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 11.
Woodland, at Foster's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 12.
Mathiston and Maben, at Mathiston, preaching, a.m.; Q. C., afternoon, Oct. 14.
Eupora, at Eupora, preaching, p.m., Oct. 14, Q. C., morning, Oct. 15
Bellefontaine, at Bellefoutaine, preaching, a.m.; Q. C., afternoon, Oct. 16

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"I could not work, and just dragged around the house.

"I got very thin. I went from a hundred and twenty-six pounds down to less than a hundred.

"My mother had long been a user of Cardui, and she knew what a good medicine it was for this trouble. So she told me to get some and take it.

"I sent to the store for Cardui, and before I had taken the first bottle I began to improve. My side hurt less, and I began to mend in health. I took the second bottle, and felt much better. I followed this by two more bottles.

"Cardui acted as a fine tonic. I do not feel like the same person. I am well now, and still gaining. My sides do not trouble me at all." For sale by druggists, everywhere. Give it a trial. NC-188

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The breath of love and the breath of catarrh just won't mix—and all the sweetly scented mouth washes and breath lozenges can't hide its offensive odor—make up your mind to that!

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round

Glenmora, Oct. 7, a.m.
Boyce revival, Oct. 7-14.
Oberlin, Oct. 17, p.m.
Lecompte, Oct. 18, p.m.
Elizabeth, Oct. 21, a.m.
Oakdale, Oct. 21, p.m.
Standard Training School, Oct. 22-26.
White's Chapel, Oct. 27, p.m.
Evangeline, Oct. 28, a.m.
Petreville, Oct. 28, 3 p.m.
Opelousas, Oct. 28, p.m.
Eunice, Nov. 1.
Kirthwood and Alco, Nov. 4.
Alexandria, Nov. 5, p.m.
Bunkie, Nov. 7, p.m.
Melville, Nov. 8, p.m.
Lottie, Nov. 9, p.m.
Pleasant Hill, Nov. 11, a.m.
Natchitoches, Nov. 11, p.m.
Provencal, Nov. 12, p.m.
Pineville, Nov. 14, p.m.
Marksville, Nov. 15.
Melder, Nov. 18, a.m.
Rapides, Nov. 18, p.m.

Be prepared to answer all the questions and give the summary for the year. Make a hard effort to bring all the Conference collections up in full.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round.

St. Francisville, at St. Francisville, Oct. 6, 11 a.m., 2 p.m.; Oct. 7, 11 a.m.
Jackson and Ethel, at Jackson, Oct. 7, 3 p.m., 7:30 p.m.
Baton Rouge, First Church, Oct. 14, 11 a.m., 7:45 p.m.; Nov. 15, 7:30 p.m.
Baker, at Black Water, Oct. 20, 11 a.m., 2 p.m.; Oct. 21, 11 a.m.
Baton Rouge, Keener Memorial, Oct. 21, 7:30 p.m.; Nov. 13, 7:30 p.m.
Natalbany, at Wesley Chapel, Oct. 28, 11 a.m., 2 p.m.

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Kentwood, at T., Oct. 28, 7:30 p.m.; Oct. 29, 10 a.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Lenham Springs, at L. O., Nov. 4, 7:30 p.m.; Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Pine Grove, at Pine Grove, Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Converse and Hornbeck, at Hornbeck, Oct. 7, a.m.
Florien Ct., at Holly Grove, Nov. 11, a.m.
Gueydan and Kaplan, at Kaplan, Oct. 14, a.m.
Crowley, Oct. 14, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 21.
Many and Zwolle, at Zwolle, Oct. 28.
Leesville, Nov. 11 p.m.
Barham, Oct. 7, p.m.
Indian Bayou, Nov. 4, a.m.
Rayne, Nov. 4, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Monroe Dist.—Fourth Round.

Winnsboro, Oct. 7, 11 a.m.
Rayville, Oct. 7, 7:30 p.m.
Gilbert, at Fort Necessity, Oct. 14, 11 a.m.; Q. C., at Gilbert, 3 p.m.
Wisner, Oct. 14, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 21, 11 a.m.
Lake Providence, Oct. 28, 11 a.m.
Tallulah, Oct. 28, 7:30 p.m.
Columbia, Nov. 4, 11 a.m.
Mangham, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Monroe, Nov. 6, 7:30 p.m.
Oak Grove, Nov. 11, 11 a.m.
Epps, Nov. 11, 3 p.m.
Delhi, Nov. 11, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 13, 3 p.m.
Crew Lake, at Crew Lake, Nov. 14, 7:30 p.m.
Bastrop, Nov. 16, 7:30 p.m.
Bonita, Nov. 18, 11 a.m.
Mer Rouge, Nov. 18, 7:30 p.m.

The presiding elder and the district lay leader will give a 100 per cent luncheon at the Virginia Hotel in Monroe, Monday, Oct. 8, 1928. All the pastors and superannuates of the district are invited, and one layman from each of the nineteen charges will be expected to attend. Matters of vital interest to the district both for this year and suceeding years will be discussed.

ELMER C. GUNN, P. E.

Ruston Dist.—Fourth Round.

Farmerville, Sept. 30, 7 p.m.
Homer, Oct. 7, 11 a.m.; Q .C., 3 p.m.
Haynesville, Oct. 7, 7 p.m.; Q. C., Oct. 8, 1 p.m.
Clay, at New Prospect, Oct. 14, 11 a.m.; Q. C., 2 p.m.
Eros, at Dodson, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Jonesboro, at Jonesboro, Oct. 21, 7 p.m.
Lapine, at Franton, Oct. 28, 11 a.m.; Q. C., 2 p.m.
Bernice, at Alabama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m.
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Logansport, Oct. 7, 11 a.m.
Mangum Memorial, Oct. 7, 7:30 p.m.
South Mansfield, Oct. 14, 11 a.m.
Noel Memorial, Oct. 21, 11 a.m.
Trees, Oct. 21, 7:30 p.m.
Zion's Rest, Oct. 28, 11 a.m., 2 p.m.
Claiborne, Oct. 28, 7:30 a.m.
Mansfield, Nov. 4, 11 a.m.
Keithville, Nov. 4, 7:30 p.m.
Harmon, Nov. 5, 7:30 p.m.
First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Oct. 7, Logansport, 2:30 p.m.
Oct. 7-12, Shreveport Standard Training School at First Church.
Oct. 16, Bossier City, 7:30 p.m.
Oct. 17, Cedar Grove, 7:30 p.m.
Oct. 18, Park Avenue, 7:30 p.m.
Oct. 19, Mangum Memorial 7:30 p.m.
Oct. 21, Gilliam, 3 p.m.
Oct. 22, Oil City, 7:30 p.m.
Oct. 23, Noel Memorial, 7:30 p.m.
Oct. 24, Mooringsport, 7:30 p.m.
Oct. 26, Vivian, 7:30 p.m.
Oct. 28, Zion's Rest, 2:30 p.m.
Oct. 29, South Mansfield, 7:30 p.m.
Oct. 30, Bethany, 7:30 p.m.
Nov. 4, Keithville, 3 p.m.
Nov. 7, Mansfield, 7:30 p.m.
Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Silver Creek, at Silver Creek, Oct. 7, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

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CHRISTIAN ADVOCATE

Vol. 75—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No 3722

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 11, 1928 CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THREE AFFLICTIONS.

The human race is heir to many ills, a catalogue of which would fill many pages. We have no disposition to attempt to enumerate any considerable number of them, but we do have it in mind to call attention to three of these ills against which the race has to contend.

The first of these ills is hardening of the arteries. This is an affliction incident particularly to old age. The physicians say its appearance is hastened by careless living and bad habits, though these are not invariably to be connected with it. In this affliction, the arteries lose their resilieney, the blood is forced through them at high pressure without the relief afforded by expanding walls, and great suffering—sometimes death—results. The physical body that has hardening of the arteries has lost largely its efficiency—its power to do and its power to resist—and sooner or later it falls into the grave.

The second of these afflictions is hardening of the brain. It represents, not a physical, but a psychological condition. It may grow out of bad mental habits in early life, but its principal cause is lack of use of the whole brain tissue. This lack of use of the whole tissue—accompanied, it may be, by the over-use of small portions—results, not in the softening of those tissues, as is the case with muscles, but in their hardening. They lose their elasticity and become incapable of functioning except in a most rudimentary way. The usual symptoms in a hardened brain are intolerance, bigotry, narrowness, harshness, bitterness. When such a brain comes into contact with new ideas, new currents of thought, new aspects of truth, it cannot expand to receive and co-ordinate them. The brain that has gone through the process of hardening has lost largely its efficiency—its power to think and let think—and sooner or later it falls into the grave.

The third of these afflictions that the race is heir to is hardening of the heart. This is not a physical or psychological condition, but a spiritual state. The outward surroundings of early life may have something to do with it, but it is the result principally of an inward attitude and condition. It grows out of selfishness and self-seeking. Its main symptoms are indifference to the needs of others, unconcern about the great issues of life, disregard of the claims of God upon the soul, and a barrenness of life that is both pathetic and tragic. When such a heart comes in touch with some great need, when it finds itself in the current of some great flood of pure and holy emotion, it remains unmoved, unconcerned. It cannot feel and it does not care. The heart that has become hard has lost largely its efficiency—its power to respond to the heart-cry of the world—and sooner or later it falls into the grave.

Perhaps flabbiness of arteries, brains, and hearts is just as bad as hardness.

THE FOURTH QUARTERLY CONFERENCE.

Some of the fourth quarterly conferences have already been held, and the others soon will be. We know with what anxiety the pastor looks forward to this occasion, especially when it is not certain that the charge is going to meet its financial obligations in full. The reports at this time usually give a fair indication of the prospects. But a bad fourth quarterly conference does not by any means make it necessary to close the year with a deficit for any cause. It is still some weeks till the meeting of the Annual Conference, and much can be done in the remaining time. If pastor and people begin now with the determination to report everything in full, there are very few charges where that desirable end cannot be attained. Hard work, with a little enthusiasm mixed with it, can do wonders. Much of this work ought to have been done weeks ago—but it is not too late.

COLLEGE SENIORS AND CHURCH.

A recent investigation by the Institute of Social and Religious Research, New York City, shows that unexpectedly large majorities of seniors, both men and women, in American colleges attend church either regularly or occasionally. In answer to a questionnaire sent to students of twenty-three colleges, 83 per cent of the men and 91 per cent of the women said they were church attendants. The showing is very much worse, however, with reference to Bible reading. Only seven per cent of those answering, both men and women, said that they read the Bible regularly; 30 per cent of the men and 47 per cent of the women said they read it occasionally, and the rest who answered said they very seldom if ever read it. A substantial majority of the seniors who answered the questionnaire declared they believed themselves to have improved in moral habits during their college years.

We do not know how much significance is to be attached to figures of this kind; but it is at least encouraging to know that the church has not lost its hold on college students and to know that college influence is not, as some would have it, almost wholly bad.

"PHYSICIAN, HEAL THYSELF."

It is a fine thing for a man to practice what he preaches—provided he preaches the right thing. We have noticed a good deal in the newspapers about "religious tolerance" in the present political campaign. Religious tolerance is a fine thing, and everybody ought to practice it. But from the same sources from which come these righteous pleas for religious tolerance we have seen the severest condemnation of political tolerance, some of these condemnations going so far as to suggest political and social ostracism for those who decline to vote for their candidates. We believe in religious tolerance; we also believe in political tolerance. "Physician, heal thyself."

A TIMID SPECIES.

A Viennese psychologist has recently stated that "mankind is, as a species, tremendously timid." He adds: "We need encouragement, not discouragement." We are not so sure about his first statement, but we agree fully with the second. If the species is timid, many individuals of it have perfectly overcome their timidity, or learned perfectly how to conceal it. The "shrinking violet" type of humanity is not altogether common. But even the conceited folk fare better on encouragement than they do on discouragement; and the really timid perish without the helping word. It is a pedagogical crime to berate a timid little child for its delinquencies when its whole being is trembling with the terror of timidity. Scolders are poor teachers. A kind word will get a timid person—man, woman, or child—much further along the right road than a swift kick. A teacher that understands books but doesn't understand children is a teacher by profession and not in fact. We suspect that as much trouble arises in schools from incompetent teachers as from incompetent pupils. "We"—all of us—"need encouragement, not discouragement."

THE INTERDENOMINATIONAL PROGRAM OF EVANGELISM.

The Commission on Evangelism and Life Service of the Federal Council of Churches has prepared a suggested program of evangelistic activities for the fall of 1928 and the spring of 1929 that promises much of good to those communities where it is put into effect. The Commission itself expresses the conviction that life and spirit are of more significance than methods and machinery, and it does not claim too much for its plans; but it recognizes the fact that definite methods of work have been notably blessed of God and have produced gratifying results. The Commission is working on the assumption that definite results are not likely to follow indefinite plans; and its purpose is to suggest the definite plan. Not many good things "just happen."

SOME ADVANTAGES, BUT

A movement has gained considerable headway to adopt an international fixed calendar which would divide the year into thirteen months of twenty-eight days each, beginning on Sunday and ending on Saturday. When we first saw mention of it, we thought, What a fine thing it would be to have an extra payday every year! and we were for it. But when we realized that such a scheme also involved paying bills in the same ratio, we were not so sure about it. Not having worked the scheme out in detail, we have adopted a policy of "watchful waiting," feeling sure that Mr. Emerson's theory of compensations will balance things up in the long run. Anyway, there is no rose without a thorn.

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THE VISION SPLENDID.

By the Rev. J. W. Llghtley, President of the Wesleyan Conference.

Broadcast from Wesley's Chapel, City Road, London, on Sunday Eveuing, Sept. 2, 1928.

"Whereupon, O King Agrippa, I was not disobedient unto the Heaveniy vision."—Acts 26:19.

I want to say a word, first, about this vision of Saint Paul. Despite all modern attempts to explain a vision of this type, it remains a very wonderful thing. It has usually been associated, not invariably, with a certain preoccupation of the mlnd with some very important subject, and the course of the thought, the emotions, and indeed, as a rule, the whole life have been very deeply affected. Again, generally, quite unexpectedly, like a flash, the past and present and the immediate future stand clearly outlined.

It may be said of Paul's vision that it was a long time ago, and visions do not happen to-day, or they are very rare. But they always were rare. The form may vary, but they are always characterized by suddenness, unaccountableness. Those of you who are in the entrancing time of youth, or are in middle life, or in later age, will know equally well how, though they may come very rarely, yet there are certain epochs in life when visions do come. You may not be able to evoke them, but there is no need to be ashamed of them. They are yours, God-given, and they should be greatly valued.

I want to go on to speak about the emphatic word in this passage, in which Saint Paul says of his vision that he was not disobedient unto it. Now the distinguishing feature among men is not that some have visions and some have not, but that some are obedient to their visions and some are not. There are men to-day of very great powers who are not in the churches, and, worse than that, they are not greatly assisting the movement for the moral uplifting of humanity, but who have had visions enough to stir the world, and have treated them as of little avail; they are stagnant, thoughtless, indifferent. When a man says to some of us who have to do with men in Christian work that if he only had the gifts what he would do, he knows and we know, and he knows what we know, that that is not where the trouble lies.

The great point of emphasis in this passage, therefore, is that Paul says he was not disobedient to his vision. If you will allow me, those of you who are near and those of you who are very far, briefly but with great earnestness, and recognizing the importance of this occasion, I want to ask you with me—for I would not be dissociated from you for one moment—I want to ask you with me to face up to our visions now. Have we been obedient to them?

To the Young.

I speak, first of all, to you who are young. We hear great things of you to-day, and those of us who are no longer in the first flush of our youth are very thankful that so many things we hear are so splendid. You know the world is wrong, you know it ought to be righted; you even see how it may be righted. You are not, all of you, associated with the Christian church, you are not in its most intimate counsels, but you see what can be done, and you say, with your hand on your heart, you have fallen in love with Jesus Christ. That is your vision. Now here comes the question, not mine, but the question already in your own hearts, and the question from this text: Are you obedient to what you see? I ask you, in heaven's name, to face up to it, to do something, to be obedient. Your vision may not be mine; it may be vastly better.

Then may I say a word to those who are older, the middle-aged, you upon whom so much responsibility has been resting. You have your visions. Ah, yes, you say, many of them, long years ago. Well, perhaps another has come to-day. You have just come back from your holiday. Do you get nothing but physical rest when you are away from home? Surely not. Did you have a vision about yourself, for instance? What sort of man did you picture yourself? A man who was genuine; a man who was not always asking but was much more frequently giving; a man who, having taken up a task, would not throw it down again because some one displeased him; a man who stood four-square to every wind that blew. Was that your vision? No man worth calling a man would have a vision poorer than that. As one who has got to the same time of life as yourself, I would ask, are we obedient to our vision? What is the good of merely talking? What is the good of criticizing? What is the good of saying, "If only I had my time to come over again, what I would do!" Is not the very need of the day, the need of every man, to live true?

A Chance for You.

Now let me say this concluding word. There are a great many, I have no doubt, listening to me to-night who would say, if they were speaking to me personally, that they are not among the ordinary or orthodox type of Christian, or they would have been in church and would have been doing a great many things they have given up. Well, here is a chance for you. I would like you to be associated with the Christian church, and I pray God that the day may come when you will be: I think that is the best way in which a man can realize the best that is in him. But, meanwhile, don't you see that your vision is your own? When it came to you I do not know, but there was a vision of goodness and a vision of service, a vision of purity and a vision of sacrifice. It does not turn upon questions of orthodoxy, it does turn upon the question of devotion to our common Lord. May I remind you that you are not the only person concerned in that vision of yours. The members of your family may know nothing about it, but there is another, and that is the Divine Spirit, who lives in you, and who it was, if your vision was a good one, who called your thought away from mundane things, away from money-getting, away from personal advanage. He called your thought to something higher, and he is standing by now.

And so now, once again, having turned our backs upon our holidays, as most of us have done, and having taken a firm grip, as I hope, upon the great spiritual, the great religious forces of our various churches, will you with us join in the sentiment expressed by the apostle Paul, and with great humility, and with a consciousness that words of themselves are of no avail, but in the strength of God, say quietly in your heart now, "I will not be disobedient to the vision God has given me?"—New York Christian Advocate.

THE OPENING OF SOUTHERN METHODIST UNIVERSITY.

By Herschel S. Burgin.

The formal opening of Southern Methodist University for its fourteenth annual session took place Monday morning, Sept. 24, in McFarlin Memorial Auditorium, with the holding of a convocation, the first in the history of the institution to be held at the beginning of a term. More than 120 members of the faculty in formal regalia marched in academic procession from Dallas Hall to their places on the platform in the auditorium. Members of the Board of Trustees, including R. H. Shuttles, chairman, and W. B. Hamilton, chairman of the Fifty-Year Program Committee, who spoke briefly toward the close of the service, and other officers of the university, sat with the faculty. The student body and friends of Southern Methodist University constituted the audience.

Dr. Charles C. Selecman, president of the university, delivering the principal address of the occasion, took as his text Numbers xiii, the account of the sending of spies into the Promised Land by Moses from among the wandering hosts of the Children of Israel. Comparing the Promised Land to Southern Methodist University, Dr. Selecman likened the students to the israelites, the faculty to the armed men guarding the walls of the beleaguered cities of Palestine, and the Sophomores to the giants that infested the land. After pointing out various pitfalls to incoming students, and giving advice to the faculty, he concluded by saying with all earnestness to the newcomers, "Let us go up and possess the land, for we be well able to take it!"

Addressing the students, Dr. Selecman said in part:

"The college campus is at once the most dangerous and the most glorious place on earth for you.

"In the realm of Science, it is dangerous for a young chap to get a little knowledge and go out as an iconoclast. It takes a while to acquire the modesty of a Hyer or a Shuler and know when to keep still, and to know that because you happen to get hold of some truth that had been hidden from your father or your grandfather, it does not necessarily follow that the whole system of religion and morality and government is overturned thereby."

Addressing students, faculty, and the public, Dr. Selecman continued:

"One of the dangerous things about the college campus is that it is a place of freedom. It is a place of reasonable academic freedom for both faculty and students.

"We want it to be known that it is not an institution where straight jackets are furnished to the members of the faculty. However, it would be well for scientists to remember that we have not employed them to teach theology, and historians and philosophers to remember that there ought to be enough in their field of learning to keep them fairly busy, and for all to remember that the class room is not a place for the introduction of controversial subjects.

"I am ambitious not only to have better students at Southern Methodist University, but also to have a better faculty. I do not mean by that, individual members, but I mean that you and I and all of us should be ambitious to improve. I do not think it is any compliment to a teacher to send out word that he has slain Freshmen or Sophomores, or any other tribe in this Promised Land, with a big sword.

"I hope the time will never come when it will be easy to conquer any of these walled cities. It would be a fierce indictment of this university if the word should go out, 'it will be easy to pass your work there.'"

To the Freshmen, Dr. Selecman stressed the importance of learning proper methods of study:

"In this Promised Land the most important thing is for you to acquire habits of industry and a love for knowledge and a taste for scholarly work.

"The good student is the one who is the outstanding success after a while, because the man who has superior brains and superior personality and superior resources to succeed and conquer the walled cities of this Promised Land may be depended upon to stay there and defend that land after it is conquered."

Regarding athletes and athletics, Dr. Selecman continued:

"I want to say a word to athletes, or would-be athletes. Our business is not to train muscle. Our business is to train muscle and brain. We have no interest whatever in the ruffian type of athlete. I do not even like to look at one of them. But, on

the other hand, I will confess to you that I am fond of athletes and athletics of the right kind If you are a good student, we are not going to think any less of you for catching a forward pass or kicking a goal. But if you get athletics out of their proper relationship, it is all spoiled.

"To the faculty, on the subject of athletics, I will say, let us deal with an athlete just no better or no worse than if he were not an athlete. In matters of the class room, of discipline, or anywhere else on the campus, an athlete should be neither a favorite to be nursed along nor a victim to be talked against.

"To the public, I would like to say that we are undertaking to keep all the rules of the Conference and other legitimate rules with reference to every athlete. Occasionally I hear it said that athletes are hired, and that Southern Methodist University has 'ringers.' Well, you cannot keep folks from talking, but you can live right and let them talk Any one who charges us with spending money for athletes is not in possession of the facts and is recklessly talking out of his ignornace, or is deliberately deceiving the public."

Before closing, Dr. Selecman outlined a development program for Southern Methodist University for the coming year:

"We have set ourselves a development program this year. I would like to see us complete the Administration Building and finish paying for the Engineering Building; to cancel the floating indebtedness that has now risen to around $300,000, and that has been made necessary by our increased enrollment and certain new buildings the funds for which have not been collected; and along with this, add to the permanent endowment of the university one-half million dollars, as gifts in Dallas. If these things would be undertaken by Dallas, its Chamber of Commerce and its citizens, then I think we could go outside to our friends and increase the endowment for our School of Theology—for the outside is very much interested in our School of Theology—build a dormitory for that school, and add another half-million to the general endowment of the university.

"I have wondered if some time this year, or soon, this magnificent student body would not catch the spirit of promotion and enterprise and help us put over something that appeals to you. Maybe you will think up some way of showing your spirit and your interest in this promotion program of our new university and organize among yourselves and determine upon some worthy objective."

Dr. Selecman addressed his final words to the students:

"Before us is the Promised Land. I close where I began, by saying, 'Let us go up and possess the land, for we be well able to take it!'"

Following the announcement by Dr. Selecman of a luncheon to be served in Arden Forest, south of the university, to all Methodist pastors of Dallas then meeting in quarterly conference at Southern Methodist University, and to the faculty and students of the School of Theology, Dr. O. T. Cooper, presiding elder of the Dallas District, pronounced the benediction.

BROOKHAVEN DISTRICT GROUP MEETING.

A meeting of the northern group of the Brookhaven District was held in the basement of the beautiful new church at Hazlehurt at 2 p. m., Aug. 29. (Dr. Crisler and his congregation are to be congratulated on the erection of this beautiful building.)

The meeting was called to order by Rev. L. E. Alford, pastor of Crystal Springs church, who is chairman of the group.

J. E. J. Ferguson was elected secretary.

A very helpful program was rendered. Talks were made by our presiding elder, Rev. W. H. Lewis, Dr. Charles W. Crisler, Revs. J. E. J. Ferguson and L. M. Sharp.

All the charges were represented. Reports from these charges were encouraging. Successful revivals had been held throughout the group which shows growth along the spiritual line Forty four have been added to the church on profession of faith.

Some old debts on churches and parsonages have been paid. One new church and two new parsonages have been built, and other improvements have been made on church property

Reports indicate both pastors and people are optimistic and hard at work trying to reach the goal along the financial line, despite the failure of truck crops and other calamities

J. E. J. FERGUSON Secretary

Gallman, Miss

SAFETY SIGNALS.

By Rev S. J. Davies

Real education, education that is worthwhile, that includes getting knowledge, acquiring self-control mastery of the will, so as to direct it for the best and highest purpose, is in itself a process of revelation The glory of the day is preceded by the glimmering dawn; the gem of a larger life is cradled in the seed; and the thought of a little child lies within the borderland of God's kingdom. "Knowledge comes, but wisdom lingers," sings the poet, and wisdom is knowledge stored, crystallized, ever ready for usage and application. If you or I master some great truth by earnest study and effort, some intricate problem in mathematics, some mystery in science, or catch the glow and meaning of some great author as we follow his thought on the printed page, there is not only the joy of victory given us, but with it that of a possession, a larger vision, and a new revelation. God has made every man debtor to the world at large, and he who is unwilling to pay, to share with others his wealth, whether that wealth be in knowledge or other gracious gifts, both he and his possession shall die together. For it is only by using do we develop the growing. The law of increase is the law of righteous living. It is the intellectual athlete that wins in the game of life, and he who shirks the discipline and training in the broad field of mental and spiritual rehearsals will be ruled off the field. The lessons of to-day prepare one for the tasks of the morrow. Achievement and revelation go hand in hand in this sense of growth and development. To know is to learn, and to learn is to grow, and real education, after all, is but an enlargement of life, as I think our blessed Lord would have us live it.

* * *

If things come out just right, I expect to buy a new suit of clothes soon. Most of us preachers want a new suit to wear at Congress. I shall be careful in selecting this suit, for it and I shall spend many days together. The color, texture, weight and make of this suit will call for some thought and judgment on my part, for with a few notable exceptions shabby clothes cover a shabby man. Just common decency and good order are incentives for right dressing. I have worn pretty fair clothing for some years, but never was fool enough to be vain about them; but I always feel better when I think the apparel is fair and fit.

I wonder if Doctor Luke or some other friend had given Paul a new suit when he wrote that wonderful chapter II Cor. 5, when he talked about the heavenly house and the new clothing he was to wear. It's true, as some of the wise ones tell us, he mixed his metaphor; yet every one that reads it can see just what he was driving at. He was looking for a new suit of clothes to wear at the heavenly Conference. The old suit that he had worn must have been considerably travel-stained and shabby by this time, for it was mortal and he longed to be clothed with immortality. And the faithful old fellow seemed somewhat tired of wearing old clothes, and he felt assured of a new house and a new suit. No doubt he is satisfied; for years he has been clothed upon, with holiness, immortality and beauty, and is living in a new house. Now some of the active, effective preachers can get two or three sermons from this screed, for the Bible has much to say about garments of praise, of holiness, of beauty, etc. Go to it be loved and wear a new suit of spiritual power

Shreveport, La

MISSIONARY FACTS

By Dr Elmer T. Clark

1. The Methodist Episcopal Church, South, carries on missionary work in eleven foreign fields namely Africa Belgium Brazil China Cuba, Czechoslovakia, Japan, Korea Mexico Poland, and Siberia Manchuria

2. Home mission work of the Southern Methodist Church is divided into army and navy work, city and industrial work, immigrant work, Indian work, Negro work, rural work, and Annual Conference sustentation.

3. The Methodist Episcopal Church, South, has more than 78,000 full members on its foreign mission fields, but this by no means represents the full constituency of the church, as there are thousands of probationers.

4. Approximately 30,000 students are enrolled in Southern Methodist schools and colleges in foreign mission fields.

5. The Methodist Episcopal Church, South, now has 487 missionaries (including wives) on its eleven foreign mission fields.

6. The Methodist Episcopal Church, South, supports or aids in the support of thirteen hospitals in foreign lands- three in Africa, three in China, three in Mexico, and one in Belgium.

7. The Home Department of the Board of Missions carries on work among the following foreign peoples in the United States: Mexicans, Cubans, Italians, Orientals, French, and Syrians.

8. China is the oldest mission field in the Southern Methodist Church, work having been authorized there in 1846, two years after the division of the church.

MINISTERIAL HELP AVAILABLE AT MILLSAPS COLLEGE.

Dear Brother Carley: The Ministerial League of Millsaps College is going about its work with much interest. At a recent meeting the boys made it known that they would be very glad to preach in any vacant pulpit on any Sunday. We realize that all the training necessary for a preacher is not obtained in the class room, even as efficient as our courses at Millsaps are. There is a lesson and a blessing to be derived from preaching that we cannot get anywhere else. Therefore, we ask the pastors to use the ministerial students here as much as possible. The only thing to be done on your part is to let us know where and when we are wanted, and pay our expenses to and from the church. We will appreciate any pastor's sending for a supply man at any time.

Write me at Millsaps College or call me up, telephone 1624-J.

AUDIE C. BISHOP

Millsaps College, Jackson, Miss.

IS YOUR BIBLE INTERESTING?

Little Mary wanted to learn her Sunday school lesson, and had asked her older sister to help her At length the sister finished her duties and taking her Bible from the bureau called:

"Come Mary! I will help you now, and then you can go back to your play."

Mary came running, all ready to begin, but on seeing the Bible her sister had brought said

"Sister, let's read the lesson out of Grandpa's Bible."

"Why; what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary! They are exactly alike"

"Well," replied the observant little girl, "I think Grandpa's Bible must be more interesting than yours, he reads it so much more" Christian World.

URGENT NEED FOR "HARVEST DAY."

Dear Dr. Carley: Will you kindly permit just a few lines in regard to "Harvest Day" for the Orphanage, which is to be observed throughout the State in all our churches and Sunday schools, next Sunday, the 14th?

A number of times complaint has reached me from a few of our interested friends that nothing was said in their church, and no appeal was made for the Orphanage and its cause in their congregations. Surely there is no Methodist preacher in the Louisiana Annual Conference who will refuse to present this appeal, or fail to urge his people to be as generous and liberal as possible in contributing to this cause. Some have even said that because we have been able to show a slight balance in the Treasury from year to year, instead of a serious deficit, that there was no need.

Please allow me to say that while we have been marvelously blessed of God during the past years, there is constant and ever-growing need, not only for the proper maintenance and upkeep of our work, but there are heavy demands for repairs and expansion. The "bitter cry" of children over the State rings constantly in our ears, and we must do all we can for these helpless, homeless ones. We take no public collections, we send out no collectors or solicitors. Our work is entirely dependent on the two days, Easter Sunday in the spring and "Harvest Day" in the fall, for the funds with which to carry on. The only opportunity your people will have to give to our cause is on these two days, set apart by the Annual Conference for this purpose.

Our need is imperative. We have nearly two hundred children to care for, to educate and to equip for life. We had only $23 left in the treasury at the close last month. Had it not been for a few friends who came to our relief, we could not have paid our bills for last month. We are facing a winter with its increased expenses, with practically an empty treasury. Our sole dependence is the collections taken next Sunday. We trust every preacher in the State will urge his people to give and to give generously. We feel sure the Sunday schools will do their part. We hope the amount secured over the State will be the best we have ever receivd and that our work may go forward without let or hindrance.

Thanking you, I am,

Cordially,

ROBT. W. VAUGHAN,
Supt. La. Methodist Orphanage.

Ruston, La.

THE BUSINESS WORLD AND GOD.

By Rev. J. Tillery Lewis.

In the above caption I have not put the business world first because I believe that business considerations are the first considerations of life, for they are not. To be sure, the vast majority of successful men put business as the first consideration of life—so did the rich fool. I have put business first because I mean to draw a lesson from the business world illustrating the moral righteousness of God's requirements for those who enter into the enjoymeut and blessedness of the deeper and richer experiences of the spiritual life.

There are certain fundamental and basal attributes of character that one must possess, or convince the business world that he does possess them, before said individual is trusted with the big responsibilities and the money of the business world.

First, a man who desires to get and keep the confidence of the business world must be truthful. He must be a man who is known to speak the truth under any and all circumstances. He must be a man who when he says anything whatsoever, he is believed without the suspicion of a doubt. He must be konwn to be a man of truth.

Second, the man who would enjoy the confidence and trust of the business world must be an honest man. He must know the difference between what belongs to him and what belongs to another. He must be scrupulous in his discrimination between his own and another's and studiously avoid appropriating to himself and his own interest auythiug whatsoever that does not by every law of right belong to him. He must be known to be an honest man.

Third, he who would succeed in the business world must be accurate. He must know what it means to be accurate and he must make no mistakes that can be charged to carelessness and indifference.

Fourth, he who would succeed in the business world must be prompt and reliable. The business executives must often trust many important things to others for which they are themselves directly responsible. They must have men in their employ whom they kuow to be prompt and reliable in whatever is intrusted to their care.

Fifth, he who would succeed in the business world must regard himself und his time, both when on duty and when not on duty, as belonging to his employer. When off duty he cannot afford to engage in any form of recreation and pleasnre that will likely unfit him for what will be required of him when on duty. His time and talents are being paid for by his employer and he must see to it that his efficiency while on duty is not impaired by what he does when off duty.

Sixth, he who would advauce in the confidence and trust of the business world must be courteous. To be courteous means to be kindly and considerate of the other fellow's feelings and rights. Politeuess goes a mighty long way toward making the life of any man a success, especially when one must constautly come in contaot with the public.

To sum up, one must be altogether trustworthy. One canuot be altogether trustworthy who does not embody in his character the foregoing attributes of character.

Any young man who goes into the business world and establishes in the mind of the business world the fact that he possesses these six attributes of character, will rapidly climb toward the top in whatever business he may be employed. Without these attributes of character, no man can rise very high in the thought and estimation of the business world. There are a few of these attributes which no man can fail to manifest without losing out altogether in the thought and estimation of the busiuess world. One is truthfulness, another is honesty, and still another is accuracy.

Whether or not a young man succeeds in the business world is dependent wholly upon himself. If he is willing to pay the price for success, he can own and possess it. If he refuses to pay the price, he is forced to take the consequences of a life of failure that he himself purchased with his own choosing.

Just as there are fundamental and basal laws underlying success in the business world, so, too, are there fundamental and basal laws underlying success in the spiritual world.

First, one must believe that God is and that he is a rewarder of those who diligently seek him. One who believes in the indefinable, unknown, indefinite, and unapproachable imaginary and unthinkable God of evolution will never succeed in the spiritual world. If the creator of this universe is just blind force, then every man must be his own God or he must worship the sun, the State or some other body whence is thought to come the blessings and joys of life. Man's first law looking toward success in the spiritual life is belief in a personal, omnipotent, omniscient and omnipresent God who is a father to mankind. Abraham thus thought about God.

Second, he who would succeed in the spiritual life must trust God. He must believe that all things work together for good to them who love God, to them who are the called according to his purpose. One must put himself wholly in God's hands with absolute faith in the ultimate triumph of justice, righteousness, love and mercy despite the frequent appearance of lowering clouds, the roll of thunder and the flashing of the lightning.

Third, he who would succeed spiritually must obey God with faith and confidence. God's commands often lead into the pathway of self-sacrificing service, the enduring of hardships and persecutions for righteousness' sake; but he who believes God, walks amid all this with a calm trust in the wisdom, power and love of the Father, though he must face and endure physical death.

Fourth, he who would succeed in the spiritual life must crucify his material self to the realization of the God-attributes of life in his own nature, which attributes are love, joy, peace and happiness of soul that can be had only by those who walk not after the flesh but after the spirit.

Abraham believed God, and his faith was counted unto him for righteousness; but that belief of Abraham did not consist alone in his mental assent to the existence of God. Abraham's faith included all four of the above mentioned requirements for the successful spiritual life.

If in the business world one must meet certain requirements to come into the blessedness of the faith, confidence and assistance of the business world, why should it be thought strange that God has laid down certain requirements to which man must measure up before he comes into the blessedness of that supreme and hallowed fellowship with God out of which one can know that he is succeeding in the spiritual life?

The responsibilities, the trusts and the obligations of the business world are for but a few short years; yet without the attributes enumerated for success in the business world, one can within a few days or weeks wreck and destroy all that another man has spent a lifetime in accumulating.

The responsibilities, the trusts and the obligations of the spiritual life are for eternity. God cannot afford to intrust to any living soul the great and eternal responsibilities of life to one who is ignorant of their value and is untrustworthy as to his faith, love and loyalty to God.

When one takes the time to think through it, the Christian religion is the most reasonable life that any man can live, because through and by it man learns the underlying and basal laws for success in the spiritual life. Beyond that, he comes to know, love, walk and fellowship with God.

Water Valley, Miss.

WHAT THE PREACHERS ARE PAID.

By Rev. W. E. Guthrie.

The average salary of the preachers in our church in the different Annual Conferences is as follows, according to the general minutes:

Northwest Conference, $662; Denver Conference, $950; Kentucky Conference, $1,288; Illinois Conference, $989; Western Virginia Conference, $1,613; Southwest Missouri Conference, $1,461; Baltimore Conference, $2,448; St. Louis Conference, $1,429; Arizona Conference, $1,097; Missouri Conference, $1,274; New Mexico Conference, $1,194; Louisville Conference, $1,396; West Texas Conference, $1,802; Western North Carolina Conference, $1,857; Holston Conference, $1,539; North Texas Conference, $1,720; East Oklahoma Conference, $1,410; Tennessee Conference, $1,328; West Oklahoma Conference, $1,782; North Carolina Conference, $1,526; North Mississippi Conference, $1,683; North Alabama Conference, $1,634; Alabama Conference, $1,619; Florida Conference, $1,946; Little Rock Conference, $1,735; Virginia Conference, $1,978; Upper South Carolina Conference, $1,641; North Georgia Conference, $1,556; Mississippi Conference, $1,659; South Georgia Conference, $1,712; South Carolina Conference, $1,823; Texas Conference, $1,815; North Arkansas Conference, $1,296; Central Texas Conference, $1,713; Pacific Conference, $1,462; Louisiana Conference, $1,844; Memphis Conference, $1,664; Northwest Texas Conference, $1,708.

The average salary for the 6,826 pastors in our church is $1,601. But there were 1,243 preachers last year whose assessments were less than $1,000

each and 311 of these were assessed less than $500 each. While the salaries of North Alabama Conference are $33 above the average for the whole church, we have 99 preachers who are assessed less than $1,000, or, in other words, more than one-third of the pastors in the North Alabama Conference received less than $1,000 last year.

There are 300 preachers who received a salary of $3,000; 182 received $3,600; 136 received $4,000; 49 received $4,500; 7 received $4,800; 65 received $5,000; 9 received $5,500; 30 received $6,000; 5 received $6,500; 6 received $7,000; 6 received $7,500; 1 received $8,000; 1 received $8,125; 1 received $8,600; 1 received $9,000; 3 received $10,000.

Eight hundred and two preachers received an average salary of $3,828, and six thousand and twenty-four preachers received an average salary of $1,303. But there were at least one thousand preachers who received about an average salary of $500. The average given in my other article on the Alabama, North Alahama and Florida Conferences was taken from the assessments rather than from the amount paid, hence the difference.

How the vast majority of the preachers can carry on, support their families and educate their children, the world will never know. No group of men this side of the pearly gates are doing the large volume of business that the preachers are doing according to the capital they have to operate on. When will the men who are making the largest contributions to the citizenship of our land receive an adequate support for the education and comfort of their families? Let us hear what the laymen of the church have to say. Surely the hands of him who left the plains of Divinity-Divine to come into this old world, rest on the heads of the men who are holding the front lines or else they would desert their post. But does this excuse a vast number of laymen who are growing richer and richer day by day? But the shame piles higher and higher upon us when we think of that holy group of men whom we have superannuated and made little or no provision for their support.—Alabama Christian Advocate.

THE FAITH OF A PRIME MINISTER.

An Address by the Right Honorable Stanley Baldwin at the Annual Meeting of the British and Foreign Bible Society, London, May 2, 1928.

(Mr. Baldwin's grandfather, the late Rev. George MacDonald, and his uncle, the Rev. Frederick W. MacDonald, were presidents of the Wesleyan Conference. Our report is printed from special correspondence in the Post, Wellington, N. Z.—Editor.)

"If I did not feel that our work was done in the faith and the hope that some day it may be a million years hence—the Kingdom of God would spread over the whole world, if I did not believe that, I could have no hope, I could do no work, and I would give my office over this morning to any one who would take it."

"The circulation of the Scriptures," continued the Prime Minister, "may be said to have grown side by side with our Empire, but you acknowledge no limit in your work, of place or of tongue. You have circumnavigated the whole world, and you have brought to naught the confusion of tongues of Babel. It was Milton who said, 'Books are not dead things; books contain some potency of life, and their activity is dependent on the soul whence they spring.' That is supremely true of the Book which you circulate. It is not only mere literature—whatever that phrase may mean—it is not only the gratest literature in the world, but above and beyond all that, it is, and always has been, of the nature of a high explosive in the world. I want to turn to one more page of your report, which will serve me as a text for some of the things I want to say to you. 'For every copy of the Revised Version we sell eighty-six of the Authorized Version.' That made me realize, if I had ever had any doubt, that, whatever may be the reason, there is nothing that can take the place of the Authorized Version in the affections of the English people.

"We must not forget that this company of translators, who worked at Oxford and Cambridge and Westminster, had before them not only the original texts of those great versions of Tyndale and Coverdale. They had work before them what had been done in Geneva, and done by the Elizabethan bishops; they had the version of the New Testament which had been done by the Catholics from the Vulgate, and they had that great version of the Bilde by Luther in Germany. They were a company of great scholars, and they had a profound feeling for the excellencies of their own tongue. Their contemporaries were Shakespeare, and Marlowe, Ben Jonson, Bacon, and Walter Raleigh.

"The immense popularity of that verson caused our countrymen at that time to steep themselves in it, and you find the men of genius, such as Bunyan, so soaked in it that when he wrote his 'Pilgrim's Progress' you might read page after page of it and believe that it almost came straight out of the Bible. And the hope of Erasmus a century before almost took life in that age of which I speak. It was in 1516 he wrote these words in his preface to the Greek and Latin New Testament: 'I wish that even the weakest woman should read the Gospels, and the Epistles of Paul. I wish that they were translated into all languages so that they might be read and understood not only by Scotsmen and Irishmen—(laughter)—but also by Saracens and Turks. I long for the farmer to sing portions of them to himself as he follows the plough; for the weaver to hum them to the tune of his shuttle, and for the traveler to beguile by their stories the tedium of his journey!' A most remarkable anticipation uttered a century before of what almost came to pass literally.

Immortality of the Soul.

"The Bible penetrated the life and thought of our people in the seventeenth century, and transformed their daily experience. It had this effect, not only because of the supreme quality of the literature, but because the Spirit breathes upon the Word. For three centuries the Authorized Version has shaped the lives, colored the traditions of our people, fashioned our literature, and filled our memories with the unforgettable experiences of childhood.

"There are many who share the fears that were expressed many years ago by Matthew Arnold, the large numbers of people read no version, authorized or revised. If it be true, it is not for me, it is not for us, to allocate the blame, but I do feel that much of the blame should be shared, and must be shared, by some of us who are here. Neither politicians, on the one side, nor ecclesiastics of many denominations, on the other, can be altogether freed from the blame if that be true. I feel that the people should have the opportunity of speaking its message in common with all other literature, and let me remind you of this, to lead up to what I want to say. Mr. Middleton Murry, in speaking of the effect of reading Milton's 'Areopagitica,' made this pregnant observation—that when he had read it it did not make him think of the liberty of printing, but of the immortality of the soul.

"That is an instance of the power of transfiguration that is always found in words of genius, and in the same way, to the man or woman who reads his Bible a similar transfiguration occurs, and what is Jewish, or Greek, or Oriental falls away, and there emerges, and must emerge, a universal appeal to mankind of the personality of our Lord.

The Divine Fire.

"It is the high explosive, but it works in strange ways, and no living man can tell or know how that Book, in its journeyings through the world, has started the individual soul in ten thousand different places into a new life, a new world, a new belief, a new conception, and a new faith. These things are hidden until some man, some people is touched beyond all others by the Divine fire, and the result is one of those great revivals of religion which repeatedly through centuries have startled the world and stimulated mankind, and which, as sure as we are meeting in this room, will recur again. So much of our time in this world we seem to be carrying on our struggle in twilight or in fog; friends, and men who ought to be friends, hit blindly in the melee, wounding men who are or ought to be their brothers, without thinking of the light which comes from that Book to lighten that twilight or dispel that fog. The Kingdom of God may be very far off, but this society works on through good times and through evil times in faith." New York Christian Advocate.

SPECIAL TRAIN TO CONFERENCE AT PHILADELPHIA.

To those who will attend the Mississippi Conference.

Dear Friends: The regular schedules on the Gulf, Mobile and Northern Railroad from Jackson to Philadelphia are not convenient for those who desire to leave home on Tuesday, Nov. 6, and reach Conference for the opening session that night.

If we can get one hundred (100) passengers, the officials have kindly consented to furnish us a special train to leave Jackson at 3:30 p. m., Tuesday, Nov. 6, and arrive at Philadelphia at 6:45 p. m. This will enable many of us to finish up last minute details on Tuesday and get to Conference in good time.

For those who use clergy permits the round trip fare from Jackson to Philadelphia will be $4.34; otherwise $6.50.

Those arriving in Jackson on trains as late as 3 o'clock Tuesday afternoon can get the Conference Special in ample time. It will, however, be necessary for me to have one hundred (100) or more names who will go, on or before Nov. 2, in order that the special can be secured.

Please notify me at once if you desire to take advantage of this accommodation.

Yours cordially,

J. L. DECELL,
Box 321-W., Jackson, Miss.

THE PARABLE OF THE OBSERVATION CAR.

I rode upon the Dixie Flyer. And the Stars were all on Duty when we left Chicago, but they went on strike ere we reached Danville, and by the time we were at Terre Haute the Rain descended as if the waters had been gathered for the Occasion. And I arose in the morning and spake unto the Porter, saying, in which Direction might one expect to encounter a Dining Car?

And he said, Thou hast me guessing, Colonel, for I know not in what Direction we are going. We are on a Detour around a Washout, and we shall be Two Hours late at Evansville where we take on our Diner.

Then I walked toward the Rear of the train that I might find the Observation Car. And I found it not, though it had been the next Car after mine own. And when I came to the Day Coaches I reversed my machinery and walked back.

And the Porter said, If thou seekest the Observation Car it is the Next Car Forward. For this Train is Reversed.

So I went to the Observation Car, and found a Good View of our Locomotive, going Forward Backward, as is the custom of some people.

And I said unto myself, As Observation Cars are constructed, this thing of hauling the Observation Car at the head of the Train is not an One Hundred Per Cent Success. And it were better that the Passengers should view the Receding Scenery rather than that the Engineer should look Backward. But taking Life as an whole, there be too many men whose Observation is Rearward, and not enough whose Outlook is Ahead. Wherefore I will not attempt to Run the Trains, but as I wait Patiently for Breakfast I will Admonish My Fellow Men to Do their Observing toward the Future. It will be a great day for the more or less Human Race when it rideth with its Observation toward the Front.—Parable of Safed the Sage, in Christian Index.

MISSIONS AND NON-CHRISTIAN PRACTICES IN AMERICA.

By J. W. Leggett, Jr.

(This oration was the winner in the Mississippi Conference of the "Know Missions" Oratorical Contest. Mr. Leggett represented the Mississippi Conference in the semi-final contest at Lake Junaluska.—Editor.)

The question, "Why send missionaries to convert another nation when America as a whole is not a Christian nation?" has prompted me to choose for my subject to-night "Missions and Non-Christian Practices in America."

First, I want to ask you a question. Is our religion worth exporting? To answer this we must ask these questions. Has it made our nation a greater nation? Has it made its individuals more noble, more pure, more Christ-like? Has it helped to soothe the pain of a sufferer? Has it healed a broken heart? Has it brought joy? Has it brought peace? If we will look around us, we can answer all these questions with "yes." When we see the churches, schools, hospitals, and other great institutions, we see the result of Christianity in our country. Have these not helped to make our nation a greater nation? Can you imagine what America would be if it were not for the influences of Christianity in our country? It would not be the America that we love to-day. We would probably be a warring nation, greedy and eager for a chance to suppress and subdue a weaker nation. We would probably be feared and hated, where we are now honored and respected.

Now let us look from the nation to the individuals. Has it made its individuals more pure, more noble, more Christ-like? I am quite sure that every one in my audience has witnessed the transformation of a sinner into a Christian, and I should think that most of my audience has witnessed that transformation within his own soul. Did it make him more noble, more pure, more Christ-like? Did it make you more noble, more pure, and more Christ-like? I am sure that each of you will answer from both observation and experience in the affirmative. Now let us answer our last questions. Has it healed a broken heart? Has it helped to soothe the pain of a sufferer? Has it brought joy? Has it brought peace? Those of you who have the abiding presence of Jesus Christ within your heart know that it does all of these things. You have in some mysterious yet realistic way felt the presence of God in the time of trouble. He has given you courage to go forward to fight the battles of life.

He has put hope where hope had fled,
Made light the dark path we are called on to tread.

If it has done these things for America and American people, is it not worth exporting to other nations? Will it not be good for conservative China, for philosophical India, for artistic Japan, or for sunny Africa? After all, are we not all created in the image of God, and do we not all have the same innate tendencies? Are these people not reaching out and longing for that something which will satisfy the soul? Do we not know that this something that satisfies is God? Then is it not our duty to take Christianity to them?

I hear the argument: "Well, yes, when we have won our American brother and when we have freed America from heathenism we should; but not before." I hear again the oft-repeated phrase. "Charity should begin at home." Yes, it should, but it should not end until it has circled the globe and entered every home within God's kingdom. Then I hear God's word misconstrued. "But if one provide not for his own house, he is worse than an infidel." Surely God meant for you to provide for your own house; but he also wants us to help others. I hear my Christ as he says, "Love thy neighbor as thyself," and I picture the scene of the Good Samaritan that shows me that no race, no caste, no creed, no geographical line set apart my neighbor, but every man is my brother. I hear Christ again as he says, "Bear ye one another's burdens." I know of no way to help them but to point them to the one who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your soul. For my yoke is easy and my burden is light."

Then I hear the words again: "Yes, we should tell them, when we have converted America;" but are we not doing our part in America? We have thousands of churches all over our country; in these churches we have thousands of preachers, who are pleading for sinners to come to Jesus. They have pleaded since America was established; they are still pleading. Where is the person in America who, with a little extra effort on his part, cannot go to Sunday school every Sunday morning or that cannot hear the Word of God? Have we not furnished ample opportunity for every unbeliever in America to accept Christ? Shall we, then, withhold the gospel from the rest of the world because all of America has not accepted?

Listen! Suppose my mother were very ill and near unto death and I have a wonderful remedy that will restore her to health. I offer it to her; she refuses. I implore her to take it; she still refuses. She is dying of her own free will. My pal's mother is sick of the same disease. He knows not of the wonderful remedy that I have. What shall I do? Withhold that which will restore their home to happiness because my mother has refused? Shall I let a home be broken because I cannot save the unity of my own? The case is the same with America. Large numbers have come; others have refused; but we pleaded with them. We are still extending the invitation to them, but at the same time we extend the invitation to all the world.

There are a great many asking, "Whither are we bound in America?" When one looks at the present trend of things he cannot help wondering. Some of the more pessimistic think that within a few years we shall have forgotten God in America and other nations will be sending missionaries to us. What will really happen, no one can say, for, "Truth is the daughter of Time." The curtain between us and the future is held firmly by the unrelenting hand of Time. She slowly raises it and reveals only the present to us. We can only prophesy for the future and trust that it will be good. We are in an age when there was never so much earnest effort to bring souls to Christ; and yet there is an element that was never so bent on destroying souls. The crime rate is higher; morality is at a low ebb, and it seems as if all the evil forces have been challenged to cope with the good. We see the missionary as she leaves home, loved ones, and comfort, and makes her way into the low and dirty countries to take the gospel of Christ, thinking of no remuneration other than seeing souls saved. By her side we see another figure, the capitalist. He makes his way into the same country, gobbles up the wealth and comes home. One went and gave all that she had; another went and took all that he could. We see the hospitals as they rise up to relieve pain and restore health and vigor. As her enemy we see the bootlegger as he secretly makes the moonshine and gives it to men slowly to kill and destroy that which has been built up. We can only wait to see the results, but I firmly agree with the poet:

"Right is right since God is God;
And right the day must win."

I feel that there will be a climax to this fight between good and evil, and evil will have to retreat.

Realizing that America is not wholly Christian, we accept the challenge to Christianize it. We must substitute good for bad. We must thoroughly Christianize the capitalist, the bootlegger, the theatres, the government, and even the church. There is much to do, but we can do it with the help of Christ. When this transformation of America shall have been accomplished, and the spirit of Christ moves our nation within and without, then shall the task of Christianizing the non-Christian nations have been made easy.

Allen, Miss.

THE DEMANDS OF RELIGION.

Every once in a while the follower of Jesus Christ needs to remind himself that his religion makes certain positive demands of him. It is true that it comes to him with offers of comfort and joy and deep satisfaction such as he can attain unto through no other medium, but not only does it give to him rich and full and abiding treasures of hope and gladness and strength, but it makes as well certain rather imperious demands of him. The religion that tries to make more than it seeks to give would have difficulty in proving itself a religion worthy of the Christian name.

This human life of ours has its evils and its ills, and the man who would claim to be a follower of Jesus Christ cannot by any possibility justify himself in anything like indifference to all these. Jesus himself was mightily concerned about them, even about such things as disease and ill health, and gave of his time and strength and infinite patience throughout much of his ministry to the healing and bodily restoration of the people. Sometimes we find it easy to think that other people's diseases and discomforts and disappointments may work out to their spiritual good, and therefore that we may be somewhat indifferent toward them, but we didn't learn that habit from our Master. Apparently he was never indifferent to anything that affected the well-being of the people, even in a physical way.

And if he teaches us that we as his followers have a duty to perform in relation to these mere physical ills of life, surely he would teach us that our duty is equally plain in regard to ills and evils of a still more positive character. There are diseases that ruin the bodies of men, but there are as well ill things in the world that ruin the minds of men, too, that destroy their liberty and opportunity and corrupt their souls. And against all these things the whole spirit and teaching of Jesus tell us we as his followers must wage a relentless warfare. There is therefore a place for militant Christianity, and so long as sin and wrong and injustice are in the world there will continue to be a place and great need for it. And the man who insists on basking himself in the comforts and satisfactions of his religion and refuses to listen to its call to service and sacrifice and broadening human fellowship and love is denying something that must always be very fundamental in that religion. Genuine religion does bring its great comforts to a man's soul, but it brings its great dissatisfactions as well, so long as we are living in a world in which there are so many things that hurt and spoil and mar and make ugly the lives of men.—The New Outlook.

THINGS WORTH STRIVING FOR.

One church prints on the back of its program of service these words:

I will not worry.
I will not be afraid.
I will not give way to anger.
I will not yield to envy, jealousy or hatred.
I will be kind to every man, woman, and child with whom I come in contact.
I will be cheerful and hopeful.
I will trust in God and bravely face the future.

Read them again. They are words worth while.—Bulletin of Myers Park Methodist Episcopal Church, South, Charlotte, N. C.

"So far as we can judge," write the missionaries from China, "the anti-Christian movement so much in evidence a year ago is gradually subsiding. The opposition of recent years has given the teachings of Jesus a degree of publicity that we never anticipated. It now seems very probable that all the agitation against the gospel will in the end make for its advancement."

The Home Circle.

DOTTY'S GOLD PIECE.

Dotty was a happy little girl, for her Uncle Frank had given her a new, round shining gold piece for her very own.

"You can spend it for anything you want most," uncle had said.

Dotty thought a long time. Then she said suddenly, "May I send it to missionaries that mother tells about? They want so many things."

"Why, if you think the missionaries need it more than you do," answered Uncle Frank in surprise.

So the gold piece went to the mission board, and Dotty had a warm feeling around her little heart.

Some time later a lady gave a talk in the Sabbath school where Dotty attended. And this is the story she told:

"Some months ago a little girl from the Sabbath school sent a gold piece to the board in New York. It was 'From a little girl to a little girl.' Just like that. No name. Well, the man there read the letters from missionaries over the sea, then he knew just what to do with that gold piece. In one of the hospitals where many children are, a certain kind of knife was needed. It would help many half-blind children see the sunlight again. So the man in New York set the gold piece to work. 'Go pay for that knife,' he said, and the gold piece did just as he told it to do. That gold piece has helped twenty little girls to see again. They can see their mothers' faces, the green grass and God's beautiful sunlight once more. Did you know that one gold piece could do so much work?"

The children turned and looked at Dotty and then clapped their hands. They all knew that it was Dotty's gold piece the lady was talking about.

And wasn't Dotty happy? Twenty little girls across the sea who were no longer blind! —From Every Land.

JIMMY'S TEXT.

One day it was pouring down rain, and Aunt Carrie was getting short of stories. Jimmy Bates said: "Let's play church."

There were five Bates children and two cousins. They put rows of chairs together for pews, and the big armchair for the pulpit, with the hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. But Jimmy said he ought to be, because he knew most texts, so he must be the "goodest."

"Why, Jimmy!" said Aunt Carrie.

But the others said he might if they could take turns passing the plate.

The plate was mother's card tray. They had buttons for money. They began by singing a hymn.

Then Jimmy, with grandpa's spectacles 'way down on his nose, mounted to the pulpit. How they all envied him!

"My friends," began Jimmy.

"You should say 'brethren,'" said little Helen, softly.

"And brethren," added Jimmy, crossly, "my text this afternoon is, 'Do unto others as you would' "

"O, Jimmy," wailed a voice in the first row, "you can't have that. You know you took my ball away from me this morning, and I wanted it so."

"Never mind," said Jimmy. "My text to-day is, 'Judge not' "—

"But, Jimmy," piped another voice, "you said you guessed Benny Green played truant yesterday, because he wasn't in school."

Jimmy swallowed very hard, and, thumping the back of the chair with his fist, said: "Here's another, 'It is more blessed to give than to receive.'"

"O, Jimmy," howled the whole congregation, "not that. You ate up all the jam at the dolls' tea party, so we didn't have any!"

At this the poor little minister broke down and cried. But Aunt Carrie said: "I know the best text of all, 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them.—Exchange.

MOTHER GOOSE.

That was her real name and not a fictitious one, as many people suppose. Elizabeth Foster was born in Charlestown, Mass., near Boston, in 1665. Her family being Puritans, she was reared to be industrious. At the age of twenty-seven she was married to Isaac Goose, who was a widower with ten motherless goslings. Her family, and indeed Elizabeth herself, opposed the match, but at length her kind heart was softened by the pitiful plight of Father Goose and his goslings, and she married him.

Then six children of her own were added to the number, making sixteen in all. No wonder she afterward wrote that she had "so many children she did no know what to do." She probably sang them to sleep at night to "Rock-a-bye, baby, on the tree-top," or "By-o-baby bunting, father's gone a hunting," and on wash-days they merrily rubbed to "Rub-a-dub-dub, three maids in a tub."

When Joshua and Giffillan took the pails and went to the top of the hill behind the house for water and disaster befell them, she probably made them laugh, even while the tears stood in their eyes, and they were being plastered up with vinegar and brown paper, by singing "Jack and Jill went up the hill."

She also put into rhymes the tragedies that occurred in the neighborhood, telling of the children that were drowned, "Sliding on the ice, upon a summer's day," and about the poor pussy that the naughty Johnny Green put in the well. But finally the flock were all scattered. Father Goose departed this life very suddenly one winter's day. Her favorite daughter, Elizabeth, who had married Thomas Fleet, a printer, prevailed upon her to make her home henceforth with them, and to this fortunate circumstance we owe it that thousands of children all over the world have been made happy by her jingles.

Thomas Fleet had a printing office of his own, and to his wise head came the thought that if his own children were so pleased and entertained by his mother-in-law's fun, why could not others be also? He therefore began to write down her jingles whenever he had a chance to do so, following her about the house and even asking for more, as the children always did.

One day Mr. Fleet laid before Mother Goose's amused and astonished eyes the first volume of the now famous book. She laughed aloud when she turned to the title page and found pictured thereon a goose with its mouth wide open. The book bore the title, "Songs for the Nursery; or Mother Goose's Melodies for Children. Printed by T. Fleet at his Printing House, Pudding Lane, 1719. Price, two coppers." Her historian tells us that for thirty-eight years she lived to add new rhymes to each new edition, and died in 1737 at the age of 92, "her name a household word, dear to children, her memory blessed by mothers in many lands."—Our Home.

BOB'S PROMISE.

"Oh, come on, Bob," urged his companions, as Bob hesitated.

"I—," he began, and Harry Payson laughed out loud. Bob squared his shoulders then. He would not have Harry Payson laugh at him.

"Come on," he said. "Guess I'll go, after all," and off they started.

Now, Bob had hesitated because he had promised mother he would go right home from school and clean his play-room.

"I'll clean it to-morrow," he told himself, as he tramped along with the other boys and girls. "An afternoon like this in the woods is too good to miss. Mother won't mind when I tell her."

One of the boys had brought his bow and arrow along, and they were going to have a fine time shooting at a mark.

Soon Bob heard a familiar sound. "Bow-wow-wow," it said.

"Bob," some one called. "Here's your puppy dog."

What she was doing there so far from home, Bob did not know, but there she was, tired and dusty, but very happy to have found her little master again.

"Peg, you go home," ordered Bob, and Peg tried to tell him in her best doggie language that she didn't know the way.

"Let her go, Bob! she'll find her way home again," said Harry Payson, but this time Bob did not heed Harry's words.

"Guess I can't go with you this afternoon," he said, as he faced them all. "I can't take Peg along, you know, and I can't leave her here."

"But, Bob, you're not going to spoil everything because of a dog?"

Bob had made up his mind now. He called to Peg, and started off on the run.

"Good-bye; I hope you have a good time," he called out, looking back, and then went on running, every step taking him farther and farther away from temptation and nearer home. Peg barked happily as she ran after him.

In half an hour mother put her head in the play-room door.

"Little boys who keep their words are always rewarded," she said. "Uncle Jim wants to take you for a ride in his new car. I'll finish up for you, dear."

"Can I take Peg with me?" Bob asked. "She deserves it more than I do."

The story was told then. "By all means bring Peg," said Uncle Jim, so the three went off for their drive. And now, when Bob is tempted to do wrong, he thinks of Peg and of the ride she gained for him with Uncle Jim—and then he is tempted no longer.—I. Winifred Colwell, in Child's Own.

A HERO.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farmhouses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins of his home.

Just as daybreak came, however, he heard a well-known sound; and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed boy.

"O, my son, my son!" he cried. "Are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "O, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father. "He who does the right thing at the right time is a hero."—Exchange.

The motorist had had an accident with his light car on the Brighton road. He limped painfully to a telephone box and called up the nearest garage.

"Hello," he said. "I've turned turtle. Can you do anything for me?"

"I'm afraid not," came the sweet feminine reply. "You've got the wrong number. What you want is the zoo."—Vancouver Province.

"Father, freight is goods that are sent by water or land, isn't it?"

"That's right, son."

"Well, then, why is it that the freight that goes by ship is called a cargo, and when it goes by car it is called a shipment?"

And then Johnny wondered why father put on his hat and sauntered outside to get the air.—Presbyterian Advance.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. W. H. Giles, pastor of St. Mark's, this city, is assisting Rev. J. A. Bonnecarrere in a meeting at Donaldsonville, La., this week.

Rev. and Mrs. W. C. Newman, Houlka, Miss., announce the birth of a daughter, Betty Westbrook, on Sept. 26. Blessings upon the little lady!

Mr. John Brown, Mandeville, La., underwent a serious operation at the Baptist Hospital, this city, last week. His friends will be glad to know that he is recovering nicely.

Miss Lilla Stewart, of Minden, La., was one of the graduates at the summer commencement exercises of Southern Methodist University. She received the B.S. degree.

Rev. Robert W. Vaughan, superintendent of the Louisiana Methodist Orphanage, and Rev. L. W. Cain, presiding elder of the Baton Rouge District, paid the Advocate office appreciated calls on Monday of this week.

Dr. S. H. Werlein, formerly of the Louisiana Conference, completed his fourth year as presiding elder of the San Francisco District, Pacific Conference, and was transferred to the Texas Conference last week.

Wesleyan College began the work of the present session on Sept. 12 in its magnificent new plant, the opening exercises being held in the auditorium of the gymnasium building. The enrollment this year is far in advance of that of last year.

We regret to learn that Rev. R. P. Neblett, our pastor at Kosciusko, Miss., has recently suffered from an attack of the "flu." His pulpit was filled at the morning hour on Sept. 30 by Rev. T. L. Oakes, and at the evening hour by Rev. O. A. Clark.

Pine Ridge church, on the Natalbany charge, Louisiana Conference, paid its benevolent claims in full on the last Sunday in September. The amount was paid in cash—not subscriptions. Rev. Watt H. Royal is the energetic and successful pastor of the Natalbany charge.

Miss Octavia Virginia Rickey, daughter of Rev. and Mrs. H. W. Rickey, Tallulah, La., left on Monday, Oct. 1, to enter Scarritt College at Nashville, Tenn. She was accompanied by Miss Mary Jane Matthews, of Mansfield, who will also enter Scarritt. They will be room-mates.

Rev. G. P. McKeown and Mr. Ferguson, of Woodville, Miss., were in New Orleans this week on the sad mission of receiving the body of Miss Daisy Ferguson, missionary in Brazil, who died recently, which arrived Sunday night by steamship. Interment of the body will take place in Woodville.

Rev. and Mrs. A. M. Serex sailed from New York on Friday of last week for Brussels, Belgium, where Brother Serex will complete his work for the Doctor of Philosophy degree in the University of Brussels. Their address while abroad is: 596 Chausses d'Alsemberg, Uccle-Bruxelle, Belgium.

Rev. Archie P. Stephens, whose home is in Kosciusko, Miss., has recently returned from an evangelical tour in Alabama and other States, in which he was in charge of the music. He held the prayer meeting service for Rev. R. P. Neblett, the pastor at Kosciusko, on Wednesday evening of last week.

The Chinese friends of the late Dr. W. H. Park are seeking to raise a fund of $20,000 as a permanent endowment fund, the interest of which is to be used perpetually to provide for medical treatment of the poor in Soochow and vicinity. Dr. Park spent his active life as a medical missionary in China.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

Rev. W. W. Jones, Crenshaw, Miss., has our thanks for two subscriptions to the Advocate, recently sent in. We bave very pleasant recollections of the hospitality of Brother Jones and of the good people of Crenshaw and of Sledge during the district conference last summer, which we were privileged to attend.

Rev. W. H. Saunders, who wrote the interesting account of the opening of the new Methodist church at Hazlehurst, Miss., for the Advocate last week, writes to say that he inadvertently omitted the names of Rev. J. G. Galloway and Rev. W. H. Lewis as visitors at the opening services. He greatly regrets this omission.

We learn from the Winnfield News-American that the revival services at the Methodist church in Winnfield came to a successful close last Sunday night. The preaching was done by Rev. K. W. Dodson, presiding elder of the Minden District. The church at Winnfield has had a fine year under the pastorate of Rev. C. C. Wier.

The Licensing Committee of the Columbus District will meet in West Point, Miss., on Oct. 15. The members of the committee are W. N. Duncan, W. R. Lott, R. A. Tucker, V. C. Curtis, and W. M. McIntosh. There are several applicants for license to preach and for recommendation to the Annual Conference for admission on trial.

The Standard Training School conducted in the Jefferson Street Methodist Church, Natchez, Miss., which came to a close on Sept. 28, was successful in every particular. The Methodists and Presbyterians united in the work of the school. Forty-two credits were issued. Rev. O. S. Lewis, pastor of the Jefferson Street Church, was the director of the school.

Mrs. W. F. Bang, mother of Mrs. J. H. Carter, this city, died at her home in Nashville, Tenn., on Sept. 28, in her eightieth year. She was a former president of the Tennessee State W. C. T. U., and was an active member of the Methodist church. Mrs. Carter was with her at the end. The Advocate extends sincere sympathy to the sorrowing family and friends.

The revival meeting recently held in the Methodist church at West Point, Miss., in which the pastor, Rev. W. R. Lott, was assisted by Rev. Alonzo Monk, Jr., who did the preaching, and Mr. H. W. Goodpaster, song director, resulted in a genuine revival, which touched all the churches of West Point. Thirty members were added to the Methodist church.

New Orleans suffered a real loss recently in the death of Mr. Thomas G. Rapier, for many years Editor of the Picayune, and later connected with the Times-Picayune. He was a devout member of the Roman Catholic Church, a simple, unassuming Christian gentleman, an unostentatious friend of the poor, and active in many good causes. He showed his faith by his works.

Rev. C. K. Spell writes that he is working for the present in Mississippi, having recently been in meetings with Rev. Gus Kelly and at Pineville, Miss. He has placed his membership and credentials in the Methodist Episcopal Church, South. His permanent address is Kirbyville, Tex., but he is making Raleigh, Miss., his headquarters while in this section. He is available for meetings.

Miss Barbara Lutz, of this city, passed to her reward, after a long illness, last Sunday. She was buried from the Second Methodist Church on Monday morning. She was a consecrated Christian woman, whose going away makes sad many hearts. She was a sister of Dr. A. S. Lutz, presiding elder of the Alexandria District, Louisiana Conference. The Advocate extends sincere sympathy to the sorrowing family and friends.

The First Methodist Church of Baton Rouge, La., is asking for the "consistent loyalty" of every member during the month of October. A fine program of activities has been arranged. Sunday, Oct. 7, was observed as "Whole Family Day;" next Sunday will be "Visitors' Day;" Oct. 21 will be "Young People's Day," and Oct. 28 will be "Everybody's Day." Dr. Frank L. Wells, the pastor, has led his people in what promises to be one of the best years in their history.

The following sad news comes from Rev. Paul D. Hardin, pastor of the First Methodist Church, Brookhaven, Miss.: "Doctor G. J. Caraway, the father of Rev. P. M. Caraway, pastor of Parker Memorial Church of New Orleans, died at his home here last Saturday morning and was buried in Rosehill cemetery of this place in the late afternoon of the same day. Rev. W. H. Lewis, presiding elder, Dr. G. F. Winfield, of Whitworth College, and Rev. L. J. Snelgrove, our pastor at Mon-

ticello, Miss., assisted the pastor in the funeral services. Doctor Caraway was seventy-one years old, an active practicing physician, a faithful and loyal member of the First Methodist Church of Brookhaven, Miss., at the time of his death. He leaves a widow and eight children to mourn his going away." The Advocate extends sincere sympathy to the sorrowing family and friends.

Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist, suffered a stroke of paralysis on Saturday, Sept. 22, from which he died on Friday, Sept. 28. Dr. Harris was a loveable man, a fine editor, active in the work of the church, the author of several books, and a faithful servant of the Master. He will be greatly missed. Rev. N. B. Harmon, Jr., son of Rev. and Mrs. N. B. Harmon, of the Mississippi Conference, has been elected editor of the Baltimore Southern Methodist to succeed Dr. Harris. The new editor is a member of the Baltimore Conference. Brother Harmon is splendidly equipped for editorial work, being a keen observer and trained writer. On behalf of his many friends in this section of the church, we extend to him a hearty welcome to the fine field of service to which he has been called.

We take the following interesting item from the Meridian (Miss.) Star: "The Sunday school class of the East End Methodist church, composed of women between the ages of 65 and 95 years of age, taught by Mrs. C. M. Martin, has gained the reputation of always meeting its requirements. Recently this class was asked to contribute $50 toward the new church building fund, and Sunday when the contributions were laid upon the altar by the classes, this organization far exceeded its quota and gave $75 instead. Mrs. E. J. LeGrande, 95 years of age, and the oldest member of the class, was given the privilege of placing the love gift, and leaning on the arm of her teacher, Mrs. Martin, this dear old woman, who holds an almost perfect Sunday school record, walked proudly down the aisle and laid the $75 on the altar."

A NOTABLE BOOK.

The Macmillan Company brought from the press this week a book by Rev. W. L. Duren, D.D., that we believe will be widely read throughout the Christian world and that will become one of the classics of the subject with which it deals. The title of the book is, "Francis Asbury," the subtitle being, "A Biography of the Founder of American Methodism and Unofficial Minister of State." The announcement of the publication of the volume states: "The purpose of this book is not to create a hero or to make a good story, but to interpret a life. It includes all that the author has been able to find out after prolonged research from dependable sources, both direct and collateral."

Dr. Duren is too well known to the readers of the Advocate to need a special introduction. He was born and reared in Mississippi; was graduated from Millsaps College in 1902; for eighteen years he was a member of the North Mississippi Conference, filling its leading appointments; for six years he was a member of the Louisiana Conference, serving as pastor of Rayne Memorial, New Orleans, all that time; for the past two years he has been pastor of St. Mark Methodist Church, Atlanta.

Dr. Duren writes with fine literary style; he has made an exhaustive study of his subject, and he has brought to the interpretation of the life of Francis Asbury a keenness of perception that makes the book interesting as well as profitable.

The publisher's price of the book is $3; but by special arrangement, Dr. Duren has the privilege of sending it to any person in Mississippi, Louisiana, and Georgia for $2.25 postpaid. For a dozen copies or more to one address, he can make the price $2, carriage extra. Orders at these prices must be sent direct to Dr. Duren, and he will supply them as long as his limited allotment lasts. His address is 113 Fifth Street, N. E., Atlanta, Ga.

THE BATON ROUGE DISTRICT FLYING SQU ADRON.

The Baton Rouge District, Louisiasa Conference, under the aggressive leadership of Rev. L. W. Cain, the presiding elder, is making diligent effort to bring up all assessments for the benevolences in full this year. At the recent check-up meeting in Hammond, it was indicated that fourteen of the charges confidently expected to report everything in full. In order to assist the remaining ten charges, the "Flying Squadron" has been organized. Under the leadership of the presiding elder, the squadron will visit every church in the district where its help is needed in the effort to make a one hundred per cent report at Conference. The squadron is composed of preachers and laymen, who are putting their hearts into the work. Great results are expected.

FINE MEETING AT NEWTON, MISS.

The Rev. W. E. Thomas, general evangelist, of Nashville, Tenn., is with us in a two-weeks' meeting. From the beginning, September 30, the attendance and interest have grown and we are having a great time.

This is the third time I have had Brother Thomas in meetings, and by all odds his preaching and effective personal work are ahead of all former occasions.

We close next Sunday night, by which time we are expecting great results, for the Lord is graciously with us.

Thomas suits me better than any helper I have ever had. He is available for a meeting or two before December. J. EARLY GRAY.

FINE RESPONSE TO "ORPHANAGE WORK DAY."

Dear Brother Carley: On Saturday, Sept. 29, at 4 p. m., we took six mail sacks of literature and letters to the post office in Jackson, advertising our Work Day.

Monday morning, Oct. 1, at 8 o'clock, we had our first contributions to this fund.

By Friday morning, the 5th, with our first mail delivery we have placed in the bank practically $1,000, with Work Day still ten days off.

We appreciate this prompt and loyal response, which indicates that our goal will be reached.

Thanking you for your articles in the Advocate, I am,

Sincerely,

B. F. LEWIS, Superintendent.

SAID WESLEY.

God can do much work in a very short time. Many are the examples in the Acts of the Apostles of God's working his faith in men's hearts, even like lightning falling from heaven. So, in the same hour that Paul and Silas began to preach, the jailer repented, believed, and was baptized, as were three thousand by St. Peter on the day of Pentecost, who all repented and believed on his first preaching. And, bless be God! there are now many living proofs that he is still mighty to save.—Exchange.

NORTH MISSISSIPPI CONFERENCE.

Class for Admission on Trial.

The candidates for admission on trial into the traveling connection of the North Mississippi Conference, are called to meet the committee Tuesday morning, Oct. 30, at 9 o'clock, in the Methodist church at Pontotoc, ready to take the required written examination on the Course of Study, or present their certificates from the Correspondence School.

R. P. NEBLETT, Chairman.

EVANGELIST THOMAS HAS OPEN DATE.

I have an open date in November. Letters addressed to me in care of the New Orleans Christian Advocate, 512 Camp St., New Orleans, La., will reach me promptly. W. E. Thomas, General Evangelist, Methodist Episcopal Church, South.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, God, in his divine providence, has seen fit to remove from our midst our friend and co-worker, MR. WALTER E. BLESSEY, the members of the Workers' Council of Parker Memorial Church are desirous of testifying their respect for the memory of the departed and of expressing their earnest and affectionate sympathy to his wife and family; therefore, be it resolved:

1. That it is but a just tribute to the memory of the deceased to say that in regretting his removal from our midst we mourn one who was, in every way, worthy of respect and regard.

2. That in the death of Walter E. Blessey, our Council laments the loss of a teacher whose keen insight and loyal devotion endeared him to his boys; and his cheerful liberality and genial companionship will be missed by all.

3. That we sincerely condole with the wife and family of the deceased on the dispensation with which it has pleased the Almighty to afflict them, and commend them for consolation and comfort to him who doeth all things well, and whose chastisements are given in love.

4. That these resolutions be spread upon the records of our Council; and that a copy of this testimonial of our sorrow be forwarded to the wife and family of our departed friend by the secretary of our Council.

Signed: P. M. Caraway, pastor; W. H. Favourite, Superintendent Adult Department; Mrs. W. H. Favourite, Superintendent Intermediate-Senior Department; John S. Pearce, General Superintendent; Mrs. T. L. McKnight, Miss F. D. Walker, Corinne A. Pfaff, Committee.

New Orleans, La.

IN MEMORY OF MRS. J. R. JONES.

We cannot and will not say that she is dead, she is just away. With her smile and a wave of the hand she has wandered into an unknown land and left us dreaming how very fair it needs must be since she is there.

In loving remembrance of our dear friend and co-worker, we, the members of the Woman's Missionary Society of the Main Street Methodist Church, of Hattiesburg, Miss., offer the following tribute to her memory. During her sojourn in Hattiesburg, Brother Jones as presiding elder of the district, Mrs. Jones joined the church and entered whole-heartedly into its various activities. Our church was made richer and stronger by her efforts. She endeared herself to every member of the Sunday school by her wise counsel and helpfulness.

The Missionary Society found her ever ready to respond to calls for service. She was a cheerful contributor of her time, her talent and her means, faithful to her tasks, and courageous in her convictions.

The church and the Conference have sustained a deep and irreparable loss in the passing of Mrs. Jones; therefore, be it resolved:

That we hereby tender our sincere sympathy to the sorrow-stricken husband and other relatives, and point them to the Great Comforter, who alone is able to bind up the broken hearts. That in appreciation of her life and service to us, her unselfish devotion, we cherish her memory and strive to emulate her many virtues. That a copy of these resolutions be sent to Brother Jones, a copy be spread upon the minutes of our local auxiliary, and a copy be sent to the New Orleans Christian Advocate.

Signed: Mrs. A. F. Yoakum, Mrs. H. Ogden, Mrs. D. E. Edwards, Mrs. R. L. Hunt.

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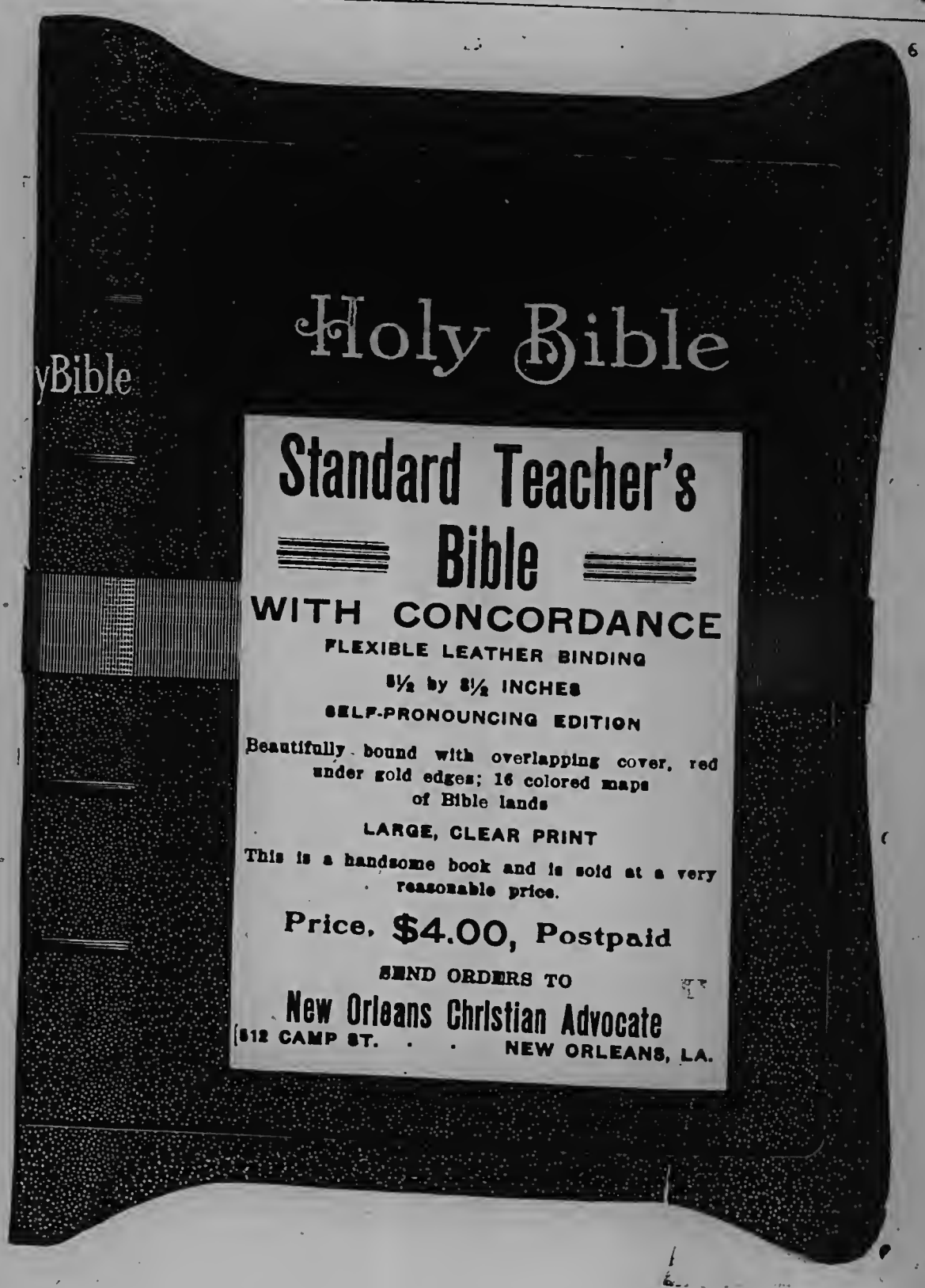
QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Fourth Round.

Buena Vista, at Boone's Chapel, preaching, a.m.; Q. C., afternoon, Sept. 12.
Derma, at Bethlehem, preaching, a.m.; a.m.; Q. C., afternoon, Sept. 13.
Verona, at Union, preaching, a.m.; Q. C., afternoon, Sept. 14.
Houlka, at New Hope, preaching, a.m.; Q. C., afternoon, Sept. 18.
Vardaman, at Thorne, preaching, a.m.; Q. C., afternoon, Sept. 19.
Nettleton, at New Chapel, preaching, a.m.; Q. C., afternoon, Sept. 20.
Smithville, at New Salem, preaching, a.m.; Q. C., afternoon, Sept. 21.
Prairie and Strongs, at Prairie, preaching, a.m.; Q. C., afternoon, Sept. 23.
Okolona, preaching and Q. C., Sept. 23, p.m.
Algoma, at Troy, preaching, a.m.; Q. C., afternoon, Sept. 27.
Randolph, at Randolph, preaching, a.m.; Q. C., afternoon, Sept. 28.
Fulton, at Fulton, preaching, a.m.; Q. C., afternoon, Sept. 30.
Toccopola, at Midway, preaching, a.m.; Q. C., afternoon, Oct. 3.
Salem and Friendship, at Liberty Hill, preaching, a.m.; Q. C., afternoon, Oct. 4.
Shannon, at Shannon, preaching a.m.; Q. C., afternoon, Oct. 5.
Pontotoc, preaching and Q. C., Oct. 7, p.m.
Tremont, at Asbury, preaching a.m.; Q. C., afternoon, Oct. 9.
Amory ct., at Greenbriar, preaching, a.m.; Q. C., afternoon, Oct. 10.
Greenwood Springs, at Riggen's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 11.
Woodland, at Foster's Chapel, preaching, a.m.; Q. C., afternoon, Oct. 12.
Mathiston and Maben, at Mathiston, preaching, a.m.; Q. C., afternoon, Oct. 14.
Eupora, at Eupora, preaching, p.m., Oct. 14; Q. C., morning, Oct. 15.
Bellefontaine, at Bellefontaine, preaching, a.m.; Q. C., afternoon, Oct. 16

E. NASH BROYLES, P. E.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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

Despise not any man that lives,
Alien or neighbor, near or far;
Go out beneath the mighty stars,
And see how very small you are.

The world is large, and space is high
That sweeps around our little ken;
But there's no space or time to spare
In which to hate our fellow-men.

—Sam Walter Foss.

PIONEERS.

Geographical frontiers? Yes, generations of pioneers have crossed and criss-crossed them. They have been or are fast being woven into the fabric of this close-knit world. There will be few more argosies of adventure of the sort that, with Commander Byrd, are sailing for farthest south.

But of other frontiers there are plenty. And enough adventure for pioneers who dare to cross them. Here are a few:

The frontier of race prejudice. Try some day, for yourself, to cross that well-nigh impassable barrier. But it must be crossed. No discovery of geography is as important as the discovery, in human relationships, that men, made in God's image, can live together as brethren.

The frontier of war! Men, in these post-war years, have been crossing this border. They have been battering down the old philosophies of force. Many of them have paid a price for their daring. But a world, one day, will be more Christ-like because these pioneers have driven war into oblivion and proved that there is a higher righteousness than that of arms.

The frontier of economic injustice. Lives have been risked to plunge in and unravel the mysteries of the world's great unknowns. Risks, as real, are involved for any individual who dares to sponsor, seriously, the cause of those who suffer economic oppression. But their cause, if they ever find a more abundant life, must be sponsored.

Frontiers are not wiped out. Only geographical frontiers. Those of injustice, intolerance, prejudice, remain. Men with courage enough for their crossing were never more in demand.

Palestine was a small State. Jesus, so far as we know, never traveled out of it. But he crossed more borders than any man who ever lived. The world waits for his kind of pioneers.—Stanley High, in Christian Herald.

THE DEATH OF MRS. HOWARD MOREHEAD.

It is with deep regret that we learn of the death of Mrs. Howard Morehead, nee Janie Watkins. For twelve years she was a missionary to China, representing the Woman's Missionary Society of the Mississippi Conference. She first taught at the Laura Haygood College, Soochow. Returning to this country, she took her Master's degree at the University of Chicago, majoring in history. Later, she returned to China, and held the chair of History in the Gin-Lin College, at Nanking, until her marriage to Mr. Howard Morehead, July 26, 1923.

After a brief and painful illness she died on the 29th of September, 1928, in the King's Daughters Hospital, at Greenwood, Miss. In her death her family, her friends and her church are bereft of a wonderfully sweet and helpful spirit. Our sympathy goes out to all her dear ones, particularly to her sister, our beloved Mrs. B. W. Lipscomb, of the Woman's Council, Nashville.

GREENWOOD DISTRICT, ZONE NO. 3.

The third zone meeting of the year was held at the Methodist church at Doddsville, Sept. 12. The zone chairman, Mrs. George Sledge, presided, and Mrs. J. E. Coleman acted as secretary.

Psalm 19:11 was said in unison, after which, "O, Zion Haste," was sung. Mrs. J. M. Cochran gave a most cordial welcome; Mrs. Hill, of Drew, responded.

Morning devotional was conducted by our beloved and honored visitor, Mrs. W. M. McIntosh, of Columbus, whose message on Christ's first miracle was a real uplift and inspiration to all.

Mrs. Thorsen, of Memphis, former member of Doddsville Missionary Society, was introduced to the meeting and made an inspirational talk. Brothers Storment and McCafferty were introduced as preacher visitors.

Reports from all auxiliaries represented were made.

Mrs. Wafford and Mrs. McCafferty were appointed a committee to write a letter of condolence to Mrs. Leigh McLean.

Letter from Mrs. Bailey was read by Mrs. Sledge.

Ruleville's invitation for next zone meeting was accepted.

Mrs. Fisackerly and Mrs. A. C. Johnson delighted the audience with a lovely duet.

Mrs. McCafferty led a round table discussion on "What Does Missionary Society Mean to Me Individually."

"How Are We Taking Care of Our Young People" was discussed by Mrs. J. E. Coleman.

A lovely solo by Mrs. Fisackerly was enjoyed by all.

A rising vote of thanks was accorded Doddsville for the day's hospitality and entertainment.

A rising vote of thanks and appreciation was given Mrs. McIntosh for coming to us on this occasion.

The fitting climax of the day's privileges was the wonderful message on Prayer brought by Mrs. McIntosh. Her review of pioneer missionary workers and her personal touch with many of them was an inspiration and spiritual uplift.

A number of sentence prayers of reconsecration closed the session's work, and meeting adjourned, after which a lovely luncheon was served by the Doddsville Society.

MRS. GEORGE W. SLEDGE,
Secretary.

NOTES.

A great gift for suffering humanity was John D. Rockefeller's recent contribution of $100,000 to the Leonard Wood Memorial for the Eradication of Leprosy in the Philippines. This brings the total already pledged to this cause to over a million dollars.

Toyohiko Kagawa, a graduate of Princeton, writes from Kobe: "As Wesley's movement saved Great Britain from a revolution when France had its great revolution, so we are looking to the kingdom of God movement to save Japan."

Dr. S. Parkes Cadman urges us to look forward. He says: "To think of the future is a trait of the civilized man. He speculates upon contingencies and possibilities ahead. He sows that he may reap, and stores the grain against the coming of winter. He builds not for to-day, but for to-morrow. He projects his purposes into the periods when they shall ripen fast and unfold their deeper importance to generations yet unborn. It is the barbarian who gorges now and starves later. A sure mark of backward races is their carelessness of what may be so long as they are in touch with what is."

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Good old Castoria! Children cry for it. Mothers swear by it. Not a household where there is an infant should ever be without it. A few drops of Castoria quiet Baby in a perfectly innocent manner. It is natural slumber that follows. Castoria is a purely vegetable product. No opiates. No narcotics. Of any kind.

Now you know why trained nurses give Castoria as often as an infant is ailing, or even restless. And why doctors tell mothers it is the first and only home remedy when Baby has constipation, colic, diarrhea, or other upset. It is made for babies, and safe to give babies, and other things are not.

Fletcher's Castoria is "old-fashioned" if you count its fifty years, but it's an old-fashioned mother, nowadays, who worries along without it. Twenty-five million bottles bought last year! Think of the number of mothers who rely on Castoria! All these mothers can't be wrong! To keep a bottle in the house is a precaution you owe your little one.

Children Cry for Fletcher's CASTORIA

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Quiite a numher of our hest schools will ohserve Childhood and Youth Week thls week and next. Please use the report hlank on the program to make your report of the work done. You want your school represented at our Annuai Conference and in the report of the church at large. If the report ls made out as soon as the work is done, it will not require hut a few minutes. One of the weak things in the work of the teachers is, they do not visit the homes where the children live. Many of the rough piaces in our work can be smoothed out by a telephone visit, hy a note, by a half-minute visit at prayer meeting, or at church, or on the street, or a short visit in the home. Let us try more visiting in the homes and note the results. The visitor will be blessed and the ones visited benefited.

The number of credits issued at the Greenville Training School was not large, but the teaching was of the best. The students had many obstacles to overcome. The fact is, many were heroic. The Greenville Methodist church has the "salt of the earth" in it. They will overcome the obstacles that confront them and continue to do the work of our Lord. There is no more princely man among us than Jim Cunningham, and he has associated with him in the work at Greenville worthy men and women. May the Spirit teach and inspire and give power to the church in this Delta city.

Brother Mohler and the writer had the privilege of attending the openlng services of the new educational building at Winona the last Sunday in September. The house was well filled with men, women, young people and children. The Promotion services were correctly observed, they were impressive, and altogether educational. The bullding is a credit to the architect, the builder and the people who made it possible. It is a gem; it is the last word the church has to say in the way of a building. It is a mllestone along the path of progress in caring for childhood and youth. Rev. Mellville Johnson and his loyal people are to be congratulated on the compietion of this excellent piece of work.

The present situation ln these United States of America and of the State of Mississippi shows the need of sound Christian teaching, not to a handful of children who attend the Sunday school, hut to the masses of the peopie. The church is in the world to teach the whole world the things of Jesus Christ. We are compelled to get rid of spiritual illiteracy or we shall he enslaved hy ignorance. There is no need to wink and hlink. We must give more religious education or the nation will he lost. Indlviduals wili be saved, but the hody politic will commit moral suicide. The foundation for teaching ail the people is in our Christian colleges and in our system of training schools estahlished for the benefit of the masses of our Sunday school teachers. God forhid that we should do less of this work, but more. It is a matter of life or death.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Fifth Sunday, Sept. 30, was a great day in the Alxandria District. At each of the three zone meetings, Sunday school work was presented.

At Oberlin, Rev. A. K. McLellan, Extension Secretary, reports a good meeting. The next meeting of this zone goes to Elizabeth.

We were present at the Lecompte meetlng. Six schools were represented. Mr. T. W. Holloman, Conference Lay Leader, spoke to the group on Conference collections ln full. Dr. Cleanth Brooks brought a great Bible message.

The third rally was at Pitrevilie, with Mr. Leon Campbeil, superintendent of the White Chapel Sunday school, presiding. A good attendance reported.

Fifth Sunday institutes, zone meetings, etc., could he made a great factor in Sunday school work if we would use them.

"Home-Coming Day" was observed at Cheneyville recently. Your writer and famiiy had the privilege of attending this happy occasion. The superintendent and his wife, Mr. and Mrs. S. D. Jordan, were the promoters of this service. Mr. Jordan's father was one of the founders of the Cheneyvllie church.

The 11 o'clock program in the church and the Fellowship meeting on the church lawn proved an interesting and profitahle occasion.

The pastor, Rev. H. B. Thomason, made an interesting talk on Mlssions. He and hls wife are spending their vacation in North Louisiana thls week

Promotion Day, Sunday, Sept. 30, proved to he a great day in Louisiana Methodism. We learned that the Sunday school in Alexandria had an attendance of 471 on this occasion, with the following record in the Elementary Departments: Beginners, 51; Primary, 78, and Juniors, 84. This church has just recently raised in cash $13,000 for their new educational bullding.

We congratuiate the congregation and the pastor, Rev. J. H. Bowdon, of Keener Memorial Church, on the completion of their new $50,000 church. In the building of this church, they have had the Sunday school and its needs in mind.

Miss Ava Wren, superintendent of Pine Grove Sunday school, near Minden, writes :"Will you piease send us some leaflets on the Home Membership? We notice the change and some of the teachers are asking for the ieaflets."

We hear good reports of the new church at Monroe, known as the Gordon Avenue Methodist Church, with Rev. H. F. Camp as pastor. The church has all the reguiar church organizations: Epworth League, with Mr. S. P. Quigley as president, and Sunday school, with Mr. R. H. Goza as superintendent.

Rev. E. W. Day, pastor at Haughton, gives us a cordiai invitation to visit his charge and help in Sunday school work. He says: "If you can only he here a few nights it wili be helpful."

Mr. D. B. Talley, of Bogalusa, District Secretary of the Baton Rouge Dlstrict, writes: "We observed Promotion Day in our Sunday school last Sunday with a very attractive pageant, and will observe 'Chiidhood and Youth Week,' and culminate the services with the Hoiiest Task Pageant, on Sunday, Oct. 14."

We prophesy "Chiidhood and Youth Week" will mean much to Louisiana Methodism this year.

Mr. A. M. Mayo, Lake Charles, sends us an outline program of his Workers' Council meeting. His announcement to the Department Superintendent reads: "Piease remember next Tuesday, the 9th, at 6:30 p. m., will be our regular Workers' Council meeting. Each department wili meet around its individual table and group, and during lunch (which will be provided by each group) the department matters wiil be taken up. There will he presented matters for the entire school to consider afterwards. I trust you wili arrange for your entire force to he present. Will look for a report on your department."

Thursday, Oct. 4, was spent in Shreveport. There was a meeting of the District Superintendents of Missionary Education and Extension. The following District Superintendents were present: Rev. D. B. Boddie, Alexandria District; Rev. H. E. Pfost, Minden Distrist; Mrs. L. D. Chaffee, New Orieans District; and Mrs. E. M. Venabie, Shreveport District.

Three members of the Conference Staff were present: Dr. W. W. Drake, chairman; Rev. A. K. McLelian, Extension Secretary, and the Conference Superintendent, C. D. Atkinson.

By special invitation, Rev. J. G. Sneliing, Conference Missionary Secretary, and Rev. W. D. Kieinschmidt, presiding eider of the Minden Distrlct, were present.

Many matters of importance were discussed, pertainlng to the extension work of our Conference Board.

Friday, Oct. 5, finds us en route to a hig Sunday school meeting for the New Orleans District.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Natchez Standard Training School was as find a spirited Training School as I have been in—that is, there was an uplifting feeling in the school which made you feel glad that you were there and you wanted to come again and be in another school. Rev. L. P. Anders, from Washington, was present at the school, with a goodly number of his workers. This interest on the part of Brother Anders was greatly appreciated by those responsible for the school. Rev. J. B. Cain and Mrs. Cain attended from Fayette. This is the first time Fayette has had a student in a Standard Training Schooi. Brother Cain added much to the spirit and interest of the school. The Presbyterians of the city ran a school at the same time and piace and it was a real abiding joy to feei and appreciate the spirit of friendliness that obtained. The number of credits was smaller than we had hoped, but, ali things considered, it was a great time. We hope that next year this can be a co-operative school and that we can have a larger and better attendance than ever.

We have had a fine schooi here at Jackson. We ciosed with 42 credits issued. Two revivais going in the two churches and two deaths of prominent people who were definitely interested lost us severai credits. We had more credits from Capitoi Street Church than we have ever had. Galloway Memorial had 4 credits; Millsaps Memoriai had one credit; Grace had 5 credits, leaving Capitoi Street with 32, whlch is a fine showing for Capitol Street. The report from Capitol Street Beginners' Department was that all but one of the teachers in that Department had taken a unit of credit this year; several of them had 3 credits this year, and several had two credlts. This is a fine showing and will mean a real ongoing for the future. We had the pleasure of having Mr. R. L. Landis, the superintendent of Leadership Training of the Presbyterian Church, to teach in this school.

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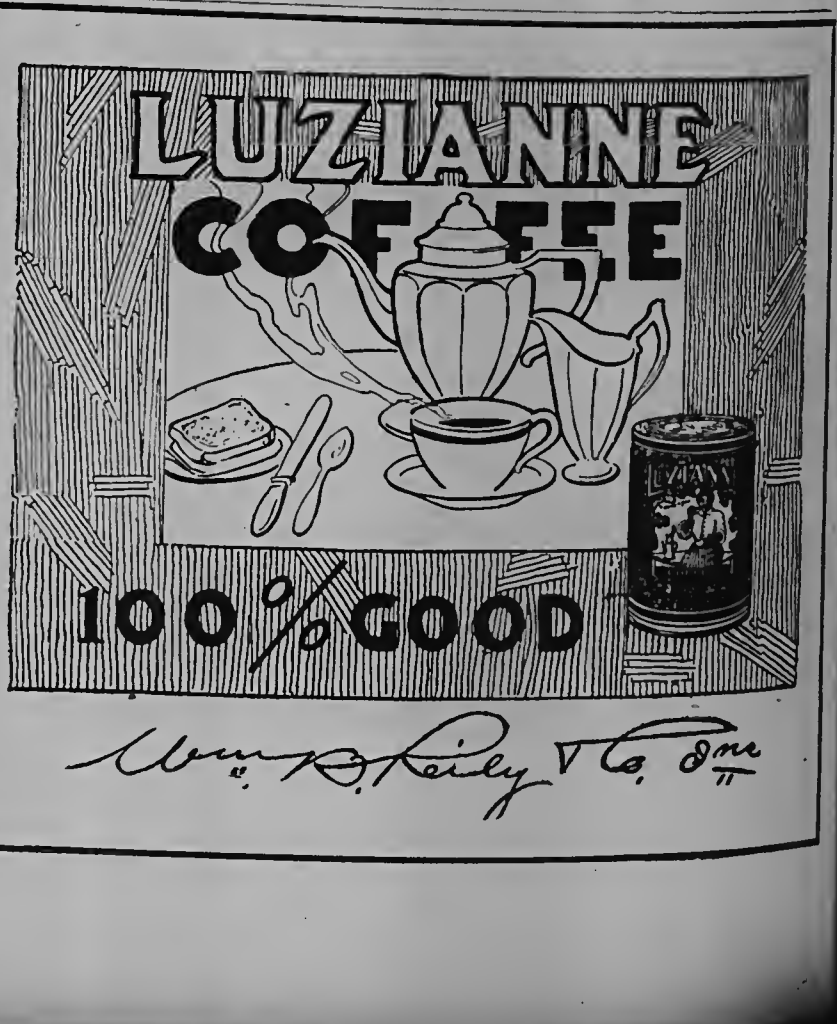
Separate Entrance on Bourbon Street



He made a fine teacher and delighted his class and we were so very, very glad to have him. We appreciate his fine brotherly spirit. God hless and keep him and his.

Sunday School Day money is dribbling in slowly. We are approximately $300 behind the income from this source of last year. We want to pay all our bills and not have to borrow any more money. Each Sunday school which has not seut us an offering can help us by sending in an offering. Please help us. We have reached the point of dire need. We launched a program requlriug $1,000 more Sunday school money than we had last year and here we show up in this plight this near to Conference. May I say this, that almost universally each Sunday school which has sent in an offering has sent in more thau ever before? This we appreciate. Many schools have sent no offeriug.

The fourth Suuday has just passed. This month we ought to have at least $700 mission money. This would offset the small incomes from other months. Please send in the offering right away.

Remember to pray for us and pray for the work.

Yours in Him,

JOHN C. CHAMBERS.

REV. CHAS. ASSAF.

Dear Brethren: Brother Assaf has done a remrakable year's work. His reports have verified that.

These few remaining weeks before Conference and some time after Conference he is not ordinarily called for service. He will do good wherever called as a personal worker, evangelistic service, or helper in getting up collections or starting the new year.

This man from afar who lahors among us, deserves our confidence, prayers and co-operation.

Yours sincerely,

J. L. DECELL.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

RESOLUTIONS.

The following resolutions were adopted by the fourth quarterly conference of the Gallman charge, Brookhaven District, Mississippi Conference:

Whereas, our presiding elder, Rev. W. H. Lewis, and our pastor, Rev. J. E. J. Ferguson, are completing four years of faithful service among us as presiding elder of the Brookhaveu District and pastor of the Gallman charge; and,

Whereas, the law of our church limits the presiding elder to four years, and the policy of our present presiding bishop is not to continue a pastor in the same pastorate longer than four years;

Be it resolved by the fourth quarterly conference of the Gallman charge, now assembled, That we express to them our appreciation of their work among us. They have both shown hy work and word that the advancement of the Master's kingdom ou earth holds first place in their hearts and have taught and worked to that end. We feel that they have not failed. "Verily, they have their reward." And if we of the Gallman charge should be so unfortunate as to lose Brother Ferguson, we do most heartily recommend both of them to any congregation to which they might be assigned.

Second: That a copy of the foregoing be sent to the New Orleans Christian Advocate for publication.

Respectfully,

I. W. ENOCHS.
R. J. FAIRCHILDS.

FROM BRANDON, MISS.

Dear Dr. Carley: Dr. Decell recently held our fourth quarterly conference at Brandon. Ilis sermou was carefully thought out and presented with power. The Brandou church and Mount Carmel, a small country church, paid out in full for the year. I have every reason to believe others will come up to their obligations in the near future.

We have received to date about seventy new members on the charge; but, as the register has not been revised for several years, we will drop some who have been lost sight of, and we are granting certificates to some who have moved away. Despite all, there will be some net gain.

Brother Marlin H. McCormick, pastor at Clinton, preached six sermons for uie at Thomasville several weeks ago, and did well. I have know Brother McCormick since he entered the ministry and have watched his growth with interest.

My people offered me a month's vacation in Augnst, but I could not get to it then. They kindly extended my opportunity to suit my pleasure, and I got away for two weeks. Wife asked me if I knew how to take a vacation, and a brother wanted to know if I ever rested before; but I relaxed about as completely as a man can who loves his people and has zeal for God. My laymeu and Brother J. H. Foreman carried on beautifully in my absence. I have coutended for years that everybody ought to have a vacation at least once a year, but I have always needed thirteeu months a year instead of twelve.

I see oue of our Mississippi State Senators contends that every man should bo free to vote according to his own conscience, and he is being denounced by some who are loudest against "intolerance." One reporter tells of how the vote is to go in his town and warns all of different mind to keep silence, as no other sort will be tolerated there. Please ask somebody if this is democracy, and if we are still in America.

Personally, I have always been in the habit of discussing moral principles and applications and leaving my congregation to vote as judgment dictated; but some of the politicians are becoming so unworldly now that they are narrowing down morality till there is about to be nothing left to apply moral principles to. We are heing told that prohibition is not a moral question; some are asserting that violations of chastity and of family obligations are all right except as they are contrary to social conventions. I suppose murder will be all right hy and hy. I have even heard it said that the only reason preachers oppose the sale of whiskey is that these preachers are afraid somebody will get the money they want.

I am thankful that the charge I serve is made up of people that have some sense, and that there are others.

ROLFE HUNT.

Brandon, Miss.

WHOOPING COUGH.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

Whooping cough is extremely dangerous to small children, and is often the forerunner among older children of pneumonia or tuberculosis. The largest number of deaths occuring from whooping cough is among children uuder five years of age.

In 1927 there were 213 deaths in the State of Louisiana from whooping cough, and for the first six months of 1928, ninety-eight deaths.

While reports of this communicable disease are not as complete as they should be, 748 cases were reported during 1927 and 268 in the first six months of this year.

The problem of the control of the spread of whooping cough rests with the parents. It means the keeping of the children of each family away from other children when they have a cough or cold.

Whooping cough is more contagious during its early stages, before the first whoop and just after it. It is difficult to diagnose at this early period, hut if all children under five with colds or coughs were not allowed to mingle with other children, it would help greatly in the suppression of whooping cough. If the cold is slight, it is only necessary to isolate the child for two or three days; if the cold persists, a physician should be called.

It is not unusual to hear a child "whooping" in public assemblies; it is not unusual to find them also in railroad or street cars. Children with whooping cough should be kept at home at least until they cannot spread the infection.

We take the disease too lightly and fail in proper means to prevent its spread.

NORTH MISS. CONFERENCE.

Grenada Dist.—Fourth Round.

Paris, at Pine Flat, Oct. 13.
Holly Springs, Oct. 14.
Lexington, Oct. 17, evening.
Ebenezer, at Thornton, Oct. 18.
Poplar Creek, at Friendship, Oct. 20.
Kilmichael, at Kilmichael, Oct. 21.
Holcomb, at Sparta, Oct. 27, 28.
Water Valley, Main Street, Oct. 24.

It is just ten weeks until the Anunal Conference. There is much to he done before we are ready to make our report for the year. Every pastor in the district is urged to do his best in every way. Please see that all reports required for the fourth quarterly conference be in hand. Let full financial reports be made as far as possible at the quarterly conference. We must have a strong pull and a pull all together if we bring up everything required of us. Let no man fail.

E. S. LEWIS, P. E.

Greenwood Dist.—Fourth Round.

Minter City, at Glendora, Oct. 14, night.
Moorhead, Oct. 17, night.
Indianola, Oct. 21, a.m.
Inverness, Oct. 21, night.
Ruleville, Oct. 28, a.m.
Price Memorial, Oct. 28, night.

Now, hrethren, we are in for the home stretch. Let's every one of us stretch himself to the utmost for collections in full for the district and the best report in every other way the Greenwood District has ever made. The Lord has greatly hlessed us. Let us not fail him in these closing days of the Conference year.

Yours to serve,

L. P. WASSON, P. E.

Sardis Dist.—Fourth Round.

Tyro, at Emory, Oct. 13, 11 a.m.
Shuford, at Mount Olivet, Oct. 14, 11 a.m.
Sardis sta., Oct. 14, evening.
Mount Pleasant, at M. Institute, Oct. 17, 11 a.m.
Red Banks, at Mack's, Oct. 18, 11 a.m.
Olive Branch, at Olive Branch, Oct. 21, 11 a.m.
Byhalia, at Byhalia, Oct. 21, evening; Q. C., 4 p.m.
Coldwater, at Coldwater, Oct. 28, 11 a.m.; Q. C., 2 p.m.

T. M. BRADLEY, P. E.

How Doctors Treat Colds and the Flu

To break up a cold over night or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at hed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: I am glad to report that I am now in the Alexandria District and am very favorably impressed with the beginning made by our new District Secretary, Miss Frances Sloan, and the Hi League and Junior Society secretary, Miss Agatha Brewer. Stay with them, Alexandria District, and they will bring you out on top before they will quit.

I want to thank Rev. J. A. Knight for his hospitality while in Melville. I was so pleased to see that the town of Melville has made such wonderful progress in correcting the suffering and destruction caused by the overflow last year. On Friday night I met with the Bunkie Leaguers. The pastor, Rev. L. N. Hoffpauir, and several Leaguers made my stay with them most pleasant.

On Sunday a most profitable day in Louisiana Leaguedom was spent in Alexandria. The Conference president, Charles white, called a meeting of most of the district secretaries and Conference officers to map out plans for the winter's work. Besides the president and field secretary, those present were: Miss Elizabeth Daniel, Pineville, secretary; Mr. F. H. Riggs, Monroe, treasurer, and the following secretaries: Miss Frances Sloan, Alexandria; Miss Agatha Brewer, Lecompte; Mr. Willis Beck, Hammond; Miss Elsie Whitman, Lake Chrales; Miss Flavia Spell, Rayne; Miss Carmen Moffitt, Selma; Miss Helen Hunt, West Monroe; Miss Elizabeth Murphy, Arcadia, and Miss Lillian Hanson, New Orleans. The officers were in session from 9 until 11, and from 1:30 until 5. They attended services at First Methodist Church, after which they were shown over the new educational building. At 12:30 the Alexandria Leaguers entertained the visitors at a delightful four-course banquet. The meeting resulted in each secretary's determining to return home and make every effort to have his district the best in the State.

On Sunady evening I attended the devotional services of the Alexandria League, and enjoyed hearing the program on "Workers Together With God" well rendered by those taking part. On Monday evening I met with the Pineville Leaguers in a business meeting and social hour. Since my visit with the Boyce Leaguers for Tuesday evening was canceled, I met with the Council officers of First Church Epworth League in Alexandria to review their policy of work for the year.

I have just mailed out our Louisiana League Life Bulletins to the Hi and Senior Leagues over the Conference. I do not yet have a correct mailing list of all of the chapters; so if your chapter fails to get an issue, it may be that you have not sent in your list of officers to headquarters.

I am so pleased to hear of the Young People's revivals being held this month throughout the Conference. Our Assembly dean, Rev. J. B. Grambling, is conducting one at Arcadia this week. The Minden Leaguers plan to have one in which they will conduct the services themselves. Our Leaguer, Mr. Jolly Harper, now acting as student pastor at Southwestern, Lafayette, is to assist in a revival at Lafayette. The New Orleans City Union will hold one some time during October. The Lake Charles Leaguers will lead their own services. I hope that there will be many others scheduled and that you will let us know of your plans.

Two district secretaries report that they underwent operations for tonsilectomy, Miss Mary Searles and Miss Helen Hunt, and are getting along just fine. Wallace White, of Alexandria, also had his removed.

I will be in the Minden District on Oct. 10-18, and will go from there to the Shreveport District for Oct. 19-27. Trusting that your work is growing rapidly and that you will let us know of your projects, I am,

Your Field Secretary,
ELIZABETH LANGFORD.

WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

IS YOUR LEAGUE "ALL WET?"

By Ina Corinne Brown.

Did you know that Leaguers everywhere last year averaged only a little more than a two-cent postage stamp a month for the Mission Special? Hard to believe, isn't it? But it's so. A League that can't do better than that is "all wet," don't you think? Well, some are even worse than that because ever and ever so many chapters did not give anything at all, and lots of others gave only five or ten dollars for the year when they could have given five times as much just as easy.

Sept. 23 was Missionary Pledge Night. Either on or near that date every single member of every single League should have made a pledge to the Missionary Special. If yours have been made, why that's fine. If not, begin now! If you have the pledges made by the week or the month and collect them that way, you have no idea how easy it will be. Folks who would faint at being asked for a dollar a year will cheerfully promise ten cents a month—and you know what twelve times ten cents comes to. There isn't really anything the matter with our Leaguers. We've just been too careless or too thoughtless or too indifferent to go about this business of the Mission Special in a business-like way.

We've been all wet!

But some folks are tired of being "all wet," and they say their private slogan is to be, "It ain't gonna rain no more." Some of us have to be a bit more dignified so we say, "A paid pledge from the last Leaguer in the last League." But both slogans mean the same thing—that we aren't going to stay "all wet!" We are going to get out of that postage-stamp-a-month class.

If you would like some help in doing this, you'll find it in the September Era. There is a little play called "All Wet," which is written especially for the Epworth Leagues who happen to be in that condition. It is quite simple, takes only about twenty minutes, and requires very little rehearsing. You can put it on at the League hour or any other time which suits you. It would be nice for Senior and Hi Leagues to put it on together and invite the rest of the church.

A few extra copies of the play have been pirnted and single copies will be sent free on request as long as they last.

It may not be such a disgrace to be "All Wet," but you're ruined if you stay that way!

MORNING PRAYER SERVICE AT PONTOTOC.

Brethren of North Mississippi Conference: It has fallen to me by appointment of the committee of arrangements to lead the morning "Prayer and Fellowship Meetings" at the Pontotoc session of the Conference. The meetings will be held in a room provided by our host at 8:30 during the four days of the first week, and all ministers and laymen are urged to spend these few minutes in prayer, praise and fellowship. This is a fine opportunity for each of us to be helpful in a spiritual sense to every member of the Conference.

W. R. LOTT.

West Point, Miss.

WHEN RELIGION GOES,

As chief magistrate of New York, if I can point to any one cause more than another which is responsible for the demoralization of the present generation, it is the prevailing lack of faith in religion.

It is the feeling that has come into being, expressed in pathetic letters left behind by student suicides, that there is no meaning in life, that this universe is run by mechanical processes rather than by a governing spiritual power, that immortality is a delusion, and religion an exploded superstition. Therefore, all that is left is the gratification of one's impulses, the enjoyment of pleasure till pleasure palls, and the getting of a "kick" at any cost, and securing what one wants by any means.—Judge McAdoo.

Grove's Tasteless Chill Tonic

A Tonic for Pale, Delicate Women and Children. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Don't Neglect CONSTIPATION and Mr. Gunther says:

"I AM 64 years of age and always physically fit. I never have a cold or suffer pain of any kind and I owe it all to PE-RU-NA." (*Many thousands write grateful letters like this one.*) "I had a bad attack of la-grippe which left me in a run-down condition—lost considerable weight—had just about given up hope when a friend advised PE-RU-NA." (*Such good advice has helped many to new health and vigor.*) "Since taking it I feel better. Before I had taken a full bottle I began to gain in weight—my appetite was better—I took 4 bottles and was no longer constipated." (Signed) Chas. L. Gunther, Louisville, Ky. (*Isn't it wonderful to think that PE-RU-NA is able to give such thorough, immediate relief as this? Get it at your druggist—and get it now—today—why wait?*)

REPORT OF SUB-DEPOSITORY AMERICAN BIBLE SOCIETY.

My report from the Sub-Depository of the Southwestern Agency of the American Bible Society, 900 St. Charles Street, New Orleans, La., for the months of July, August and September, 1928, is as follows:

The distribution has been 290 Bibles, 839 Testaments, and 16,731 portions of Scriptures; total, 17,910 volumes. Of these, 5,182 have been donations and 12,728 have been sales.

To aid in this great mission work a patient in a hospital sent us $1; a lady friend of this work, at Bridge Hampton, N. Y., sent $10; a man who is deeply interested in New Orleans gave $5.

During these three months we have traveled more than one thousand miles, visited fourteen towns, and distributed Scriptures at about fifty stations. We have also, directly and indirectly, distributed 60,000 tracts and religious papers.

Often we find families no member of which can read save the youngest children. A gospel in the hands of a child is a power for good, and we have known the parents to listen eagerly to the Good News as the little ones haltingly pronounce the Words of Life.

Hospitals, rescue homes, jails and slums have been visited and supplied with Scriptures. We have climbed dark and rickety stairs and searched out the poorest of the poor, to supply them with the Word of God.

One of our leading pastors has said: "Excepting, perhaps, New York, there is not a more stragetically located city in America than New Orleans. There are other and larger cities, but there are none that need the gospel more, and none more important as a great base of operations."

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." II Corinthians 4:5.

Sow your cities down with this Book; broadcast it in every town and hamlet; send it to the solitary dwellers in forest and prairie; send it out to all people in all lands. Trust in it, hide it in your own hearts, believe in it, and in him who is revealed in it.

We need your co-operation and prayers.

In His Name,
G. A. PERKINS.

NERVOUS HEADACHE

Kentuckian Tells How Taking Black-Draught Relieved His Pains and How Well He Feels Now.

Waynesburg, Ky.—How a few doses of Thedford's Black-Draught brought relief to a man who had been suffering from frequent spells of severe headache, is told below in the statement of Mr. Charles F. Todd, of Estesburg, near this place.

"I was suffering with nervous headaches. About once a week I would have these headaches, and have to quit work, and go to bed for about twenty-four hours. I would have pains in my neck, and right behind my right ear.

"A merchant at Estesburg saw me one day when I was suffering, and told me to try taking Black-Draught, which I did.

"I took a package home that night, and took a few doses. It relieved me. From that time on, I would take Black-Draught as soon as I felt like I was going to have one of those headaches—and they wouldn't come on.

"Every few weeks, I take three or four doses of Black-Draught, and I feel so well, and do my work, and don't lose any more time with headache.

"I haven't had a headache in six months."

Costs only one cent a dose. Get a package today. *NC-189*

Thedford's BLACK-DRAUGHT for Constipation Indigestion, Biliousness

Combating Whooping Cough

For more than one hundred years mothers have found Roche's Embrocation a quick and sure relief. Rubbed on the child's chest it promptly loosens the choking phlegm that causes so much distress. Valuable also for croup and bronchitis.

Sold By All Druggists or
E. Fougera & Co., Inc., New York
W. Edwards & Sons, London, Props.

ROCHE'S EMBROCATION

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Monticello and Pleasant Grove, at Monticello, Oct. 14.
Bayou Pierre, at Pleasant Valley, Oct. 16.
Georgetown, at Georegtown, Oct. 17.
Foxworth, at Foxworth, Oct. 21.
Tylertown, at Tylertown, Oct. 21, p.m.
Crystal Springs, Sept. 30, Oct. 23, p.m.
McComb, Centenary, Oct. 24.
McComb, Pearl River Ave., Oct. 26.
Scotland, at Bethel, Oct. 28.
Hazlehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnolia, Oct. 31, p.m.
Meadville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Jackson Dist.—Fourth Round.

Yazoo ct., at Pleasant Hill, Oct. 13, 14, 11 a.m.
Satartia, at Satartia, Oct. 14, 3 p.m., 7:30 p.m.
Harrisville, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Pachuta, Oct. 13, 14.
De Soto, Oct. 14, 15.
Quitman (Q. C., 2 p.m.), Oct. 21.
Waynesboro, Oct. 21, 22.
Waynesboro ct., at Pleasant Grove, Oct. 27, 28.
Bucatunna, Oct. 28, p.m.
Central, Oct. 30.
Fifth Street, Oct. 31.
Porterville, Nov. 1, 10 a.m.
Poplar Springs, Nov. 1.
East End, Nov. 2.
Vimville, Nov. 3, 4.
Seventh Avenue, at Marion, Nov. 4, 4 p.m.
Hawkins Memorial, Nov. 4, p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—Fourth Round.

Montrose, at Louin, Oct. 11, 2:30 p.m., 7 p.m.
Trenton, at Pulaski, Oct. 14, 11 a.m., 2 p.m.
Decatur and Hickory, at Decatur, Oct. 17, 7 p.m.
Rose Hill, at Rose Hill, Oct. 19, 11 a.m., 2 p.m.
Raleigh, at Raleigh, Oct. 21, 11 a.m., 7 p.m.; Oct. 22, 10 a.m.
Newton, Oct. 24, 7 p.m.
Shiloh, at Shiloh, Oct. 25, 11 a.m., 2 p.m.
Lake, at Lake, Oct. 28, 11 a.m., 2 p.m.
Harperville and Lena, at Hillsboro, Oct. 28, 7 p.m.; Oct. 29, 10 a.m.
Union, at Union, Oct. 31, 10 a.m.
Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round.

Americus and Escatawpa, at Salem camp meeting, Saturday, Oct. 13, 2 p.m.
Gulfport, Oct. 14, 11 a.m.
Mississippi City, at Mississippi City, Oct. 14, 3 p.m.
Wesley Memorial, Oct. 14, 7:30 p.m.
Van Cleave, at New Prospect, Friday, Oct. 19, 2 p.m.
Stillmore, Oct. 20, 7:30 p.m.
Carriere, at Carriere, Oct. 21, 11 a.m.
Picayune, Oct. 21, 7:30 p.m.
Saucier, at Poplar Head, Oct. 28, 11 a.m.
Pass Christian and Lyman, at Lyman, Oct. 28, 7:30 p.m.
Biloxi, Nov. 4, 11 a.m.
Kreole, at Orang Grove, Nov. 4, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Utica, at Utica, Oct. 14.
Mayersville, at Fitler, Oct. 17.
Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Silver City, at Silver City, Oct. 28, a.m.
Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memorial, Nov. 2.
Anguilla, at Anguilla, Nov. 4, a.m.
Rolling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

NORTH MISS. CONFERENCE.

Columbus Dist.—Fourth Round.

Cedar Bluff, at Adaton, preaching and Q. C., Oct. 13, a.m.
Crawford, at Craword, preaching and Q. C., Oct. 14, p.m.
Starkville, preaching, Aug. 5, a.m.; Q. C., Oct. 17, p.m.
Ethel, at Shady Grove, preaching and Q. C., Oct. 20, a.m.

Permit us to call attention to Questions 19, 22 and 23. The financial showing of the district is encouraging. Both the pastors and the people have been faithful and loyal. Let us continue so, and the year will end well.

W. N. DUNCAN, P. E.

Corinth Dist.—Fourth Round.

Mantachie, at Mantachie, Oct. 11.
Hickory Flat, at Hickory Flat, Oct 13.
Pott's Camp, at Cornersville, Oct. 14.
Mooreville, at Mooreville, Oct. 17.
New Albany ct., at Ingomar, Oct. 18.
Burnsville, at Mount Hebron, Oct. 20.
Baldwyn, at Baldwyn, Oct. 21, 22.

The official boards will please see that all finances are in full by the date of quarterly conference wherever possible, while the pastors endeavor to secure the benevolences in full from every church, in order that full reports may be in hand by Annual Conference, which is now near at hand.

Your place is in the Front Line Column. May the Lord give us strength and determination to make these remaining weeks count for Him.

E. H. CUNNINGHAM, P. E.

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

for PILES
this effective treatment
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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round

Oberlin, Oct. 17, p.m.
Lecompte, Oct. 18, p.m.
Elizabeth, Oct. 21, a.m.
Oakdale, Oct. 21, p.m.
Standard Training School, Oct. 22-26.
White's Chapel, Oct. 27, p.m.
Evangeline, Oct. 28, a.m.
Petreville, Oct. 28, 3 p.m.
Opelousas, Oct. 28, p.m.
Eunice, Nov. 1.
Kirthwood and Alco, Nov. 4.
Alexandria, Nov. 5, p.m.
Bunkie, Nov. 7, p.m.
Melville, Nov. 8, p.m.
Lottie, Nov. 9, p.m.
Pleasant Hill, Nov. 11, a.m.
Natchitoches, Nov. 11, p.m.
Provencal, Nov. 12, p.m.
Pineville, Nov. 14, p.m.
Marksville, Nov. 15.
Melder, Nov. 18, a.m.
Rapides, Nov. 18, p.m.

Be prepared to answer all the questions and give the summary for the year. Make a hard effort to bring all the Conference collections up in full.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round.

Baton Rouge, First Church, Oct. 14, 11 a.m., 7:45 p.m.; Nov. 15, 7:30 p.m.
Baker, at Black Water, Oct. 20, 11 a.m., 2 p.m.; Oct. 21, 11 a.m.
Baton Rouge, Keener Memorial, Oct. 21, 7:30 p.m.; Nov. 13, 7:30 p.m.
Natalbany, at Wesley Chapel, Oct. 28, 11 a.m., 2 p.m.
Kentwood, at T., Oct. 28, 7:30 p.m.; Oct. 29, 10 a.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Lenham Springs, at L. O., Nov. 4, 7:30 p.m.; Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.

Bad Legs

Do Your Feet and Ankles Swell and Inflame and Get so Sore You Can Hardly Walk?

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Pine Grove, at Pine Grove, Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Florien Ct., at Holly Grove, Nov. 11, a.m.
Gueydan and Kapian, at Kaplan, Oct. 14, a.m.
Crowley, Oct. 14, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 21.
Many and Zwolle, at Zwolle, Oct. 28.
Leesville, Nov. 11 p.m.
Barham, Oct. 7, p.m.
Indian Bayou, Nov. 4, a.m.
Rayne, Nov. 4, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Monroe Dist.—Fourth Round.

Gilbert, at Fort Necessity, Oct. 14, 11 a.m.; Q. C., 2:30 p.m.
Wisner, Oct. 14, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 21, 11 a.m.; Q. C., 2:30 p.m.
Delhi, Oct. 21, 7:30 p.m.
Rayville, Oct. 25, 7:30 p.m.
Columbia, at Grayson, Oct. 28, 11 a.m.; Q. C. at Columbia at 2:30 p.m.
Mangham, at Little Creek, Oct. 28, 7:30 p.m.
Lake Providence, Nov. 4, 11 a.m.
Tallulah, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Oak Grove, Nov. 11, 11 a.m.
Epps, at Epps, Nov. 11, 7:30 p.m.
———— ————, Nov. 11, 7:30 p.m.
Monroe, Nov. 12, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 13, 3 p.m.
Crew Lake, Nov. 14, 7:30 p.m.
Bastrop, Nov. 16, 7:30 p.m.
Bonita, Nov. 18, 11 a.m.
Mer Rouge, Nov. 18, 7:30 p.m.

ELMER C. GUNN, P. E.

Minden Dist.—Fourth Round.

Sicily Island, at Harrisonburg, Oct. 7, 11 a.m.
Ferriday, Oct. 7, 7:30 p.m.
Zenoria, at Ashland, Oct. 9, 2 p.m.
Hall Summit, at Hall Summit, Oct. 14, 11 a.m.
Coushatta, Oct. 14, 7:30 p.m.
Sibley, at Evergreen, Oct. 16, 2:30 p.m.
Jena and Jonesville, at Jena, Oct. 21, 11 a.m.
Trout and Goodpine, at Trout, Oct. 21, 7:30 p.m.
Monterey, at Wesley Chapel, Oct. 22, 2 p.m.
Selma, at Selma, Oct. 28, 11 a.m.
Castor, at Castor, Oct. 28, 7:30 p.m.
Campti, at Campti, Nov. 4, 11 a.m.
Colfax, at Montgomery, Nov. 11, 11 a.m.
Plain Dealing, at Benton, Nov. 18, 11 a.m.
Minden, Nov. 18, 7:30 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Clay, at New Prospect, Oct. 14, 11 a.m.; Q. C., 2 p.m.
Eros, at Dodson, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Jonesboro, at Jonesboro, Oct. 21, 7 p.m.
Lapine, at Franton, Oct. 28, 11 a.m.; Q. C., 2 p.m.
Bernice, at Alabama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m.
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

South Mansfield, Oct. 14, 11 a.m.
Noel Memorial, Oct. 21, 11 a.m.
Trees, Oct. 21, 7:30 p.m.
Zion's Rest, Oct. 28, 11 a.m., 2 p.m.
Claiborne, Oct. 28, 7:30 a.m.
Mansfield, Nov. 4, 11 a.m.
Keithville, Nov. 4, 7:30 p.m.
Harmon, Nov. 5, 7:30 p.m.
First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Oct. 7, Logansport, 2:30 p.m.
Oct. 7-12, Shreveport Standard Training School at First Church.
Oct. 16, Bossier City, 7:30 p.m.
Oct. 17, Cedar Grove, 7:30 p.m.
Oct. 18, Park Avenue, 7:30 p.m.
Oct. 19, Mangum Memorial 7:30 p.m.
Oct. 21, Gilliam, 3 p.m.
Oct. 22, Oil City, 7:30 p.m.
Oct. 23, Noel Memorial, 7:30 p.m.
Oct. 24, Mooringsport, 7:30 p.m.
Oct. 26, Vivian, 7:30 p.m.
Oct. 28, Zion's Rest, 2:30 p.m.
Oct. 29, South Mansfield, 7:30 p.m.
Oct. 30, Bethany, 7:30 p.m.
Nov. 4, Keithville, 3 p.m.
Nov. 7, Mansfield, 7:30 p.m.
Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Mount Olive, at Mount Olive, Oct. 12, 2 p.m.
Purvis, at Purvis, Oct. 14, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, OCTOBER 18, 1928. | CHAS. O. CHALMERS, Manager.

Editorial

THE SILENT YEARS.

Life-forces are complex. It is easy for us to look at the experiences of active life for an explanation of character; but the explanation is not always—not often, perhaps—to be found there. It is further back, in quieter places, in deeper sources. But for the silent years, there would probably be little of great achievement.

The Silent Years of Christ's Life.

We have no record of the life of Christ from the time he was twelve years old to his baptism. That constitutes a period of about eighteen silent years in the preparation for his ministry. We do not know what took place in those years, but we may reverently undertake to reconstruct their history—at least we may surmise some of the influences that entered into his life during those years. Passing over his home life, the influence of his supposed father and his mother and of his brothers and sisters; passing over the process of his human education, through which he gained an intimate knowledge of the law and of nature; and passing over those associations with his fellowmen that reacted upon his human nature in some kind of formative way, we may pass directly to a consideration of the forces that had to do directly with what he was to be and what he was to do "in the fullness of time."

We cannot believe that he entered passively, unresistingly, into a work that was going to break his heart with the agony of rejection by his own people, that was going to bring the tremendous burden of a world's salvation upon his shoulders alone, and that was going to lead him irresistibly to the sacrifice of his own life in keeping with the will of God and for the good of his fellow-men—even those who hated him with an undying hatred. In those years of preparation—those silent years over which the curtain has been drawn—he faced the issues clearly, fought the battles valiantly, and won the victories gloriouly that gave him peace of soul that never forsook him and gave him power that has endured to the present day. Tear out the pages of those silent years and there is no explanation of those magnificent achievements which place him head and shoulders above all that had gone before him, which make him the model and ideal of all who come after.

In those silent years, he measured the power of evil. His eyes were not blinded to the forces that held dominion over the lives of men and ruled in the hearts of so many that drove them about as upon the waves of an angry sea and filled their souls with a discontent—nay, more—with an anguish that never gave them surcease from their sufferings. In the clearness of his vision he saw men and women all about him—individuals of his personal acquaintance—whose lives were in the grasp of a principle, a power, that made them violate the fundamental requirements of that law that had been given their fathers by Jehovah himself on the lofty summit of Sinai. He saw men possessed of demons, their faces disfigured by sin, their lives disordered and made failures by sin, their hopes blighted and their ambitions faded away, in subjection to that which never gave peace, which never can give peace, which to-day is the great discordant and destructive element in the human heart. He measured the power of sin as he saw it manifest in the lives of his fellow-men.

He measured it accurately, too, because of the solicitations it made to him to yield to its seductive influences. He never yielded to those solicitations, nor was his pure life ever stained in the slightest degree by the touch of that which affected those around him; but just as the appeal was made to him in that supreme moment when he stood on the verge of his public ministry, so we may be sure that in those silent years temptations assailed him, to yield to which would have broken that intimate communion he had with the Father, and would have forever unfitted him to become the sinless Redeemer of the race.

So he knew the insistence, and the insidious attacks, of sin. Never for a moment does it give up the fight; and its way of approach is ever varying and changing. Even under the form of an angel of light would it lead us to destruction. "Tempted in all points like as we are"—what a history of spiritual struggle! "Yet without sin"—what a vision of magnificent victory! In those silent years he measured the power of evil. He knew what he had to fight against. He knew what we have to fight against.

In those silent years, he estimated, too, the capacity for development of the human life. He was to deal with life. Men and women were the objects of his work. He must know what they could do. He guaged the range of their vision. He learned the reach of their faith. He reflected upon their power to suffer. He measured the limit of their power to achieve.

In those silent years, Jesus was learning not only the strength of the enemy he was to fight, but also the capacity of those with whom and for whom he was to fight.

In those silent years, he developed, also, the possibilities of God's power to help. His familiarity with the history of his people made him to know that "man's extremity is God's opportunity. The fulfillment of the divine promises gave him a sure knowledge of the infinite resources of the Father. His own intimate fellowship with God enabled him to know in his own soul the limitless reaches of the divine wisdom and power and love.

In those silent years, Jesus learned the power of sin, the capacity of the human soul, and the power of God to help. With a full knowledge of these Christ was ready—and only then was he ready—to begin his ministry. He knew he had to face poverty, opposition, contumely, rejection by his own, persecution, death. He had learned what life is, what his work was to be, what materials he had to deal with; and he had adjusted himself to that work. He was a heroic figure—a glorious figure—as he went out to meet John and the multitude. There was no hestiation in his step, no doubt in his voice. His eyes shone with noble purpose and triumphant faith. Those silent years had culminated in the absolute, unreserved consecration of himself to his mission. He never faltered or drew back for an instant. All his questions had been settled, and settled forever. How well spent those years had been!

The Silent Spaces in Human Lives.

Most of the great achievements and great characters among men can be traced back to the silent spaces in their lives. Moses and Paul and countless others came from isolation to the leadership of untold multitudes. It is not always a physical withdrawal—a sojourn in a physical desert—that makes a great life; but it is the silent facing of the great issues and the silent contemplation of the great questions and the great problems of life that fit men for great living and great deeds. The tragedy of many lives is that there has been no silent facing of life as it must be lived.

In every great life there comes the silent period of awakened spiritual perception, when the voice of conscience speaks in terms of the divine imperative to the listening soul. There comes, too, the silent period of intellectual conflict, when doubt and fear tear at the vitals of the soul and threaten destruction. Comes, too, the silent period of sorrow and disappointment, when God's providences seem dark and his goodness is hidden. And then comes the silent hour when we face the problem of evil and we are tempted to call in question all the revelations of the divine nature. These are the times to try men's souls; but untried souls are not equal to a great adventure. An issue is never settled till it is settled right; and it is in the quiet facing of these issues that we get our bearings, establish our faith, adjust ourselves to time, and fit ourselves for eternity.

In the very midst of life's rush and worry, great questions of the spiritual life may thrust themselves upon us, with all their train of doubts and fears and problems, and insistently demand consideration. Give it! Deep down in the quiet of our souls, with ourselves and God alone to witness, we need to fight out the problems, as Moses did, as Jesus Christ did, as Paul did, as every man who gos out to fight and to conquer must. It is in these quiet spaces of life that God blesses us and prepares us to be a blessing to the world when the silence is broken by the hoarse cry of the combatants on life's battlefield. There is a warning and a promise in those strange words, "Be still and know that I am God."

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POETICAL TEXTS.

By Mrs. George S. Brown.

"The law of his God is in his heart; none of his steps shall slide." Psalm 37:31.

Creeping Up the Stairs.

"In the softly failing twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play;
I was brooding o'er some trouble
That had met me unawares,
When a little voice came ringing,
'Me is creeping up the stairs.'

"Ah, it touched the tenderest heart strings
With a breath and force divine,
And such melodies awakened
As mere words can ne'er define;
And I turned to see our darling;
All forgetful of my cares,
When I saw the little creature
Slowly creeping up the stairs.

"Step by step, she bravely clambered
On her little hands and knees,
Keeping up a constant chattering,
Like a magpie in the trees.
Till at last she reached the topmost,
When o'er all her world's affairs,
She, delighted, stood a victor
After creeping up the stairs.

"Fainting heart, behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With an earnest, noble strife;
Onward, upward, reaching ever,
Bending to the weight of cares;
Hoping, fearing, still expecting,
We go creeping up the stairs.

"On their steps may be no carpet,
By their sides may be no rail;
Hands and knees may often pain us,
And the heart may almost fail;
Still above there is the glory
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up the stairs."

—Old Favorite.

We find so many lessons in life watching little children. Their implicit confidence, their trustfulness, their simplicity, purity, faith, their forgetfulness of injuries and ready forgiveness, make us all realize that Christ was wise when he told us to become as little children if we would enter the kingdom of Heaven.

If we see before us a way that is high and steep and difficult of ascent, we falter and sometimes fall, but the child sees one step at a time and goes, never doubting but that the next can be conquered. If we do go, we are so prone to sigh and groan, but the child goes singing and laughing all the way.

Nothing is worth having that is not difficult to obtain and that does not require effort. The child does not appreciate being lifted up the stairs in a pair of strong arms; but when the ascent has been made unaided, he looks back with great delight—he seems to realize that he has accomplished something. We always appreciate most what we have worked hard to obtain.

We have, all through life, many steps on which there is no protecting carpet; we may have no helping hand to guide us as does the rail by the stair; the ascent may be steep, and the way seem long and weary, but we take comfort from the thought that we have only to go one step at a time. It is not expected of us to get to the top landing with a jump. It is all the better for us if we go on hands and knees, praying all the way, and when at last we gain the topmost rung of the ladder, there is a glory that awaits us of which we never dreamed, when we stood faltering at the bottom of the stair.

VISCOUNT ALLENBY RECEIVES ARABIC BIBLE.

The American Bible Society presented a copy of an Arabic Bible to Field Marshal Viscount Allenby at its headquarters, Bible House, Oct. 4 as a token of esteem in which the victor of Jerusalem is held by Bible lovers. During the late war and thereafter Viscount Allenby showed unusual consideration for the religious susceptibilities of the multitude to whom the lands of the Bible are holy ground.

The presentation was made by E. Francis Hyde, president of the Society, before a large group consisting of the officers of the Society, the board of managers, noted churchmen and the Bible House staff.

"This Bible will be one of my most cherished possessions," said Viscount Allenby on receiving the red leather-bound specially inscribed volume. "Your president, Mr. Hyde, a non-military man," continued the Viscount in part, "has just given me the best definition of military strategy I have ever heard when he said that military strategy consisted of putting your own troops into the place where they will do the most damage to the enemy and the least to yourself. History repeats itself. We found the Bible to be a good guide in fighting a campaign in the Holy Land, for we traveled through the valleys, drank at the wells and went forward and backward over the great military roads used by the warriors and the people of long ago. But I hope I have seen the last of war."

Dr. John H. Finley, who escorted Viscount Allenby, made reference to his great love of the Bible, and recalled a night in Palestine when he and the Viscount had read the thirty-fourth and thirty-fifth chapters of Isaiah together.

The Arabic Bible presented the Viscount was translated by American and native scholars and published by the American Bible Society. Tens of thousands of copies have been issued by this Society and the British and Foreign Bible Society in the last sixty years.—American Bible Society Bulletin.

RECOGNITION OF THE HOLY GHOST.

By Dr. H. C. Morrison.

Much is said about the need of a great revival. Not only devout ministers and godly lay people, but prominent business men and thoughtful statesmen realize that the great need of the country is a turning away from the material, the mad hunt for wealth and pleasure, the lifting up of high moral standards, and the deepening of the spiritual life of the people.

Men are insisting that we must have a genuine revival of religion. Let it be understood that this must be Bible religion; the very beginnings of such a revival must be a recognition of the personality, presence and power of the Holy Ghost. We must unhesitatingly recognize the fact that without him there can be no genuine revival of religion.

Of course, we can have "decision days," and Easter morning gathering in of people; we may set on foot some sort of plan of visitation for persuading people that it is their duty to unite with some church, but this is not the sort of revival we need. We need a tidal wave of repentance, sorrow for sin, forsaking of it, and confession of it. We need mourning over past sins and earnest, importunate prayers for forgiveness. There needs to come down from God out of heaven an unearthly and powerful influence that will bring into the hearts of men a wholesome and reverential fear of God, hatred of sin and longing after salvation.

Such revival is impossible without the Holy Ghost. Our Saviour assured us that when he came into the world he would "convince men of sin, of righteousness and the judgment." This work cannot be wrought in the hearts of men without the Holy Ghost. He alone can awaken the heart, make it feel its burden of sin; make the inner man to understand his own wickedness, his lost condition, his need of a Saviour, and cry out to the Christ who alone can save. The Holy Ghost can so illuminate the minds of men that sin becomes hateful and righteousness beautiful and most desirable. The Holy Ghost can lift up before men the coming judgment. He can make them to feel the need of preparation for that great day when they must give an account to God for their past.

If we would have the revival that's needed, we must pray for, pray to, and seek the revealed presence of the Holy Ghost. We must preach to the people the fact of his presence and his office work in salvation. We must stir them up to seek him and to prepare their hearts to receive him. God so loved the world that he gave his Son Jesus to die for it. Jesus gave himself willingly to the agonies of the cross, and now the Holy Ghost has come into the world to administer the love of God, the merit of Jesus' sacrificial death, to illuminate with conviction, to stimulate saving faith, to regenerate the souls of men, to give himself in a gracious baptism of fire sanctifying, abiding, and empowering God's ministry and people for a mighty spiritual awakening in the world. Without him our successes only sink us into deeper failure. If we would have the revival so badly needed, we must have the presence and power of the Holy Ghost.—Editorial in the Pentecostal Herald.

MISSIONARY EDUCATION IN A NEW ORLEANS MISSIONARY CHURCH.

Rev. W. H. Giles, pastor of St. Mark's, New Orleans gives the following account of missionary education at his church. It has many constructive suggestions so we pass it on to you:

"The staff workers, with others who are Sunday school teachers at St. Mark's, have, as is the case in many other churches, done their share in the attempt to teach the regular quarterly missionary lessons and the designated study books on missions by way of the antiquated lecture method. However, we have used other methods and principles which to our judgment have proved profitable and enjoyable to both teachers and pupils.

"The few times within the past two years we have given time and energy to training the boys and girls to dramatize missionary lessons and stories have proved most profitable and enjoyable. When any means of participation by the children and young people are provided for, especially such as is offered through pageantry, the impressions and reactions desired are easily obtained, both by the entertainers and the audience. Through taking part in a pageant one of our boys was converted, joined the church, and accepted a call to the ministry. He is now a student in one of the church colleges, and is making a splendid record.

"Worth-while results have been realized through the presentation of the regular monthly missionary programs as worship programs when adapted to the departmental groups. Another means that has proved satisfactory is the presentation of the programs by a few or all the members of a certain class or department before the whole school. The

boys and girls seem always to enjoy greatly these expressions of their fellow-pupils; and other responses are gratifying.

"Poster making is a fascinating project used by the boys and girls in all our departments; especially the intermediates and seniors. A set of open-faced rubber stencils, colored crayons for shadings and drawings, pictures clipped from magazines appropriate to the theme or program to be advertised can be used to produce most attractive and 'catchy' posters. The pleasure and profit the boys and girls get from this project is worth far more than the expense involved. Some of the best and most original posters made at St. Mark's have been on missionary themes.

"Electrical maps afford another worth-while project. A common panel of beaver board, water colors, a few ordinary brass brads to be used as markers and indicators, to which the cheap single insulated wiring is to be connected, a cheap buzzer, and a pair of dry cells make up the material needed to make the maps desired. The rest may be left to the originality of the young people, or some one who can draw a map. During one of our Daily Vacation Bible Schools a group of intemediates studied the Book of Acts, using a large electrical map to trace the missionary journeys of St. Paul. At the close of the school several of the boys could accurately trace the journeys, telling the incidents which happened in Paul's experiences at each place. One boy gave this demonstration at the close of the school, to the great delight of a large audience. There is no better method to teach Bible and missionary geography.

"We are fortunate in possessing a stereopticon machine, of which we have made much use in teaching missions. We have shown slides covering most of the mission fields of the world. Some of these we procured from our own General Boards, and others from private agencies. When the lectures are given in good style and not too long drawn out, the results of this method are very satisfactory. The investment in the machine and the time taken to put on the lectures right is well worth the price and effort of any church. The young people and old enjoy it, and the cause is promoted.

"As a result of the above methods used we have developed a fine missionary spirit at St. Mark's. Both children and older folk respond joyously and liberally to the missionary calls when called upon, for the reason that they know about the nature and needs of the call."—From Louisiana Sunday School Bulletin, September, 1928.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Viney, the cook, got sick, as cooks will sometimes do, just like white folks. I can get breakfast and supper, but dinner is too much for me; so without consulting milady, I took the initiative, as Jonathan did at Michmash while Saul was taking his nap "under a pomgranate tree which is in Migron," and arranged to take our noonday meals at the college. I didn't consult milady because I was afraid she would say "no," (and her yeas and nays are ultamatums), fearing that it might embarrass Mrs. Sharpe, the matron, who might not like to break her rule and admit us, or appear unfriendly and refuse us. It happened just as I expected, and for a couple of weeks we have been enjoying Mrs. Sharpe's excellent fare and the delightful fellowship of President Rawlins' table. I sit next to him, milady sits next to the queen, and on the other side of the table sit three little monkeys! I call 'em that, because on my birthday recently they gave me, as a reminder of their regard, a blotter with three little red-faced monkeys on it, and the words, "Don't monkey with my desk." But I never saw a monkey that was any kin to these little ladies.

Well, this close contact with the college has given me an insight into the way it is run, the refined and stimulating atmosphere of the place, the elevating social environment in which a girl finds herself placed at Mansfield College. A girl must be mighty rough raw material if she does not come from that educational loom with the impress of noble ladyhood stamped upon her nature. The long history of the college, its traditions, the legends that cling like ivy to its walls, the high ideals, not only inculcated by its instructors, but lived before the pupils by the president, his family, and his teachers—all are in the highest degree favorable to the development of noble character. As I see the school assembled in the dining room they impress me as a large Christian household.

It is a pity that the Methodists of Louisiana don't put this noble institution on a broader basis. I think the true policy would be to correlate it with Centenary College. It is out of the question to think of removing it from Mansfield, or of letting it pass from the church it has served so well and so long. Let it remain where it is, and has been for more than seventy years, and continue a strictly girls' college; but so relate it to Centenary that the educational system may be unified and may co-operate without friction. It was a wise thing to move Centenary from its original location in Jackson, and to establish it in a growing city like Shreveport; but for many reasons a girls' college is better located in a smaller place and amid a refined community. Mansfield is a thriving little city. It has not yet arrived at the stage where the distractions of city life disturb the quiet ongoing of normal activities. During the adolescent period, when their habits are being formed, and when the gold of character is being wrought into permanent shape, girls are fortunate who are temporarily anchored in a quiet harbor like Mansfield, rather than in a turbulent port.

The campus never looked prettier. Peyton, the colored man of all work, is still there, though his faithful horse, after twenty-seven years of service, took a notion to die recently. But the mower keeps the lawn smooth and somebody's fine taste gives the place the appearance of elegance and comfort. The laughter of merry girls vies with the songs of the birds in the trees, and now and then the sweet notes of a violin enhance the charm, or that musical hypocrite, the victrola, spoils it! I wish every Methodist in Louisiana would take five dollars stock in this college, and the two vacant tables in the dining room would be filled with girls.

Milady forbids my talking politics at the table, and maybe that is well,- since the elephant is greasy and the donkey has cockleburs in his tail.

Mansfield, La.

TO THE PREACHERS AND MY FRIENDS OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: Just how much I miss your fellowship I cannot begin to tell, but I do know that soon you will be gathering in your Conference, and for the second time in twenty-three years I will not be able to meet with you, and it does make me feel sad. And when you are there, don't forget to remember me in your prayer.

This is a great country in many respects, and the people are fine, but it can't be just like home without you all. I am trying to sell Watkins' Products for a living, and could do well if I were strong enough to do the work; but it seems to tire me so easily that I can't do much with it. So I guess I will have to give it up and find lighter work. I am doing some preaching on a mission charge, but it doesn't help out much on the living, for there is so much expense in serving it. I guess I won't take a charge here, another year, as I can't get a transfer here. There are fifty-two preachers besides myself trying to get into the Northwest Texas Conference. There is only one way to get in, and that is to get up a swap.

I hope every one of you will get just the charge you want; but if you don't, go to the one you get rejoicing, for I can tell you, a sorry one or a charge with poor pay, such as I had to serve the most of the time on account of my health, is much better than none at all.

I received only two answers to my other letter I wrote to you, so please do better this time. I am lonesome and want to hear from you.

Your brother,

J. G. JOHNSON,
Breckenridge, Tex., Box No. 1697

THE MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES WILL PLEASE NOTE.

At the 1926 sessions of the two Conferences of Mississippi, commissioners were appointed to act in conjunction with like commissioners from the two Woman's Missionary Societies of the State in arranging for the employing of a religious secretary to look after the spiritual interests of our Methodist girls at M. S. C. W.

In the spring of 1927 this commission met at the pastor's study of the First Methodist Church of Columbus, Miss. Organization was effected and Miss Pauline Wynn, daughter of Dr. R. H. Wynn, of the Louisiana Conference, was employed as the secretary.

Miss Wynn was on hand at the opening of the 1927-28 session and soon effected an organization among our Methodist students known as the Methodist Student League of M. S. C. W. A most wonderful work was done by Miss Wynn during the 1927-28 session. Through this League Miss Wynn is training and teaching these girls of our church Methodist doctrines, Methodist polity, and Methodist aspirations for the kingdom of God throughout the earth. While these girls are being trained by the State for the higher intellectual obligations of life, we Methodists of Mississippi, through Miss Wynn, are training them for more efficient work in our church when they shall have finished their college work.

Miss Wynn was back in Columbus, just before the 1928-29 session, with a committee of girls from the Methodist Students' League to assist in getting our Methodist girls properly placed and to give them a hearty Christian welcome to the Methodist family of M. S. C. W.

Your commissioners have just had a meeting of the commission at which Miss Wynn made her report. Those present were more than pleased and satisfied with the work Miss Wynn is doing for our girls at M. S. C. W. We believe there is not a more important work being done by Methodism in the State than the work being done by Miss Wynn at M. S. C. W. In looking after the spiritual and moral good of our 575 Methodist girls in that institution.

Within the next two weeks a report of the work being done by Miss Wynn will be made through these columns. It is hoped that this report will be read by all Methodists of Mississippi.

J. TILLERY LEWIS,
For the Commission.

WHEN HOPE WAVERS.

Wavering in faith or hope or love is impossible if our faith and hope and love are on the right foundation. "Let us hold fast the confession of our hope that it waver not," says the apostle. Then he gives the reason for such absolute assurance: "For he is faithful that promised." The slightest sign of wavering is a doubting of his faithfulness, not ours. Hope, then, has moved off the Rock. James, in giving the secret of obtaining things from God, says to be sure to ask in faith; and he adds two words that explain what the faith that gets things is—"**Nothing doubting.**" To hesitate or waver in the slightest degree is to change "faith" to another word of five letters "doubt." And love never wavers; it beareth **all** things, believeth **all** things, hopeth **all** things, endureth **all** things . . . **never** faileth." Faith, hope, love, these three abide, because their alpha and omega is God; in him they have their source, their continuance, and their object.—The Sunday School Times.

SHARP CRITICISMS AND GLOOMY PREDICTIONS.

By Bishop Warren A. Candler.

At the Protestant churches sharp criticisms have been leveled during the last several years. Gloomy predictions with reference to their future have been published.

Some of these sharp criticisms and prophecies of evil have been marked by such manifest malevolence that they lie outside the limits of respectful consideration. But there are others which deserve the most careful attention; for they issue from too friendly and intelligent sources to be lightly esteemed and deliberately ignored.

In the October numbers of three leading magazines appear notable articles which pious Protestants will do well to read. One of these articles is entitled, "The Decline of Protestantism;" another is under the caption, "Why the Protestant Church is Dying;" and the third discusses "The Vanishing Clergy." The two last mentioned are from the pens of Presbyterian ministers.

To what church, if any, the writer of the first named artfcle belong is uot stated. From the reason he gives for "the decline of Protestantism," one might Infer that he is a Roman Catholic. He attribntes in the maln this alleged decline to the Protestant assertion of the right of individual judgment in matters of religions faith. After mentioning other causes for the decline of Protestantism which he thinks he sees, he closes his piece as follows:

"With all these causes operating to bring about its decline, there remains still another which has not been mentioned, but which is perhaps more interesting to consider—if not more powerful—than the others. I refer to the seeds of self-destruction which were within Protestantism when it emerged from the womb. For its fundamental principle of ratlonalization, that is to say, the right to doubt and the duty to reject all that could not be proved by reason—bequeathed without condition to every one as a method of righteous escape from Catholicism's requirement of nnqualified and nnfaltering faith—has finally been carried to its logical and inevitable conclnsion. Millions of men and women, nominally Protestant (i. e. neither Catholics nor Jews) now deny the reasonableness of the institution that taught the valldity and righteousness of doubt; now reject as unsusceptible of rational proof, and therefore untrne, the very essence of the so-called "Protestant Faith." Protestantism has, then, to employ a phrase of a modern philosopher, finally rnn ont of Its course and turned against itself. Beset by myriad adversaries, its fiual act is to rnn npon Its own sword."

If thls view of the disintegrating and destructive power of the freedom of faith be accepted, we mnst expect at an early day the death of all forms of Christianlty, Protestant and Roman Catholic, and the religion of the "Orthodox Greek Church;" for men will not renonnce reason and commit intellectual suicide. Reason must not be nsed nnreasonally, but it cannot be safely renounced. Tertullian said: "Reason Is a divine reality; and God, who purposed, disposed, and ordered nothing without reason, wills that all things should be treated and considered with reason." To the same effect speaks the great Bishop Butler in his justly famous work, "The Analogy of Religion, Natural and Revealed, to the Constitntion and Course of Nature," sayiug: "I express myself with caution, lest I should be mistaken to villify reason; which is indeed the only faculty we have wherewith to judge concerning anything, even revelation itself."

Religion will never decline by the reasonable use of reason; and it always suffers wheu it exalts reason to such an elevation that its reasonable exercises ceases.

The writer of the article, "The Vanishing Clergy," lives at Buffalo, N. Y., and for the most part invokes the statistics of deuominations In the North to show that Protestantism is declining because its clergy is decreasing.

For example, he does not mention the Southern Presbyterian Church, with an Increasing mlnistry; but he shows that in 1925 the Northern Presbyterian Church had 10,017 preachers, which number had fallen in 1927 to 9,961, showing a loss of fifty-six iu two years.

He deals with the Baptists as one body, although the Baptists of the South outnumber the Baptists of the North. He does not mention the Methdists at all, among whom is found no decrease in their ministry.

In the denominations he mentions, all of which are Northern bodies, he finds a decrease of 721 preachers during 1927, although their gains in membership amounted to 151,944.

The article entitle, "Why the Protestaut Church Is Dying," is from the peu of a Northern Presbyterian missionary on furlough in the homeland, and its outlook also is from the standpoint of the northern churches. It is a vigorous paper, and the writer points out the mortal ailments of his "dying" Protestantism as follows:

"1. Fatty degeneration of the heart (wealth, luxury and ease).
"2. Pernicious anemia (lack of blood in theology and the fight with sin).
"3. Cerebro-spinal meningitis (destruction of backboue and brain center).
"4. Cancer (nnbelief in the supernatural).
"5. Neritis (super-sensitiveness to criticism and ridicule)."

He has put his finger npon the diseased spots In the Protestant bodies of the North, especially when he directs attention to their "lack of blood in theology" and their "unbelief in the supernatural."

These maladies are not so prevalent among the churches of the South, although they are beginning to appear in some of the Southern churches, issuing in a great measure from Northern theological seminaries, and a few Southern institntions which ape Northern schools of theology.

Hereby the churches of the South may well be warned. They cannot live on ratlonalism, which is the unreasonable use of reason.

The most rationalistic denomlnatlons in America show the greatest decline in both their membership and their ministry.

Who expects a revival of religion nnder a modernistic preacher? When did snch a preacher, through his ministry, ever add a soul to the number of the saved? His faithless preachments are, and ever must be, forceless and fruitless.

An authoritative gospel is required to bring men to repeutance and subdue and extirpate sin In their lives.

Upon this point the author of the artlcle, "Why the Protestant Church Is Dying," speaks with great positiveness and potency. Revertlng to his five-fold diagnosis he says:

"The fourth disease diagnosed is the most deadly of all, 'cancer (unbelief in the supernatural).' An Almighty Father, a Divine Saviour, an Omnipresent Holy Spirit, a Holy Catholic Church, the forgiveness of sins, the resurrection of the body and the life everlasting are the supernatural foundations on which the church is established, and even the happy 'communion of saints' constantly calls for supernatural graces. Any skepticism as to the supernatural eats at the very vitals of the church's life and if not checked will inevitably result in death. Yet our days have seen 'Christians' advocating the theory of 'a limited God,' a Saviour who is merely 'super-man,' a 'spiritual Influence,' from inheritance, association and education, a church which is but a social fellowship, a forgiveuess freely granted with no atonement or regeneration, a survival of the human spirit only in a very uninviting paradise little better than Nirvana. And as for the daily living of a supernatural life in a delightful communion of saints, they do not even dream of it, but seem to prefer a natural life iu a very nnharmonious communion of sinners, all of them snatching for life's largest plums with little regard for one another or for the interests of the kingdom of God."

As the only cure for the spiritual ailments he diagnoses, the writer declares that a general revival of religion is the divine remedy for present pathological conditlons in the Christian church, and he goes on to say:

"That the church passed through a much longer and far more hopeless period of decline and decay in the Middle Ages, but came forth into tremendous vigor of a new life in the Reformation. It seemed again almost ready for its demise at the passing of the eighteenth centnry, but a great revival of religion came in response to the incessant prayers of the few faithful, and produced not only a mighty reaction to the well-nigh discarded faith, but such a movement as the world has not witnessed since Christianity's earliest days toward the taking of the gospel to the nations 'sitting in darkness and in the shadow of death.'"

But how can such a revival begin under the preachments of rationalists? Through them it cannot come at all.

The revival of religion which our country needs so sorely at this time must begin In the churches of the South and through their ministers, most of whom have not yet been paralyzed hy the unbelief of Modernism.

It behooves these churches and preachers in the South to lay aside all side issues of every sort and devote themselves wholly to spiritual efforts to rescue the nation and spread Scriptural holiness over the land.

ON A KOREAN CIRCUIT IN CALIFORNIA.

By C. K. Yim and Tark Kim.

(Note to Editor: Rev. C. K. Yim, Korean Methodist pastor in charge of the church at Oakland and at Sacramento, Calif., is supported as a special by the First Methodist Church of New Orleans, La., of which the Rev. J. B. Peters is pastor in charge.—Bureau of Specials.)

We had our Annual Confreence (the California Oriental Missions) last Monday In San Francisco. In this Conference, Oakland, Sacramento, Stockton, Reedley, and San Francisco were represented as far as the Korean missions are concerned. The reports from these various missions showed a remarkable progress in our Korean missions during last year—an increase in the membership, financial condition, and the loyalty and enthusiastic activities on the part of our people. This is true particularly in my district—including Oakland, Sacramento circuit and Stockton-Reedley—which gained nearly 15 per cent in membership and about 100 per cent in finances, or over $2,000 raised for all purposes.

High Lights on the Charge.

In the early part of July, Oakland church joined the San Francisco church in extending a great welcome to the twenty-two Sunday school delegates from Korea to the World Sunday School Convention in Los Angeles. The joint welcome meeting of nearly 200 members had greatest enthusiasm and love for the delegates from our home land. In return, we received great inspiration from those who brought us most blessed messages. Oakland church sent Mr. E. H. Kim and me to the convention as delegates to help our Korean delegates for their success.

A few weeks ago Bishop Hay held the anniversary meeting or service of Oakland and San Francisco, and gave most inspiring messages, in which I was interpreter. It was my first time for us here to have Bishop Hay. The meeting brought out over 100 people, besides children.

Oakland-Sacramento circuit raised over $1,100 for all purposes this year. This sum was almost three times as much as the year before. About 15 per cent of the membership increased. Church buildings were improved. The ladies in our church newly organized a Woman's Missionary Society. The membership is over ten. Rev. David Lee, of San Francisco church—the man loved universally by the Koreans all over this country—passed away last June. Oakland-Sacramento churches and San Francisco, together with Korean National Association and other fraternity organizations, took charge of this funeral as a "public funeral," which was most magnificent and the greatest one we ever had among the Koreans.

Stockton-Reedley gained more than 10 per cent in membership and raised nearly 75 per cent more than the previous year.

Our Educational Work.

We have four Sunday schools with more than 100 pupils and twelve teachers. Oakland, Stockton and Reedley schools are conducted purely in Korean. They are making a great progress.

Sacramento Sunday school is only one to be conducted in English. But it will be changed into Korean. In Stockton we have a children's club, the aim of which is to develop the character of self-expression of the children.

In our Sunday school of Stockton, one girl and one boy are asked to pray in beginning of the school and the closing two or three children under 7 are asked to tell the stories they heard in their classes. They are doing wonderfully well. Now all other schools will follow this method also.

Mr. Tark Kim opened summer languages and daily Bible school in Reedley this summer for two months. The result was very remarkably successful in every way. All other Sunday schools are doing wonderfully well. We have now three language schools, three teachers, with about seventy-five pupils, who are making a great progress in learning Korean and the history and geography. We have raised nearly $700 for the support of these language schools during the last fiscal year.

Oakland, Calif., Sept. 5, 1928.

SEASHORE DIVINITY SCHOOL IN 1929.

All undergraduates of the Alabama, the Louisiana and the two Mississippi Conferences will be specially interested to know that in 1929 Seashore Divinity School will hold steadily to its habit of giving instruction and examination in the full Courses of Study in all four classes and for Admission on Trial.

Action taken by the General Board of Education limiting such work when done by the "Pastors' Schools" has caused some of our young men to fear a change of policy on the part of Seashore Divinity School. We have never had any intention of changing. For twenty years we have been showing others how to do the job. Besides, Seashore Divinity School is not a "Pastors' School," but is operated under Directors elected by the Alabama, the Louisiana, and the two Mississippi Conferences.

A recent ruling of the Commitee of Appeals (Aug. 23, 1928,) on the above mentioned action of the General Board of Education states specifically, "it (the General Board of Education) does not have authority to limit the number of credits for undergraduate courses which may be obtained in a single two weeks' session to two units."

Let all the undergraduates in the four patronizing Conferences take their courses of study in 1929 at Seashore Divinity School from June 11 to 25, inclusive, where they will have the added helps and inspiration of competent instructors and happy student fellowship—besides the platform addresses. There they will have, not merely the book, but the real helps and atmosphere of a school.

But remember the requirement for examination is that the full course of study must be carefully read before the session of the Seashore Divinity School.

H. M. ELLIS, Secretary.
For the Board of Directors.

REPORT OF THE COMMITTEE ON FINDINGS FOR THE CONFERENCE OF PASTORS AND LAYMEN OF THE BATON ROUGE DISTRICT HELD AT HAMMOND, LA., SEPT. 18, 1928.

The program of our great church, as authorized by our General Conference, presents a challenge to the faith, liberality and consecration of all our people. Our opportunity to co-operate is presented in the assessments levied upon each charge, and our failure to meet these assessments in full hinders to that extent the various enterprises in which we should have a vital interest. The progress of the kingdom of God is delayed if we fail to do our full share to meet these solemn obligations.

We rejoice that reports from all sources concerning the business conditions in this part of the South are full of encouraging promises. The leading business journals of the country are saying that we are rapidly recovering from the depression of last year, and that we have every reason to expect more prosperous conditions throughout the coming year. The plans of the Federal Government to make the repetition of such a flood impossible should give us heart.

We find, from the reports of the pastors, that our Baton Rouge District is making progress. There were many encouraging statements made in the meeting. However, it was evident that our pastors, official members, and all others connected with our churches will need to hestir themselves to reach the goal we have set for ourselves in the matter of paying the salaries of the pastors and the assessments in full.

Therefore, it is the sense of the meeting that our presiding elder, Rev. L. W. Cain, should send to all the charges a sufficient number of copies of this paper for it to be put into the hands of all official members. In the love of the kingdom of our Lord, and in a just pride in the program of our church, and with zeal for the best interests of the Baton Rouge District, we urge all our people to do their best to see that our obligations are paid in full.

We suggest that every charge be organized to bring this subject to the attention of every member; that responsibility lists be placed in the hands of canvassers, with the request that they lay this cause upon the hearts of all our people, and that everybody be given an opportunity to co-operate in this part of our Master's service.

The time is short; the need is great; the program is compelling; our Master is expectant. Think of how many different forms of service may be rendered and of how much good may he accomplished by a contribution to the Conference assessments. We suggest that where it has not been done, some form of information concerning the various causes be prepared for distribution, that our people may be informed as to the causes to which their contributions will be applied. People give more liberally, as a rule, when they know the ways in which their gifts will be used for the Master's kingdom.

FRANK L. WELLS.
J. HENRY BOWDON.
W. S. HOLMES.

MISSION SPECIAL, MISSISSIPPI CONFERENCE.

I would like to close my report on "The Mission Special" Nov. 3, in order that I may get it ready for the Annual Conference; therefore, I appeal to those who still have money to send to the treasurer to get it to Brother Broadfoot by that date, or earlier, if possible.

I expect to have an itemized report made for Conference, showing the amount paid by each charge, and I would appreciate getting every payment on this report so I may include it Nov. 3; however, if you just cannot pay it until you get to Conference, bring it with you, and I will change the report by adding the amount you bring.

The amount received to date does not equal the amount paid last year by our Conference. Please send your remittance as early as possible.

Yours in the service of him who said, "Go ye into all the world and preach the gospel to all people."

W. D. HAWKINS, Missionary Secretary.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Some of you did not understand just the information I desired with reference to the Missionary Committee for the next Conference year. I would like for you to send to me the name and post office address of each member of the Missionary Committee for each church in your charge; also indicate who is chairman and who is Voice Agent (not for the Missionary Society, but for the Missionary Committee) for each church.

You may want to use the same persons, or a part of them, or you may want to have an entirely new committee for the coming year; whatever you decide about the personnel, the committee should be named to serve during the new Conference year. If you have this committee selected, I would be glad if you would send me their names and post office addresses so that I may cultivate them before the District Missionary Institutes are held. If you have not appointed your committee, please do so and send as soon as you appoint them. Please mail me your entire list for each church, indicating chairman and Voice Agent at each church at your earliest convenience.

Thanking you for your splendid co-operation during the year and praying God's richest blessings upon you and your work in these closing days of our Conference year, I am,

Sincerely yours for service,

W. D. HAWKINS, Missionary Secretary.

THE OXFORD UNIVERSITY CHURCH MATTER —AN OPEN LETTER.

Dear Brother Caffey: Your letter to hand. I will endorse any proposition for caring for the Methodist students in the University of Mississippi that is commended by the Board of Missions and the Board of Education.

I doubt the wisdom of your eleemoysnary plan, as proposed. To issue bonds is but to give a partial payment-mortgage against the normal assets of the Conference and church, easily voted on, but hard to pay off, when all other claims just as urgent must be met.

We must provide other ways of raising funds for outstanding worthy causes, but out of the line of the usual budget, for two reasons:

1. The proposition must have the informed assent of the church laity, who will pay the bill.

2. To put it in the budget, of which only about 68 per cent is now being paid, will only add to the present bad business methods.

The merits of the cause are not questioned. Its success depends upon the plan adopted. Would it not be better not to bond it, but ask the Board of Missions and the Board of Education to send a man into the field for the funds desired? While we think it not the best way to build to meet the Oxford University Methodist students' need by bonds, and while we believe a better way is to send a man into the field for funds to meet this very urgent demand upon the church, we will cooperate with any plan that will meet the needs and is properly commended to the Conference.

Yours cordially,

Como, Miss. C. M. CHAPMAN.

NONE BUT CHRIST.

When Martin Van Buren lay dying, his last words, as the spirit took its flight, are said to have been: "There is but one reliance." In life, as in death, this is a true saying. There is but one reliance, but, thank God, it is an all-sufficient one —the Arm of Omnipotent Love. "Therefore," let us say with the ancient psalmist, "will we not fear, though the earth be changed, and though the mountans he moved in the heart of the seas." As we enter upon the new year, let us face its possibilities with a confident faith. For, though it is not true, alas! that "all's well with the world," it is true that "God is in his heaven," and in his earth as well, and is our ever-present refuge and strength. What more do we need, what more can we ask, as we step across the line into 1929?—Standard.

THE HEALING SHADOW.

O Lord, who art as the Shadow of a Great Rock in a weary land, who beholdest thy weak creatures weary of labor, weary of pleasure, weary of hope deferred, weary of self; in thine abundant compassion, and unutterable tenderness, bring us, I pray thee, unto thy rest. Amen.—Christina G. Rossetti.

DID YOU KNOW?

By Rev. R. H. Wynn, D.D.

Did you know "that no Board of Stewards or pastor shall incur any indebtedness for the payment of the preacher's salary or the benevolences, which indebtedness shall be left upon the charge for his successor to raise?" Borrowing money from the bank or elsewhere to secure a report of collections in full, when, as a matter of fact, they have not been paid or subscribed, is in opposition to our law, and constitutes an unjust charge upon the budget of the following year.

Did you know that, beginning with this year, "the requirements for admission on trial into the traveling connection, so far as academic training is concerned, shall be at least two years of work in a standard college, or its equivalent; **provided**, that under special conditions, clearly recognized as unusual, the Annual Conference may by a two-thirds vote admit a candidate who does not meet this academic standing, in which case the presiding elder or the Committee on Admissions shall furnish to the Conference a statement of particulars showing definitely in what respects the case is special and unusual?"

This rule was enacted in 1926 with the provisions of a two-year period of grace, and is now in operation. (See Discipline, Par. 824.)

Lake Charles, La.

REPORT OF THE CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER.

The attitude of the Continuation Committee of the World Conference on Faith and Order, which is now in charge of the Church Unity movement launched a year ago at Lausanne, Switzerland, regarding sectional and inter-denominational plans for unity, is revealed in a report just issued by the Secretariat of the Conference. In a resolution adopted at meetings held from Sept. 6 to 8 in Prague, Czechoslovakia, copies of which are about to be sent to the one hundred or more churches represented at Lausanne, the committee states its position as follows:

"That the Continuation Committee reaffirms the foundation principle of the World Conference on Faith and Order, as expressed in the initiatory resolution adopted at Cincinnati in 1910, that the ultimate union of the churches requires 'the clear statement and full consideration of those things in which we differ as well as those things in which we are at one.' It is of the opinion that, while particular schemes of reunion must certainly be left to the churches themselves acting on their own initiative, the movement on Faith and Order, in carrying on the work of the Lausanne Conference, should endeavor to bring inter-church enterprises for reunion to the knowledge of its adherents in all the churches, thus encouraging the organic growth of church unity."

The committee took this action in reply to a communication received from the American Episcopal Church, which pointed out the danger of "letting immediate and partial solutions distract us from the fullness of the reunion which is our aim." This communication went on to say that "many sincere and earnest proposals for immediate action are being urged. It is greatly to be desired that those churches that find such proposals consonant with their principles should act on them without delay. But there will still remain the underlying differences of opinion that emerged in our discussion at Lausanne, particularly with regard to the ministry, the sacraments and the nature of the church. We must keep the way open to deal with these questions by patient study and conference until their solution can be found and the way open for full and complete unity of all the churches."

The Business Committee, consisting of nineteen Americans, which met at intervals during the past year in New York, reports that the principal work of the year has been to distribute the reports of the Lausanne Conference to the participating churches, to foster local and sectional conferenees and to supervise the extensive correspondence carried on by the Secretariat with churches in all parts of the world. Literature has been circulated in three languages, English, French and German.

As evidence of the progress of the Church Unity Movement, the report calls attention "with especial satisfaction and joy" to the meeting of the International Missionary Union, held at Jerusalem at Easter-time this year, and heartily concurs in the conclusions reached at this meeting concerning the vital importance to church union of effective co-operation of the indigenous churches on the mission field.

The Continuation Committee confirmed the election of Dr. S. Parkes Cadman, of New York, and Bishop William F. McDowell, formerly of Pittsburgh, but now of New York, as members of the Continuation Committee, and elected Dr. Alfred E. Garrett, of Philadelphia, as a representative of the Society of Friends.

The American members of the Continuation Committee who attended the Prague meeting were: Dr. Henry A. Atkinson; Ralph W. Brown, general secretary; Dr. Cadman, and Bishop McDowell.

"NO SUBSTITUTE FOR THE CHURCH."

It has been said that there is "no substitute for the church." Is the statement true? Will it hold water in these days when everything truly Christian is under an unprecedented fire of criticism? Is there any better agency than the church for calling men and women to righteousness, for inspiring wholesome social movements, for bringing in the reign of God upon earth?

We answer emphatically, there is no substitute for the church. Other means aplenty have been tried in the task of promoting human goodness, and they have made their contributions. But can these agencies be compared for one moment in fruit-producing power to organized Christianity? Culture clubs, lodges, ethical movements, have stirred slumbering ideals in the hearts of men, but they have notoriously been unable to furnish that sustaining power so necessary for the continuous realization of those ideals. It is clear, likewise, that from the church has come, directly or indirectly, the inspiration for almost every worthwhile philanthropy and reform. Bible teachings as expressed through the church are slowly but surely saving the world. Organized Christianity, moreover, never before came so near proclaiming the gospel just as it fell from the lips of Jesus as it is doing to-day.

But beyond the influence of the church upon the individual soul, what is to be said of the exercise of the power of Christianity in the wider ranges of life? What of social issues? of politics? of international problems? In every one of these fields the gospel is the leaven of righteousness—a fact that is becoming more and more apparent to every thinking man with the passing of the years.

What a demonstration of the truth of the assertion that there is no substitute for the church to be found in the missionary enterprise. Judged from the standpoint either of actual converts and their record of achievement or of the transforming influence of Christianity upon other religious and ethical codes, the value of the church's organized movement for world evangelization is proved beyond all doubt. In fact, just now the success of the church in its foreign work has been so great that we are at the turn of the road. The churches in China and India particularly have so caught the spirit of the gospel that they are almost ready to take leadership and themselves to carry the flaming torch forward and upward to the higher peaks of Christian achievement in their native lands. There never was a more critical time in the history of Christian missions than is faced by church leaders in this delicate period of transition. Now, if ever, the helping hand must be strong and firm. We are putting national churches on their feet. Giving should be generous beyond all precedent. Praying should be persistent and earnest for the welfare of these new churches just emegring into the light. * * *.—Editorial in Zion's Herald.

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how his infirmity would be in his own way and how much it would hinder the progress of such an active sport as baseball.

His companion very good-naturedly tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"Oh, hush," said another, the tallest in the party; "never mind; I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boy, "you wouldn't want to be told of it all the time."

As I passed on, I thought to myself: "That boy is a true gentleman."—Exchange.

A STORY OF LIGHTS.

One night, when the sun had disappeared and the birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun."

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another, and some one might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light."

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird, and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give as much light as the gaslight."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird, and away he flew.

But again his sharp eyes spied a light—a tiny candle light in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small. You do not give even as much light as a lamp."

"I do the best I can," said the candle, "and I can easily be carried from room to room. Nurse uses me when she gives the children a drink of water at night or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking, as he saw the many lights here and there, little and great: "All are helpers."—Kindergarten Review.

COME LIFE, COME DEATH.

Is it not beautiful to think that the very same act of mind and heart by which a man commits his spirit to God in life may be his when he comes to die? . . . It is wonderful to think that life and death, so unlike each other, may be made absolutely identical in the spirit in which they are met.—Alexander Maclaren.

The Home Circle.

"THAT WHICH IS LEAST."

A crumb will feed a tiny bird;
A thought prevents an ugly word;
A seed brings forth full many a flower;
A drop of rain foretells a shower.

A straw the wild wind's course reveals;
A kind word oft an old grudge heals;
A beacon-light saves many a life;
A slight will often kindle strife.

A humble hand may alms bestow;
A goodly life marks heaven below;
A little child confounds the wise;
A lark sings nearest to the skies.

A sunbeam makes the earth rejoice;
A flower will teach, without a voice;
A brave man's arm will right the wrong;
A simple prayer will make us strong!

—Selected.

I'M SORRY.

"Oh, I'm so sorry. It was stupid of me. I hope you'll pardon me."

Nettie Lowe had, through thoughtlessness, pushed another girl's elbow and caused her to spill on her new dress some of the tea she was drinking. The girl jumped to her feet quickly, a retort on her lips. But at the sight of the look of contrition on Nettie's face and the words of apology she forced a smile.

"Of course, I guess there's not much harm done. It will dry out all right."

Nettie's face cleared and she walked on. But behind her the girl who had accepted the apology looked thoughtful.

"I wonder how many times a day Nettie has said, 'I'm sorry'? Have you ever counted them?" said a girl who was standing near.

"Yes, and written them down in a book, with the reasons therefor. I thought it might be interesting to check up on her and I've done so. She'd be surprised if she should see it."

"She might," the others agreed, "and then again she might be mad."

Belle Brown nodded.

"Well, anyway I'm going to show her the book," maintained Belle. "I think it will do her good to see it, whether she likes it or not."

Belle was as good as her word, and the next time she saw Nettie she held out the book.

"Here, Nettie, I thought you might be interested in this," she said. Then without giving the other girl a chance to reply, she turned and walked away.

Nettie opened the book wonderginly. As she turned the pages her look of wonderment increased. For this is what she saw:

"The I'm Sorry Record. This contains the number of times Nettie Lowe is sorry."

Then appeared entries like these: "Forgot to bring the book she promised Natalie Clark and caused her inconvenience. Was sorry, but that did not help matters any." "Bumped into Hilda Foote because she failed to look where she was going. Was sorry, but that didn't keep her from crushing the eggs that Hilda carried."

So she read on, item after item. Every one of them recorded an accident that might have been avoided with a little more care. When she finished the reading she closed the book hard. Her face was a trifle red and she appeared to be angry. Going to her home, she shut herself into her room. But when she next appeared the angry look had been replaced by a thoughtful one.

That afternoon she went over to Belle's house. Belle saw her coming and was a bit apprehensive. Had she blundered after all and taken the wrong method? It was only her honest attempt to help Nettie that had made her do this thing, but perhaps she had been wrong about it. She hoped that Nettie had not come to break off her friendship.

But Nettie was not at all angry. Instead she smiled as she handed the book back.

"You must have put a lot of work on this, Belle," she said. "I'm returning it to you. I wish you would keep on making a record every time you hear of my saying I'm sorry because I have done something that would not have done had I had my wits about me. I promise you that I'm going to make your duties very heavy."

Since that time there has not been a single new entry in the book.—Albert R. Rand, in Kind Words.

AH LING FINDS A FRIEND.

Little Ah Ling's father and mother died when he was three years old and left him to the care of a cousin. The cousin had no time for a boy with a lame back, who ate food but could do no work. His own children were strong and straight and could help him in the field, so he could raise many vegetables and make much money.

All Ah Ling could do was to lie on the bed, and each year his back grew worse. When he was six years old, he was so bad that his cousin was sure he was going to die. And it wouldn't do at all to have a poor sick boy die in his house. A Chinese man couldn't have that happen. Ah Ling's spirit might stay around the house and bother him.

So he took Ah Ling to a place where people were carried to die if they had no one to take care of them. Then he went away and left the little boy lying all alone on a mat on the floor.

It was very lonely there, with only an old man on the opposite side of the room for company, and the floor was cold and hard. A teapot of tea stood on the flood beside the mat, but Ah Ling felt almost too weak to reach out and pour a little for himself to drink.

The day passed at last, and night came. The night was lonelier than the day, for it was dark and there were not sounds on the street outside. And besides, it was cold. But at last he fell asleep, and when he awoke it was broad daylight and the sun was shining. He poured out a little of the cold tea and drank it, then he lay quiet on his mat.

By and by the sun shone in at the door and it felt warmer. For a long time Ah Ling watched the sunbeams dancing on the floor. Then a shadow darkened the doorway, and a man entered. He was a tall man and stooped a little as he came through the low doorway. When he straightened up, as Ah Ling saw that he was not a Chinese, but a white man—a foreigner—and the little boy was frightened.

But how strange! The man spoke to him in his own language and his voice was very kind. He took the thin, little hands in his and felt the poor, lame back, then he smiled ever so kindly and went away.

Before long, a Chinese man came in a sedan chair, picked little Ah Ling up and carried him away in his chair. Ah Ling had no idea where he was going, but he was too weak to care.

Presently, he found himself before a great big building, into which the man carried him. It was a hospital, but Ah Ling knew nothing about hospitals. After he was carried in, he was given a nice, warm bath, dressed in clean hospital clothes, tucked into a clean bed, and given something hot to drink. It was so lovely and comfortable in bed that he fell asleep and slept for hours.

When he awoke the strange, foreign man stood by his side. It was the doctor who looked after the patients in the hospital. He smiled at Ah Ling and held his hand awhile, then went away again. Every day he came for a few minutes, and every day Ah Ling grew more fond of him. He grew more fond of the nurses, too. They fed him and talked to him and told him stories, and as soon as he was able, taught him to sing the hymn, "Jesus Loves Me." Little Ah Ling could understand the part which said, "They are weak, but he is strong," for he was very weak, but he could not understand the part about Jesus loving him. No one in all his life had ever loved him.

"But, yes, I love you," the head nurse said. "We all love you."

He only looked at her gravely and answered, as he always did, "Nobody loves me."

"Oh, yes, we love you. Jesus loves me."

"Oh, yes, we love you. Jesus loves you," she told him again. But he shook his head

"Nobody loves me," and he looked very little and lonely as he said it.

However, after a while he learned that they did love him, and that Jesus loved him, and he learned to smile at people and to reach up his arms to be taken up.

And, little by little, he grew stronger until one day they took him up to the operating room and the kind doctor performed an operation to make the lame back better. He was very weak after the operation, but after awhile he began to grow stronger, and after a long time there came a day when he stood up alone. Great was the excitement among the nurses. And later, when he was able to walk about—slowly, slowly at first, and afterwards faster and surer—there was rejoicing in the hospital.

All these months he had been learning of the kind heavenly Father and his care, and by the time he was able to walk he knew that the heavenly Father had looked down on him in love and made him well. So every night, before he got into bed, he prayed a "Thank you" prayer to God.

"Thank you heavenly Father, for making my back well so I can walk, and thank you Jesus, for loving me. Thank you for the kind doctor and the nurses. Help me to be a good boy. Amen."

When the cruel cousin heard that Ah Ling was still alive and getting strong, he came to take him away to work in the field again. But the doctor would not let him go.

"No," he said, "he is not able to work in the field. And, anyway, you did not take care of him when he was ill and needed you, and now I am going to take care of him and send him to school."

So Ah Ling went away to school to study, and some day, he says, he is going to be a doctor, too, and help to make lame backs well.—Presbyterian Advance.

A STORY.

He was six years old and was coming to the end of a longer journey than the average person of ten times that age has ever taken. There was a large tag dangling from the lapel of his little coat.

"This boy is six years old. He is Chinese."

Both were obvious. The card said his uncle in Sixth Avenue, New York, had put him on the Norfolk steamer, and his father was awaiting him in Norfolk. The little fellow did not seem perturbed in the least. He appeared to be taking things philosophically as the Celestial always does.

When the steamer docked, the boy was shown the way to the gangplank. And some of the passengers were interested to see the greeting between the father and son. But the lad did not seem as excited as he should have been.

There was the father standing at the foot of the gangplank. The lad walked down as calmly as if he had been returning simply from a day's visit somewhere nearby, and had not just come to the end of a journey of many thousand miles.

The father spoke two words—two singsongs word—that no one but the boy could understand. The little fellow spoke two words of his own, and that was all. There was no embrace.

The father looked about quizzically, and then turned to a man who had assisted the boy down the gangplank.

"Where's the blanket?" the elder Chinaman inquired.

"What blanket?" the stranger asked.

"The boy had a blanket when he left China," the Chinaman said, in almost perfect English. And then the two went on.—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. E. K. Means, pastor of Court Street Methodist Church, Lynchburg, Va., will be the host of the Virginia Conference this year.

The official board of the First Methodist Church, New Orleans, recently unanimously requested the return of Rev. J. B. Peters as pastor for another year.

The official board of Rayne Memorial Church, this city, at a recent meeting unanimously requested the return of Dr. J. B. Mitchell as pastor for next year.

According to the World Wide Sunday School News, the Sunday school enrollment of the world is 33,014,952. Of this number 19,970,629 are in North America.

Judge Percy Bell, teacher of the Big Brothers' class, Greenville, Miss., was the teacher of the great Character Builders' class, Memphis, on Sept. 30. Judge Bell is one of our great Sunday school teachers.

As the result of a month of personal evangelistic work, the pastor, Rev. Leon I. McCain, added fifty-four members to the First Methodist Church, Minden, La., the names of which are reported in the bulletin for Oct. 7.

Sister Eliza Turner, Sarepta, Miss., in renewing her subscription to the Advocate, says: "I do hope I can take it while I live. I am 71 years old and in bad health. I never get to go to church, and it is a great joy to me to get the paper."

A delightful occasion on Friday evening of last week was a fellowship gathering of the members and friends of Carrollton Avenue Methodist Church, this city. A fine meal was served and an interesting program rendered.

Rev. Fred W. Campbell, local preacher of the New Orleans District, is a student in the Baptist Bible Institute, this city, taking courses that will qualify him for admission on trial in the Louisiana Conference. He is employed in the local post office, working at night.

We are glad to learn that the advance sale of Dr. Duren's new book on Asbury has been very satisfactory. The special price made by Dr. Duren to persons in Mississippi, Louisiana, and Georgia, holds good only so long as the supply allotted to him by the publishers lasts.

At the fourth quarterly conference of the First Methodist Church, Ripley, Miss., of which Rev. H. P. Lewis is pastor, reports indicated that all claims would be met in full at Conference, this in spite of an increase of $600 in the budget. Pastor and people have had a delightful year together.

The bulletin of the Crawford Street Methodist Church, Vicksburg, Miss., for the week of Oct. 14, Rev. J. L. Neill, pastor, is an eight-page pamphlet in which the pastor discusses very effectively the Christian minister as to his calling, his character and qualifications, his duties and his message, and the Biblical authority for his taking part in political affairs.

Rev. W. L. Linfield, our pastor at Ocean Springs, Miss., paid the Advocate office an appreciated call on Tuesday morning of this week. He and Mrs. Linfield were in the city to be with their daughter, Mary Barrow, who underwent an operation for appendicitis last week. We are glad to report that she stood the operation well and is recovering rapidly.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

We learn with sorrow of the death of Brother B. T. Clements, Lisbon, La., on Oct. 5. He was 81 years old, and for sixty years had been a member of the Methodist church at Lisbon. He is survived by his widow, his death breaking a happy union that had lasted fifty-nine years. Mrs. Clements, who is a shut-in, requests the prayers of all Christians in her great sorrow.

The editor of the Advocate spent a very delightful day on Wednesday of last week in company with Rev. L. W. Cain, presiding elder of the Baton Rouge District, and Rev. A. L. McQueen, pastor of the Springfield charge, trying to land some of the elusive fish that abound in the beautiful waters within the bounds of the Springfield circuit. The effort was fruitless, but "a good time was had by all."

At the recent session of the Pacific Conference, Rev. A. Inman Townsley and Rev. H. W. Jamieson, both formerly of the Louisiana Conference, "swapped" appointments, Brother Townsley going from San Bernardino to Wesley Church, San Francisco, and Brother Jamieson going from Wesley Church to San Bernardino. Both these brethren are rendering efficient service in the Pacific Conference.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, writing under date of Oct. 12, says: "The first meeting of the 'Flying Squadron' at Walker last night was a pronounced success. All the six churches were represented except one, the smallest. There was a large attendance, splendid collection, and every one of the churches represented said they expected to pay the Conference collections in full." Fine!

A new book, "Tinker and Thinker: John Bunyan," is just from the press, written by Dr. W. H. Nelson, editor of the Pacific Methodist Advocate. Dr. Nelson is a former Louisianian, who has made a name for himself by his brilliant pen. This volume will, we are sure, add to his prestige. It will sell for $1.50. The book is especially appropriate at this time, 1928 being the three hundredth anniversary of the birth of John Bunyan.

The following distressing news comes from Rev. J. O. Ware, our pastor at Edwards, Miss.: "Mrs. J. E. Crisler, the mother of Dr. C. W. Crisler, of Hazlehurst, Miss., had the misfortune on the 8th inst. to fall and break her hip. Sister Crisler is in her ninety-third year. She has long loved the church and has taken pleasure in keeping in touch with it as well as with current events. All that is possible is being done for her comfort."

Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has issued an emphatic denial to the newspaper report that Dr. S. Parkes Cadman, President of the Federal Council, is to receive a salary of $25,000 as radio preacher over the network of the National Broadcasting Company. The sum mentioned is the entire budget for the radio service, including musical talent, program, and administrative expense.

The New Orleans Standard Training School began its eighth session at Rayne Memorial last Sunday afternoon. More than 100 students were reported as enrolled for credit, and others were expected to join the classes. The following teachers were present: Mrs. John A. Rice, Tulsa, Okla.; Mrs. G. R. McDonald, San Antonio, Tex.; Dr. R. E. Smith, Shreveport; President D. B. Raulins, Mansfield; Rev. O. W. Moerner, Nashville. Rev. B. C. Taylor presided at the opening session, and Rev. Guy M. Hicks conducted the devotional exercises. Mr. J. H. Carter, educational director, made official announcements.

Dr. W. Winans Drake, pastor of Trinity Church, Ruston, La., writes under date of Oct. 10: "Our community is saddened by the passing away of one of our most useful and best known Christian citizens in the death of Mrs. Alice Cary McKinney, on Monday evening, Oct. 8, in the Highland Sanitarium, Shreveport. We buried her yesterday among a crowd of sorrowing friends from various sections of the State. She was a devoted member of our church, president of the State W. C. T. U., a useful citizen. A more extended notice will follow." The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Louisiana Avenue Methodist Church, New Orleans, is experiencing the thrill of achievement. The old wooden church building, which has been little used for many years, has been remodeled and made into beautiful Sunday school rooms and an auditorium. This move meets a long-felt need and will now take care of the Sunday school in an adequate way. Formal dedication services were held last Friday night. A unique part of the service was the dedication of each room separately by the pastor, Rev. B. C. Taylor. Fifty New Cokesbury Hymnals were donated to the school by members of the congregation and friends, who were charged 35 cents for the privilege of writing their names therein.

On Aug. 23, 1927, Bishop Warren A. Candler celebrated his seventieth birthday. On that occasion a notable group of friends assembled at his home in Atlanta and presented him with a Franklin automobile as a token of love and esteem. Appropriate addresses of greeting were made by distinguished visitors, to which Bishop Candler made characteristic fitting reply. The remarks made on that occasion by the visitors and the honored Bishop have been put in pamphlet form and published by the friends of the Bishop. We are happy, having been present on the occasion, to be the recipient of a copy of the pamphlet, which serves as a reminder of a very beautiful incident.

NORTH MISSISSIPPI CONFERENCE.

Class for Admission on Trial.

The candidates for admission on trial into the traveling connection of the North Mississippi Conference, are called to meet the committee Tuesday morning, Oct. 30, at 9 o'clock, in the Methodist church at Pontotoc, ready to take the required written examination on the Course of Study, or present their certificates from the Correspondence School.

R. P. NEBLETT, Chairman.

The Class of the Second Year.

This class is called to meet at Pontotoc in the Methodist church, 3 p.m., October 30.

R. H. B. GLADNEY,
Chairman of the Committee.

Class of the Third Year.

The Class of the Third Year in the Conference Course, North Mississippi Conference, is requested to meet the Committee on Third Year work at 3 o'clock, Tuesday afternoon, Oct. 30, at the Methodist church, Pontotoc, Miss.

J. M. GUINN, Chairman of Committee.

BOARD OF EDUCATION, NORTH MISSISSIPPI CONFERENCE.

The Board of Education of the North Mississippi Conference is called to meet in their room at Pontotoc, Miss., on Wednesday afternoon, Oct. 31, at 2:30 o'clock. This is a very important meeting and requires that every member should be present. We will at this meeting discuss, and prepare for presentation to the Conference, the report of the committee appointed at our last Conference to suggest adequate means whereby to endow Grenada College.

J. TILLERY LEWIS, President,
Board of Education.

TOO MANY BRAKES.

There are hundreds of Christians to-day, or church members at least, who are of little use to the kingdom because they continue to hold as their philosophy of wealth, "What is mine is my own—I'll keep it." They are the emergency brakes of the church, locked tight against any forward movement because traveling takes gas and gas costs money. Whatever progress the machine makes comes from working the engine hard enough to pull the car in spite of the dragging brakes. That naturally makes them hot and the consequent noisomely pestilential odors offend the sensibilities of every one in the neighborhood. I have known dozens of God's children who might be powerful influences for good but for their stingy philosophy of life.—W. K. Anderson.

EVIL COMPANY.

Sophronius, a wise teacher, would not let even his grown-up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill-behaved Lucinda, "dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you, child; take it."

Eulalia did so, and her hand was soiled! and, as it chanced, her white dress also was blackened.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said the father. "You see, my child, that the coals, even if they do not burn, blacken; so it is with the company of the vicious."

From the German.

MY NEIGHBOR.

What is meant by our neighbor we cannot doubt; it is every one with whom we are brought in contact. First of all, he is literally our neighbor who is next to us in our own family and household; husband to wife, wife to husband, parent to child, brother to sister, master to servant, servant to master. Then it is he who is close to us in our own neighborhood, in our own town, in our own parish, in our own street. With these all true charity begins. To love and be kind to these is the very beginning of all true religion. But, besides these, as our Lord teaches, it is every one who is thrown across our path by the changes and chances of life; he or she, whosoever it be, whom we have any means of helping—the unfortunate stranger whom we may meet in traveling, the deserted friend whom no one else cares to look after.—A. P. Stanley.

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THE NEW PEARL RIVER AVENUE METHODIST EPISCOPAL CHURCH, SOUTH, McCOMB, MISS.

REV. J. F. CAMPBELL, PASTOR.

This church has a membership of three hundred. The building cost $19,500. It is brick veneer, equipped to do modern Sunday school work, and will take care of 400 in Sunday school. Auditorium seats 450. Has Departments: Cradle Roll, Beginner, Primary, Junior, Intermediate, Senior-Young People and Adult. Also large Social Hall, Kitchen, Modern Heating Plant, Ladies' Parlor and Pastor's Study. The church is thoroughly organized in all departments.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A noble and Christian character ended on earth on Sunday, Oct. 7, when the soul of MISS BARBARA LUTZ departed from this life to the Great Beyond. She was a faithful member of Second Methodist Church, New Orleans, and sister of Rev. Albert S. Lutz, presiding elder of Alexandria District. Her illness, which begun a few years ago, caused her great suffering, but she bore her cross with patience and never lost her Christian attitude and faith in God. She was always cheerful when receiving visitors, and friends that visited her during her illness were inspired through her wonderful courage and Christian faith. She realized that she could not recover from her illness and was submissive to God's will. On Oct. 8, at 10 a. m., impressive burial services were held at Second Church, and a great number of her friends were gathered there, and so the remains of our dear "Miss Barbara," as she was known to many, were borne and laid to rest in St. Vincent de Paul cemetery.

"I cannot say, and will not say,
That she is dead, only just away.
Just away where no shadows fall,
In perfect peace awaiting all,
Longing perhaps in her love to say,
'I am not dead, only just away.'

"With a cheery smile and a wave of the hand,
She wandered off in an unknown land.
Think of her far away, my dear,
As fair in the land of there as here,
Think of her just the same, I say,
She is not dead, only just away."

LULU WENDT,
A. Friend.

The death of PRENTISS McLEOD on the morning of Aug. 18, 1928 at Fondren, removed one of Saucier's highly beloved citizens and brought sorrow to a host of friends who loved his noble qualities. He was a member of one of Noxubee County's oldest and most highly esteemed families, a son of the late Dr. J. F. and Mrs. Mary Dantzler McLeod, born near Macon on Dec. 27, 1867, where he was known and loved for his many fine traits of character. He was reared under the influence of Christian parents and grew up into a Christian life, being a member of the Presbyterian church since early youth. He was educated in the schools of Macon and Moss Point, and spent a great portion of his life in Moss Point in business, after his father's death, which occurred in his youth. He was married on Sept. 9, 1909, to Miss Cordelia Roan, of Lorman, Miss. To this union were born three children, Prentiss, Jr., Wilton Brinton, and Mary Elizabeth. Saucier had been his home for several years before his death. For the last year Prentiss had been in declining health and was taken to the sanitarium at Fondren, in hopes of regaining his health, several weeks before death claimed him. Besides his widow and children, he leaves two sisters to mourn their loss, Mrs. Ben D. Silva, of Patterson, Calif., and Mrs. Henry E. Harlan, of Rogers, Ark. To the sorrowing friends and relatives he leaves all the influence and memories of his kindly deeds and noble character as an inspiration and inheritance; and if we live as God directs, we will meet him some day where all is joy and peace, where good-byes are never said. The knowledge that he is in heaven makes heaven a nearer and dearer place to us. "We cannot say, we will not say, that he is dead, he is just away," for,

"Fading like the stars in the morning,
Losing the light through the glorious sun,
So do we pass from the earth and its toilings,
Only remembered by what we have done."

A FRIEND.

A good woman is gone. GRANDMA PUSEY ended a long and useful life on Sunday evening, Sept. 30, at her home in Ponchatoula, La. She was a native of Sallisbury, Md., having been born there in 1838, where she spent her girlhood days. Her maiden name was Sallie W. Bradley. She was married to Andrew J. Pusey in 1860. They moved to Indiana, where they lived until 1878, and in that year they came to Ponchatoula, La., and lived here ever since. They bought the Lige Settoon farm lying east of the Ponchatoula River, and made it one of the best farms in the neighborhood. They were virtually the pioneer strawberry growers of this section. Two boys and one girl were in this home. One son, Wilson J. Pusey, died in 1903. The other son is well known, being Andrew J. Pusey, our townsman; and the daughter is with us also, being Mrs. Helen Weitzel. Mrs. Pusey was 90 years, 3 months and 20 days old. Her husband preceded her to the grave, passing away in 1904. Mrs. Pusey was active in church work before her declining days, and will be sadly missed by her friends and relatives, all of whom were attentive to her during her last days on earth. Her daughter and husband, and many granddaughters deserve special mention for their untiring attention to her while sick. She united with the church when but 14 years old, and at the time of her death was a devoted member of the Methodist Episcopal Church, South. She was buried in the Ponchatoula cemetery beside her husband, the funeral service being conducted by her pastor, Dr. Briseoe Carter, assisited by Rev. J. W. Booth, and Rev. A. J. Coburn, surrounded by many friends, who virtually banked the grave with flowers. May we all exemplify her example, that at the resurrection morning we shall meet her again.

A FRIEND.

MRS. SARAH A. JENNINGS, nee Harris, was born in Union County, Ark., May 13, 1849. Her parents moved to Claiborne Parish and settled in the vicinity of the little town of Arizona, when she was but 3 years of age. She lived practically all of her life in this community. She was married to Joseph W. Jennings, Sept. 13, 1868. She was the mother of six children, four of whom survive her. She joined the Methodist church, with her husband, in 1885, under the ministry of Rev. J. W. Medlock, of blessed memory throughout Louisiana Methodism. She departed this life Aug. 23, 1928, and was laid to rest in the Homer cemetery, beside her beloved husband, who had preceded her just eight months before. It was my blessed privilege to have been an inmate of her home for several months in my boyhood days. Many of the most sacred memories and valued lessons of life circle about this humble, godly home, of which she was the heart and soul. She was of the old Southern type of home-makers, now so rapidly vanishing from our land. She was a devoted, loyal wife and companion to her husband, sharing with him the burdens and responsibilities of life, and keeping for him a comfortable home with all that term implies. She was a devoted, loving mother, giving, at all times, the best of her heart treasure to the comfort, joy and happiness of her children. She was a true, consistent Christian, a loyal, devoted member of the Methodist church. In this blessed home family prayer was the constant and invariable rule, and when for any reason the husband and father was not there, she would conduct this service. While never possessed of much of this world's store, there was a gentleness of nature, a sweetness of disposition, a richness of character, that far surpasses all the wealth this world can give. It is such mothers as she that have made this the land of the free and the brave, that have enriched, beyond the power of words to tell, this glorious life of ours. She left to mourn her loss four children, a number of grandchildren, a host of friends and relatives. The children are: Ed and Olin Jennings and Mrs. Edgar Maddox, all of Homer, La., and Mrs. Mack Parker, of Benton, La. To these we extend our deepest sympathy. They mourn, but not without hope, for they are assured that beyond the skies their beloved parents have reunited, and are now building another home, "not made with hands," and await their coming with a welcome far beyond our power to conceive.

ROBT. W. VAUGHAN.
Ruston, La.

On the morning of Aug. 25, 1928, our dear mother fell on sleep in Jesus, to await that glorious resurrection morn, when the souls of the saints shall be gathered to God. Mother had reached her seventy-fourth mile post, and it can be truthfully said these years were not spent in vain. Mother was kind and affectionate. She loved her family with an ardent love. She gave her children the best advice possible, bidding them walk circumspectly before the world. She took great pride in telling others that her children never gave her any trouble. She reared a large family—eight boys and two girls—and with this large family she was ready on the Sabbath day for church and Sunday school. She never said, "Children, go on to church," but, "Come, let's go." Mother joined the Methodist church about forty-five years ago, and lived a consistent Christiann to the end. She loved the church and her pastors. They were welcome in her home. They found a friend in her. She was loved by all who knew her, and made friends wherever she went. Two years ago, while in the hospital, the nurses would gather in her room to hear her cheery laugh, because she helped them to see things in a different light. They hated to see her go. Oh, we know the angels were waiting at the pearly gates when her coming was announced. She suffered a great deal for two or three years, yet never complained. She bore her sufferings with Christian fortitude. She often expressed a desire to go home to God, and when the end came she quietly and peacefully went away. Oh, how we miss her; miss her visits to our homes, her love and advice, her cheery disposition! While she is separated from us now, thank God we will be with her again some day. Mother was twice married. The first time was to Henry G. Carter, he dying in just a few years, leaving her a widow with two small children. She again married William J. Scott. They lived happily together for about thirty-five years. She was again left a widow, but her children were all grown, so she made her home with them till the end came. Those who survive her are: Rev. H. E. Carter, Strongs, Miss.; H. H. Carter, Morton, Miss.; E. H. Scott, McComb, Miss.; S. S. Scott, Columbia, Miss.; W. V. and O. C. Scott, Fernwood, Miss.; J. H. Scott, Sumrall, Miss.; Mrs. A. W. Tucker and Mrs. C. E. Fink, New Orleans, La.; besides two brothers, two sisters and a host of friends. Rev. C. M. Crossly, of Columbia, with the assistance of Rev. W. H. Lane, Sumrall, Miss., and Rev. Mr. Price, pastor of the Baptist church, conducted the funeral service. "She is gone, but not forgotten." One who loved her.

Her son.
H. E. CARTER.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Jahie Drake Cooper, Church Hill, Miss.

And ye shall succor men;
'Tis nobleness to serve;
Help them who cannot help again:
Beware from right to swerve.
—Emerson.

ZONE MEETING AT CAYUGA, MISS.

The auxiliaries of zone 4, of the Woman's Missionary Society of the Vicksburg District, met at Cayuga, Thursday, Sept. 27. This was an unusually interesting meeting because of splendid attendance and a fine program. Mrs. L. W. Alford, of McComb; Mrs. W. T. Hegman, of Holly Bluff, and Miss Lill Hartwell, of Port Gibson, were the principal speakers, and their messages brought help and inspiration to the women present.

During the social hour, at noon, all enjoyed a lovely lunch, spead under the trees. It was provided by the Cayuga ladies, and was a very delightful feature of the day.

The visitors united in thanking Cayuga for the many kindnesses extended, and all felt that it had been a great privilege to have been present.

These meetings have a wonderful influence in drawing our women together and inspiring them to better work in their home auxillaries.

KATE DRAKE,
Zone Secretary.

LAKE MISSIONARY SOCIETY.

Early in the year our society decided to try mite boxes, and not to resort to suppers, bazaars, or other means to raise money. So the boxes were secured and distributed, and we planned to open them once each quarter, at our social meetings.

At our first social meeting we had Mrs. A. S. Oliver and Mrs. Bessie Hopkins with us, and they added greatly to the interest and enjoyment of the meeting. Mrs. Oliver brought a message full of enthusiasm from the Council, and Mrs. Hopkins spoke lovingly and helpfully of the missionary and his work. Following this, the boxes were opened, and the proceeds were $60. We felt encouraged, as we hadn't ever made that much during the first quarter. A plate lunch was then served during a social hour.

Our second social meeting was unique, for the men entertained us, telling about women of the Bible. Several splendid papers were read, and also a poem written by Mrs. M. L. White. Then the boxes were opened. We had $20; but a large number of the boxes were not sent in. Another unique feature awaited us in the lunch room, where a lovely birthday cake was cut honoring one of our members.

We're keeping busy. You'll hear from us again. Here is Mrs. White's poem:

Our Mite.

Dear friends and co-workers, we greet you;
We're glad of your presence to-night;
We'll try to say something inspiring,
Though our theme is so small—just a mite.

We call ourselves working for missions;
The work of the saved for the lost;
The work that brought Jesus from heaven
To redeem us; we know what it cost.

We have this great country he gave us,
This wonderful land of the free,
That we may show forth his salvation
To heathen lands over the sea.

O, may we not fail in this duty,
While we of his bounty partake—
May we each take upon us the burden,
And help save the world for his sake!

And now we will open our boxes,
With a prayer that each nickle and dime—
With his blessing and guidance—accomplish
Much good in a work so sublime.

We cannot do much—just we women—
But then we should never forget
The poor widow's mite and its message,
We honor her memory yet.

And here's to the men in our number:
You've stood by us all the way through;
And whatever our efforts shall merit,
A large share comes justly to you.

We get along fine in fair weather,
Without ever a halt or a hitch;
But we need you—we can't do without you—
When "Lizzy" goes into the ditch.

Let us pray to the "Lord of the Harvest"
To send workers to fields that are white—
Some are ready and waiting, O help us
To do what we can with our mite.

TO MEET IMMEDIATE NEEDS.

We must first recognize their immediacy. We must pick out of the many things that need to be done the things that clamor to be done now. While the wise man always takes the far-away look, he is also ready to see the task next at hand. A great part of life consists of meeting crises and emmergencies. The sad although not disheartening fact appears that we do not always have time for careful consideration. The duty just ahead strikes us full in the face. We cannot back away from it; we must go through with it.

The science of first aid gives us our clue. By following certain well-established principles that have proven themselves in practice what we may at least meet the crisis with intelligence and effect. Here are some of the needs that confront us in our organized work: Are our committees in shape to work and are they working? Have we systematic plans to meet and to win new members? A survey of our own attitude toward our Christian work. Are we the slaves of fitfulness and the up-and-down habit of work? Are we losing our grip upon ourselves by the attrition of carelessness or indulgence? Are we becoming sickly in our Christian life by malnutrition and the lack of spiritual air and exercise?

Be prepared! Let this slogan be our incentive. If, in our everyday life, we gird on the whole armor of God, we will be ready when the call to battle comes. Be prepared by taking the whole matter and laying it in his hands and by awaiting his word of guidance. "This is the way, walk ye in it!" By meeting immediate needs, prayerfully, diligently and cheerfully, we will be equipping ourselves for the greater task on ahead and for the larger achievements, too.—Christian Herald

TERRIBLY ILL

Kentucky Lady's Health Was Very Bad. Had Severe Pains and Could Not Sleep.

Lexington, Ky.—Mrs. J. H. Nichols, who lives at 513 Elm Tree Lane, this city, says that Cardui has been of valuable assistance to her on two occasions, which she tells about below:

"Some few years ago, my health was bad. I had very severe pains in my sides. My nerves were in a terrible condition. I could not rest.

"The lower part of my body was very sore. I could hardly stoop over to lace my shoes. I would have to put my foot on a chair. I did not feel like eating, and did not sleep well at all at nights.

"A friend of mine recommended Cardui. I began taking it and saw quite an improvement in my condition. I kept it up until I felt strong and well."

About a year ago, Mrs. Nichols says, she found herself in a nervous, run-down condition. "I took Cardui again," she adds, "and it helped me wonderfully. It is a splendid tonic."

Thousands of women have written to tell how Cardui helped them to get rid of pain and suffering. Cardui is a mild, medicinal tonic, made from purely vegetable ingredients. At all drug stores. *NC-190*

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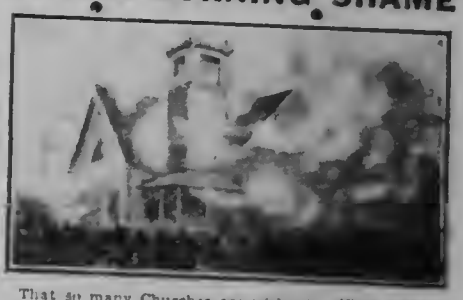

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mrs. H. J. Norris, superintendent at Oak Ridge, writes: "Please send me the leaflet helps you have for 'Childhood and Youth Week.'"

First Church, Baton Rouge, with Dr. Frank L. Wells, pastor, and Mr. W. S. Holmes, superintendent, is to be congratulated on the work they are doing for their young people in Sunday school, especially the students from the university. Mr. Charles H. McEuen is director of the Student Work.

On Sunday, Oct. 21, "Young People's Day," Dr. J. Marvin Culbreth, Secretary of Religious Education, of Nashville, Tenn., will visit Baton Rouge and speak to the young people.

Mrs. H. A. McDonald, secretary-treasurer of the Sunday school at Rayne, sends in Sunday School Day offering. The Rayne Sunday school is one of our schools which never fail to send an annual offering.

The New Orleans District elected its Sunday school officers at its rally at Rayne Memorial Church, Friday night, Oct. 5. The officers are: Mr. E. E. Cayard, District Secrtary; Mrs. Clarence Snelling, Elementary Superintendent; Rev. B. C. Taylor, Adolescent Superintendent; Dr. R. S. Crichlow, Adult Superintendent; Mrs. D. L. Campbell, Vacation Bible Schools; Mrs. L. D. Chaffee, Missionary Superintendent.

On Sunday, Oct. 7, we visited in the Ruston and Shreveport Ditsricts. We reached Haughton by auto in time for the 11 o'clock service. We spoke to an attentive congregation on "Religious Education." The pastor is Rev. E. W. Day, and the superintendent, Mr. A. G. Nelson. We enjoyed noonday hospitality at the home of Mr. and Mrs. McDay. Mrs. McDay is a daughter of the late Rev. N. S. Cornell, who was a member of our Annual Conference during his lifetime. Mrs. McDay knows the art of ministerial hospitality.

Rev. A. K. McLellan, who accompanied me in the auto, is conducting a Cokesbury School at Haughton this week.

We reached Shreveport at 3 p. m., in time to be at the opening of the seventh session of the Standard Training School, which promises to be larger than last year. The courses are: "Bible," Dr. R. E. Smith; "Pupil," Mrs. R. E. Smith; "Junior Lesson Material," Mrs. G. R. McDonald; "Sunday School Management," Rev. Clem Baker; "The Home in Society," Mrs. John A. Rice.

At night we visited Mangum Memorial Church. The superintendent at this church is Mr. A. M. McGuirt. He was reported in the sanitarium for a serious operation. Later we visited him in the sanitarium and found him doing as well as could be expected, with hope of a recovery. Mr. McGuirt is a member of our Conference Sunday School Board.

We reached home from North Louisiana Tuesday by way of Ruston. The hills and valleys in this section of the State are beautiful in the fall.

Dr. W. W. Holmes, presiding elder of the Shreveport District, stated this year is his twenty-fifth anniversary as a Methodist minister. We extend him our congratulations and best wishes.

At the beginning of the new Sunday school year we hope many of the schools will put on a local training class. Dr. W. W. Drake reports he has organized a class for a course on the New Testament. Hope a number of our pastors will try out a training class this year. Dr. Drake's class follows the prayer meeting hour on Wednesday night.

Rev. W. L. Doss, Jr., was a welcomed visitor in our office recently. No presiding elder in Louisiana Methodism looks after the Sunday school interest more diligently than does the Lake Charles District presiding elder. He has taught in two of his District Training Schools this year.

Rev. Claude K. Smith, of Pineville, has set aside this week for "Childhood and Youth," and is holding services daily, with the hearty co-operation of his young people.

We hope to receive many reports on "Childhood and Youth Week" from the local superintendents and pastors during this month.

Rev. M. S. Monk, of Monroe, was a welcome visitor to our office to-day. He is delighted with his faculty for Training School. He reports a meeting of the district Sunday school staff recently held in Monroe.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE NOTES.

Sunday School Day offerings are coming slowly. We are more than anxious about this important matter. Think of it—there are 412 Sunday schools, and at this writing 264 Sunday schools have not responded. Several have told us that they were going to, and several said they would send in the money soon. This cheers us, but we had so hoped to have at least 300 schools to respond. You can figure how far behind we are.

The glad thing about this matter, so far, is that we are only $100 behind the offering at this time last year. This means that we are getting larger contributions from those Sunday schools sending in the money. We trust that this will continue. The Sunday School Board launched its work with the expectancy of $1,000 more from this source than ever before. We are evidently not going to get as much as last year. This will be a great disappointment, and, to say the least, rather discouraging. I am trusting in you, my brothers, to give us a helping hand.

If you have been reading the missionary items, you have been impressed with the great need of the cause. In our own Conference, your Sunday School Board has rendered aid in fifty places never before helped. We appreciate this opportunity to serve. Fifteen Standard Training Schools were held. These schools cost money. These schools were well placed as to reaching a large number of people.

Money to do missionary work comes partly from your missionary offering. We had hoped that this offering would be larger this year than last year. We checked up on the 13th, and we discovered that it would take at least $2,000 to make the offering to missions from our Conference equal the offering made by the Conference last year.

One Sunday school was saving all its fourth Sunday offerings to send them in at one time, when the bank failed; now where is the money that should be in the work and multiplying itself?

Forty-seven Sunday schools which sent in an offering to missions last year have sent in nothing this year. My, Is this the mind of the Conference towards missions?

One hundred and sixty-seven Sunday schools in the Conference have sent no mission offering. How can we ever hope to have a missionary people with this state of affairs?

There is one fourth Sunday left—October 28. I hope that every Sunday school in the Conference will have the missionary program on this day and immediately send in their offering.

The work of the Dual Extension Secretary alone is worth every dollar of this money, if nothing else was done with it. But there are many other things accomplished with this fund here in Mississippi, as well as the vast amount of good in Europe.

Now is the time for all good Methodists to come to the help of the Sunday School Board.

Your Board's report will be the best in the history of the work in many, many particulars; but in two or three we won't be able to make such a good showing unless these last few weeks show a decided improvement.

Pray for the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

If the Sunday school superintendents care to have a Methodist Worker's Guide similar to the one sent to them a year ago, let me know. If it has not been worth anything to them, we will not go to the expense of sending them out. A post card saying you want it or you do not want it will be sufficient.

The West Point school observed Childhood and Youth Week and took as their "Forward Step" the installing of the New Cokesbury Record Books. Send in your reports if you care to be on the list of the "faithful."

We held an institute at Moorhead on Thursday, the 4th. Six schools were represented. Pastors, superintendents, and teachers took a deep interest in the items discussed. Rev. J. D. Wroten, District Superintendent, planned the program and did the advertising with the assistance of Rev. J. A. George, pastor of the Moorhead church. Mrs. A. C. Johnson, Jr., of Doddsville, the District Elementary Superintendent, entered into the work heartily.

On Sunday, the 7th, we held a similar Institute at Eureka, on the Shuford circuit. Rev. A. C. Johnson, pastor, and Rev. A. T. Clanton, District Superintendent, planned this meeting. At the institute held at Moorhead we had an attendance of about forty; at this institute we had around three hundred, dinner on the ground. The meeting with the small attendance was much more satisfactory and we accomplished more good. We need to hold something like ten institutes in each of the presiding elder's districts so we can reach every school in the Conference.

Institutes have been conducted by Rev. C. A. Parks, Rev. W. R. Hammontree, Rev. E. G. Mohler, and Rev. H. R. McKee. The attendance upon these meetings was good, and at every place where the meetings were held the people requested that the meetings be held again.

On Tuesday, the 9th, the pastors held their monthly Association at Free Springs, on the Tyro circuit. The outstanding address of the occasion

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Clothes for Men Now Sold in
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Separate Entrance on Bourbon Street

was made by Rev. B. G. Whitehurst, on "Scriptural Baptism." His address equaled the addresses made by Rev. T. M. Dye in his palmy days. Brother Whitehurst was clear, forcible, witty, eloquent, and deeply religious. The pastors and the visiting members enjoyed the occasion immenseiy. The building at Free Springs is a two-story concrete, imposing and attractive. When Rev. A. M. Bennett was pastor of this charge several years ago we held an institute in a very poor, one-room building. The leaven of the gospel lodged in many hearts that day, and the outcome of the institute is this creditable house of worship. The institute has a big place in our work.

We have checked up the school at Shersrd. The thirteen officers and teachers of this school hold eighty-one credits; eleven have been taken this year. All the teachers except three have one or more credits, all save one have read one or more approved books during the year. This is a small school, but it is doing a wonderful piece of work. Back of all their enthusiasm and constant progress is their interest in the training of their workers. On Promotion Day, the teacher of the Intermediate-Senior group of boys and girls had a map of Paul's journeys held up before the congregation; one pupil gave a brief outline of Paul's life, another told of his first journey, another of his second, and another of his third and fourth journeys. The older members of the school were amazed and delighted at this excellent piece of teaching.

The school at Duncan was checked up and found to be in a prosperous condition. One of the outstanding features of this school is the progress that has been made in conducting the worship programs from Sunday to Sunday. Rev. R. G. Lord is pastor of this school, and Mr. B. F. Wylie is superintendent. These two men have the work at heart. They rejoice together at the response they are receiving from the teachers and members of the church. Under the leadership of Brother Lord, the work always prospers. it is a joy to be associated with such a man.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

HEAVY FRUITER, 3 bales an acre, earliest cotton; 40 bolls weigh pound; 45 per cent lint; wonderful cotton. Write for special prices. Vandiver Seed Co., Lavonia, Ga.

THE NEW REGULATIONS REGARDING ADOLESCENT REGISTRATION.

The churches with two or more Wesley Bible classes in the Adolescent ages will do well to organize these classes into a Department and maintain their touch with the Nashville headquarters through departmental agencies. This is now possible. The registration of the Department in place of the class enables the class to have more freedom in their plans and in their work than otherwise. It is understood, of course, that if any class desires to be registered, this new regulation does not interfere with them. This means to me that if the Department is not registered, the class may be; and if the Department is registered and the class desires to be, it may.

I am calling attention to this matter separate from the Conference notes because now is the time of reorganization and re-registration. The Intermediate classes should change their officers every three months. If registration as a Department, this may be done and only the Sunday School Department notified of the change without notifying Nashville, which interrupts the mailing list and the records kept. This is only one illustration of the value of departmental registration.

The following is the graduated scale of the fees and dues for departments with varying numbers of classes:

1. For Young People's and Adult Classes: $1 registration fee and annual dues required of an individual class.

2. For Young People's Departments and Senior-Young People's Departments: $2 for departments of two to four classes; $3.50 for departments of five to seven classes; $5 for departments of more than seven classes.

3. For Intermediate Departments, Senior Departments, and Intermediate-Senior Departments: $1 for departments of two to four classes; $1.75 for departments of five to seven classes; $2.50 for departments of more than seven classes.

4. For Intermediate-Senior-Young People's Departments: $1.35 for departments of two to four classes; $2.35 for departments of five to seven classes; $3.35 for departments of more than seven classes.

We are anxious that each church have some young person in charge of the departmental registration of that church and to be the one officially responsible for this work. I am hoping that this will appeal to the young people and the Sunday school at large and that we will have a very fine response to this.

It is gratifying to me to know that we have eighty-two Adolescent classes in good standing at this time, which puts us thirteenth in the list of Conference classes. I hope that our standing next year with the new regulation will be far ahead of this.

There is no need in our whole organization as great as the Adolescent need. The freedom and initiative given to the class by this new regulation will be thoroughly appreciated by the young people themselves.

JOHN C. CHAMBERS.

INSTITUTE RALLY AT STRAYHORN METHODIST CHURCH.

The churches under Rev. A. L. Davenport's charge met Sunday, Sept. 30, at 10 a. m., at Strayhorn for the purpose of a Sunday school rally. The program, which was in charge of Rev. Mr. McKee, of Hernando, proved inspirational to all those who attended.

In the beginning, suggestions were made for an ideal Sunday school, and plans to this effect were carried out in the actual teaching of the lesson, in the report of the secretary, and in a closing song.

Among the important speakers of the day were: Professor E. E. Sanders, of Strayhorn; Mr. Johnson, Rev. G. A. Baker, of Coldwater; Rev. A. L. Davenport, of Arkabutla; Mrs. G. A. Baker, of Coldwater, and Mr. J. M. Abercrombia, of Sarah.

The gist of the program was as follows: "The Value of an Institute" was discussed in that it gives the pastor an opportunity to meet workers of their charge; provides a definite time for a regular coming together of the workers; increases the spirit of unity; stimulates a healthy rivalry among the students; gives to each school the best that's being done; contributes to the development of the workers, and keeps before the public the needs and the work of the Sunday school.

"The Training of Children in Worship" was ably discussed in that the importance of this training should be appropriate for the child.

In the topic, "The Evangelism of a Sunday School," the fact that the beginning of a Sunday school should be in babyhood was stressed in that then was the time to get the child in the right line of thought.

Results as to the number of schools represented were as follows: Strayhorn; 72; Arkabutla, 4, and Hunter's Chapel, 7.

A "Demonstration of a Sunday School Survey" was then given.

Thoughts along the line of getting the right kind of foundation, the aim and real work of the Sunday school, and the responsibility of living right before the younger people were discussed in the topic, "Can We Have Successful Instruction Without Expression in Religious Education?"

Good plans were given for a C-type school, under which were suggestions for the different classes: a Home Department, programs for the special days, and the Workers' Council.

A round table discussion as to the particular needs of a Sunday school was given in five-minute talks.

An abundant dinner was served on the ground at 12:30 p. m.

Before the adjournment, 100 per cent charts (Sunday school attendance) were presented. It was decided to have another rally day at Hunter's Chapel.

Mr. J. H. Abercrombia, of Sarah, was elected president, and Professor E. E. Sanders, of Strayhorn, secretary. The meeting adjourned at 3:15 p. m.

E. E. SANDERS.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Baker, at Black Water, Oct. 20, 11 a.m., 2 p.m.; Oct. 21, 11 a.m.
Bogalusa, Oct. 24, 7:30 p.m.
Franklinton, Oct. 25, 7:30 p.m.
Amite, Oct. 26, 7:30 p.m.
Natalbany, at Wesley, Oct. 28, 11 a.m., 2 p.m.
Kentwood, at Tangipahoa, Oct. 28, 7:30 p.m.
Clinton, at Clinton, Oct. 29, 10 a.m.
Zachary, at Zachary, Oct. 31, 7:30 p.m.
Istrouma, Nov. 1, 7:30 p.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Washington, at Angie, Nov. 6, 11 a.m., 2 p.m.
Pearl River, at P. R., Nov. 7, 11 a.m., 2 p.m.
Hammond, Nov. 8, 7:30 p.m.
Denham Springs, at Live Oak, Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Keener Memorial, Nov. 13, 7:30 p.m.
First Church, Baton Rouge, Nov. 15, 7:30 p.m.
Pine Grove, at P. G., Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

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How Doctors Treat Colds and the Flu

To break up a cold over night or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

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HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

SPECIAL NOTICE TO ALL EPWORTH LEAGUE TREASURERS, MISSISSIPPI CONFERENCE.

At our assembly in Hattiesburg Rev. Ralph Nall succeeded me as your treasurer. Send all money other than that raised for local purposes to him at Jackson, Miss., care Millsaps College.

Ralph is a fine boy and will make us a good treasurer.

Yours for a great League year,

L. F. ALFORD.

Jackson, Miss.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: I always like to tell about the Epworth Leagues that are doing good work when I visit them. I was very pleased to find that the Hi League at Opelousas was keeping up with its records, having good devotional services with programs well rendered and an interesting group of young people carrying on the four departments of work.

If I remember correctly, I stated in last week's letter that our friend, Jolly Harper, was doing student work at Southwestern, Lafayette. I wish to correct this statement, as Jolly is still assisting Rev. D. B. Boddie in his mission work around Opelousas, but is going to Southwestern each day, continuing his work on his A.B. degree.

On Friday evening I again had the pleasure of meeting with the Grambling Union, this time at Glenmora. This was one of the best union meetings I have had the pleasure of attending. The Leagues composing this union were very fortunate in having their Conference president, Charles White; the Alexandria District Secretary, Frances Sloan, and their union president, Mary Lyles, all present. After a devotional program, which was made attractive by several musical numbers showing the splendid talent within the union, the members entered into a business session. At the close of the business hour over seventy young people enjoyed a period of games, which was soon interrupted by the Glenmora Leaguers, who served punch and cake to those present. On next month the union meets on the first Sunday at Oakdale, where they will attend the devotional hour and night church services at that place.

On Saturday I went to Marthaville, where I had the pleasure of meeting with the Leaguers there. Brother Anders was kind enough to take me to Natchitoches durng the day, where I enjoyed a short visit at the Normal with some of my former teachers and frieuds there. Sunday morning I returned to Natchitoches in time for Sunday school, and certainly enjoyed visiting in my former teacher's class. Mrs. Hyams is still meaning as much to the Normal students that come her way as she did to me when I had the happy privilege of knowing her. I attended church and heard Rev. H. N. Brown preach. After services there I took dinner at Normal with friends. I enjoyed the hospitality of Brother and Mrs. Brown during the evening and until my departure Monday morning. Sunday evening I took charge of the devotional services at the League. Miss Marie Martin is now president of that chapter and is anxious to see it develop into one of the best Leagues in the district.

I am now in Jonesboro, but will leave to-day to begin my work in Minden District. Rev. J. F. Dring tells me that Jonesboro is to have a Young People's revival next week.

Brother Carpenter, of Lottie, La., writes that he has organized an Epworth Junior Society, and asks for literature. I'm proud of the new Hi Leagues and Junior Societies over the Conference, and am waiting to hear of more being formed.

Your co-worker in his kingdom,
ELIZABETH LANGFORD,
Field Secretary.

GRENADA REVIVAL.

Dear Dr. Carley: We closed on last night a most gracious revival in the Grenada Methodist church. We have had the old-time Methodist gospel preached by Dr. Jere M. Glenn, of Young Harris, Ga. A good number have been received into the church and there are more to follow. The entire community has received a real spiritual uplift. All denominations

DR. JERE M. GLENN.

joined in the meeting, and commendations of the most generous kind came from every element of the community.

Dr. Glenn is the type of evangelist needed in the church to-day. There is no "clap-trap," no superficial, sensational appeal. He preaches the old-time gospel with a power not often experienced. His sermons are clear, deeply spiritual, and scriptural. He preaches "The Word." He has a pastor's heart and the heart of an evangelist. He knows the organization and the work of the church and helps every department of church work and life. Our church is happy over the results of the meeting. We desire to commend Dr. Glenn to any of our pastors in need of evangelistic help.

J. H. HOLDER.

Stubborn Cough Quickly Ended by Famous Recipe

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up a stubborn, lingering cough. It takes but a moment to prepare and costs little, but it gives real relief even for those dreaded coughs that usually follow the "flu."

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

BAD LEGS
Have You Varicose or Swollen Veins and Bunches Near Ankle or Knee?
To stop the misery, pain or soreness, help reduce the dangerous swollen veins and strengthen the legs, use Moone's Emerald Oil. This clean powerful penetrating yet safe antiseptic healing oil is obtainable at all first-class drug stores.
In hundreds of cases Moone's Emerald Oil has given blessed relief. Splendid for Ulcers, Old Sores, Broken Veins and Troublesome Cases of Eczema.
MOONE'S EMERALD OIL

REVIVAL AT ST. MARK'S, NEW ORLEANS.

The indispensable needs for religious revival existing in most of our Methodist churches was keenly realized and felt in St. Mark's, New Orleans. Feeling the need for renewed consecration and inspiration for more effective Christian service, the pastor and staff workers agreed, two weeks ago, that it was expedient to postpone the beginning of fall program of community center activities for ten days, and center all interests, energies, and prayers on revival. Due to irregular and complete unemployment for the past eighteen months of most of our church people, many of them have moved away in search of work and life's dire necessities; while others remaining in town have lost hope and courage in attempting to find regular work, have drifted from church; some, as a consequence of such circumstances, have been greatly tempted. Thus it was realized that the evangelistic call to repentance, faith, church attendance, loyalty to Christ was the need of the hour.

Upon invitaion, Rev. J. B. Peters, pastor of First Methodist Church, New Orleans, enthusiastically accepted and offered, gratis, to bring the messages. Although kept strenuously at work during the daytime in his own pastorate, for ten nights he brought brief, simple, and soul-stirring messages to splendid congregations; adapting himself most admirably. As a result, those present were attentive, appreciative, and eagerly responsive to Brother Peters' gospel appeals. Eleven adults joined the church, and all were greatly revived. Increased church attendance is bound to follow.

Represented in the congregations almost every evening were Greek Orthodox, and Roman Catholics, Episcopalians, Lutherans, Presbyterians, Baptists, Methodists, North and South. Of nationalities, they were from many lands. One evening the pastor noticed in the congregation, a pure-blooded American Indian, a couple from England, a steamer captain from Scotland, several born in the countries of Italy, Germany, Mexico, and France. Rev. A. J. Martin, who led in song, greatly delighted the French folk several evenings by singing to them in their own language. W. H. GILES, Pastor.

CONVERSE—HORNBECK CHARGE.

On Tuesday night, Sept. 25, Brother C. B. White, of Marksville charge, began a meeting for me at Hornbeck, and continued to Thursday night, Oct. 4. Only a ten days' meeting, but one of great interest and of far-reaching results. His faithful and fearless preaching of the gospel mightily stirred many souls. Many of the long-time citizens of Hornbeck and community said they had never seen so many Hornbeck and community people before so interested in attending meeting, as was true of this one. People of the other churches of Hornbeck became deeply interested and kindly co-operated to make the meeting a success. A beautiful brotherly spirit prevailed to the close of the meeting. Brother White won the high esteem of everybody, because of his manly and Christian dealing with all. He is capable of holding a series of meetings in any of our churches. The visible results of the meeting were thirteen accessions to the Methodist Episcopal Church, South—six by letter and seven on profession of faith. All were grown people except two small girls. God was very gracious to us.

J. H. FRENCH, Pastor.

A GOOD REPORT FROM GALLMAN CIRCUIT.

Mr. Editor: If you will allow me space in the Advocate I will try to let you and your readers know something of what has taken place in church work on the Gallman circuit within the last four years.

Four years ago, Rev. W. H. Lewis came to the Brookhaven District as presiding elder, and Rev. J. E. J. Ferguson came to Gallman circuit as pastor.

To be sure, Brother Ferguson came to serve a good people—commonly speaking, morally speaking—yes, as the world calls good; but, seemingly, so inactive. I have been a member of the board of stewards for twenty-eight years continuously and have attended the quarterly conferences reasonably regularly and heard the different pastors make their formal reports as to the spiritual condition of the church; but actions speak louder than words; but again, so inactive—so few coming to Sunday school and such small congregations at the regular preaching services. Out of a fairly good membership, too. I said inactive; yes, distressingly few who would lead in prayer when called upon. As I sit quietly by and look on or observe, I see it is different now. At one church especially where there were three who would lead in prayer in years past, now those who will not lead are very much in the minority. This applies to young and old, male and female. I have heard the question asked over and over again as to the number of Leagues and prayer meetings and Missionary Societies, and so often have I heard it answered, no Leagues, one League, one prayer meeting, possibly one Missionary Society, and no one trying to have more. Go to the records and you will find it different now. I am still going to quarterly conference, and have been hearing a different report as time has passed with Brother Ferguson as pastor. I feel that it must be "handed to him," as he is the leader.

Four years ago Brother Ferguson moved into an old parsonage that we people ourselves had been ashamed of for twenty-five years or more, and for the last fifteen years it was all but unbearable. Brother Ferguson said we must have a new one. He took the lead, not sparing energy, and gasoline, and now Gallman circuit has as roomy and comfortable a pastor's home as there is in the Brookhaven District.

There are pianos in place of organs in the churches. The people are decidedly more active and willing workers than they were in time past.

I would not close without trying to bestow an honor upon one to whom honor is due in the person of Mrs. Ferguson. Truly, she has filled her place well, and has been a wonderful helper and worker.

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FROM SOUTH SIDE, CORINTH, MISS.

Largest number present at Sunday school since last spring. Fine crowd of young people at the Epworth League; house full at the preaching hour, good services. Three grown people joined the church on professiou of faith, making a total of ninety-three received into the church at South Side this year. We are hoping to make it 100 by Conference. Our presiding elder tells us that we are leading the Conference in additions to the church.

We are happy to say that this year has been the best in history in the seventeen years of our ministry. I have held ten revivals and the Lord has wonderfully blessed us in the work. We have had two hundred and nineteen conversions, organized about seventy-five family prayers in the homes, More than five hundred people promised to read the Bible daily; Sunday schools organized where there was no school; prayer meetings are being held in some of the churches where we held revivals.

I will go to Conference with a full report, all collections in full. I don't deserve any credit for our success, I feel like it is an answer to the many prayers of the good people that have been praying for us. I don't feel worthy of any praise. We give God all the praise. Bless his holy name.

B. F. BULLARD, Pastor.

There's peace in the household guarded by Castoria. Peaceful sleep for Baby. Uninterrupted rest for Mother. For a few drops of pure Castoria will quiet any fretful infant. Or put the little one back to sleep when there's an upset during the night.

Parents, don't try to do without good old Castoria! It isn't fair to the baby, and it makes things hard for you. You can't give Baby medicine meant for grown-ups—or shouldn't! Castoria is the solution. It is always safe. It always does the work. And although it acts as swiftly as an opiate or a narcotic, it contains neither. *Castoria is purely vegetable.* Give it whenever there's constipation, colic, diarrhea.

No less than five million modern mothers have come to depend on Castoria, for twenty-five million bottles were bought last year! Get yours today; don't wait for some night when it's needed, and the drugstore is closed!

Children Cry for Fletcher's CASTORIA

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Foxworth, at Foxworth, Oct. 21.
Tyiertown, at Tyiertown, Oct. 21, p.m.
Crystai Springs, Sept. 30, Oct. 23, p.m.
McComb, Centenary, Oct. 24.
McComb, Peari River Ave., Oct. 26.
Scotiand, at Bethei, Oct. 28.
Haziehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnoiia, Oct. 31, p.m.
Meadville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaveu, Nov. 5.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Sumrall, at Sumrall, Oct. 19, 7:30 p.m.
Magee, at Magee, Oct. 21, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Harrisviiie, at Pisgah, Oct. 20, 21, 11 a.m.
Mendenhall and D'Lo, Oct. 21, 4 p.m., 7:30 p.m.
Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Eliison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Quitman (Q. C., 2 p.m.), Oct. 21.
Waynesboro, Oct. 21, 22.
Waynesboro ct., at Pleasant Grove, Oct. 27, 28.
Bucatunna, Oct. 28, p.m.
Central, Oct. 30.
Fifth Street, Oct. 31.
Porterville, Nov. 1, 10 a.m.
Poplar Springs, Nov. 1.
East End, Nov. 2.
Vimviiie, Nov. 3, 4.
Seventh Avenue, at Marion, Nov. 4, 4 p.m.
Hawkins Memoriai, Nov. 4, p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—Fourth Round.

Rose Hiii, at Rose Hiii, Oct. 19, 11 a.m., 2 p.m.
Raleigh, at Raleigh, Oct. 21, 11 a.m., 7 p.m.; Oct. 22, 10 a.m.
Newton, Oct. 24, 7 p.m.
Shiloh, at Shiioh, Oct. 25, 11 a.m., 2 p.m.
Lake, at Lake, Oct. 28, 11 a.m., 2 p.m.
Harperviiie and Lena, at Hiiisboro, Oct. 28, 7 p.m.; Oct. 29, 10 a.m.
Union, at Union, Oct. 31, 10 a.m.
Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round.

Van Cieave, at New Prospect, Friday, Oct. 19, 2 p.m.
Stiiimore, Oct. 20, 7:30 p.m.
Carriere, at Carriere, Oct. 21, 11 a.m.
Picayune, Oct. 21, 7:30 p.m.
Saucier, at Poplar Head, Oct. 28, 11 a.m.
Pass Christian and Lyman, at Lyman, Oct. 28, 7:30 p.m.
Biioxi, Nov. 4, 11 a.m.
Kreole, at Orang Grove, Nov. 4, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Nebo, at Nebo, Oct. 21, a.m.
Fayette, Oct. 21, p.m.
Rocky Springs, at Rocky Springs, Oct. 24.
Siiver City, at Silver City, Oct. 28, a.m.
Louise and Holly Bluff, at Louise, Oct. 28, p.m.
Roxie, at Roxie, Oct. 31.
Vicksburg, at Gibson Memoriai, Nov. 2.
Anguiiia, at Anguiiia, Nov. 4, a.m.
Roiling Fork, at Cary, Nov. 4, p.m.

J. T. LEGGET, P. E.

NORTH MISS. CONFERENCE.

Grenada Dist.—Fourth Round.

Ebenezer, at Thornton, Oct. 18.
Poplar Creek, at Friendship, Oct. 20.
Kiimichaei, at Kiimichael, Oct. 21.
Holcomb, at Sparta, Oct. 27, 28.
Water Vaiiey, Main Street, Oct. 24.

It is just ten weeks until the Anunal Conference. There is much to be done before we are ready to make our report for the year. Every pastor in the district is urged to do his best in every way. Please see that all reports required for the fourth quarterly conference be in hand. Let full financial reports be made as far as possible at the quarteriy conference. We must have a strong puli and a pull all together if we bring up everything required of us. Let no man fail.

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James Cannon, Jr., Chairman

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CHRISTIAN ADVOCATE

Vol. 75—No. 43 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3724

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 25, 1928 CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A SOLEMN THOUGHT.

A great American statesman is said to have declared that the most solemn thought that had ever entered his mind was the realization of his personal accountability to Almighty God. That thought is, indeed, a solemn one. When a man realizes for himself that he will have to give an account to the Supreme Ruler of the Universe for the life he has lived, he is likely to consider all else incidental until he has made an adjustment of his life to the requirements of the divine law that will prepare him to meet his God.

The trouble with too many people to-day is that they do not take God into account. If they think of him at all, they think of him as some remote, indefinite kind of being that has little concern about the affairs of this world, and less power to direct them if he were interested. The awfulness of sin as a violation of divine law that inevitably and invariably results in eternal woe unless repented of and atoned for, is lost sight of in a kind of maudlin reliance upon the mercy and goodness of God. Moral decency and social respectability are thought to take the place of the new birth and a transformed life. The judgment is, to them, a vain figure of speech.

So far as we recall, no great revival has ever swept the world that did not grow out of a realization of the awfulness of sin and a realization of the accountability of the sinner to Almighty God. And no great revival can come until men are made to realize that their destiny hangs upon the question of their personal relationship to God and to Jesus Christ, his Son, whom he has sent. Sin is still the thing men need to be saved from.

THE COLLECTIONS.

There are three compelling reasons why the assessments for Conference and General Work should be paid in full:

1. The activities carried on by our church for the establishment, extension, and maintenance of the kingdom of God urgently need all the money called for in the assessments. These assessments may not be the actual minimum requirements; but they represent an amount that is actually below what could be profitably spent in carrying on the work. The following causes are among those dependent upon these asssessments for their ongoing: Education, Missions, Sunday Schools, Epworth Leagues, Church Extension, Temperance and Social Service, American Bible Society, Lay Activities, Hospitals, Superannuate support, Theological schools, and various other items of administrative expense. When our church fails to pay these assessments, all these causes suffer.

2. We are able to pay these assessments in full. Some of our people are poor, it is true; but most of them are fairly well-to-do, and many of them are wealthy. Most of us spend more money on luxuries and for needless self-indulgence than we give to the church. It is not that we should deprive ourselves of the comforts and conveniences of life, but that we should realize that the claims of the kingdom of God are as strong as any others that rest upon us. If every member of the church would give a fair share of his income to the work of the church, he would still have enough left for all his legitimate needs and the church would have ample funds with which to carry on its work.

3. As members of the church we have solemnly promised to support its institutions. The needs of these institutions are represented in these assessments; and when we fail to pay our part of these, we are violating the vow we voluntarily assumed. It is no light matter to promise to do a thing and then fail to do it. Especially is it blameworthy when our failure to keep a promise is not due to inability, but to carelessness, indifference, and neglect. There is no escaping responsibility to perform the vows we have made unto the Lord.

The need is great, we are able, and we have promised; what more needs to be said?

ONLY THE LORD CAN.

William Edward Hickman, the slayer of the little California school girl, paid the penalty of his crime on the scaffold on Friday of last week. In a letter to one of his former high school mates, written just a few days before his death, Hickman declared that he believed in the mercy of the Lord and that his sins had been forgiven. Only the Lord could forgive such a crime. All mortals can do is to pray for such sinners and leave them in the hands of a just and merciful God.

One paragraph of the letter reads: "Bill, I hope you and the other fellows will lead honest lives for the joy and peace they will bring you. Sin leads to misery and damnation. Please pray for me and all the other condemned men here at San Quentin."

The sinner realizes two great facts in this confession: An honest life brings peace and happiness, and sin leads to destruction. The lesson is plain enough—would that all would heed it!

"THE NEXT STEP FOR THE CHURCH."

Under the above caption, Dr. Joseph Fort Newton reviews in the November McCall's Magazine a recent sermon by Bishop Francis J. McConnell, in which the Bishop makes a plea for prophetic leadership. We quote from McCall's:

"'The next step for the church,' states Bishop McConnell, 'is to make a definite place for the moral prophet. There never will be a great number of prophets in the church at any one time. Few souls are made for prophecy. All the more reason, then, why we should deliberately make room for the genuine prophet when he appears. A prophet is a moral genius, and genius has a way of reporting itself present, and of making itself heard. The only question is whether the prophets will get their hearing inside or outside of the church. Some of us would like to see the prophets take a hand in a fresh protest against the smug adjustment of the church to the standards of the world. It is all very well to talk of erasing the line between the sacred and the secular, but wearing our Sunday clothes every day comes at last to wearing our every-day clothes on Sunday. The prophet will have nothing to do with the pragmatic idea that practical success is a test of truth. He knows that many things are successful practically and rotten morally. Just now we hear much about self-expression for the purpose of self-realization. We need the stinging irony of the prophet, who wants to know which self it is we are expressing.'"

Dr. Newton's comment on these words is: "Here are plain, and wise words by a bishop who is also a prophet, and they need to be heard and heeded from end to end of the land, by people of all religious communions. Such thinking makes us thank God for a prophet who is also a great and beloved bishop."

FOOTBALL AND SPORTSMANSHIP.

For many years we have been interested more or less in football, keeping up with the results of games during the season and witnessing such contests as came our way. We believe in intercollegiate sports of all kinds, under proper regulations, and especially in intercollegiate football. We cannot, therefore, be accused of criticizing the game as an opponent of it; we are thoroughly convinced, however, that a change in one particular at least is needed for the sake of good sportsmanship.

The change we have in mind is one that will make it illegal to use more than a limited number of men—say eighteen—in a given game. To the average onlooker, it does not look like good sportsmanship for a coach to use two or three full teams during a game, wearing out its opponents who may not have a full force of reserves with a first set of players, and then sending in an entirely fresh team to play against one already worn and weary by the strenuous struggles of the first half. That kind of strategy may win the game; but from our point of view there is very little credit in a victory so won. If there is any sport in chasing a fox with a pack of hounds, that sport would degenerate into the lust of the killer if the pack that started the chase were withdrawn when poor Reynard was almost run to death and then a new pack put in the chase to make the kill. The poor animal didn't have a chance.

In professional sports, such as baseball, for example, a limit is placed upon the number of men that can be carried at one time by a team. No matter what the reason for this may be, it is a pity that amateur sportsmen should fall below the professionals in the ethics of the game. If thirty men can't beat twenty men in a football game, they ought to be ashamed of themselves; and if they do beat them, they ought to be ashamed of themselves. Sportmanship is the thing—not winning the game.

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HOPE THOU IN GOD.

By Dr. George H. Morrison, Glasgow.

"Why art thou cast down, O. my soul! Hope thou in God."—Psalm xlii 5.

The Psalmist here is talking to himself. "Why art thou cast down, O, my soul? Hope thou in God." That is one of the habits of the saints. It is always a highly profitable habit. It means that we look squarely in the face of things that are lurking in the shadows. And very generally when we do that, with the fears and despondencies that haunt us, things prove not so desperate as they seemed. We all know how in the dead of night the slightest noise is apt to startle us. Imagination riots in the darkness. But we smile when we switch on the light, for the footstep is but a creaking board, and the knocking but the flapping of a blind. So it is with the soul. Formless fears are always the worst fears. Nameless and undefined despondencies are often the most depressing of despondencies. And just to face them, and drag them to the light, and manfully charge them to declare themselves, is very often the spring of new tranquility. Why art thou cast down, O my soul? Come, my soul, answer me that question! Stand there and be interrogated! Give thy reasons! Why art thou cast down? Very generally when one does that things prove so much less hopeless than they seemed, that the soul descries the glimmerings of morning.

Now, many people when they read these words are apt to interpret them erroneously. They regard them as a call to trust; but that is scarcely the meaning of the words. When I trust a person I do more than hope. When I hope I do less than trust. To hope in God is therefore something different from a feeble and attenuated trust. It is to base every hope that burns within us on the profound recognition that God is. Base thy hope, whatever thy hope may be, and hopes are of a thousand different kinds; base thy hope, whatever thy hope may be, on the recognition that God reigns, and that God, the God of the whole Bible, a Father, infinitely loving, and at last revealed to us in the Lord Jesus. If that be false, if there be no such Being, our fairest hopes are mockeries. We have nothing to build on but the sand. Our hopes may come to ruin any moment. But if God is, and if we be sure of that, surer than we are of hands or feet, then there is hope for us and for the world. Hope, my soul, because there is a God —that is what the Psalmist really means. Hope, because he reigns. Hope, because he is on the throne. Hope, because he cares for you and loves you; because he cares for all the world and loves the world; because he so loved the world that he gave Jesus.

Now, let us apply that thought a little, and first think of the future of our race. We have many gloomy prophets in the world to-day who think our race is hurrying into ruin. They study history and find no hope in history. They deny the reality of progress. They have lost all hope in civilization since the terrific upheaval of the war. Education, men had hope in that. Civilization, they had hope in that. Increase of intercourse among the nations, men put their hope in that. And then the Great War came, wrecking hopes just as it wrecked cathedrals, and all these rosy, radiant hopes were as houses built upon the sand. What a wise book the Bible is. How it rejects and refuses shallow hopes. It never says to us, "Hope thou in education." It says, "My soul, hope thou in God." Base thy hope on the fact that he is reigning, and moving on in his eternal purposes, to an end that shall be fair as perfect day.

Or, again, take the years that lie ahead, hidden in the shadows of the future. For some the prospect is very dark and anxious. Will your health hold? So much depends on that, for yourself and for your wife and children. Will your powers hold, or some day will they give? Will your loved ones all be spared to you? My dear friend, no hope that is worth anything rests upon contingencies like these. It rests upon the certainty of God. He reigns, he knows you and loves you. In his eyes you are infinitely precious. If you ascend up into heaven he is there; if you make your bed in hell he is there. Would it not tarnish the glory of his name if for a single hour in all the future he were to leave you or forsake you? My soul, hope thou in God. Base your hope of the future upon God. Base it on nothing else and nothing less. Everything else and less is but contingency. Build on the sand, and when the storm comes everything may perish. But who is a rock like unto our Rock?

Lastly, think of the hope of immortality, and of the joy and rest and liberty of heaven, when life shall flower into full perfection and we shall meet our beloved ones again. That hope is in every human heart, and the question is on what do you base it? Well, you may base it on the inward longing, or on the imperfection of our present being, or on the fact that there is so much on board that is not wanted for the voyage. But when the lights burn low, and nothing can be demonstrated, and no argument can silence questioning, "My soul, hope thou in God." Base your eternal hope on the life and love and promises of God. He is the God of Abraham, of Isaac, and of Jacob; he is not the God of the dead, but of the living. No mother would let death rob her of her child, if her power were equal to her love, and with him love and power are alike infinite.—British Weekly.

NEW POLICY FOR EVANGELISM IN JAPAN.

By Dr. Elmer T. Clark.

A distinct forward movement for evangelistic work is now under way in Japan. Through a generous contribution made early in 1928 expressly for the purpose of entering unevangelized territory, new stations have been opened up which have become most promising even in this brief time. Interest in the possibilities of opening up new work in the territory around the Inland Sea was kindled by Dr. S. H. Wainwright, outstanding Southern Methodist missionary to Japan, on the occasion of his recent furlough in the States. Dr. Wainwright has been in Japan for forty years.

Of the new stations recently opened, five are in the Kobe district, two in the Hiroshima, and two in the Matsuyama. Four out of the five in Kobe district are in the city of Osaka, that city of 2,200,000 people. These points are at Juso, where a little church with thirteen members and a Sunday school of thirty-five have been established; at Yodo Gawa, nearly in the heart of Osaka, where there is a congregation of forty; at Chikko, in the harbor district of that great city; and at one other point. The fifth station in the Kobe district is in Kyoto. Other places where the people are eagerly asking for the gospel are being considered for new stations.

Missionaries consider the successful and enthusiastic opening of work in these new places the greatest encouragement that has come to evangelistic work in Japan for many years. For some time, because of lack of funds, it has been impossible to branch out and begin work in new places, even when it was obvious that such places were ready for occupation. Now not only has new work been begun, but the new stations are flourishing and are calling for help to erect permanent church buildings that will insure stability to this work that has been so long desired and is so much prized.

Some congregations, such as at Juso, are offering to assume the full cost of the building if they can but get help to buy the lot on which the church is to be erected. It is estimated that the minimum amount needed to start off a new congregation in Japan on a self-supporting basis is yen 5,000 ($2,500), and the maximum yen 10,000 ($5,000). This by no means covers the total cost of the lot, the building, etc., but represents the assistance needed by the new congregations to stand on their own feet.

In speaking of these appeals for aid to erect new churches in many stations in Japan, Dr. Wainwright says:

"Here is a definite opportunity for service. There are many who have chafed at the restrictions that have necessarily been placed on missionary advance during the past few years. Here is a definite constructive program for such people to undertake. Many men have wanted to put their money into projects where they could watch it grow. Such an opportunity is now at hand!"

LAMBUTH MEMORIAL DAY AT PEARL RIVER CHURCH.

In the historic old church at Pearl River, there assembled on Aug. 2 a goodly number of the pastors of the district, with some 300 laymen and laywomen to carry out a missionary program that had been arranged by Dr. J. Loyd Decell, presiding elder of the Jackson District, who was master of ceremonies.

At 11 o'clock Dr. H. C. Tucker, missionary to Brazil, who had just recently attended the World's Missionary Conference at Jerusalem, brought the message, which was a masterpiece, delivered so clearly, vividly, and with a degree of feeling that moved the congregation. The text and the message we are sending at the request of all who heard it.

At noon the crowd feasted in the "old-time way" from the table that was laden with good things to eat.

At the afternoon hour Dr. Tucker spoke on the methods of reaching men on the mission field, especially emphasizing the method, "teaching."

Previous to the address in the afternoon, Hugh Craig, Jr., son of Rev. and Mrs. Castle, was baptized by Dr. Tucker and Dr. Decell, presented to them by Mr. Columbus Ray, an outstanding layman of the district.

Immediately after the address the business session of the association was held. Among other things settled was the date of this Annual Memorial Day, which is to be held on the first Thursday in August.

Two former missionaries were present and made short addresses—Mrs. Bettie Hughes, a missionary to China for twelve years, and Mrs. Tom Foster, of Tchula, Miss. Rev. W. M. Williams, of Magee, Miss., and Rev. Percy Vaughn, of Ellisville, were visitors with us that day.

A beautiful day, great messages, excellent dinner, thrilled the congregation.

HUGH C. CASTLE, Pastor, Sec'y.

A Message from Jerusalem.

(Resume of address delivered on Lambuth Memorial Day, Aug. 2, 1928, at Pearl River Church, Jackson District, Mississippi Confrence.)

Text: "And after these days we took up our baggage and went up to Jerusalem." Acts 21:15.

The record paints in vivid colors an early missionary meeting at Jernsalem. One of the greatest of all missionaries and a few of his companions in service were hastening from the west "if it were possible for him to be at Jerusalem the day of Pentecost."

The occasion concerned certain matters pertaining to the expansion of the Christian message. The expansive nature of the Christian religion gave

rise early in its history to important questions that were taken up to the mother church at Jerusalem for consideration. The preaching of this New Way was proving to be revolutionary and disturbing to long established beliefs and customs, and was raising some very serious questions. The same process has been going forward on an increasing scale through the centuries. Christian truth and influence have become more penetrating and disturbing to all human relationships as the church and ministry have become more missionary in spirit and endeavor.

The record states that after their arrival at Jerusalem "the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it, glorified God." This is only one of several meetings held at Jerusalem in Apostolic days to consider questions arising out of the expansion of the new religion. Ecclesiastical history records many similar gatherings that have been held through the ages succeeding. The most recent was the meeting of the enlarged membership of the International Missionary Council at Jerusalem, March 24-April 8, 1928. Like its predecessors, this meeting was called to consider matters pertaining to the expansive nature of the Christian religion and questions pertaining to all human relationships, international, inter-racial, economic, social and religious, which have grown out of the missionary enterprise.

Between those early missionary meetings at Jerusalem and the recent gathering of the International Missionary Council there are similarities and striking contrasts.

The first were composed of groups, small in number, coming from very limited areas, meeting to consider chiefly a religious and racial question: that of preaching the gospel to the Gentiles and of their acceptance of Jesus Christ and his salvation. I was recently on the Mediterranean and could in imagination picture that little missionary group with Paul and a small amount of hand baggage on board a little sailing vessel driven by the winds across those waters as they were hurrying on to Jerusalem; they landed at Caesarea, took up their baggage, walked along the dusty highway through Samaria, over the hills of Judea, arrived at Jerusalem, where the brethren received them gladly.

I pictured in my mind the contrast in preparation and travel for the recent missionary meeting at Jerusalem. There were 240 members from fifty-one nations representing all the continents and many of the islands of the world. These were seen packing their baggage, embarking in great ocean steamers traversing all seas, hurrying on by railroad and automobile, if it were possible for them to be at Jerusalem for Easter Week and the meeeting of the International Council. This larger company, from the ends of the earth, like the former small group, "were received gladly" by the Committee on Arrangements; but unlike them were not entertained within the walls of the old city, being instead housed for fifteen days in tents and huts erected specially for the purpose on the Mount of Olives. Our meetings were held in a large building, property of a German Missionary Society, just across the road. This building was erected during the recent world war for the German Kaiser; it fell into the hands of the British Government when the Protectorate was established over Palestine; then in turn passed it on to the German Missionary Society, who invited the Council to make use of it as a hall for the meetings, dining rooms, where all could eat and fellowship together, and rooms for the work of the various committees.

Apparently but limited preparations were made for those early missionary meetings in Jerusalem. A most comprehensive program had been arranged for this last meeting in that city. The International Missionary Council is the outgrowth of the work of the Continuation Committee set up by the World Missionary Conference to Non-Christian Peoples at Edinburgh, Scotland, 1910. The great topics relating to the work and responsibilities of the world missionary enterprise, with certain papers on the same, had been sent ahead of time to all the members for consideration and study.

The enlarged membership of the Council for this special meeting was made up of fifty per cent from the sending countries, the home churches, and fifty per cent chosen from the receiving countries, the mission fields; these latter were chiefly nationals, men and women, preachers and laymen, themselves eloquent proofs of the power and sufficiency of the missionary message to the nations. On board the steamships bound for the greatest crossroad of ocean highways in the world, the Suez Canal, the delegates could be seen grouped together day after day in study and discussion of the topics and papers that had been placed in their hands.

The gathering, with nationals in native costume mingling freely with Europeans and all Westerners, was at times quite picturesque. The method of procedure was systematic and thorough. The subjects for study and discussion were presented by members selected beforehand for the purpose; they were then considered in group meetings; afterwards by special committees (every member of the Council was assigned to one of the committees), who drew up reports, findings and recommendations that were brought before the Council as a whole, discussed, amended and adopted.

It was recognized that the expanding missionary enterprise has helped to create, bring to the front and accentuate many of the greatest problems that confront humanity to-day; hence the wide range of the subjects on the program. It was also emphasized that the missionary forces at home and abroad must now help to find a solution to these problems; they cannot escape the responsibility.

The missionary enterprise and message have invaded the realms of all religious systems of the world, and are causing discussion and uneasiness. If this work is to be justified, there must be something unique and superior in the missionary message that would justify the work. What, then, is this message? The method of this comparative study of religions was not a syncretism, as some feared might be the outcome, but a ringing statement of the supreme and unique place of Christ and of his life and death and resurrection as a redemptive act of God. He is our message; he is the hope of the world.

Christianity is a religion of progress. It stimulates to industry and achievement. The Council was impressed that seemingly a new religion is rapidly spreading among men everywhere, the religion of Secularism. Expanding commerce and industry are inseparably related to the missionary enterprise. Questions between capital and labor, child labor, enforced labor of natives amounting in some places to almost slavery, housing conditions, health, hygiene and general welfare are problems rapidly developing and becoming all the time more acute on the mission fields. The missionary and native worker cannot be indifferent to these things. A wise solution for them must be found. The Jerusalem Council says Christ, his gospel and ethical teachings, are the hope. These relationships must be Christianized.

Vast multitudes of the world's population are living in rural areas with all the disadvantages and absence of the means of education, medicine, and many other human comforts and advantages. The expanding missionary work is facing these situations and needs. Here again Jerusalem says Christ and his gospel are the hope and the solution of the problems.

The penetration of the gospel message and influence, proclaiming the brotherhood of all believers and the rights and equality of opportunity for all the sons of God, has invaded the realm of race relationships. This is one of the most vital and disturbing questions of the day. Is there hope that a way may be found for all races of every color and distinction to live together in peace and goodwill on the earth, while each maintains its special identity, traditions and characteristics if thought wise and need be? The Jerusalem Council believed there is, and that way is the Christ way. He is the truth and the life and the way.

Likewise the burning theme of international relationships was carefully considered and discussed in the light of the expanding influence of Christianity. The problems now confronting diplomats, statesmen, economists and scientist in this field were brought to light and carefully reviewed. There were experts on these subjects in the Council who gave freely of their expert knowledge and counsel. Again the Christianization of relationships and the application and practice of the principles of Jesus Christ furnish the solution, lead to the elimination of war and establish peace among nations.

Jesus Christ, the missionary message, to be proclaimed, translated into life and applied to all human relationships, is the spiritual cure for all these ills. The regeneration of the individual soul and life is the beginning and fundamental starting point.

The missionary method is spiritual, deals with spiritual forces, resources. Christian religious education becomes increasingly an important item in the method. Prayer releases the spiritual forces and influences indispensable for the successful carrying out of the enterprise.

Early morning prayer meetings, with ritual for those who preferred that method, with song, Scripture reading and brief comment and extemporaneous prayer for others more accustomed to this fashion, and silent prayer where not a word was spoken for those who preferred the Quaker method, were conducted daily for all. There was daily also a three quarters of an hour for silent reading, prayer and meditation on the Mount of Olives. The daily devotional half hour in the morning session was a vital part of the program. The special services at Bethany on Palm Sunday, the Scripture reading and prayer services on the anniversary of the betrayal held in the Garden of Gethsemane under the old olive trees by the moonlight at 9 o'clock at night, the discourse and service on Good Friday, the wonderful Easter morning exercises, the never-to-be-forgotten sermon on the Resurrection, culminated in a most wonderful spiritual experience. To the leader's "Christ is risen" all responded "He is risen indeed," and then Anglican, Presbyterian, Baptist, Lutheran, Quaker and all the rest joined in the celebration of the Holy Communion, as had been agreed upon privately the day before. It was indeed a mountain-top experience.

H. C. TUCKER.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: we are urging again that you try to hand your reports to the Annual Conference the first day of the Conference, not later than the second day.

If this is done, they can be audited and handed to the statistical secretaries in time to prevent their delay in tabulating and reporting figures to the Boards.

Let each presiding elder have his man from his district ready the first day to assist in the receiving and auditing the reports as provided in resolutions of last Conference, Journal, pages 63-4.

Be careful to make out reports accurately, and save delay and trouble.

T. B. COTTRELL,
For Auditing Committee

The hospital at Huchow, China, was formerly a union enterprise carried on by the Southern Methodists and the Northern Baptists, but recently the Baptists have withdrawn and the Methodist Episcopal Church, South, is now carrying on the work alone. This hospital is considered one of the finest to be found anywhere in China and is doing a splendid work. Dr. Fred P. Manget is in charge of the hospital.

THE ONLY TIME THE GOSPEL "FAILS."

By Rev. H. M. Ellis.

"I've got no faith in Dr. Goodman's malarial remedy. I tried him, but he didn't do me any good. So I'm done."

"Did you follow his directions and take his medicine?"

"Why, no. But I called him in and got his prescription filled, and there the stuff sets on the mantle now. It ain't no good."

"But it has cured many others who have taken it. Why not follow his directions and give the remedy a fair chance?"

"I don't believe one word of their claims for it; and I just ain't going to take it. So that's the end of it."

Say, did Dr. Goodman's malarial remedy fail?

Again:

"That fruit tree agent who passed through here two years ago was a cheat and a fraud."

"Why do you say that?"

"Well, he caught me with his talk, and I paid good money for his trees; but I haven't got a thing for my cost and trouble."

"But the trees he sold everybody else lived and are bearing well. Did you give yours a fair chance?"

"Well, I was busy when they came and just let 'em lie around a few days till I could get time to set 'em out. When I did get the time in two or three weeks, I saw they wa'n't any good, so I saved myself the trouble of setting them out."

Did the fruit trees fail?

It is even so with the gospel of the love of God in Christ Jesus. The only time it ever "falls" is when men refuse to give it a real trial—a fair chance.

A SUGGESTION.

We read a great deal in the newspapers these days about the misfortune that has come to our Baptist brethren in losing almost a million dollars of their missionary money.

It seems to me that if we are as sympathetic with our brethren as we should be, we would take an offering in our Methodist congregations and send it to these Baptist brethren to help make up this deficit. This would be an act of Christian sympathy.

One of my stewards told me that he would give ten dollars to an offering like this. An offering from a large number of our congregations would greatly relieve the burden of our Baptist brethren, and it would bind us closer together in bonds of love and sympathy. It would be another step toward Christian unity.

Yours sincerely,

WM. L. ROBINSON.

Coffeeville, Miss.

A HAPPY OCCASION.

Dear Dr. Carley: My father, Rev. N. E. Alford, is with me to-day, Oct. 15, this being the eighty-third anniversary of his birth. He preached for us yesterday with as much vigor as one many years younger. Our people enjoyed his message, and we all rejoiced together in the Lord.

Father has for nearly a half century been a local preacher and has served as a local supply in the Conference. He has four sons in the Methodist ministry, one son-in-law, and one daughter a graduate from Scarritt College, now in charge of the Kingdom House at St. Louis, Mo.

He is a grandson of the late Quinea Lewis; an own nephew of the Revs. H. P. and W. B. Lewis, late of the Mississippi Conference. Including those who have married our relatives, there are more than twenty ministers of the Lewis family. Counting other ministerial relatives, with the direct descendants of the late Quinea Lewis, there are more than thirty in our family who are preaching the gospel. Of this number, all are Methodists but five or six.

This is a record for which we are thankful. "We thank God and take courage." Father is happy on the way, and requests that we send greetings to all his relatives and friends, with the hope that we all, some sweet day, may meet where they never grow old and where parting is nevermore!

J. MARTIN ALFORD.

IN SUPPORT OF THE EVANGELISTIC WORK OF THE WHOLE CHURCH.

By Dr. John W. Shackford.

The Sunday school has long been recognized as a most important agency of evangelism in the church. It may, however, be a matter of interest to those who have found valuable suggestions in the plan of evangelism now for several years recommended by the General Sunday School Board to know the circumstances under which this plan was prepared.

In 1920, following the Centenary Movement, Dr. O. E. Goddard, who was then engaged for the Board of Missions in outlining a church-wide campaign of evangelism, approached the Sunday School Board, asking its co-operation. A committee was appointed representing the Sunday School Board to outline the steps of a practical plan by which the Sunday schools could co-operate in this church-wide campaign of evangelism.

Dr. Goddard and representatives of the Sunday School Board had numerous conferences regarding the lines of co-operation. The program of evangelism which the Sunday School Board finally approved and recommended was the outcome of thorough understanding and co-operative planning, and was, of course, but a development and enlargement of what was already being done in many Sunday schools.

The main features of this Sunday school program of evangelism outlined at that time and now familiar to the church, are as follows:

I. An increased emphasis on evangelism throughout the entire year's program of the Sunday school.

II. A special period of evangelistic emphasis during January, February and March, this to include three essential phases:

1. A period for the preparation of the forces through prayer, study and consultation. (Suggested for January.)

2. A period of personal and class evangelism. (Suggested for February.)

3. A period for the careful training of pupils to be received into church membership.

This plan has the twofold value of recognizing the evangelistic purpose and work of the Sunday school throughout the year and of specific emphasis at certain times upon this essential work. It further calls attention to the absolute necessity for the careful preparation of the whole working force of the Sunday school through prayer, conference and study in order that mechanical and harmful processes may be avoided and that the resident forces of the Sunday school may enter into the work of evangelism prepared in mind and heart for this work. And, finally, it lays a new emphasis upon the need for the careful preparation and training of those who are to be received into church membership.

This plan proved so widely satisfactory in the Sunday schools and seemed so sound and practicable that it has been continued from year to year by the General Sunday School Board without substantial change, and is again being recommended by the Board. Our Sunday schools throughout the church are being urged to observe this special season of evangelism along the lines indicated during January, February and March.

The very circumstances under which this plan was worked out indicate the desire of the General Sunday School Board to make the evangelistic program of the Sunday school an undergirding and re-enforcement of the entire evangelistic work of the church. There is of course nothing hard and fast in the plan suggested. Nor is there anything in the plan which would leave any possible grounds for seeming competition with other evangelistic plans and programs that may be under consideration.

The work of the Sunday school, like that of any real school, is continuous, and the programs of the Sunday school are most effective as they become a continuous and regular part of the Sunday school work. For this reason the General Sunday School Board does not seek to provide new or striking changes in its program of evangelism, but rather endeavors to encourage the enlargement, enrichment and more effective use of a program which has already taken its place as a regular and established part of the general program of Sunday school work.

REV. W. S. SHIPMAN—AN APPRECIATION.

By Rev. James H. Felts.

Our memoirs are full of words of appreciation of the departed. To this I do not object. How many good things do we say of the living? I have known Rev. W. S. Shipman for some twenty-five years, known him well. I have been his presiding elder, neighbor, at times intimate friend. I know his family, and something of their worth. As preacher, presiding elder, and pastor, he has made just an average record. If he has an enemy, I do not know who it is. If he does not love the Lord with all his heart, no one knows it but the Lord himself; I doubt if Shipman knows it. If he does not love men, it is a strange situation. Men love him with a devotion that is beautiful. Old and young, rich and poor, all kinds and conditions of men in this delta country, love W. S. Shipman.

But I am not thinking so much of his friends or his definite work as a minister. I am thinking of the contribution he has made to the citizenship of the State and nation. He has three sons and one daughter. Not one of them but would do honor to any father in the State. One of them is with the United States Government in connection with what is being done for our war veterans. One of them is a practicing physician in a great city north of us. He is a specialist. His equipment is second to none. One of them is a teacher. He, too, while scarcely more than a boy, has won a place in scholarship second to few men of his age. His daughter is the wife of a successful delta planter. Every one of these children is a clean, fine, strong, useful citizen and church worker. And these children have been without the "mother touch" since they were small and immature. W. S. Shipman has made just about the greatest contribution to church and State that one man can make. I uncover before him while he yet lives, and thank God for him. His faith and devotion are worthy of all praise. His children not only rise up and call him blessed; they reflect the splendid manhood found in the father. May his days be lengthened, and the evening time be bright.

Greenwood, Miss.

MAGEE AND SANATORIUM CHARGE.

Dear Brother Carley: I think that the people of Mississippi should know more about this Sanatorium and the blessings it brings to the sick of our State, not only in their restoration to health, but in teaching the method or remedy to prevent the spread of this tuberculosis germ. It is pitiful to see whole families prostrated by this awful disease. There are a number of small children in the Sanatorium.

One of the most inspiring experiences I have ever had, is to see seventy-five to one hundred convalescing patients, assembled for worship, with their faces beaming with hope and joy because of the assurance of the return of health, reunion with loved ones in the home, and partakers in all the affairs of life.

Now the State is doing all this for the bodies of the sick. Who will care for their souls?

The church alone can do this. I am thankful

that the Methodist church is trying to do its part in this great work. We furnish the New Orleans Christian Advocate and the Home Department Sunday school literature for the patients. These are appreciated. The pastor of the Magee charge tries to serve the over three hundred patients, and the three churches on the Magee charge at the same time. This cannot be done as it should. One or the other or both will be neglected. Think of the sick, and some dying, begging for the bread of life, and spiritual comfort, that can come only through the human touch of a God-sent man, being denied, because we have not time or money to minister to them! Our hearts bleed when we turn away when they ask for prayer, when the time is out and we can't read God's Word and pray with them. Think how long it would take to have services with three hundred patients, devoting two hours a day for four days in a week! We have tried to minister to all, regardless of denomination. They all appreciate it.

The three churches on the charge have done real well, considering the little service they have had. They have paid all assessments and missionary special in full for the four years, and will do the same for this, the fifth year. All but one church have paid the five-year quota for Superannuate Endowment in full, and we hope to get that by Conference.

We have had 197 additions to the church. We thank God for his blessings upon these people and his work.

W. M. WILLIAMS.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Like the ebb and flow of ocean tide, the numbers of those dependent on the Board of Finance, General and Conference, increase and decrease. The old men and widows die, the dependant orphans attain the majority age, and are no longer applicants for aid. The end of the Conference year draws nigh; the superannuates will be in evidence; the bishops will be kind and courteous to the old men; the preachers considerate and fraternal; the laymen, remembering old scenes and bygone fellowships, have a tender chord in their hearts for their whilom pastors; and eyes will glisten and faces shine—and—and—well, you know how it is—the air of blessed comradeship. I have been wondering now for some five or six years—and also some thousands other superannuates—why all this esteem, love and fellowship has not done more for these aged preachers. Dr. Todd has played on a harp of a thousand strings concerning the "forgotten man," and the Board of Finance secured last year an agent in every Annual Conference to advocate the cause of those lost to memory. Something like $30,000 has been expended in overhead expenses, and yet the results are disappointing. There are some faithful men who have elected to put heart and soul, energy and push into this movement, and their success should be a strong incentive to others to do likewise. Meanwhile, those dependent on the bounty of the church are cultivating the doctrine of watchful waiting.

* * *

This condition of affairs calls for a story. I will recount one, heard from Bishop Tigert some years agone.

The colored folks of a South Georgia community were having a "baptizin." The crowd was gathered on the bank of a wide, generous stream. Candidate after candidate had been submerged beneath the liquid wave. As the interest reached an enthusiastic climax, a huge alligator was seen making his way down stream, directly toward the preacher and his helpers. One cautions applicant for the rite saw the reptile and held backward, refusing to enter the water.

"Come on, brother," shouted the preacher, "don't be skeered of dat 'gator—jist think of Jonah and de whale."

"Yaas, but dat whale, he had a conscience; a Georgia gator will swallow a nigger whole, and den climb up a sand bank and forgit all about it."

I have rescued the story from memory's store. The moral is yours—leave it or take it, beloved. Memory ties us to all the beauty, the humor, the incidents and accomplishments of the past. Forgetfulness is sometimes criminal, not infrequently it brings sorrow or even remorse in its train. There is a sad note in Kipling's refrain, "Lest we forget, lest we forget."

Shreveport, La.

WHO MAKES THE MINISTER?

What makes a minister? Who makes a minister? Is it the man himself, is it God himself, or is it the church? The minister is made; this is particularly true of him. The lawyer is made; the doctor is made; the business man is made. No one of these springs into life full-orbed and completely equipped.

What is it that makes a minister? It takes a great lawsuit to make a lawyer. What is it that makes a minister? A doctor is not made by the many trivial cases he has, but rather by some serious case into which he throws not only all his professional training, but all of his personal skill. He saves a man's life, and wins a life reputation. What is it that makes a minister's life?

The church which he serves. It can either make him or break him. Place the responsibility wherever you will, here is where it belongs by right. Many churches never help to make a great minister. When great ministers cease to appear, they must take the blame. Great preachers come only through the making of many churches.

A great preacher cannot be made by a congregation of small hearts and minds. The minister will have to dominate such a crowd and make that congregation great in mind and heart, or it will make him small in mind and heart.

The attitude the average church takes toward its minister is something like this: the church finds itself without a preacher. There is a meeting, and the members of that meeting begin to discuss the kind of a man they think their church needs. They succeed in creating in their own minds a conception of a man who would ideallstically fit into their situation. Then they go forth to find their man. How frequently they make a pathetic failure in their selection.

The reverse method should be used. The church should train itself to take a minister and give him a chance to train himself and to fit himself into their needs and into their forms. Frequently a church calls a young man straight from college. The leaders do not think for a moment of his personal side or what they can do for him, but of what he can do for them. They should keep their mind, not on his making a church for them, but on their making a minister of him. They should seek by their fairness and their love and their patience in making out of this young man a good minister of Jesus Christ, and thus produce for the kingdom of God another man for the ministry. Only very few churches have this conception of their relation to their minister.

They approach him in anything but in the spirit of brotherly love. They take the attitude of those who taste him to see whether they like him. They do not even give him a chance to win them or do his duty or represent his best. They pre-judge him; they do not give him a fair chance. Many of the men of larger means treat him as they do their hired man, as though he worked for them, as though he were their religious chauffeur, their spiritual air-pilot. They exhibit him and take pleasure in him because of his superiority over others.

What an ideal church we would have if every congregation felt that their business was not to select a minister who would make their church great, but that their supreme responsibility in selecting a minister was to help make him another great and useful minister for the kingdom of heaven. Surely we would have a different church if some of our laymen would take this attitude toward their minister. There would be fewer ministerial breakdowns; there would be many more stronger men than there are to be found to-day. Indeed, when the minister is left to make himself and falls, who should bear the blame?

Moreover, it is not altogether true that God makes the minister, or that the college makes the minister, or that the seminary makes the minister, or that the community makes the minister. Suppose that every minister should be received into the heart of his church and that there he should find himself surrounded by warm and sympathetic brothers and sisters who loooked upon him as their leader in helping them to follow Jesus Christ, and in assisting them in winning their neighbors and friends to their Lord and Master? What a different situation he would find

The ideal church is yet to be. There may be a few of them, but they are very few. The minister of Jesus Christ, instead of finding in his new charge warmth and welcome, sympathy and encouragement, too frequently has to create them for himself after he has well located himself on the ground of his new parish.

The inefficiency of the ministry to-day may be found at this point. The average layman feels no responsibility in making his minister. Indeed, he does not appreciate the fact that he has a large part to do in creating an atmosphere in which his minister can work. Moreover, he appears to have no conception whatever of his responsibility to the successful operation of the pastoral end of his church life.

The ideal atmosphere for the minister is one in which the pastor is supported on every hand by the warm affection, the manifest encouragement, and the evident spiritual concern of the people in the work the minister has to perform.

The prayers of the laymen of the local church should give permanent form to the spirituall life of every local congregation. This should be lived and perpetuated independent of the minister. It should give form and character to the spiritual life of the local congregation, and it should never be dependent wholly upon the initiative of the minister and his leadership.

It is our conviction that ninety per cent of our ministers would have successful pastorates if the local church would do its part. Moreover, it is our conviction that ninety per cent of the failures of our pastors is the result of failure on the part of the congregation. It is the easiest thing in the world for a congregation to crucify their minister by failing to understand him, by being impatient with him, by permitting gossiping tongues to retail depreciation of his work. If every church would awaken to its responsibility and the part that it has to do in making the ministry, it would not take half a generation to improve the ministry one hundred per cent. Thus would our church life be entirely transformed.—Editorial in Western Christian Advocate.

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THE FIRST AMERICAN BISHOP.

The Father of Spirits endowed Chas. B. Galloway with such alertness of intellect, such graces of spirit, such vigor of manhood, such eloquence of speech, such oratory of temperament, such royal simplicity of bearing, such winsomeness of personality as was doubtless never surpassed in all the annals of time. Certainly I never knew one who approached him in a combination of such wealth of inducment.

His native ability, his acquired accomplishments, his buoyant spirits, his broad catholicity, his perfect poise, his royal manhood, his devotion to duty, his unselfish service made his ministry unusually fruitful. The lives, characters and teachings of the first disciples of The Man of Galilee were not prosaic recitals of his eager, ardent soul, but the very acme of divine romance which inspired his intellect, enthralled his imagination, fired his zeal, thrilled his very being till he was aflame with fervor in the Master's service.

The founders and pioneers of Methodism, worthy successors of those first disciples, made a similar appeal to this modern Apollos. Imbued with their spirit, he made profound study of their lives, and gave himself with absolute abandon to their mission of spreading Scriptural holiness in all lands. Interpreted by his alert mind, his flaming spirit, his eloquent tongue, his oratorical temperament, his kindling eye, his beaming countenance, his resonant voice, his graceful bearing, his sparkling pen, his virile manhood, they stood out as living persons in God's epic to his and to future generations. Their mission found forceful illustration and emphasis in his life and ministry, which are still bringing forth fruit.

Born and brought up in Carroll County, diligent as a lad on the farm, educated in her rural schools, converted and inspired at her Methodist altars, further trained in Carrollton's high school, W. L. Duren early showed the metal and temper which have characterized his subsequent life. Impressed and inspired by the editorials and sermons of Chas. B. Galloway, young Duren became his ardent admirer and devoted disciple. At Millsaps College, Bishop and student became fast friends, the Bishop being impressed by the diligence and manifest capacity of the student, while the student increased in appreciation of and devotion to the Bishop.

After serving with great acceptability and growing usefulness the best pastoral charges, and a term as presiding elder in North Mississippi, Brother Duren served a fruitful six years as pastor of Rayne Memorial Church in New Orleans; and is now in the midst of a successful pastorate of St. Mark, Atlanta. During a busy pastorate Doctor Duren has made diligent study of early Methodist history. His contributions to our Methodist weekly press have not been frequent or voluminous, but have been eminently wise and markedly helpful. His expository studies of the sacred Scriptures published in the Sunday School Magazine have shown the vigor of his intellect, keen discrimination, wealth of learning, devoutness of spirit; free from the superstition of bald literalism and traditionalism, and not tainted by vain iconoclasm.

His studies in Methodist history led him to a careful consideration of the life, character and times of Francis Asbury, which has produced the best of all the excellent books attempting to interpret the soul of that pioneer hero and saint of Methodism. Reading the glowing pages, one is at a loss which most to admire, the exhaustless patience of research, the discriminating use of sources, the skillful marshaling of facts, the keen analysis of principles, the masterful grasp of conditions, the vigor of thought, the perfection of idiom, or the terse beauty of language in which all is expressed. The book is a masterpiece of a skilled worker, who hath no need to be ashamed. No Methodist minister can afford not to possess and read with care this book, which should be in the library of all intelligent Methodist laymen. While a Methodist book, by a Methodist preacher, about a Methodist bishop, it is free from denominational boasting that would in any sense in any degree offend a Christian of any church. Its perusal would be helpful to any thoughtful person of any faith, or of no faith. It should have widest circulation, and I trust every Mississippi Methodist will procure and read Doctor Duren's Asbury. It would give me great joy if Doctor Duren could find time to give a similar discriminating study of one of Asbury's foremost successors in the Methodist Episcopacy.

The distinguished author, my beloved friend during a third of a century, was good enough to let me read this product of his vigorous, graceful pen in the manuscript. Immediately upon the conclusion of that reading I penned the foregoing appreciation. There was one brief page that I did not read till the printed volume reached me. Despite the addition of that one brief page, I send forward what I wrote during the early days of 1928.

J. R. BINGHAM.

Carrollton, Miss.

SEEING THE INVISIBLE.

By Bruce S. Wright, D.D.

"He endureth as seeing him who is invisible."

Here was a man who renounced the visible for the invisible. What was it that he renounced? Egypt's court, and all the glamor and ease and widespread power of Egyptian court life. Had he not been adopted into the king's household? Was he not the chosen son of the pharaoh's daughter? Had not the influence and opportunity of that position been thrown about him all the formative years of his life? Could he not have stayed right there, near the throne; perhaps some day ascending the throne? Was there not ever before his eyes the glitter of the visible crown; ever in his hand the feel of the visible scepter; ever in his heart the thrill of visible marching armies and conquering hosts? The visible world of which he was a part was very visible, indeed. But the seeds of the invisible world had been sown in the soil of his youth by his faithful mother-nurse. That was something he could never forget. And in the sure test the invisible triumphed over the visible.

We live in a world of visible things.

"The world is too much with us; late and soon.
Getting and spending, we lay waste our powers."

One of the first acts of a baby's life is to reach for some object he sees. One of the last acts of a man's earthly career is to reach for something tangible and visible. A drowning man "grasps at a straw." We are like the drowning man, for we grasp at visible things. We build a house and begin at once to fill it with visible objects. The commercial world makes its appeal on the basis of the visible, making the windows attractive with objects to be seen—and bought. Entertainment is planned following the psychology of the visible. Travel is advocated that people may feast their eyes upon visible monuments. One is considered fairly well educated if he has seen a number of cathedrals, some pictures and pieces of sculpture, a few old houses and some noted streets and historic fields. Even worship takes the visible into consideration. Various visible symbols of religious significance are used to help us in our worship of the invisible God.

Behind this visible world is a vast invisible realm upon which the visible depends. Like the invisible framework of structural steel that holds together the visible skyscraper, so all the visible kingdom has behind it or within it an invisible realm, the essential element in strength and stability. God works through both the visible and the invisible. He has given us this great world of the visible, but he asks that it be controlled by the laws of the invisible realm. That the visible home be controlled by invisible love. That the visible temple, spires, and symbols of worship be controlled by invisible faith. That the visible life of trade be controlled by the invisible spirit of fair play. That visible wealth be controlled by the invisible grace of generosity. That the visible relations of races and nations be controlled by the invisible kinship of the human family. Whoso drinketh of the water that I shall give him shall have within him a well of water springing up into everlasting life. That is the invisible controlling the visible.

The workings of the invisible world are quiet, but certain and powerful. The sun is constantly drawing water from the sea, lakes, and streams, storing it in the clouds, therewith some day, somewhere to refresh the parched ground. No one sees that process, but all the time it is going on. Nor can any one stop it; it is the power of the invisible world of nature. So the Everlasting Son of God is drawing men and women and little children to himself. By the unseen forces of sacrifice and service, love and loyalty, human life is lifted to the level of the eternal. The flower comes to fragrance and beauty through the workings of an invisible power. So character unfolds; one sees the result though he does not see the process.

One cannot endure unless he sees him who is invisible; unless his eye of faith is keener than his eye of sense.

"Never morning wore to evening
But some heart did break."

In that trying hour he endures who sees him who is invisible. So Bishop Quayle endured. The song of "The Skylark of Methodism" was stilled; his eager feet could no longer roam abroad; the glad handclasp he could no more give; stricken, he was sustained by the invisible Christ. Hear his testimony: "Having been saved by the grace of God, I have been 'allowed of God to be put in trust with the gospel.' Had I a hundred lives to live I should desire to spend them all in this sublime service. It has been a sunny life, radiant as spring."

The conclusion of the whole matter, gloriously illustrated by triumphant multitudes from Moses to Quayle, is that the invisible God rules the world, the invisible Christ is powerful in the hearts of those who receive him.—In the Christian Advocate.

FROM THE MERIDIAN DISTRICT.

The outstanding building achievements in the Meridian District during the Conference year now drawing to a close are: new churches at Pachuta and Fifth Street, and a new parsonage at DeKalb.

The church at Pachuta is a substantial brick building, with several Sunday school rooms, in addition to the auditorium. This house has been completed for some time, and Sept. 23, a homecoming day was observed, with sermons and addresses by former pastors. Rev. R. A. Allums, the pastor, and his people have also achieved well in exchanging the former parsonage for one more desirable next door to the church.

Within a very short time the congregation of Fifth Street, where Rev. W. B. Jones is pastor, will have ready for use a magnificent structure, replacing the one destroyed by fire several years ago. Bishop Darlington officiated at the laying of the corner stone, Sept. 23.

The new parsonage at DeKalb, where Rev. H. E. Raley is finishing the fourth year of his pastorate, is a splendid house, with modern equipment.

Notwithstanding late and short crops, the people are responding to the efforts of pastors and officials; and we are expecting a creditable showing of the business affairs of the church in the district when the Mississippi Conference convenes at Philadelphia, Nov. 6, in its one hundred and sixteenth annual session.

Last year six charges paid in full all assessments for the year: Central, East End, Poplar Springs, Shubuta, Waynesboro, Lauderdale and Electric Mills. The last mentioned pastoral charge, Lauderdale and Electric Mills, at the fourth quarterly conference, Sept. 9, reported all assessments for 1927-8 paid in full.

HENRY G. HAWKINS, Presiding Elder.

The Home Circle.

THE RIGHT KIND OF BOY.

Here's to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hand will guide
The future of our land; and we
Shall speak their names with pride.

—Exchange

MARJORIE'S CHILDREN'S DAY.

Dr. Elwood had just returned from the hospital and was looking very thoughtful and sad.

"What is the matter, father?" asked his little daughter Marjorie.

"Oh, I'm thinking of Emily Monroe, poor child!"

"Who is she?"

"She is a young girl in the hospital. She had to have an operation a few days ago. She was so brave, but she is drooping now, and I am very much afraid she will not pull through. I'm sure she is homesick."

"Why doesn't her mother go to see her?" asked Marjorie, eagerly.

"Her mother is dead."

"Where is her father?"

"On a long business trip in the Far West."

"Has she any sisters?"

"Yes, several, but they are little children, and are in a distant city, too far away to come to visit Emily. What she needs is cheer."

The following Sunday morning little Emily was lying on her bed at the hospital, her limbs tied, for she was not allowed to move them. Her face was pitifully pale and sad. Her eyes were closed, but slow tears forced themselves between her lids and rolled down her cheeks.

She was homesick—so homesick!

Presently the nurse came in softly, and, resting a hand on the aching head, said, "Would you like to see a dear girl who is waiting in the hall?"

The tearful lids opened, revealing an eager look in the brown eyes.

"Waiting?" she asked.

"Yes, she came to see you."

"I do not konw any girls in this town. Who is she?"

"She is Marjorie Elwood, the doctor's daughter."

"Oh, I love Dr. Elwood. Please bring his daughter in."

Presently Marjorie stood by Emily's bedside. Her face was radiant.

"I know you're Emily," she said gently. "Papa told me about you. I'm Marjorie Elwood. I've brought you these; aren't they sweet?" and she held out a bouquet of sweet June roses.

A smile broke out over the wan face as the frail hand clasped the roses and kissed them.

"Oh, I thank you! I thank you so!" she cried out. "How did you happen to think of bringing these to me?"

"Why, it is Children's Day at the church and I wanted you to have a share in it."

The nurse left the two girls together for fifteen minutes, during which time Marjorie did most of the talking. She told Emily of the songs that were to be sung that night, of the flowers and the birds, and the recitation that little Tom Clark was to give. "I'll coax him to come over with me some day and recite it for you," she said

Marjorie told other cheering things—how her brother Roland had a wonderful dog that could play many tricks and dance, and that when she came again she would bring some more interesting things.

"Time is up," said the nurse, coming in quietly.

"All right," was Marjorie's cheerful response. Then, bending over Emily, she touched her forehead softly with her rosy lips, and laid down on the coverlet a small box with a pictured cover.

In the evening, just as Marjorie was about to start for the "children's services," her father came in. He had just returned from the hospital.

"My dear," he said, "Emily is much better. She has improved wonderfully since morning."

"Oh, I am so glad!" said Marjorie.

"She was asleep when I came in," he said, "and there was a smile on her face. Upon a little stand beside her bed was a bowl of beautiful June roses. In her frail hand there were clasped some sweet rosebuds. A small box lay on the side of the bed. Its contents were scattered over the spread. There were pictures and booklets that would interest her. I took her temperature and felt her pulse, and then looked at the nurse. She said, 'It was Miss Marjorie who brought these flowers and pictures and made it so cheerful for Emily.' It was a heaven-born thought that took you there, my dear. I verily believe she was pining for home or the sight of some of her people. You did a good deed, Marjorie, and Emily is likely to get well."—Alabama Christian Advocate.

TOMMY'S HORSEBACK RIDE.

By Irene Abell Allen.

Tommy stood on the back porch of the farmhouse and gazed gloomily out upon the wide expanse of field and pasture. The ripening grain held no interest for him.

What interested Tommy was the undulating streteh of meadow with its clumps of oaks and maples and the green fringe of pillows along the river. For it was across this meadow that he was longing to gallop on the little pony his father had secured for him and his sister, and he couldn't. His blue eyes were cloudy, and his round freckled face was unwontedly sober.

"It isn't fair for Twina to have the pony all the time, even if she has been sick," he muttered discontentedly to himself. "And half the time she just thinks she might want it and then doesn't use it after all."

He started slowly toward the barn, scuffling his feet in the dust and scowling as fiercely as his good-natured face could scowl. There was nothing he loved more than riding Crazy, as they called the spotted "calico" pony, but his father had expressly stipulated when he bought him that Twina, who was convalescing from a serious illness, was to have him whenever she wished.

"Our business this summer, son," he said, "is to help Twina get well and strong again. After that is accomplished it will be your turn; so be patient in the meantime."

That had seemed reasonable enough at the time. But Tommy had not yet learned how capricious and trying the little invalid was going to prove. But for a long time he was very patient, for he had not forgotten the weeks when his little sister had hovered between life and death. Now, however, she was quite well and nearly as strong as ever, and Tommy was beginning to chafe under the burden of her childish fancies.

"There's no sense in her having her own way all the time," he told himself rebelliously as he eyed Crazy contentedly munching his oats. Then he made a sudden resolve. He would saddle and bridle the pony and get away for his ride before Twina had a chance to say she wanted him.

In spite of his haste he had but just started down the meadow when Twina appeared at the yard gate.

"Oh, Tommy," she called.

"You can just wait till I get through with Crazy this time," he shouted back rudely, and galloped on down the trail toward the river without looking back

At first he was rather gleeful at his triumph. Finally he glanced back, but Twina had gone into the house.

"I suppose she will cry, and mother will baby her as usual," he said scornfully. "I wonder if she thinks she can have her own way always just because she was sick once!"

Back and forth along the river road and all around the meadow trails he rode for a long time, taking care to keep too far away from the house for any one to call to him. He was having a wonderful time, he told himself, riding while the morning was fresh and cool. Father and the hired man had gone to attend an auction sale in the next county and would not be back until late, for father was going to buy some cows and bring them back with him. There was no one to interfere with his pleasure—but mother and Twina.

Nevertheless, he was not having such a good time as he thought he would. He was ready to go back to the house long before his stubborn will would permit him to do so.

Finally he turned back and led the pony into his stall. But that done he had an unaccountable aversion to going into the house. He could see the tear-stained face of his little sister and the hurt and troubled look his mother would be surely wearing. But he might as well go and have it over with; so he sauntered in with an appearance of unconcern that would have deceived nobody.

But there was nobody there to be deceived At first rather relieved, he finally became curious and then anxious. What had become of mother and Twina?

At length, after searching the whole house, he came upon a note from mother.

"Dear Tommy," he read," "Twina and I have gone with Mrs. Gay and Fred to Sternsville Twina tried to tell you, so that you could come, too, but she could not make you hear, and they could not wait long. We will be late getting back, but there is plenty to eat in the pantry, and you may go to Mrs. Turner's if you get lonesome.

"With love.

Mother."

Tommy stared at the note in dismay. They had planned this trip to Sternsville, with its shopping and lunch at the restaurant, its ice cream and motion picture show, and now he had missed it. And he was very sure it was not because they had been in an undue hurry, but because he had stayed so long after refusing to listen to Twina.

A lump rose in his throat, and he had to blink very hard to keep the tears from overflowing.

What a long day it was! He would not go to Mrs. Turner's, because she was a woman who would have understood at once that there was something more to his being left behind than he wished to tell her. He could ride Crazy all he wished, but instead of spending the long hours rambling over the farm on the pony's back he went to the stable and turned him into the pasture.

There was plenty to eat, and his heavy heart did not affect his appetite. But one cannot eat all the time. And even the diversions of watching the oldest Turner boy do the chores did not last long or arouse much interest. He went to bed early.

But he had not yet fallen asleep when he heard mother's step on the stair and hurrying along the hall into his room. She stooped over his bed.

"Tommy, dear."

"O, mother." There was a break in Tommy's voice as his arms went around her neck.

"I could not enjoy the day with you here alone and so disappointed, dear." Mother's arms clasped the small boy very tightly.

"It was my own fault," he sobbed "If I hadn't been so mean to Twina, I would have been here to go with the rest of you."

"I know, dear. But you had a nice time riding all day?" There was a question in mother's voice, though if it had not been dark he would have seen an understanding little smile tugging at the corners of her mouth

"It was no fun to ride any more I felt so mean about the way I had acted."

Then the smile spread to mother's eyes, and she gave him a kiss and took him downstairs to see what they had brought him.—Christian Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS:

All cheeks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. Charles C. Selecman, president of Southern Methodist University, celebrated his fifty-fourth birthday on Oct. 13.

We are happy to learn that Rev. S. L. Riggs, our pastor at Cedar Grove, La., after a serious illness, is regaining his health.

Mr. Thomas S. Southgate, Norfolk, Va., one of the best known and most useful laymen in the church, died suddenly in Philadelphia on Sept. 28.

The New Orleans Standard Training School closed a successful session on Friday night of last week. One hundred and seven credits were awarded.

"I've been reading the Advocate for forty years or more—can't do without it," writes Mrs. Josie Newsom, of Tylertown, Miss., in renewing her subscription.

Mr. and Mrs. Joe A. Tolle announce the birth of a daughter, Betty Jo, on Oct. 13. Mr. Tolle is a son of Dr. H. F. Tolle, Lakeland, Fla. Blessings upon the little one!

The church at Como, Miss., will report at Conference a beautifully decorated church, a fine organ, and all collections in full. The pastor, Dr. C. M. Chapman, serves a fine people.

Rev. J. G. Sneiling, Louisiana Conference Missionary Secretary, returned on Monday of this week from Vinton, La., where he assisted the pastor, Rev. R. S. Walton, in a fine meeting.

A great congregation assembled at Rayne Memorial, this city, last Sunday morning at the Home-Coming Service. Dr. J. B. Mitchell, the pastor, preached an inspiring sermon on Citizenship.

Rev. G. W. McLain, in renewing his subscription to the Advocate, writes from Peoria, Arizona: "After three years at Bowie, we were moved to Peoria, a distance of 270 miles. Peoria is located in the Salt River valley, near Phoenix."

Rev. A. A. Simms, in writing to ask us to send his Advocate to Pachuta, Miss., instead of to Picayune, Miss., states that his health is good and he expects to become effective at the approaching session of the Mississippi Conference.

The Minter City and Glendora charge, North Mississippi Conference, reported at the fourth quarterly conference that all salaries, all the benevolences, and the Grenada Special were paid in full. Rev. A. Y. Brown serves the fine people of this charge.

Rev. John L. Sutton, manager of the Mississippi Home-Finding Society, paid the Advocate office an appreciated call on Thursday of last week. Brother Sutton was formerly a member of the Louisiana Conference, where his worth is greatly appreciated. He is now a member of the Mississippi Conference.

Ocean Springs and Handsboro, in the Mississippi Conference, have paid their Superannuate Endowment quotas in full. The pastor, Rev. W. L. Linfield, declares that most of the credit for this achievement is due Rev. L. A. Darsey, a superannuate member of the Mississippi Conference, who made a liberal contribution himself and helped to collect the balance.

Next Sunday, Oct. 28, will be observed as Homecoming Day at the First Methodist Church, this city. All the repairs and improvements have been completed on the building, and the main auditorium is now one of the most beautiful in the city. Special music will feature the occasion, and the pastor, Rev. John Brandon Peters, will preach appropriate sermons at both services.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

From the bulletin of the First Methodist Church, Shreveport, La., of Oct. 19: "The many, many friends of Dr. and Mrs. W. W. Holmes were indeed happy to have Mrs. Holmes in attendance upon one of the services of the church last week. Mrs. Holmes has been ill for several months, but she is now feeling fine and looks exceptionally well. We rejoice to have her among us again."

The Wicker Tours announce an attractive program of tours for 1929, sailing in winter, spring and summer, to the Holy Land and Europe. These tours will be personally conducted and also independent travel. Dr. Wicker will personally conduct the Summer Holy Land Cruise to Palestine and Europe. If you contemplate a tour abroad during 1929, address The Wicker Tours, Richmond, Va., for itinerary and full information.

On the morning of October 15, in the Methodist parsonage at De Soto, Miss., Robert Henry Moody, six-months-old son of Rev. and Mrs. S. C. Moody, was baptized. The chid was named "Robert" for the late Rev. Robert Selby, who was presiding elder of the Meridian District until his death, May 5, and "Henry" for the present presiding elder of the district, Rev. Henry G. Hawkins, who baptized the child. May the child wear worthily his honored names!

Rev. John S. Henley writes from Athens, La., under date of Oct. 15: "This is my first comunication to you. I came from the Southwest Missouri Conference and have been here one week and have preached at two of the appointments. The good people have received me graciously in place of their former pastor, Rev. S. J. Starkey, who was transferred to the Southwest Missouri Conference." We thank Brother Henley for sending his own subscription to the Advocate, along with two others.

PUBLISHING THE ADVOCATE.

The Executive Committee of the Publishing Committee of the New Orleans Christian Advocate met on the call of the chairman in the city of New Orleans on Oct. 10 to consider bids, contracts, etc., for printing the paper for another year.

After carefully going over the bids submitted, which were three, weighing all items of cost in printing and mailing out the paper, all bids were rejected, and the committee decided to continue to publish the paper itself, employing C. O. Chalmers as Business Manager on the same basis as heretofore. We found we could not do quite so well under any other arrangement.

L. M. LIPSCOMB, Secretary.

"OTHER ITEMS WORTHY OF RECORD."

The above words are the seventh head in the written report of the pastor at each quarterly conference.

Two items of recent happening at Bay Springs I feel are "worthy of record" in the Advocate.

First, in a Sunday school with an enrollment of 106, with an attendance on Orphans' Home Work Day of seventy-two, when all the money gets in, we shall have contributed an average of one dollar per member, and perhaps just a little over.

Second, on Friday night, Oct. 19, our Wesley Brotherhood had its regular meeting, with seven men on the program and every man was there with his part, and our secretary gave in one of the most definite and clear-cut testimonies of how the Lord saved him this year while he thought he was on his death bed, that it has been my privilege to hear in my life, as well as another member, who told how the Lord has saved him this year, and that he and his wife had taken up family prayer immediately after his conversion, and both men are on fire to do something for him who hath done **so much** for them! I say **"Amen!"**

The other discussions dealt with how to build up the Men's Bible Class; the establishing of a recreation and reading room in the basement of the church for the young people under the supervision of the social department of the Epworth League; how the Brotherhood could assist the pastor in getting full Conference assessments; comments on the Brotherhood program in the Layman for October, and some suggestions for definite community and church service immediately after Annual Conference. It was the most interesting, spiritual, instructive, and constructive local men's meeting I ever attended. I just felt like reporting it to the Advocate. The Lord is with us and we're marching on.

Profoundly thankful,

J. A. WELLS.

P. S. At all our Brotherhood meetings the Missionary Society ladies set the most appetizing meals any one could wish. This meal is our regular supper we take at the church, and the program follows.—J. A. W.

A PERSONAL LETTER TO THE METHODIST PEOPLE OF MISSISSIPPI.

Dear Christian Friends: I wish you might visualize with me at this time the situation we are experiencing in our Sunday school work here at the Methodist Church in Oxford, the site of our great State University.

Picture, if you please, four large classes assembling in our main auditorium and the difficulty we teachers face to make the lesson period worth while; then let your mind's eye follow some several other classes of young men, teenage boys and girls, and little children, as they wend their way to the public school building to find a place suitable to assemble for worship and the study of God's Book, and to receive the sacred influences that count materially in the lives of our youth and children to the stableness of Christian character so necessary to our future commonwealth. Then think with me how lamentable to be deprived of the blessings of the sacred altars of God's house that have been sanctified and set apart for this particular business—the business of the King—which we teachers, who for twenty-five years and more dedicated our service to, are fully convinced is the most beautiful and necessary business this side of heaven.

I would that you might fully appreciate the prayerful interest, heart-yearnings and solicitude of pastor, Sunday school superintendent, teachers, and the official board of the church, that we might be able to gather in every young person and child that comes to us and make them so comfortable and the study period and the preaching hour so helpful and attractive that they will be constrained to company with us to the exclusion of all that is secular and less worthy of the Holy Sabbath. Then, and not till then, may we see our work prospering in the finished product of Christian manhood and womanhood.

Many a home has lost its hold on its children because it neglected to make that place the most attractive and precious spot in the community for them. Many a church has lost on the same score. We cannot hope to grow and function as we are privileged to if, when our own come to us, we receive them not. We can take care of those of our own community very nicely; but when your sons and daughters come to us, we crave to gather them in, too, and make our church their church; and we want the atmosphere to be so wholesome and sweet that they will be constrained to line up and worship with us at every service.

I wish you might have heard the appeal from our own Judge Hemingway, one of our teachers, chairman of our Board of Stewards, and a man whose heart is in the church, as he portrayed to us last Sunday our little children being forced to go elsewhere to be taught the songs of the church and the stories of Jesus. And, friends, we are doing this very thing here at Oxford to make room for your precious ones who are away from your influence and the influence of the church back home.

We are doing what every gracious, hospitable host and hostess does—we are shifting ours out that yours—and there are several hundred Methodist boys and girls at the University this year—may have our best.

We assure you that we who are at the helm of the church and Sunday school and have had our own sons and daughters away from home and in strange communities, are not unmindful nor unprayerful of yours, and are finding our sweetest joy in being friendly to them.

Now, since I have given you a peep into the situation here, I feel that numbers of you dear Methodists in our great State will enlist your prayerful interest on our behalf and do what you can to assist us in building God a house here sufficient to take care of all that are destined to come to us through the influence of our large and growing University of Mississippi. This is your interest as well as ours.

When you send your children away to school, you see to it that they have every needful comfort for their rooms and bodies; yea, most of you furnish them many luxuries in a material way. I pray you are no less interested for their spiritual welfare. So I beg you as one vitally interested to "Come over and help us" to prepare a place in which to feed their souls. We are not able, but you and we together are well able. Please see Numbers, chapter 13 and last part of the 30th verse.

One of the teachers,
Oxford, Miss. MRS. A. F. CALLOWAY.

TO EXAMINING COMMITTEES OF ANNUAL CONFERENCES IN MISSISSIPPI AND LOUISIANA.

In view of inquiries which have reached me concerning the new Courses of Study which become operative in 1928, I draw attention to the fact that these courses of study are not found in the Discipline of 1926, but are set out in the General Minutes and Year Book for 1927-1928. They will be found on pages 428-432 in the Year Book.

WARREN A. CANDLER.

NORTH MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions of the North Mississippi Annual Conference will meet in the Methodist church of Pontotoc, Miss., on Tuesday evening, Oct. 30, at 7:30. It will be necessary for applicants for admission on trial, admission into full connection, readmission, and admission from other churches, to appear before this committee. V. C. CURTIS, Chairman.

Class for Admission on Trial.

The candidates for admission on trial into the traveling connection of the North Mississippi Conference, are called to meet the committee Tuesday morning, Oct. 30, at 9 o'clock, in the Methodist church at Pontotoc, ready to take the required written examination on the Course of Study, or present their certificates from the Correspondence School. R. P. NEBLETT, Chairman.

Class of the First Year.

The Class of the First Year of the North Mississippi Conference is called to meet the examining committee at the Methodist church at Pontotoc, Miss., on Tuesday night, Oct. 30, at 7 o'clock.

CARROLL VARNER,
Chairman Examining Committee.

The Class of the Second Year.

This class is called to meet at Pontotoc in the Methodist church, 3 p.m., October 30.

R. H. B. GLADNEY,
Chairman of the Committee.

Class of the Third Year.

The Class of the Third Year in the Conference Course, North Mississippi Conference, is requested to meet the Committee on Third Year work at 3 o'clock, Tuesday afternoon, Oct. 30, at the Methodist church, Pontotoc, Miss.

J. M. GUINN, Chairman of Committee.

Class of the Fourth Year.

The Class of the Fourth Year is requested to meet the committee at the Methodist church, Pontotoc, Miss., on Tuesday afternoon, Oct. 30, at 3 o'clock. W. H. MOUNGER, Chairman.

BOARD OF EDUCATION, NORTH MISSISSIPPI CONFERENCE.

The Board of Education of the North Mississippi Conference is called to meet in their room at Pontotoc, Miss., on Wednesday afternoon, Oct. 31, at 2:30 o'clock. This is a very important meeting and requires that every member should be present. We will at this meeting discuss, and prepare for presentation to the Conference, the report of the committee appointed at our last Conference to suggest adequate means whereby to endow Grenada College.

J. TILLERY LEWIS, President,
Board of Education.

MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions for the Mississippi Annual Conference is requested to meet in the Methodist church at Philadelphia, Miss., on Tuesday evening, at 7:30 o'clock, Nov. 6.

J. F. McCLELLAN, Chairman.

Admission on Trial.

Candidates for admission on trial into the Mississippi Annual Conference will meet the Examining Committee at 7 p.m., Tuesday, Nov. 6, 1928, in the Methodist Church at Philadelphia, Miss.

S. F. HARKEY.

MISSISSIPPI CONFERENCE.

Class of the Fourth Year.

The Class of the First Year, Mississippi Conference, will please meet the committee in the Methodist church, Philadelphia, Miss., Tuesday, Nov. 6, 3:30 p.m. W. A. HAYS, Chairman.

Board of Education.

The Board of Education of the Mississippi Conference will meet at 2 o'clock p.m., Wednesday, Nov. 7, in their room in the Methodist church at Philadelphia, Miss. O. S. LEWIS, Secretary.

Board of Finance.

The Board of Finance of the Mississippi Conference will meet in Philadelphia, Miss., on Wednesday, Nov. 7, 1928, at 2 p. m., in the room assigned to us by the Annual Conference committee. Let all members of the Board be present that we may at once attend to our business and get our report ready for the Annual Conference.

P. D. HARDIN, President.
W. B. ALSWORTH, Secretary.

AN IDLE DAY.

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie as she swung on the gate! When they were gone, she ran into the garden, picked some gooseberries and carried them into the kitchen.

"No, Rosie; that is work. Take them away."

Rosie got her doll and played with it, but soon tired; when she played with her ball, it bounced into the kitchen window. Rosie peeped in after it. Her mother was shelling peas.

"May I help you, mother?"

"No, Rosie; this isn't play."

Rosie strolled away with slow footsteps to the garden. She watched the chickens. She heard her mother setting the table for dinner. After dinner Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said as she gave her a good night kiss, "I understand what the teacher meant when she said, 'He has hard labor who has nothing to do'."—Presbyterian.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, our Havenly Father, in tender mercy and infinite wisdom, has seen fit to call our beloved MRS. J. H. SAVAGE to the home where sickness and sorrow are known no more, be it resolved by the Woman's Wesleyan Bible class of the Capitol Street Methodist Church at Jackson, Miss.

1. That this class has lost a noble worker who has given a long life of devoted service to her Lord and Master, ministering to the sick, the needy, and the distressed, in all her ways following the humble Nazarene in a spirit of unselfish love.

2. That we have lost a personal friend who was always an inspiration; a friend who was cheerful, lovable, sincere, loyal and true. We shall cherish her memory always and shall endeavor to emulate her Christian qualities and example.

3. We extend to her bereaved husband and family our heartfelt sympathy, and pray that the God whom she loved and served, and whom they worship, will comfort them and bestow upon them that "Peace that passeth understanding."

4. A copy of these resolutions shall be sent to her husband, son, and daughter, who is so far away, to the New Orleans Christian Advocate, and shall be embodied in the minutes of the Sunday school class.

Respectfully submitted:

Signed: Mrs. J. A. Sharpe, Mrs. Ella F. Crisler, Mrs. E. P. Howie.

On Sept. 12, 1928, at his home in Marks, Miss., BROTHER JOHN M. LAWSHE passed from this world to his home above. But few men, if any, had greater strength of character than Brother Lawshe. He was the son of Brother and Sister W. S. Lawshe, of Water Valley, Miss. Having been brought up in a Christian home, very early in life he was converted and joined the Methodist Episcopal Church, South. He served a great deal of his Christian life as Sunday school superintendent, and for twenty-seven years on the board of stewards in his church. He spent the last twenty-seven years of his life in Quitman County, and the county is better for his having lived in it. No man ever said aught against J. M. Lawshe, but every one loved and respected him as a Christian gentleman. Although he was confined to his bed and suffered many months, he never complained, but looked forward to the time when he could go home and be with his Lord. He had no fear of the end, and said, "I am going to rest." He leaves his devoted wife and one son, John Earl; his father, W. S. Lawshe; two brothers, R. B. and C. A. Lawshe; and one sister, Mrs. J. S. Morgan, of Clovis, N. Mex. After funeral services by the writer, assisted by Brothers Guinn, Cole, and McAtee, his body was carried to Water Valley and laid to rest.

The church has suffered a great loss,
And hearts much pain,
But some day in heaven
We hope to meet him again.

His pastor,
M. E. SCOTT.

GEORGE WASHINGTON ROOT was born May 17, 1860, in Vermilion Parish, La. In the year 1883 he was happily married to Lucy Gertrude Griffith. To this union there are twelve living children, viz.: George, Lillie, Gladys, James, Lucy, Milton, Gilbert, Wesley, Leonard, Roy, Claud, and Edna. Brother Root had been a faithful member of the Methodist Episcopal Church, South, for thirty-five years; most of this time he served as a steward in the church. His last years were less active, owing to ill health, but his faith kept him sweet—ever ready for his Master's summons. Brother Root had the respect of all who knew him and won the esteem of his brethren by his generous and unselfish disposition. He died at his home in Baton Rouge, Sept. 29, 1928, and was buried in Roselawn cemetery. He was a faithful husband and affectionate father, a worthy citizen, a true Christian, and a kind friend.

J. J. KELLY.

THE MERCY SEAT.

There is a spot where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat.

That thuoght connects the lonely heart with its friends, and gives to human relationships a lovelier and profounder meaning. And then it does something more. It lifts up the soul to realization of a greater companionship—like that other beloved hymn which brings together earth and heaven in blest communion, fellowship divine, since "all are one in thee, for all are thine." The living and those who have gone before, those at home and those who are in far places, the active and strong and also those who are shut away by reason of frailty; all are one in great fellowship when they meet before the mercy seat of the eternal life and love, the God of all ages, all climes, all races, all souls.—Exchange.

THE BRISTOL NELSON SCHOOL
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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

BIRTHDAY PAGEANT IN HONOR W. M. S.

On Friday afternoon at 4:30 o'clock, in the church parlors of the Centenary Methodist Church, the primary and junior departments gave a beautiful pageant.

This being the fiftieth anniversary of the Missionary Society, it was in the form of a birthday pageant. They had the cake with the fifty candles as a birihday celebration. A jubilee offering of $10 was given. After the program the cake was cut and served with punch.

Mrs. John Godbold and Mrs. N. E. Chadwick had charge of the program, and are to he congratulated on the attractive manner in which it was presented. It has been requested that the pageant be repeated in the main auditorium of the church in the near future.—McComb Journal.

Announcement is made of the arrival on Sept. 23 of Miss Dora Hoover, who will serve as rural worker for North Mississippi Conference. The work is locaied in Columbus District, on Mashulaville charge, about 30 miles west of Macon. Miss Hoover comes highly recommended and is a woman of considerable training and experience. Her appointment is meeting with hearty approval of the presiding elder and pastor in charge, as well as with the Missionary Societies.

STOMACH SPELLS

Oklahoma Lady Gives Interesting Account of Long Use of Black-Draught In Her Home.

Sageeyah, Okla.—"I have taken Black-Draught ever since I was a child, and can recommend it as a splendid medicine for family use," says Mrs. Cora Maberry, of this place. "My mother used it, in bringing up her family, and after I had a home of my own, I continued to use it, as I thought it was especially good to give the children.

"My children did not mind taking Black-Draught, and so when they got upset with stomach spells, or were constipated, I gave them Black-Draught tea.

"If I found that they were taking cold, I was quick to start giving them Black-Draught, as it helped them to throw off the impurities which caused the trouble.

"My children are all grown now and have homes of their own, but I still keep Black-Draught in the house and use it myself when I wake up in the morning feeling dull and 'headachey', and have a bad taste in my mouth.

"Black-Draught is a simple remedy for constipation, and I prefer it to others because it is purely vegetable. I always feel better after I have taken a course of it."

In use over 87 years. *NC-191*

Thedford's BLACK-DRAUGHT for Constipation Indigestion Biliousness

ZONE MEETING, RUSTON DISTRICT.

On Sept. 14, Bernice was hostess to zone 4, of the Ruston District.

We met at 11 o'clock for a social hour, which was spent in meeting and conversing with members of the different auxiliaries and visitors.

At 12 o'clock a splendid dinner was served.

Mrs. W. A. Gray, the zone leader, called the meeting to order about 1 o'clock. After the song. "Jesus Calls Us," Mrs. Gray led in prayer.

Mrs. Waltham, from Dubach, read from the sixteenth chapter of Matthew and gave a very interesting talk on prayer—a duty, a privilege, a comfort. She especially stressed the point that prayer should begin in the home and that children should be taught to pray to God when young.

Mrs. Dave Caldwell welcomed the members of the auxiliaries from Lisbon. Dubach, and Summerfield, and visitors from Haynesville and El Dorado.

Mrs. Lowery, from Lisbon, gave an especially fine talk on "What Shall I Tell My Child About God?" leaving us five points to meditate upon: (1) There is a God; (2) He is real; (3) He is always present; (4) He loves prayer and expects us to pray; (5) He forgives us of sin.

Mrs. Waltham led a discussion on this subject in which all mothers were invited to take part.

A young lady from Lisbon read an interesting paper on "Methods in Mission Study."

Miss Winnie Camp, from Haynesville, mission study leader for her auxiliary, told us how she makes her mission study class a real live class.

A vocal solo, "Have Thine Own Way, Lord," by Miss Lucile Gresham, was especially enjoyed.

Mrs. Norwood, from Dubach, gave "Glimpses from Scarritt" in an interesting and instructive way, after which a list of mission study books was read.

In the absence of the member from Harmony Chapel, Mrs. Minnie Porter, of Bernice, read a splendid article from the Voice on the Jubilee offering.

Mrs. Carolyn Dawson, our District Secretary, in her gracious way talked to the women about the work as a whole, and especially about the Week of Prayer, the Jubilee offering, and Revaluation of our task.

After reports and a quiz on the minutes we adjourned, feeling that Bernice had entertained us royally, and that we were better for having come.

MRS. W. A. GRAY,
Zone Leader.
MRS. MINNIE PORTER,
Secretry Pro Tem.

ATTENTION, YOUNG PEOPLE!

A new record—our fourth quarter is now open. What shall it mean? Dues and pledge paid in full? Jubilee standard reached? Let us begin, today, to make each day count for the Master in our Young People's Missionary Society.

Octoher means special mission study, using Mabel K. Howell's book, "Women and His Kingdom." Ohtain certificates, requirements given on page 107 of Conference minutes.

Nov. 4-10, Week of Prayer. Carry out your programs, be much in prayer, pour out your golden Juhilee offering. Something new! Sept. 20 through Jan. 1, 1929! A poster contest. Read carefuliy, enter, win for Mississippi!

Rules.

1. Only Young People's Missionary Society members may participate.
2. Subject, "World Friendship."
3. Posters uniform size, 22 by 28 inches.
4. Any materials may be used, such as pastings, pen and ink, water colors, or drawings.
5. All posters must be mailed to your District Secretary by Jan. 3, 1929.
6. District Secretaries select committee to judge and send five best posters to Conference Young People's Superintendent by Jan. 18, 1929.
7. Conference superintendent and committee select three best posters and send to Miss Julia Lake Stevens, Council superintendent, by Feb. 5, 1929.
8. Winners of prizes will be announced Feb. 25, 1929.

All posters sent to Miss Stevens will be on display at Council in Washington, the three best posters being presented to Council body. A roll of honor will also be presented, containing names of socletles and Conferences whose posters rank from 4 to 20.

Awards!

First Prize (if Council committee deem poster worthy). A trip by a member of the winning society to Council in Washington, March, 1929.

Second Prize—A trip to annual meeting, Woman's Missionary Society.

Third Prize—A trip to Young People's Missionary Society summer camp.

How to Judge Posters.

1. On artistic beauty—arrangement of material, color scheme, design.
2. Its effectiveness in expressing the idea of World Friendship

Materials may be obtained from Sunday School Department, Methodist Publishing House, Nashville, Tenn.

Young People—let us win!

Missionary mothers, pastors, presiding elders, and friends, cooperate with us.

"God, who touchest earth with beauty,
Make me lovely, too,
With thy Spirit recreate me,
Make my heart anew.

"God, who touchest earth with beauty,
Make me lovely, too;
Keep me ever, by thy Spirit,
Pure and strong and true."

MRS. C. W. COCHRAN,
Conference Superintendent, Young People's Missionary Society.
Meridian, Miss.

PILE REMEDY Guarantee

Every 75c tube with pipe and every 60c box of PAZO OINTMENT sold by all Druggists with the understanding that money will be refunded if it fails to cure any case of Itching, Blind, Bleeding or Protruding Piles. Why not *try* it.

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Pain Neuralgia Toothache Rheumatism

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Dear Brother Pastor: Please have one of your good women make the report on tbe observance of Childhood and Youth Week so your school will be included in the report at Conference. Do this or you will be left out. When you do a good thing, tell it so others will fall into line.

Another important matter: See your Sunday school treasurer and have this person to remit your mission money and your Sunday School Day offering, provided this has not been done. "Yes, better late than never."

The fourth year is tbe best with Rev. J. H. Felts at Greenwood. He and his workers have recently started a class of twenty-five of his choicest people in the study of "The Principles of Teaching." Possibly every member of this class is loaded to the limit with work, but they are taking time for study that they may be better equipped for their teaching task.

The school at Aberdeen checks up well, showing progress in several respects, especially in their worship services. The monthly missionary program is in charge of Mrs. C. A. Spragins. This program will be sure to enlarge and enrich the other worship services. This is another great church that is handicapped for lack of room to do the work as it should be done. An excellent lot has been secured adjoining the church, and the day will come when an educational building will be added to the present equipment. Rev. R. G. Moore has wrought well during these three years.

The church building at Booneville is an imposing structure, a credit to the untiring labors of the pastor, Rev. W. H. Mounger, to his excellent people, to the contractors, and to the architect. There is nothing left now but for the people to use the building for all it is worth. Mr. Hill Hodges, recently appointed assistant to the veteran superintendent, Mr. J. J. Taylor, has consented to take charge of the task of putting not less than four hundred in the school during the next three months. Booneville Metbodism will prosper in the use of this great plant under the wise leadership of the pastor and the trained workers who will co-operate with him. It has been said by a few over-careful people that we are putting too much money in buildings. If these buildings are filled with eager boys and girls, men and women, learning the Christ way of living, the criticism is futile. It is the age-long struggle between mammon and God. Mammon must submit to the real, the eternal. Go on with your building if it does take money, the money that belongs to God.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday School Day offering for 1928 is larger than last year. We congratulate the pastors and superintendents. The ten schools sending in the largest amount are as follows: First Church, Shreveport, $250; Rayne Memorial, New Orleans, $87.48; Alexandria, $78.85; First Church, New Orleans, $58; First Church, Baton Rouge, $56.93; Carrollton Avenue, New Orleans, $50; Lake Charles, $50; Ruston, $50; Mansfield, $42.86, and Parker Memorial, New Orleans, $40.

Tbe district report at present:

Shreveport District	$382.99
New Orleans District	360.52
Lake Charles District	192.16
Baton Rouge District	171.88
Ruston District	169.45
Monroe District	155.18
Alexandria District	139.08
Minden District	45.83

The Bogalusa Sunday school, Mr. D. B. Talley, superintendent, has the honor of sending in the first report on "Childhood and Youth Week" observance. Mr. K. I. Bean is reported chairman of the Forward Step Committee. Attendance at the adult meeting was 250.

Mr. A. M. Mayo, Lake Charles, writes: "Had a fine day yesterday—490 in Sunday school; $137.04 by Sunday school and $86.38 by church, making $223.42 for the Orphanage; two great gospel messages: in the morning by Dr. R. H. Wynn, from, 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams,' and in the evening by Dr. W. W. Holmes, from, 'And Jesus appeared unto them.'"

Mr. W. A. McKennon, First Church, Shreveport, writes: "Our Training School was well attended, having a total of 148 in attendance. The school voted to have another school next year. Our faculty this year was the best we have ever had."

Sunday, Oct. 14, was spent in New Orleans. Sunday morning we visited the Sunday school at Algiers. Rev. Martin Hebert and Mr. E. E. Cayard, pastor and superintendent, gave us a cordial welcome. This school had a fine representation at the Standard Training School.

Later in the day, in company with the pastor and his wife, we visited the "Bonner Memorial Home."

At 2:30 p. m., the eighth session of the New Orleans Standard Training School was opened at Rayne Memorial Church, with prospects of being the largest in its history, Co-operation of all the Sunday schools in the city was noted, almost all the pastors taking credit. The Educational Director of this school, Mr. J. H. Carter, is much pleased with the faculty and enrollment.

Sunday night we visited the Second Methodist Church, reaching there in time to attend tbe Epworth League service. During the day we had visited three churches, and at each place thought of the Sunday school superintendents, as I knew these churches thirty years ago—Mr. Frank Daniels, of Algiers; Mr. J. R. Westerfield, of Rayne Memorial, and Mr. Adams, at Second Church.

Sunday, Oct, 14, was "Harvest Day" in the Sunday schools, aud we hope every school observed this day. The Carrollton Avenue Sunday school, of which Rev. H. L. Johns is pastor, reports an attendance of 335, with an offering of $145.

Rev. A. K. McLellan, Conference Extension Secretary, reports an itinerary of visits to the Sunday schools on the Marksville charge, giving one night to each school. The pastor, Rev. C. B. White, co-operated in such a way as to make this itinerary profitable.

C. D. ATKINSON,
Conference Superintendent.

APPRECIATION.

At the last quarterly conference of the First Church, Water Valley, Miss., the following resolutions were passed:

Whereas, the duties of this conference ends the services of the Rev. E. S. Lewis, presiding elder of the Grenada District of the North Mississippi Annual Conference, with the First Methodist Church, Water Valley, Miss.; and whereas his work has been so helpful and satisfactory in every particular;

Therefore, resolved, That we, the members of the quarterly conference of the First Methodist Church of Water Valley, Miss., in session assembled, do hereby express our high appreciation of Brother Lewis and his faithful work among us.

Resolved, further, That we pledge to bim our prayers and unceasing interest, and as a final service we earnestly request that he give himself to the return of our beloved pastor for another term of service, with the utmost devotion.

Resolved, again, That a copy of these resolutions be furnished Brother Lewis, a copy be sent the New Orleans Christian Advocate, and a copy be sent the Commercial Appeal for publication.

Signed: W. B. Barry, O. T. Hamner.

These resolutions passed unanimously.

F. A. SMITH, Sec.

HIGH HONOR IS ACCORDED WILLIAM E. WEISS BY GERMANY.

We greet with the greatest of pleasure the news that Mr. William E. Weiss, general manager of the Sterling Products, Incorporated, of Wheeling, West Virginia, has received the degree of Doctor of Philosophy, honoris causa, from the University of Cologne, Germany, one of the largest and most important educational centers in the world.

Mr. Weiss is the more honored by the conferring of this degree for it is the first time that an American citizen has ever been invested with it, and thus it takes on a unique significance that makes it the more valuable.

The honor was awarded to Mr. Weiss in high recognition of his efforts to further the ludustrial relations between Germany and the United States. Those relations have improved materially in the last ten years thanks to the praiseworthy efforts of our industrial leaders, who like Mr. Weiss realize the vital importance of improving our economic intercourse with Germany.

Certainly Mr. Weiss is to be given generous commendation. His work has won official recognition from the German people whom he has so signally befriended as well as from industrial captains in this country, who realize the significance of his splendid ocntributions to the progress of the world.—National Business Review.

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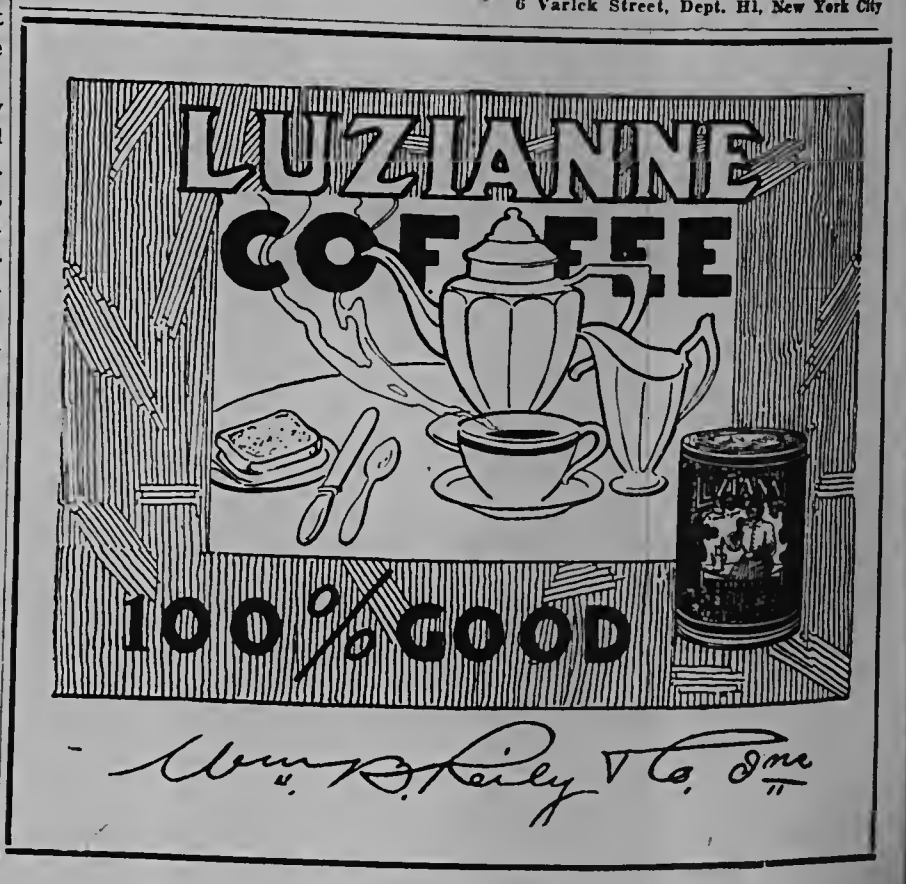

NEW LEAGUE EDITOR FOR MISSISSIPPI CONFERENCE.

This is to advise you that the editor of the Mississippi Conference Epworth League is now Mr. J. H. Weems, whose address is 308 Second Avenue, Hattiesburg, Miss.

Miss Uhner's tenure of office expired and Mr. Weems has been elected to her place. All future correspondence should be addressed to Mr. Weems.

Sincerely,
S. TRUMAN LEWIS, President.
By L. M. McMullan, Secretary.

THE WORK AT PRICE MEMORIAL, GREENWOOD, MISS.

Dear Dr. Carley: Just a few words with reference to the work at Price Memorial this year. I am closing my quadrennium here; it is also the closing of the first quadrennium of the church. We have had a very good year, in some respects the best year we have had here. We had Brother E. G. Mohler with us in March for a Cokesbury Training School. We issued fifteen credits in this work, which has proved a great blessing to our Sunday school. We have a Progressive "C" Type School, doing fine work.

We had Rev. E. E. McKeithen, our pastor at Drew, with us for a revival of one week. Brother McKeithen did some fine preaching for us, and his work among us was a blessing to the whole church, with five additions to the membership. Our Leagues are well organized and doing fine work.

We claim the fifth Sunday in September as Red Letter Day in our church this year. We had a Home-Coming Day that filled our house full at the morning service, and practically filled it again at the evening service. Rev. L. M. James, our pastor at Waterford, came in the afternoon and preached for us at night. Brother James brought us a good message that completed the day in good shape. This day brought our people closer to one another and the whole congregation closer to God. More of the members were present this day than ever in one day in our church.

In spite of the fact that our regular budget is considerably larger this year than ever, including a raise in pastor's salary of $150, we are going to be able to say at the Annual Conference, "Everything in full, Bishop."

The Lord has wonderfully blessed the people and pastor at Price Memorial this year.

With kindest personal regards, we are,

Fraternally,
J. O. DOWDLE.

APPRECIATION.

(Resolutions adopted unanimously at the fourth quarterly conference, Minter City and Glenmora charge, Greenwood District, assembled Oct. 14, 1928.)

Whereas, our presiding elder, Rev. L. P. Wasson, is making his last official visit to us for this Conference year; and,

Whereas, Brother Wasson has been to us a faithful leader in all the activities of the church and has faithfully preached to us the unsearchable riches of Christ in a most helpful way.

Therefore, be it resolved, That we sincerely thank Brother Wasson for his faithful and painstaking performance of all the duties pertaining to his office; second, that we express our confidence in his proven Christian integrity, and assure him of our continued love and interest in his well-being; third, that if in the providence of God and in the wise judgment of our presiding bishop at the approaching session of the Anuual Conference he be returned to the Greenwood District another year, we wish here and now to express our very great gratification and pledge to him our most loyal co-operation in his administration, with brotherly love and affectionate interest.

Signed: By the Pastor, Entire Board of Stewards, Charge Lay Leader.

AN ORGANIZATION OF "CHARACTER."

"Near East Relief has surpassed all the great philanthropic organizations," said Felix Warburg in an interview. "It has 'character'—loyalty, conscientiousness and vision. I saw its work in the refugee camps of Greece," went on the financier, "when more than a million deportees from Anatolia poured into Hellas after the Smyrna disaster; and in Syria when thousands of Armenian women and children were driven southwards from Cilicia; and again when the orphanages of Greece and Constantinople, Syria and Palestine were full of wretched little creatures rescued from nakedness and starvation. Those relief workers, men and women, were Americans to be proud of. They did not hesitate to do the hardest and most disagreeable tasks. They washed the dirtiest babies and made gallons upon gallons of soup with the most primitive equipment. If there is a job to do no time is lost in talking about it; it is attended to and at once. It is non-sectarian—the fact that a child is suffering or in need is sufficient reason for helping him.

"Every child who has been taught something of hygiene and sanitation is a focus of health for the community where he lives. The elders will listen to him, for there is such a thing as a healthy envy and when the old men see the youngsters improving on the lives of their ancestors they will want to do the same. The mass influence of the 132,000 children trained by Near East Relief is enormous.

"In Athens I saw eight 'ex-orphan' boys on the point of starting for Egypt where they were to be placed in positions. They were fine, upstanding chaps, and no one who saw them could help knowing that they would be valuable additions to any community that sheltered them."

SMITH DEFEATED

Do you desire to assist in the overwhelming defeat of the "wet Tammany candidate" for the Presidency, Governor Alfred E. Smith? If so, help to give the voters important facts.

It is desired to send at least four additional communications to each voter. The cost of each separate communication (including printing, folding, addressing and mailing) is approximately three cents. Therefore, for example, the cost of reaching even 200,000 voters in Virginia with four communications would be approximately $25,000, and, in fact, the Smith Democratic Committee of Virginia is asking for $250,000 or $300,000.

The cost of similar work in Alabama, Arkansas, Florida, Georgia, Kentucky, Lousiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and West Virginia will be in proportion to the number of voters in those States.

Send check for largest amount possible to TREASURER ANTI-SMITH DEMOCRATS, BOX 674, RICHMOND, VA., if you want this work done properly and Smith overwhelmingly defeated.

James Cannon, Jr., Chairman

Mother!

Clean Child's Bowels with "California Fig Syrup"

Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California," or you may get an imitation fig syrup.

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Sufferers: Relief from Painful, Protruding, Itching Piles, without the knife has been made so easy to obtain that we say there is no need for you to suffer a day longer. Banish Piles without the knife. Beware of the operation! Backed by a quarter century reputation for honesty and fair dealing (as thousands will testify) the Dr. Van Vleck Company comes to you with a free trial offer that you cannot in justice to yourself pass by.

FREE! Send for the trial treatment and use it at once. If it helps you send one dollar. If not, tell us so and you owe us nothing.

Can anything be more fair? Write today. Simply say you want the Dr. Van Vleck $1.00 treatment free to try and ward off the operation which has such terrors. Do it now, before you forget it. Address Dr. Van Vleck Co., Dept. FL43, Jackson, Mich.

Grove's Tasteless Chill Tonic

A Body Builder for Pale, Delicate Children. It Restores Health, Energy and Rosy Cheeks by Purifying and Enriching the Blood. Improves the Appetite. Pleasant to take. 60c.

HIGH BLOOD PRESSURE.

May be easily, inexpensively overcome, without drugs. Gladly send particulars; just send address. Dr. N. A. Stokes, Mohawk, Florida.

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How Doctors Treat Colds and the Flu

To break up a cold over night or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Those who are aequainted with Minden District know that it takes quite a bit of traveling to get around in the district. Consequently I have been on the move this last week. Because of the efficient and untiring efforts of our district secretaries, Misses Mary Searles, of Minden, and Carmen Moffett, of Selma, I am finding quite an improvement in our League growth in this district. Of course I find some Leagues in every district that are lagging in their work and seemingly inactive; but that is characteristic of young people at times.

At Jouesville I found that there was no active organization, but they are to organize with the help of Miss Moffett on Nov. 3. I'm sorry that I was unable to meet with the Jena, Trout, and Goodpine Leagues. I will look forward to a time when I can meet with them and help them with their League activities. On Thursday night I enjoyed being with my friends, Rev. and Mrs. James T. Harris, in their home in Rochelle. I met with the Selma and Rochelle young people that night. I want my Conference to know that one of the finest Leagues in the State is found in Selma. They are proud of their fine president, Miss Gussie Nugent, and of their pastor, Rev. A. D. Lemons, and I'm sure Brother Lemons is proud of such splendid Leaguers. They are earnest, consecrated workers. Though only a small church, they believe in efficiency. The Selma Leaguers have organized several Leagues in the district and the result of their efforts is far-reaching.

I was indeed sorry to know that my Coushatta Leaguers did not know of my meeting with them. In some way our letters did not go to the proper persons and I arrived in Coushatta Friday evening unexpectedly. Brother and Mrs. Williams were certainly lovely to me and with the help of Miss Bertie Marston we had a League hour all our own. Saturday I went to Campti. That evening I went with Brother Lowrey to visit the Davis Springs Leaguers. We found a large group of splendid young people and a few of the older members awaiting us. The president, Miss Sammy Jackson, is doing a splendid work with her Leaguers and I was proud to find there, too, a fine group of consecrated young people. Sunday morning I had charge of the church hour at Campti and enjoyed addressing the congregation in behalf of our Leaguers. After an appreciative stay in the Lowery home, I went to Doyline for the night service and was surprised to have Brother Day tell me that I was to fill his pulpit and talk to the Leaguers as well as the entire congregation. Brother Day had a full congregation, too, and from appearances must be carrying on a splendid work in Haughton and Doyline. The Haughton Leaguers also met with us. The Doyline young people are to organize a new Hi-League at once.

After church, our friend and Leaguer, Mr. Geo. Nelson, drove me to Plain Dealing, where I now am. I am pleased to tell that the Plain Dealing young people have three active organizations, including the Junior Society, Hi-League and Senior League. Rev. and Mrs. H. E. Pfost are most interested in the progress of their young people and they have splendid leadership in Mrs. Ben Turnley, Mrs. S. C. Barr, Mrs. M. R. Bodinger, Mrs. Frank Collins, and Mrs. Earnest Gillam, who are helpers and counselors of the different chapters. The Hi-League is conducting a Young People's Revival each morning before the school hour. I had the pleasure of meeting with them two mornings and giving them their devotional talk. Monday afternoon I met with the Junior Society and Monday night with the Seniors.

I am getting some splendid reports on our Young People's Revivals. If your chapter is conducting one, let us know about it.

Pardon my unusually long letter, but I always like to tell of such fine things being done by our Leaguers and leaders and to use this means of thanking our Heavenly Father for the consecrated youth that I have the pleasure of working with. Readers, these young people need your co-operation and prayers if their visions and ideals are to become a part of their Christian living.

Your Field Secretary,
ELIZABETH LANGFORD.

DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how carefui people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

AN APPRECIATION.

By Rev. Joseph A. Smith.

"A swift passing to a mightier sphere,
New joys, perfected powers, the vision clear;
And all the amplitude of heaven to work
The work she held so dear."

This appreciation is of one whose life was beautifully simple—the unassuming and yet sublime simplicity in which greatness attains its best.

Agnes Rebecca Jones, wife of Rev. J. R. Jones, presiding elder of the Hattiesburg District in the Mississippi Conference, was born sixty-three years ago in Jasper County, Miss., and died Aug. 26, after a brief illness, in Hattiesburg, Miss. But no simple chronology will fix the limits of her life, or measure its worth. In the personality of this one there was a certain symmetry of moral development, a noble balance of faculties and a gracious and practical wisdom learned in the school of life which deeply impressed those who knew her best with the beauty and strength of her character. She labored for over thirty years in the women's organizations and young people's work of many different charges in the Mississippi Conference. During these years she was tireless nd effective, yet she remained a gentle soul, with love of nature and delight in all simple human relationships.

Mrs. Jones possessed a keen sense of responsibility. She was a woman of great love and discriminating conscience. Her loyalty and ceaseless interest in the work of her local church made her one of the most faithful members in Main Street charge. She was a true missionary in spirit and vision. She felt both the importance and urgency of the task of world-evangelization and gave unstintedly both of her energy and prayers to the promotion of this gigantic enterprise of faith. She was always optimistic in the face of difficulties and was keyed to full faith in the ultimate triumph of the truth as it is in Christ Jesus.

Mrs. Jones was a good woman—and there is no greatness apart from goodness. In lovely and chaste affection, calm, sweet hopefulness, love-inspired and creative faith, her personality richly exemplified the Christian ideal. Her heart was filled with that divine love which is first pure and then peacable. Her spirit was adorned with the grace of humility and the strength of patient and loving self-sacrifice.

One need not try to recount her deeds of intimate tenderness and loyal devotion to her loved ones and to the church. Good deeds will outlast the stars. When marble obelisks, ground into dust by the wheels of time, have been carried away on the wings of the wind, the influence of this good woman will still live. She dared to incarnate the cross in her life and thus forget herself into the immortality of those who serve their fellowmen.

"Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others."

FATHER'S BIRTHDAY.

Father, dear to the heart of me
Are you who bear that name,
To love always and loved be
By one who's ever the same,
Makes our lives so happy.

God gave me to you,
And He gave you to me;
Always you've been kind and true,
Patient, tender, loving,
All the long years through.

Home you make wondrous sweet;
Hard you worked for us all;
You taught us God, Love Complete;
Heaven's blessings on thee fall,
'Tii in Heaven we shall meet.

MRS. LEWIS WILKINSON.
(Letitia Rutledge)

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Malaria-Chills and Fever-Dengue

YOUNG PEOPLE'S REVIVAL AT FAYETTE.

Dear Brother Carley: We have just closed the first Young People's Revival ever held in this church, possibly the first in the district. The movement was sponsored, of course, by the Senior Epworth League, but we succeeded in enlisting the B. Y. P. U., the Christian Endeavor, the Girls' Reserve and the Hi-Y from the local school, also the Young People's Missionary Society of our own church, and the committee in charge was made up of two representatives from each of these. An advisory committee of older persons represented all three churches.

The public services consisted of prayer groups at 7:15 each evening and preaching at 7:30 by Rev. Otto Porter, of Port Gibson. Brother Porter, in his clear and forceful manner, spoke on "Consecration," "What We Are as Opposed to What We Have," "Sin Finding Us Out," "Watchfulness," and the "Choice of a Life Task," all particularly suited to the needs of the young people. I have never heard a better series of sermons for young people than these five.

Two fine young men, students in the local high school, united with the church on profession of faith. The young people carried on a prayer group of their own, which added much to the development of their spiritual lives. At the closing service the response to the appeal for those who were willing to do in life what God would have them do was heart-stirring and seemingly genuine. We shall be better folks because of this meeting.

J. B. CAIN.

Fayette, Miss.

REPORT OF TWO GOOD MEETINGS.

Dear Doctor: I always like to share good news with the readers of the Advocate; therefore I am sending you the report of two good meetings held on my work. The first of May, Rev. L. W. Cain, our presiding elder, put me in charge of Sunny Hill and Mt. Hermon, on the Washington circuit, and Bush and Sun, on the Pearl River circuit, as junior preacher under Rev. A. A. McKnight.

Our first meeting was held for Sunny Hill and Mt. Hermon combined, and we secured Rev. Harry Allen, of Macon, Ga., who came with his tent. At this meeting we had a fine attendance, and the church was revived. Nine united with the Methodist Church and nine went to the Baptist Church.

At Bush I secured the help of Rev. Walter Cross, of Cole, Miss., and Rev. Clyde Calhoun, of Columbia, Miss. We stretched their tent Sept. 25 and ran till Oct. 7. I have never seen more consecrated young ministers than they are. They went out into the highways and hedges and brought them in. Several old men were saved. Some over 70 years of age walked two or three miles to attend the services. The Baptists co-operated with us and they got great good out of the meeting. We witnessed the old-time power of the Holy Spirit saving the people at the mourner's bench. Twenty-three united with our church and four with the Baptist; and many backsliders were reclaimed.

Brother Cross is a graduate of Asbury College. He has been accepted by the Board of Mission, and he will soon enter upon his work as a missionary; at present he is serving a circuit in the Mississippi Conference.

My meeting at Sun will begin the third Sunday in October.

Pray for us.

F. N. SWEENEY.

APPRECIATION.

(Resolutions adopted at the fourth quarterly conference of Pickens and Goodman charge, Grenada District, Oct. 11, 1928.)

Whereas, in accordance with the law of the church, our presiding elder, Rev. E. S. Lewis, will be removed to another field of labor at the approaching Annual Conference, he having served us a full quadrennium; therefore be it resolved:

1. That we thank Brother Lewis for his faithful and painstaking performance of the duties pertaining to his office.

2. That we express our confidence in his proven integrity and Christian character and assure him of our continued love and interest in his well-being.

3. We commend him to those among whom he will be sent to labor, and pray God's richest blessings upon him.

We also wish to request Brother Lewis to convey to his wife our thanks for making his ministry to us so helpful. We know that the wife at home in the parsonage is due a large share of reward for the preacher's success.

With brotherly love and affectionate interest,

Signed: S. A. Brown, Pastor, J. E. Chisholm, W. E. Meek.

APPRECIATION.

Whereas, this being the fourth and last year of Brother Cunningham's administration in this the Corinth District as presiding elder, and this being the fourth quarterly conference at Ripley station Methodist Church, we, the members of this church, through and by the official boards, desire to express our appreciation to Brother Cunningham for his faithful and untiring labor with us during the past four years. He has not only given us a business administration, which has been second to none, but he has proved himself to be a great spiritual Gospel preacher, and by his forceful, logical and spiritual preaching he has given us a thought of a deep sense of spirituality that we hope will not be forgotten.

Therefore be it resolved in open session of this fourth quarterly conference, That we express our love and appreciation to Brother Cunningham for his fairness as an executor and his loyalty to Methodism and as a great leader of his flock, and bespeak for him wherever he may go or whatever may fall to his lot that duty and success will be to and for him, and the good will of this church goes with him wherever it may be. We pray God's richest blessings on him and his dear ones.

Respectfully submitted,

S. S. FINGER,

Chairman Board of Stewards.

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NOT DOCTRINE BUT LIFE.

"Christianity is not primarily a doctrine but a life," says Professor Soares, of Chicago University. "Jesus' parable of the Two Foundations has been strangely misinterpreted. He distinctly did not say, 'He that heareth these saying of mine and agreeth with them,' but doeth them.' Rock-founded character is that which is established in conduct. Jesus with his wonderful insight has here said exactly what modern psychology says. If you believe, you must act upon your faith or you will lose it; and if you act as if you did believe, you will come to believe."—Exchange.

IMPORTUNITY.

Importunity of prayer is the sign for which God's loving wisdom waits of the sincerity of our desire for his gifts, and of the fitness of our character to receive them. It is the evidence of desire. If our prayer be formal, languid, intermittent, our desire cannot be real and deep. And urgency of prayer is the evidence of fitness to receive.—Archbishop Lang.

Bad Legs.

Do Your Feet Swell and Inflame and Get so Sore You Can Hardly Walk?

Have You Varicose or Swollen Veins?

To stop the misery, pain or soreness, help reduce the dangerous swollen veins and strengthen the legs, use Moone's Emerald Oil. This clean powerful penetrating yet safe antiseptic healing oil is simply wonderful for Ulcers, Old Sores and Broken Veins. All first-class drug stores.

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In Five Million Homes Tonight

There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is *a purely vegetable product*. Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

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Philadelphia, Pa.—"I really can't express in writing how much Lydia E. Pinkham's Vegetable Compound has done for me. After my second baby was born I was always tired. I read so much of what the Vegetable Compound has done for others that I gave it a trial. It has certainly done wonders for me. I have praised it to single and to married women and intend to continue it. It seems that taking your medicine has made me a different girl. I also secured Lydia E. Pinkham's Pills for Constipation and they have helped me wonderfully."—Mrs. Helen Sedivi, 4939 National Street, Tacony, Philadelphia, Pa.

A Weak, Nervous Woman Helped

Terre Haute, Ind.—"I have a baby six months old and after he was born I felt so badly I could hardly do my work. I was weak, nervous and run-down. I have taken three bottles of Lydia E. Pinkham's Vegetable Compound and would not be without it. I feel lots better and am able to do my housework. I also take Lydia E. Pinkham's Pills for Constipation. I would like you to print this letter in some of the papers for I have often heard remarks about your testimonials. They say, 'You never see letters from anyone in this city. It is always somewhere else.'"—Mrs. J. K. Monce, 1801 Blaine Avenue, Terre Haute, Indiana.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round

White's Chapel, Oct. 27, p.m.
Evangeline, Oct. 28, a.m.
Petreville, Oct. 28, 3 p.m.
Opelousas, Oct. 28, p.m.
Eunice, Nov. 1.
Kirthwood and Alco, Nov. 4.
Alexandria, Nov. 5, p.m.
Bunkie, Nov. 7, p.m.
Melville, Nov. 8, p.m.
Lottie, Nov. 9, p.m.
Pleasant Hill, Nov. 11, a.m.
Natchitoches, Nov. 11, p.m.
Provencal, Nov. 12, p.m.
Pineville, Nov. 14, p.m.
Marksville, Nov. 15.
Melder, Nov. 18, a.m.
Rapides, Nov. 18, p.m.

Be prepared to answer all the questions and give the summary for the year. Make a hard effort to bring all the Conference collections up in full.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round.

Bogalusa, Oct. 24, 7:30 p.m.
Franklinton, Oct. 25, 7:30 p.m.
Amite, Oct. 26, 7:30 p.m.
Natalbany, at Wesley, Oct. 28, 11 a.m., 2 p.m.
Kentwood, at Tangipahoa, Oct. 28, 7:30 p.m.
Clinton, at Clinton, Oct. 29, 10 a.m.
Zachary, at Zachary, Oct. 31, 7:30 p.m.
Istrouma, Nov. 1, 7:30 p.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Washington, at Angie, Nov. 6, 11 a.m., 2 p.m.
Pearl River, at P. R., Nov. 7, 11 a.m., 2 p.m.
Hammond, Nov. 8, 7:30 p.m.
Denham Springs, at Live Oak, Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Keener Memorial, Nov. 13, 7:30 p.m.
First Church, Baton Rouge, Nov. 15, 7:30 p.m.
Pine Grove, at P. G., Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Many and Zwolle, at Zwolle, Oct. 28.
Leesville, Nov. 11 p.m.
Barham, Oct. 7, p.m.
Indian Bayou, Nov. 4, a.m.
Rayne, Nov. 4, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

GOITRE NOT A DISEASE

Milwaukee Doctor Makes Remarkable Discovery.

Milwaukee, Wis.: It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept.788, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24/ years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astounding results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposes needless operations. Dr. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested.

Write him today.—Adv.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Monroe Dist.—Fourth Round.

Rayville, Oct. 25, 7:30 p.m.
Columbia, at Grayson, Oct. 28, 11 a.m.; Q. C. at Columbia at 2:30 p.m.
Mangham, at Little Creek, Oct. 28, 7:30 p.m.
Lake Providence, Nov. 4, 11 a.m.
Tallulah, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Oak Grove, Nov. 11, 11 a.m.
Epps, at Epps, Nov. 11, 7:30 p.m.
———— ————, Nov. 11, 7:30 p.m.
Monroe, Nov. 12, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 13, 3 p.m.
Crew Lake, Nov. 14, 7:30 p.m.
Bastrop, Nov. 16, 7:30 p.m.
Bonita, Nov. 18, 11 a.m.
Mer Rouge, Nov. 18, 7:30 p.m.

ELMER C. GUNN, P. E.

Minden Dist.—Fourth Round.

Selma, at Selma, Oct. 28, 11 a.m.
Castor, at Castor, Oct. 28, 7:30 p.m.
Campti, at Campti, Nov. 4, 11 a.m.
Colfax, at Montgomery, Nov. 11, 11 a.m.
Plain Dealing, at Benton, Nov. 18, 11 a.m.
Minden, Nov. 18, 7:30 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Lapine, at Franton, Oct. 28, 11 a.m.; Q. C., 2 p.m.
Bernice, at Alabama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Zion's Rest, Oct. 28, 11 a.m., 2 p.m.
Claiborne, Oct. 28, 7:30 a.m.
Mansfield, Nov. 4, 11 a.m.
Keithville, Nov. 4, 7:30 p.m.
Harmon, Nov. 5, 7:30 p.m.
First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Oct. 24, Mooringsport, 7:30 p.m.
Oct. 26, Vivian, 7:30 p.m.
Oct. 28, Zion's Rest, 2:30 p.m.
Oct. 29, South Mansfield, 7:30 p.m.
Oct. 30, Bethany, 7:30 p.m.
Nov. 4, Keithville, 3 p.m.
Nov. 7, Mansfield, 7:30 p.m.
Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

McComb, Centenary, Oct. 24.
McComb, Pearl River Ave., Oct. 26.
Scotland, at Bethel, Oct. 28.
Hazlehurst, Oct. 29.
Wesson, Sept. 16, Oct. 30, p.m.
Osyka, at Osyka, Oct. 31.
Magnolia, Oct. 31, p.m.
Meadville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Court Street, Oct. 26, 7:30 p.m.
Prentiss, at Prentiss, Oct. 28, 11 a.m., 2 p.m.
Main Street, Oct. 29, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 31, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Benton, at Benton, Oct. 27, 2:30 p.m.; Oct. 28 7:30 p.m.
Eden, at Eden, Oct, 28, 11 a.m., 3 p.m.
Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Waynesboro ct., at Pleasant Grove, Oct. 27, 28.
Bucatunna, Oct. 28, p.m.
Central, Oct. 30.
Fifth Street, Oct. 31.
Porteryille, Nov. 1, 10 a.m.
Poplar Springs, Nov. 1.
East End, Nov. 2.
Vimville, Nov. 3, 4.
Seventh Avenue, at Marion, Nov. 4, 4 p.m.
Hawkins Memorial, Nov. 4, p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—Fourth Round.

Newton, Oct. 24, 7 p.m.
Shiloh, at Shiloh, Oct. 25, 11 a.m., 2 p.m.
Lake, at Lake, Oct. 28, 11 a.m., 2 p.m.
Harperville and Lena, at Hillsboro, Oct. 28, 7 p.m.; Oct. 29, 10 a.m.
Union, at Union, Oct. 31, 10 a.m.
Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

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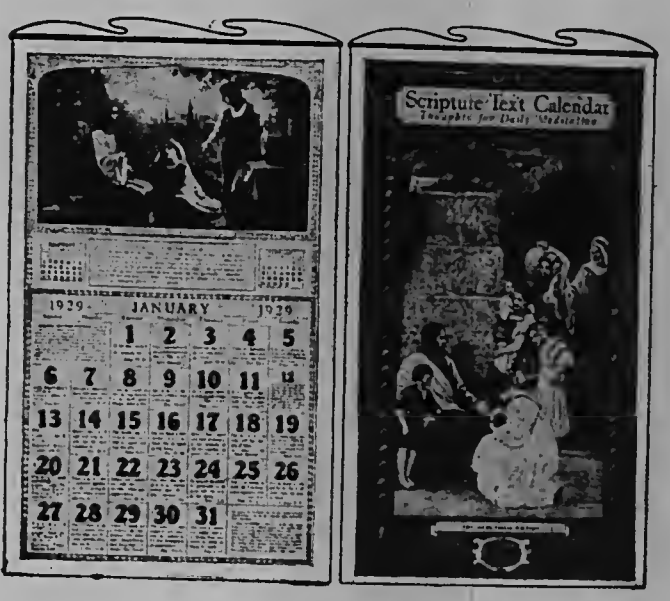

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HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, NOVEMBER 1, 1928 | CHAS. O. CHALMERS, Manager.

A FIRE-FLY AND A SOUL.

By Rev. Arthur Madison Shaw.

All afternoon the lightnings flash'd,
The rain in torrents pour'd;
White-crested waves the lakeshore lash'd,
Wind howl'd and thunder roar'd

The dark night came; huff'd was the blast;
The murky clouds hung low;
High through the mist a fire-fly pass'd,
And flash'd its fitful glow.

How strange that such a fragile thing
Should cheat the tempest's ire,
And from aloft its splendor fling
In intermittent fire!

Brave sprite!—may He who kept thy form
Secure 'gainst wind and rain
Preserve my soul in every storm
That sweeps life's batter'd plain.

May I with courage wing my flight
The murky mists above,
And fling across the inky night
The glow of faith and love!

Mooringsport, La.

THE DRY FANATIC.

By Ernest H. Cherrington, LL.D., Litt.D., Director of Department of Education, Anti-Saloon League of America.

I met a dry fanatic the other day. I had been reading about him so frequently that I rejoiced when the opportunity came to meet this elusive and curious specimen of the genus Homo. In the absence of a stenographic report, these random quotations from his rabid, bigoted conversation may aid social students in forming a just estimate of this variety of kill-joy in all his Puritanical narrowness. Listen to this:

"Yes, I suppose I am a fanatic on prohibition. I don't want to see the law modified or weakened. I don't want to see beer or light wines, the saloon or any part of the old traffic return. I am against every attempt to deal with this question in a reasonable or rational manner. When I was a boy down on the farm in Connecticut we used to go out the old Schaghticoke reservation and kill the rattlesnakes as they lay sunning themselves on the limestone ledges. Possibly we did not deal with them in any rational or reasonable way, but we dealt with them rather effectively and life was longer and happier and simpler just because we were rather narrow-minded and bigoted about rattlesnakes.

"I feel just that way about liquor. I know a chap who says he can take it or let it alone, but I have never met anybody yet who would admit that liquor would let him alone. That's one reason why I'm against it. It was against me first. It was not only against me, but against my business and against my home and against my church and against pretty nearly everything that I cared about in this world.

"I am a peaceable man, but when any bunch rob me, abuse me and threaten the peace, the happiness and the lives of my family and my friends, then I am going to fight.

"I am running a medium-sized business and trying to manufacture something that people will buy if I can make them cheaply enough to compete with the bigger fellows. So long as the open saloon was competing with me for the brains and attention of my workers, I had a hard time. I used to dread Monday, especially if I had a big order which must be gotten out. I never knew just how many fellows would show up at the plant or how much they would be worth after they got there. All I knew was that Monday I lost money. I lost money every afternoon, too. I paid for the time of my men, but I didn't get it. The bartender had seen them first. Liquor just would not leave me alone. It's different now. Monday is just the same as Wednesday or Thursday or any other day. The machines turn out just as much work in the afternoons as they do in the mornings. I can figure on production costs for the first time in my life and I am making some money.

"I suppose I am selfish in wanting profits, but I find that about all of the worthwhile people in my factory are coming to feel just as I do about this question. They are getting more money than they ever got before. That's because my production costs have dropped since they shut up the gin mills. Pretty nearly everybody comes to work here in an automobile. None of them owned an automobile before prohibition. They need automobiles more now than they used to, because most of them have moved out into the suburbs where they are buying their own homes. Before prohibition many of them were glad to pig it in one of two rooms in a ramshackle tenement. That was all they could have in those days, because the bartender got their pay checks.

"I am rather a fanatic, too, on cutting industrial accidents. They were mighty expensive. I never was sure just how big a slice I would have to make in my profits because some woozy-eyed chap stuck his hand between the cogs. I had every safety device I could get; but what use are safety devices when the operator is awry-eyed? About the only safety device that really works, in my experience, is prohibition. I don't know when we have had an accident at the plant. I am glad of that not only because of the financial gain, but because I know most of the people working for me and hate to see them carved up just because they are tipsy.

"They made me a director at the bank a year or two ago, and I got another slant on this prohibition business. I never thought those saving accounts amounted to much. I know better now. They are worth more to our bank than some of the big accounts of our favorite pets. I have noticed that people who used to want an advance on their salaries before pay day are running some pretty good-sized accounts at the bank right now. They are not putting all their money in the bank, of course. They are buying insurance. They are furnishing their homes. They are sending the boys and girls to school longer than they used to. When people borrow money now, they do it to get something that is an investment, not to make up for the money they tossed over the bar on pay night.

"Of course, prohibition has cut out our cheap labor. The sober men know they are worth more, and they get it. They won't send their boys into the factory either as soon as they have passed the school age. But, then, I never did think much of cheap labor. I would rather get the best and pay its worth, and the best is sober, twenty-four hours in every day and seven days in every week.

"They tell me there is a lot of bootleg liquor being drunk to-day. I read somewhere that the people in this country were drinking more than ever. It may be so, but I am lucky in not living in any of these places. I know some folks who drink, just as I know some folks who do all kinds of things that they should not. But I also know that there are mighty few drinkers among the workers in our community and there are just as few drinkers among the bosses and employers. I am not much on society, but my wife is, and each of us has noticed that folks who used to serve cocktails three years ago have cut it out. Of course, we are not in the Four Hundred class and I don't know what they do. But we are in the hundred million class and I guess the rest of that crowd behave just about the same as the people we run around with.

"Yes, I know I am a fanatic. I suppose I'm a bigot, too, whatever that is, but I'd rather be a bigot than a spigot. I'd rather have my health than take a drink. I'd rather know my business is prospering than return to the old days when the corner saloon stole the skill and efficiency from the men to whom I was paying good wages. I'm glad my boy and girl don't see a drunken man in six months, although we had plenty of them when we had license here. I am not very pious and I suppose I don't go to church as often as I ought to, but I'll back up the churches any day in their fight to keep our town or State or nation clean and sober.

"I am not satisfied with prohibition, of course I am not satisfied with anything. I know most things in this world can be improved. I am trying to improve some of them without playing any 'holier than thou' part, and anything I can do to get more prohibition, and better prohibition, I'm glad to do. If that be fanaticism and if that be bigotry, well, I guess you'll have to make the most of it."

A fanatic? Well, perhaps he is fairly representative of the great body of the American people who are coming to see very clearly in spite of all the camouflage offered by the apologists of the liquor traffic, that there is no place in this interlocking, high-powered civilization for beverage alcohol, but that this belongs to lower and slower civilization.

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POETICAL THOUGHTS.

By Mrs. George S. Brown.

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—(I Sam. 16:7.)

A Talk With the Waves.

O waves, as you ceaselessly roll on the shore,
With your fretful splash and your noisome roar,
Do you not tire of the meaningless strife,
Of endless disturbance the whole of your life?

Is it worth while to moan and complain?
O where is your victory, what is your gain?
Can you not calmly and quietly lie,
Waiting in patience for the days to go by?

Struggling and murmuring all are in vain,
The world is so busy 'twill heed not your pain,
'Twill laugh when you laugh, O waves of the deep,
But 'tis not the world's way to weep when you weep.

You say I don't know, my words are unjust;
You lash, and you roar, and you moan, for you must,
You are moved by God's hand and you do but obey,
You are faithful to duty by night and by day.

I heed your rebuke, O voice of the sea,
You cannot be still, but busy must be!
There's work in the world for me and for you,
And I to my duty must be just as true.

—Mrs. George S. Brown.

No wonder that our Savior said, "Judge not, that ye be not judged." We are so ready to condemn and to criticize and to pass harsh judgment, never really knowing surroundings and conditions. Our lives have different environment, we are constituted so differently, so we cannot tell what we would do if placed in similar conditions to those we condemn. We wonder why some are so restless and so like a cyclone, and we do not realize that their temperament is such that they cannot keep still. Like the waves of the sea, they lash and they roar and struggle because impelled by some hidden force that we cannot see. It is impossible for them to sit down calmly and quietly. Maybe we have a phlegmatic temperament, and we are not stirred by the every-day occurrences of life. It would be as difficult for us to get up and make a big ado as for the others to be quiet. We are not fashioned after the same pattern. Therefore we should have patience and be gentle with those who differ from us.

The things of nature do just what God wants them to do. The flowers bud and blossom, then wither and lie buried in the earth, until touched by the Master hand. The little inanimate seeds obey the laws of Nature. The waves of the sea lash and moan when stirred by the wind and storm, but they lie calm and quiet when they hear the Savior's, "Peace, be still." So we may learn a lesson from them and in the work our Lord assigns us, busy and bustling when he bids us be, but patiently waiting when he says, "Wait on the Lord, be of good courage."

SALEM CAMP MEETING AND THE DEVOTIONAL LIFE.

By Elam F. Dempsey, D.D., Presiding Elder of the Oxford District.

I. An Oft-Expressed Desire.

Many have expressed a desire to have the numberless spiritual truths heard at Salem camp meeting put in permanent form and made accessible to multitudes who could not come. Herein, I am doing this in a small way.

Quite a number of hearers have the excellent habit of noting in their Bible texts, from which they have heard sermons, together with name of preacher, date, and place. Two such Bibles have been shown me by godly women—one in Turin and one in Milledgeville. Another good habit is to make the Bible a sort of scrap-book of sermon-reports from the press and, especially, of sermons which the owner of the Bible has heard delivered. By this means these devout spirits obey Jesus' injunction, "Take heed how ye hear." Such readers of our church press, of their Bibles, and such hearers of the sermons are before my mind as I write these lines and I am hoping this statement may increase their number. O, that our people, from youth to old age, may become increasingly a Bible-reading and a Bible-loving nation!" Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Psalm 119:9). "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come" (Psalm 71:17, 18). Now, hear God's answer to his child's piteous plea: "Fear thou not; I am with thee; be not discouraged; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (trustworthiness, dependability, reliability, fidelity, integrity). (Isaiah 41:10). God is the rock-foundation for youth, maturity, age. See Isaiah 40:11, Psalm 19:14 (margin on "Strength"), Dent. 32:31, Matt. 7:24-29, Matt. 16:18, Rom. 8:33, I Cor. 10:4. Any other foundation is sand and will destroy all men or nations who build upon it.

II. Salem Means "Peace."

The word Salem means "peace," and is found in many combinations in the Bible, the chief example of which is the word "Jerusalem." When the fathers, one hundred and five years ago, named their camp grouud, they evidently hoped it would be a means of bringing many souls to know "the peace that passeth understanding" (Phil. 4:7). Their holy wish has been granted, for, during its century and one lustrum of existence, many have been saved, reclaimed, and advanced in grace. Bishops Audrew, Pierce, Haygood, Candler and Dickey, together with other notable men not a few, have proclaimed with power sent down from heaven, the gospel from "the stand" beneath "the arbor," here. Credit for this "genuine spirituality" is due, not only to the faithful pastors and devout preachers, but to the consecrated men who compose the board of trustees, the present chairman being Hon. W. S. Ramsey, Covington, Ga., who has held this responsible office for twoscore years.

The music was especially good; Prof. R. F. Hicks, director.

III. The Preachers and Some of "Uncle Nath's" Sayings.

Those who preached this year were Bishop W. A. Candler, Revs. Nath Thompson, N. P. Manning, W. T. Irvine, J. R. Jordan, P. A. Kellett, M. L. Smith, L. Rumble.

Among the visiting ministers, who, without exception, were helpful to the meeting, were Revs. A. O. Baggerly, J. Foster Young, Simeon Shaw, R. E. Rutland, R. B. Smith, W. Huck, S. B. Hay, Percy Whitworth, E. M. Lott, Howard Sims, H. J. Penn and H. C. and T. J. Christian (both of whom, brothers, are "sons of Salem" in a very special sense, as they were born nearby and their father was one of the "tenters" in other days).

Rev. Nath Thompson, pastor of Woodlawn (Methodist) Church, Augusta, Ga., who is affectionately known far and near as "Uncle Nath," and is equally widely noted for his eloquent, witty and persuasive pulpit oratory, preached twice daily—with several "children's services" thrown in for good measure—at 11 o'clock each morning (except Sunday) and at 8 o'clock each night, saying enough sage things to fill a very readable book of good size. I give herein only a few from one sermon, based on Romans 12, the entire chapter, which he called "Inspired Advice for the Successful Living of Everyday, Practical Religion." He said: "I believe in a whole, wholesome, every-day religion—and Sunday, too, thrown in for a rarity." . . . "You don't judge a possum dog by his bark—but by the possum up the tree." ("A tree is known by its fruits") . . . "The eyes of the world are going to judge us" (professing Christians) "by what we do" . . . "The folks who did the most good are the folks who practiced their religion." . . . "You can detect the current of the wind—its direction—better with a feather than with a windmill." . . . "At another camp meeting, I noticed a certain preacher, at the preachers' tent, feel all the beds, and—he took the best:—he's not preaching now! He located, or, as I heard the word once used, he 'dislocated'!" . . . "These little graces, kindnesses, commend us to the world. They have a tremendous influence on our reputation and in the building of character." . . . "Let's be sensitive to the least thing that's selfish, or the least thing that expresses the Spirit of Christ." . . . "Suppose every one of us here should go back home and become a first-class, practical Christian in our own church." . . . "The climax of God's gift is his only begotten Son on the cross." . . . "Every one of us is as near and dear to God as is the greatest of earth." . . . "Love, in order to live, must find expression." . . . "It is easier to be a whole Christian than a piece of a Christian. It is easier to love God with the whole heart than with 99 per cent of it." . . . "You talk about religion not being practical, why, it's the only practical thing. Nothing fits the need of the world as it does." . . . "Nothing will so preserve the beauty of girlhood as a good case of religion." . . . "Nothing so energizes muscle or mind as a good case of religion." . . . "The best decision we can make is to decide to make a whole Christian. And, why not? It's a reasonable thing, a moral, wholesome way to live. Christ is no piece of a Savior. He has no weak place in him at all. I'm going to be a 'hundred percent'er!" . . . "Even a ball player must play the game with all his heart, if he is to enjoy it." . . . "The most fun I have in life is to love my neighbor."

Two other "saying" I will give, taken from another sermon: "Men sin for two reasons: First, they sin because they 'can quit'; and, second, they sin because they 'can't quit.' They sin, first, because they are 'strong,' and, then, they sin because they are 'weak.'"

Indelible impressions for good were made by this man of God, who is, also, sage, poet, seer, and man of letters. Long since, he should have put into book form his pungent essays, entitled "Uncle Nath's Notions."

IV. A Yale Man at 3 P. M. at This Georgia Camp Ground.

Rev. M. L. Smith, a Yale University man, now busy with his Doctor of Philosophy thesis, "Atticus Greene Haygood: Christian Educator," brought the Sunday afternoon message, which was Scriptural, fervent, practical. It met a hearty response from the nearly two thousand who heard it. His text was II Timothy 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." After speaking of the occasion for the writing of this epistle—a most valuable bit of exposition—the speaker went into the heart of his subject, declaring, with electrifying effect, that "Men judge our efforts to live an apostolic life, by—what we do!" A chorus of "Amens!" greeted these words. And, from that point onward to the end of the learned but evangelical sermon, such responses were numerous. From one-third to one-half of the two thousand hearers pressed forward to take Dr. Smith's hand as they pledged themselves to strive to live "the apostlic life and win the crown of righteousness."

V. Southern Methodism's Senior Bishop at 11 A. M. Sunday.

In conclusion, from the Covington News' account, I give the following: "The sermon by Bishop Candler on Sunday of camp meeting is like the camp ground itself—an institution. For many years the Bishop has been preaching the morning sermon and people came many miles to hear him, and many of those who came have been hearing him for many years at every opportunity. He is easily one of the greatest preachers in America.

"Bishop W. A. Candler's visit and sermon at 11 a. m. Sunday deserves a special treatment. Such preaching belongs to the supreme tradition of the pulpit. For sustained thought, lofty emotion, eloquence of the first order, it left nothing to be desired. His theme was 'The Love Which Is Inspired by Forgiveness.' The Scripture text was the passage dealing with the Pharisee, the Savior, and the 'woman which was a sinner,' who washed his feet with her tears. A richly fruitful expository sermon was built around each of these three characters: (1) The Pharisee; (2) The Savior; (3) The woman which was a sinner. With startling effect, the great Bishop said, 'The first of her sin had burned off her name, so that she is nameless forever in the Scripture record.' Magnifying God's love, the thought was brought out that God never put upon another the responsibility of assuring the repentant sinner that he is forgiven. 'There was a convict,' said the Bishop, 'whose governor became certain was innocent of the crime charged against him. A pardon was drafted and sent, but the messenger met inevitable delay, so that, when he arrived, the convict, poor fellow, had been dead two or three days. He was free but did not know it. God never allows this to happen with those he pardons. No tallest arch-angel is trusted with this message; God himself speaks pardon to the stricken sinner.' At the close of this powerful message, hundreds pressed forward to shake the hand of Bishop Candler in token of their purpose to lead a holy life."

The messages of the other ministers not reviewed in detail, sustained a high average of excellence for clear thought, pointed speech, and heart appeal. Good fruit will come from the seed they sowed.—Wesleyan Christian Advocate.

BISHOP CANNON'S STATEMENT.

(In answer to the charge that his attitude in the present presidential campaign is due to religious bigotry, Bishop James Cannon, Jr., has issued the statement that follows. In speaking for himself, Bishop Cannon speaks for many others against whom the charge of intolerance has been brought. He and they have the right to be heard.—Editor.)

Along with other Democrats who are opposing the election of Governor Smith on the ground of his Tammany origin, affiliation and control on his open, vigorous and persistent attack on the Eighteenth Amendment, I was accused in the secular press by Mr. J. J. Raskob of using "Prohibition as a cloak for Bigotry," and Governor Smith at Oklahoma City declared that Senator Owen and others, including myself, who are opposing him on account of his Tammany affiliation are using Tammany as a "red herring," and that the real ground of opposition to him is "my religion." This charge of religious bigotry made openly by the leader has been echoed all along the line, with Senator Robinson, Mr. J. W. Davis, and the Smith newspapers leading the van.

So far as I am personally concerned, my prohibition record of thirty years brands it as absolutely false. I declared my opposition to Reed and Ritchie before the Houston convetion and would have publicly opposed either of them, if nominated, as I have opposed Smith.

This charge of intolerance is in reality a smoke screen intended not only to becloud and obscure Prohibition and Tammany, real issues in the campaign, but to arouse in Governor Smith's behalf the very religious intolerance his supporters are publicly denouncing so vigorously.

And now, at the very time when Smith, Robinson, Raskob, Davis and the Smith press are circulating sweeping charges that intolerant Protestant bigots, especially in the South, are making religious appeals against Smith, I have before me incontrovertible evidence of the use being made of religious appeals in behalf of Governor Smith, not by isolated individuals, but by official organs of the Roman Catholic Church, which Governor Smith's opponents are charged with making an issue in this campaign.

It comes from so responsible and prominent a quarter that it seems inconceivable that the leaders of the Smith movement do not know of it, especially as it is certain that this is only one manifestation of a very general organized efforts to secure support for Smith on religious grounds.

I quote from the editorial page of "The Missionary," official national organ of the Catholic Missionary Union, published monthly at the Apostolic Mission House, Washington, D. C., issue for October. The president of the organization which issues this publication is no less distinguished a leader of Governor Smith's church than His Eminence Patrick Cardinay Hayes, whose seat is in New York. I quote from a four-column editorial which appeared in this publication about the time Governor Smith was denouncing religious intolerance in his Oklahoma City speech and attributing bigotry to those who refuse to support him. "The Missionary" says, editorially:

"This campaign has been intensely significant to Catholics because it is so plainly part of our Divine Lord's own age-long and world-wide campaign. Warfare is being waged in this Presidential Campaign on the mystical body of Christ, rather than on the man Alfred Emanuel Smith. Each detail of the current struggle fits into the gospel story with astonishing precision.* * *

"With this in view, is it any wonder that all Catholic lovers of Christ are feverishly praying for Governor Smith's success?

"Have you ever thought of what life in the United States will mean when it becomes the fashion—the rage—to be Catholic? This change is almost certain to come. It is highly probable that it will come suddenly. You will go to sleep some night in the same atmosphere you and your ancestors have breathed for the past four hundred years, the oppressive, dull, sad atmosphere of a detested, sullenly tolerated sect, and you will wake up in the morning to find Catholic interests in big type on the front page of your daily paper and the world clapping its hands in applause. * * *

"Watch and see! America is going to become pro-Catholic all at once, because this is the nearest approach to gracefulness with which any one who knows he is in the wrong can begin to be right. We should be charitable enough to take no notice of the change, forget America was ever anti-Catholic and carry on as if we had always been, all of us, loyal children of Holy Church.

"This change may take place early in the administration of (Governor) Smith as President—Democratic President—of the United States."

I quote also from an editorial appearing in the Union and Times, official organ of the Diocese of Buffalo (N. Y.- published by the Buffalo Catholic Publishing Company, at St. Stephen's Hall, Buffalo, New York, issue of Oct. 4:

"The Protestant Church in the United States has existed upon the unestablished fact that this is a Protestant country. It has clung to the fallacy like a dying man to a straw. It has hoodwinked its members into believing it and has bellowed the statement so loud that many Catholics have accepted it without proof. Were a Catholic elected to-morrow the drowning man, in the person of the Protestant Church, would quickly sink from view. The straw at which he has grasped as an anchor would disappear with him. The remnants of Calvinism, Lutherism, Wesleyan teachings and Episcopalianism would die as their seeds are disintegrating from division, discord and dissension.* * *"

Original copies of both these publications containing the material quoted are in my hands. I present to Governor Smith, Senator Robinson, Mr. Raskob, Mr. Davis and the Smith press these editorial utterances of official Roman Catholic publications which circulate in the homes of Roman Catholic voters, as examples of the most fervid, effective kind of appeal to vote for Smith on purely religious grounds. Furthermore, I leave to the American people to determine from the record what judgment should be pronounced upon men who are almost daily shouting bigotry and intolerance and yet are the recipients of such support on purely religious grounds.

In doing so, I wish to say that I believe there are many liberal-minded, thoroughly Americanized Catholics in this country who will be angered by the use of ecclesiastical organs to promote the wet Tammany cause in this campaign in the sacred name of religion.

METHODIST WORK AT THE MISSISSIPPI STATE COLLEGE FOR WOMEN.

Report of the Work of the Methodist Student League to the Board of Education Oct. 22, 1928.

The increased interest and enthusiasm shown by the students in all the activities of the Methodist Student League at M. S. C. W. with the beginning of the second year of organized work should bring to the Methodists of Mississippi a feeling of sincere gratitude to God for all he has wrought.

Several days before the opening of school, the officers of the Student League came to Columbus to make final plans for the work, and to be on hand to welcome the new students. In co-operation with the Y. W. C. A., the "Welcome Freshmen" committee met all the trains, and Methodist women of Columbus graciously used their cars to assist in taking the girls to the college. Five hundred and sixty-eight Methodist girls have registered this year, and seven others have expressed a preference for our church.

During the summer letters were sent to 200 upperclassmen asking them to adopt a "Little Sister" from the incoming freshman class, and giving them the names of the freshmen so that they might get in touch with these girls before they left home. Early in September a letter was sent to all the new students, welcoming them to Columbus, and urging them to "find their place" in the work of their church. A number of Methodist women of Columbus have agreed to be "sponsor mothers" for the 212 freshmen.

A correlated series of programs has been worked out for Sunday school and Epworth League based on the Apostles' Creed, and these topics are meeting with an enthusiastic response from the students. These programs will last ten weeks, at which time a young people's revival will be held.

The Methodist Student League has a unified budget this year, and all funds paid by the students come into our general treasury. Included in our budget are pledges to the two Methodist churches in Columbus, to the two Sunday schools, Epworth Leagues, to Grenada College Special, to our Mission Special, to our Orphanage, and to the Young People's Missionary Society. Other items in the budget are for recreation, publicity, religious books, postage, stationery, etc. The total amount of our budget will be between $850 and $1,000. Regular and systematic giving by all our

Methodist students is our aim.

The department of publicity is, this year, sponsoring a weekly news sheet which is given out each Sunday, and includes announcements, suggested Daily Bible Readings, bits of poetry (some contributed by the students), and brief articles of interest to the students.

Each week the Student League observes a "Friendly Hour," or play hour for the Methodist students and their friends. We helleve we can work together better if we play together more. The Methodist Student League entertained all the freshmen with a party duing the first week of school, and the two Methodist churches entertained with a reception for all the Methodist faculty members and students, on the anniversary of the organization of the Student League.

One hundred and thirty-six students have this year become "Affillate Members" of one of the Columbus churches, and a number of others hold their membership here. Of our students this year, a very large percentage have become actively interested in some phase or phases of our work. Four hundred and fifty-seven have joined the Sunday schools, and a large number attend church who do not come to Sunday school.

One hundred and twenty-five girls have jolned the Epworth Leagues. The Y. W. C. A. vespers, the only religious service of the week conducted by the girls on the campus, immediately precede the League service, and many of our girls attend these meetings. The daily prayer meetings contiue to be a blessing and inspiration to a large number of girls. The average attendance to date is sixty, and this group varies from day to day, so that about 200 attend during the course of the week.

God has graciously answered our prayers and hlessed our efforts. The keen interest of the Methodists of Mississippi in the work at Columbus brings us great joy.

Respectfully submitted,

PAULINE WYNN,
Director of the Religious Activities, Methodist Student League, Columbus, Miss.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: We are urging again that you try to hand your reports to the Annual Conference the first day of the Conference, not later than the second day.

If this is done, they can be audited and handed to the statistical secretaries in time to prevent their delay in tabulating and reportlng figures to the Boards.

Let each presiding elder have his man from his district ready the first day to assist in the receiving and auditing the reports as provided in resolutions of last Conference. Journal, pages 63-4.

Be careful to make out reports accurately, and save delay and trouble.

T. B. COTTRELL,
For Auditing Committee.

REPORT OF TREASURER, BOARD OF MISSIONS, LOUISIANA CONFERENCE.

Payments to date on Missionary Maintenance and Specials, to the Conference Treasurer, through Oct. 25, 1928:

Alexandria District.

Alexandria	$ 484.50
Boyce	50.50
Bunkie	55.00
Elizabeth	41.50
Eunice	21.12
Evangeline	....
Glenmore	109.00
Kurthwood and Alco	72.00
Lecompte	42.00
Lottie and Port Barre	....
Marksville	30.51
Melder	7.60
Melville	....
Natchitoches	80.60
Oakdale	....
Oberlin	25.00
Opelousas	36.80
Pineville	17.77
Pleasant Hill	....
Provencal	....
Rapides	....
District total	$1,073.90

Baton Rouge District.

Amite	$ 136.60
Baker	25.00
Baton Rouge:	
First Church	251.94
Istrouma	41.00
Keener Memorial	110.00
Bogalusa	363.00
Clinton	42.00
Denham Springs	53.45
Franklinton	200.00
Donaldsonville	50.00
Greensburg	....
Hammond	175.00
Jackson	100.00
Kentwood	95.10
Natalbany	41.03
Pearl River	72.00
Pine Grove	....
Plaquemine	....
Ponchatoula	165.00
St. Francisville	5.00
Springfield	20.00
Washington	....
Zachary	65.50
Walker	16.00
District total	$2,027.62

Lake Charles District.

Abbeville	$ 76.50
Arcadia circuit	25.00
Barham	35.25
Cameron-Calcasieu	....
Converse and Hornbeck	....
Crowley	65.55
De Ridder	252.00
Florien circuit	28.20
Gueydan and Kaplan	82.40
Indian Bayou	....
Lafayette	82.55
Lake Arthur	86.00
Lake Charles	275.00
Lecsville	80.00
Many and Zwolle	80.56
Merryville	....
New Iberia	154.00
Rayne	40.00
Sulphur and Vinton	143.66
Maxie Church	....
District total	$1,506.67

Minden District.

Bossier circuit	$ ....
Campti	48.39
Castor	38.00
Colfax	....
Cotton Valley	91.00
Coushatta	120.00
Ferriday	35.59
Haughton and Doyline	62.30
Hall Summit	100.00
Jena and Jonesville	44.35
Minden	1,175.00
Monterey	..
Plain Dealing	90.75

THE NEW FIFTH STREET METHODIST CHURCH, MERIDIAN, MISS., REV. W. B. JONES, PASTOR

This beautiful new church is now receiving the finishing touches. This church was organized in 1885, since which time it has had many good and effective pastors. J. B. Holland has been superintendent of the Sunday school for twenty-eight years. In connection with this magnificent church is one of the best parsonages in the Mississippi Conference.

Ringgold	50.00
Rochelle	100.00
Selma	36.10
Sibley	75.00
Springhill	202.40
Standard	50.00
Trout and Goodpine	....
Winnfield	158.51
Winnfield circuit	....
Zenoria	....
Sicily Island	35.00
District total	$2,512.39

Monroe District.

Bastrop	$ 300.00
Bonita	20.00
Crew Lake	....
Columbia	200.00
Delhi	10.50
Epps circuit	32.40
Gilbert	132.50
Lake Providence	183.00
Mangham	145.83
Mer Rouge	103.31
Monroe	722.05
Oak Grove	....
Oak Ridge	100.00
Rayville	200.00
Tallulah	175.00
Waterproof	177.10
West Monroe	....
Winnsboro	100.00
Wisner	91.15
Kilbourne	5.00
District total	$2,727.84

New Orleans District.

Bayou Blue	$ 11.35
Covington	63.20
Delta circuit	10.00
Franklin	96.00
Houma	68.28
Lafourche	11.50
Morgan City	100.00
New Orleans:	
Algiers	200.00
Carrollton Avenue	436.55
Epworth	210.00
Felicity	120.00
First Church	....
Louisiana Avenue	99.15
McDonoghville	62.00
Parker Memorial	160.00
Rayne Memorial	692.00
St. Mark's	134.32
Second Church	18.00
Patterson	75.00
Reserve	....
St. Martinville	3.55
Slidell	....
Terrebonne	....
District total	$2,570.90

Ruston District.

Arcadia	$ 100.00
Athens	....
Bernice	....
Bienville	13.20
Calhoun	....
Choudrant	79.85
Clay	40.00
Dubach	55.25
Eros	33.00
Farmerville	75.00
Gibsland	73.00
Haynesville	569.00
Homer	427.50
Jonesboro	147.00
Lapine	13.50
Marion	28.75
Ruston	700.00
Simsboro	22.00
District total	$2,877.05

Shreveport District.

Belcher and Gilliam	$ 115.00
Bossier City	143.00
Cedar Grove	43.00
Grand Cane	173.65
Greenwood	30.00
Ida and Hosston	23.69
Logansport	133.80
Mansfield	369.40
Mooringsport	23.10
Oil City	....
Claiborne	22.35
First Church	1,000.00
Mangum Memorial	85.15
Noel Memorial	292.50
Park Avenue	....
Vivian	160.00
Pelican	42.25
Shreveport circuit	20.00
District total	$2,676.89

PAYMENTS MADE DIRECT TO THE TREASURER OF THE GENERAL MISSION BOARD.

Alexandria District.

W. T. Murray, Alexandria	$ 100.00

Lake Charles District.

Mrs. R. F. Harrell, Many	$ 15.00
Pecan Island Church	8.00
	23.00

Minden District.

Minden Church	194.00

New Orleans District.

First Church	779.58

Shreveport District.

First Church	$625.00
Noel Memorial	100.00
Mrs. E. B. Hood, Shreveport	10.00
	735.00
	$1,831.58

Including remittances both to the Conference Treasurer and to the General Treasurer, the totals by districts and the grand total are as follows:

Alexandria District	$ 1,173.90
Baton Rouge District	2,027.62
Lake Charles District	1,529.67
Minden District	2,706.39
Monroe District	2,727.84
New Orleans District	3,350.48
Ruston District	2,377.05
Shreveport District	3,411.89
Grand total	$19,304.84

J. H. CARTER,
Treasurer Conference Board of Mission.,
New Orleans, Oct. 25, 1928.

WHERE THE MONEY GOES.

(A statement issued by the leaders of the Baton Rouge District in connection with the work of the "Flying Squadron" in securing collections in full.)

When we joined the church, each of us took upon ourselves the obligation to "support its institutions." This promise has to do with more than the interests of the local church. It includes all the institiutions of our great denomination. John Wesley said, "The world is my parish." This ideal has ruled the church in all of its history. The consciousness that we are working together, not simply to build up our local church, but to serve millions of people in every land, has urged us on to vast achievements.

Missions. When you make a contribution to what we call "Conference Collections" a part of your money goes to make possible the missionary program of our church, in order that we may meet our share in the world-wide need.

The Home Fields. A part of our contribution goes into the most needy sections of our own Conference and of our church-wide home mission fields. Many persons in our land would be without the gospel if we did not make it possible for them to receive it.

Education. One of the first things done by our pilgrim fathers was to establish schools—Christian schools—for their children. Our church has always felt this a duty. A part of our contribution to Conference collections goes to make possible Christian education. Think of how much this is needed in this hour of our nation's history. Surely this feature of our program should make an appeal to every one of us.

Conference Claimants. A part of our contribution goes to the support of our faithful old soldiers of the Cross who are worn-out in the Master's service. They are soldiers still, although not able to be any longer on the firing line. They should have our support.

Church Extension. A part of our contribution goes to the providing of houses of worship in places in which they could not otherwise be constructed. The advance of Methodism has been made possible by our splendid system of Church Extension. The Board directing this work is a great credit to the foresight and business judgment of our leaders.

Bible Distribution. A part of our contribution goes to make possible the distribution of the Bible. It helps to support the American Bible Society, one of the most valuable aids to our missionaries in their work. It makes possible the translation of the Bible into more than four hundred languages and dialects, and the distribution of the Word of God in millions of copies to ends of the earth.

Hospitals. A part of our contribution goes to provide Methodist hospitals. What ministry is any more Christ-like than the Christian care for the sick? Surely this should challenge our thoughtful and generous giving.

Think of the wonderful system of organization whereby, when you put your money upon God's altar, it is divided into such manifold ministries. In no other way can you direct your money to accomplish so much good as is represented in the Conference Collections of our churches. When the battle was going against them, a Scottish bugler was commanded to play retreat. He replied: "I cannot play retreat, hut I can sound a charge." Methodism, like the Scottish hugler, has not learned to retreat. Its command is always "Forward!" This is the spirit which should prompt us to give as generously as we can when we are called upon to support the benevolent enterprises of our church.

PLUS AND MINUS.

I remember a statement which I heard the late Dr. W. B. Hinson, of Portland, Ore., make regarding a unique baptismal service which he conducted while pastor of the First Baptist Church of Vancouver, British Columbia. He told us that as he baptized a man over eighty years old he said, "I solemnly baptize you in the name of the Father, Son, and Holy Ghost;" but that when he came to a boy in his teens, he said, "I joyfully baptize you in the name of the Father, Son, and Holy Ghost."

When we asked him the significance of the change of formula, he answered, "The old man had become a Christian minus a life, while the boy had become a Christian plus a life." — Walter S. Ryder.

Some seventeen miles from Houma, La., on one of the wide bayous of that section, floats a little houseboat, which is the newest preaching place of the Rev. A. D. Martin, French Methodist pastor at Terrebonne, La. Mr. Martin comes here to preach to the Indians of this section, who crowd into the little houseboat eager to hear the Word of God explained to them. These Indians speak only French, and are unable to read or write. Even a Sunday school is impossible, as they cannot read the simplest texts; the only way to reach them is through the preaching service.

"The saintliest are always the humblest. Growth in holiness can be measured by the acuteness of the consciousness of remaining sinfulness. The more our prayers for enlightenment are answered the more our deep sinfulness comes into view." — G. H. Knight.

THE RELIGIOUS PRESS—ITS DUTY AND VALUE.

By Don C. Seitz.

In the course of an effort to induce advertisers to make use of the neglected cultural and religious weeklies this response has continually recurred: "They are dying and they have no influence." Is this true? It may be, but somehow the response brought to mind "A Parable from Liebig," translated long ago by Charles Kingsley. I quote from memory his words written for another purpose but applicable in this connection:

The church bells were ringing, the devil sat singing
On the stump of a rotting old tree;
"Oh, faith it grows cold and the creeds they grow old
And the world is nigh ready for me."

The bells kept on ringing, a spirit came singing,
And smiled as he crumbled the tree:
"Yon wood does but perish new seedlings to cherish,
And the world is to live yet for thee."

In arming for an assault on mass advertising employed to promote mass sales for mass business a list of thirty-five cultural and religious weeklies had been prepared. Their massed circulation aggregated the pretty total of 1,350,000 per week. Mass advertising turned up its toes at this showing and kept on spending its money in mass publications. To this end we seem to have come—for the moment.

Changes are made in America by revulsions, not revolutions. One of these is almost due in the matter of mental provender. Great wealth has come to the pockets of five-and-ten-cent head-fillers, serving as handbills for the mass advertiser, just as it came to the makers of the Ledger, the New York Weekly, the Fireside Companion, and the Saturday Night of half a century agone. These publications were largely abhorrent to the serious and were held to deprave the young. They took no advertising and made their millions on circulation at six cents per copy, for which the reader received eight five-column pages and a wealth of thrilling tales.

By interesting contrast the religious and cultural press enjoyed its greatest prosperity and power in their time. These were the golden days for the Christian Union, the Independent, the Christian at Work, the Observer, the Churchman, the Congregationalist, the Gospel Banner, the Star in the West. As the story papers carried no advertising, the "foreign" business came mainly to the religious press. The quantity was not great, but rates were good and the returns profitable.

Does the Religious Press Need a Literary Satan to Combat?

Then came a revulsion in favor of low-priced high-class magazines like McClure's, Munsey's and John Brisben Walker's Cosmopoltan, edited with great ability and satisfying an intellectual revolt against the sob-sheets that had become trite with Sylvanus Cobb, Old Sleuth the Detective, and Laura Jean Libby. They throve enormously, but all too briefly. The story papers vanished, and strangely enough their chief antidote, the religions and cultural press, went into a decline. Whether or not this was because it no longer had a literary Satan to offset I cannot say. The Christian Union vanished in the Outlook, which for the moment shared the success of the monthlies. The Independent became secular. The others receded from their commanding position to become mainly house organs or trade journals. This is not meant to be a reflection; it is merely the statement of a fact. They ceased to print interesting things. "Family" departments disappeared. Fiction of the wholesome type was cut out. The thing that made them good reading for the fireside vanished. So the door was opened for the flood of five-cent "literature" that came along to fertilize soup, cosmetic, and automobiling advertising. These also killed the popular cultural monthlies.

The individual ownership died out. To save the sheets denominational support had to be secured. There was no Henry Ward Beecher or Lawson Valentine behind the Christian Union, no Henry C. Bowen back of the Independent, no Primes to speak in the Observer. The comment need go no further.

The abandonment of their just share in supplying secular interest to their readers was, however, a calamity. It gave a monopoly to the meretricious and put the religious press for the most part on par with the Buddhist prayer wheels used in Thibet, turning wheezily around circulating the everlasting Om-pad-mi-hum. That and the puffs for pastors seeking better pulpits made up the table of contents. This, of course, was in line with the house organ theory. It must chronicle only the doings of the church and its shepherds. That many thousands of subscribers could afford neither time nor money to take other publications became a matter of indifference. The general editorial aim seemed to be to extract every drop of interest out of their publications.

To this may be added the disheartening effects of timidity—of the fear of giving offense—not to the reader; he had been thoroughly forgotten—but to the board. Now I believe that editors are born, not made, despite the numerous schools of journalism—that they must have souls as well as penetrating pens, that they have a duty to perform that was never more obligatory upon them than to-day; and, above all, from the conductors of the religious press.

Another Change by Revulsion Now Due.

The popular weeklies and magazines are in for a revulsion. They have perverted, pictorialized, and red-inked so much paper as to pall, but they have raised up a crop of readers able to absorb something better, who should be reached. Beyond this the church membership of the country has been too long deprived of needed refreshment. The moral and political tone of the country requires it. No one is going to risk millions in providing it; nor is there need for the outlay. The religious newspapers already have a great constituency, many of whom take the papers as a duty; they should be led to do so from desire. Moreover, public morals call for it. This enormous constituency should not be wasted because of a shrinking from dealing in things secular.

The church is our one concentrated moral force. The religious press is the one assured stability in the publication world, the one voice, like that from the pulpit, that must continue to be heard. Why still it or put on the soft pedal? Great evils are not secular. Right living is the core of human happiness; justice its safeguard. If the religious press hesitates to become a crusading force, it has forgotten Christ. He did not fear to drive the money changers from the temple.

By this it is not meant to urge that the religious newspaper should develop into a common scold. It should stand firmly and fearlessly upon sound ground. It should aim to interest its reader in itself by enlarging its views, by entertaining and instructing him; it should be varied and human in its contents. The greatest crop of American humor ever garnered was that culled by Dr. S. Irenaeus Prime, editor of the Observer, who for a generation conducted the now departed Editor's Drawer in Harper's Monthly Magazine. It might be added that the three original Harpers—James, John and Wesley—were Methodists.

A Service Which the Daily Press Cannot Perform.

To sum up, the religious press alone has a ready-made field. Its readers are the backbone of the land. This being so, it has no excuse for being spineless itself. The Protestant church did not make its way in the world by dodging. It braved many dangers. Think of its great voices—Luther, Calvin, Knox, John and Charles Wesley, John Murray, Wilberforce, George Whitefield, James B. Finney, Peter Cartwright! When were their tongues ever stilled in the face of wrongs?

The daily press has done wonders for human progress, but it has become too much relied upon for services it can no longer perform. By force of circumstances it has become a public utility, of convenience and entertainment, musty with tables, radio programs, and movie puffery. It no longer needs to be enterprising to be successful or bold to attract attention. It is not really read. Headlines are glanced at and matters of special moment alone are conned. It is too big to be absorbed, too anticipatory in its news and comments to be relied upon or to be genuinely instructive. Its editors have to spend so much time sending early editions to press that they have no time to think, if thinking were required. At that they are on a par with their readers, who haven't the necessary time to read.

There remains, however, an abundant number of people who want guidance, instruction, and attention. These the religious press already reaches. It should very readily meet their minds and reach more!—Methodist Episcopal Press.

I CAN DO IT MYSELF.

"Come on, Morton, and let's play ball," called Edgar Hendricks on his way home from school.

"Can't this evening," replied Merton Parks promptly. "I have some problems to work for tomorrow that I couldn't get in school."

"What's the difference?" countered Edgar. "So have I. Let them go. Our fathers will help us work them, when they come home this evening. Come on and let's play ball."

"I know dad will help me work them if I ask him," Merton finally decided, "but I feel that I can do it myself, if I only try again and again."

Merton struggled with his problems and finally solved them himself. Edgar played ball and had his father to help him work the same difficult problems. Both boys received a grade of one hundred the next day for their problems.

This method of doing their work continued from week to week during the rest of the school year. Edgar made fun of Merton for spending time on his problems when he might be playing ball with the boys. Both boys were making the same grades on their problems, so Merton had nothing to say in reply.

When the day for the final test or examination came, the teacher put some of the difficult problems on the board.

Edgar scratched his head nervously and said, "Wish my dad were here to help me work these problems."

Merton smiled to himself and said, "This test is hard, but I can do it myself. I've been doing difficult problems like these myself all along."

Edgar failed miserably in the examination, but Merton came through with flying colors. His grade was 100. Edgar had crippled himself by depending upon his father for help with the difficult problems, while Merton had strengthened himself by saying with determination: "I can do it myself."—Youth's World.

ARISE AND WALK.

"Arise and walk"—the One Voice said;
And lo, the sinews shrunk and dry
Loosed, and the cripple leaped on high,
Wondering, and bore aloft his bed.
The Age of Miracle is fled:
Who to the halt to-day shall cry—
"Arise and Walk?"

Yet though the Power to raise the dead
Treads earth no more, we still may try
To smooth the couch where sick men lie,
Whispering—to hopeless heart and head—
"Arise and walk!"

—Austin Dobson.

O love that passeth knowledge, thee I need;
Pour in the heavenly sunshine; fill my heart;
Scatter the cloud, the doubting, and the dread—
The joy unspeakable to me impart.

—H. Bonar.

The Home Circle.

POLLY'S PRESENT.

By L. E. Flack.

It was the close of the school year, and Miss Rollens, the teacher of Room 5, was leaving and would not be back the following autumn.

"If only I could give her a real present," sighed Polly Moll for the twentieth time. "She's the very nicest teacher we've ever had, and I do so want to give her a specially nice gift. All the others are going to, mother. Evelyn Avers has bought the prettiest ivory toilet set, and Thelma is going to get her an old lace collar, and Billy's mother said he could give her a six-volume set of books, and I," she ended a trifle bitterly, "I'm going to give her a twenty-five-cent cotton handkerchief! Oh, mother, sometimes I just hate being poor."

There was a suspicion of tears in Polly's eyes, in spite of the fact that she was 11 years old and in the fifth grade at school. She hastily brushed them away, then continued, "Mother, wouldn't you hate to give an old white handkerchief if it were you?"

Mrs. Moll carefully put down the sewing on which she had been working.

"I dare say I would, at your age, Polly dear," she replied. "Especially if I loved my teacher as much as you love Miss Rollens. Are you sure you can't give her anything else? How much money have you?"

"Thirty cents"—the words came out almost spitefully—"and I've saved and saved—ever since we heard she wasn't coming back. But that's every bit I could collect."

"What would you like to give her, child?"

"Oh"—Polly's eyes grew large—"oh, if I had the money, there's the loveliest snapshot album down at Carter's—two and a half. But"—and the light faded—"oh, there's no use, mumsey, I can't do it."

"No," her mother acquiesced soberly, "no, we can't, Polly. I often wish I could give you more spending money, dear, but sewing doesn't pay very well, and I thank God every night that he gives us enough for comforts and necessities. I am sorry that you can't always do as the other girls do, and it makes me feel bad to deprive you of any little pleasure."

Polly was all contrition immediately.

"Oh, you dear, dear mumsey! What do I care if I can't give as much as the others, when you have to work so hard for the money?" and Polly swept down on the figure in the rocker with an impetuous bear hug. "I'm just a naughty, ungrateful girl to be complaining. And Miss Rollens is so sweet, I know she'll be just as nice as can be about the handkerchief." Despite her efforts, there was a break in her voice. "After all, a handkerchief is a nice, useful present—and—and—"

Mrs. Moll smiled in spite of herself.

"Perhaps we can think of something else you can get," she suggested.

"I don't believe so—for thirty cents," said Polly, but she looked up hopefully as her mother settled back in the rocker, a pre-occupied expression in her eyes.

"You said you would like to give her a snapshot album?" she asked.

Polly nodded.

"Well, of course, we can't afford the nice large one; but I wonder. Why couldn't you buy one of those pretty little, fifteen-cent albums they have at the five-and-ten-cent store?"

"Oh, mother, she'd know I'd only paid—"

"But we wouldn't give it to her empty," Mrs. Moll hastened to say. "Do you still have all those snapshots that were taken on your school hikes last winter?"

"Yes," Polly answered wonderingly.

"Well, fifteen cents for the book, ten cents for some paste, and five cents for one of those white lead pencils," her mother went on calculatingly. "Just thirty cents. How about that, Polly?"

"Why—why, I don't understand."

Mrs. Moll laughed.

"Just this—get all your pictures together, sort them chronologically, and paste them in the album. Under each make a quotation—the date, some little remark. Perhaps you can remember something funny that happened. Didn't you say you have a picture of Thelma when she fell on the ice, and said: 'Where are my feet?' Put that down. Then, where Billy tied his trained goat to the wheelbarrow and took that Christmas box to school. How about 'A Modern Santa Claus'?"

A light was beginning to shine in Polly's eyes.

"Oh, and that picture of me taken at camp when our class was up there last winter. I was hanging to the tree by one hand, and Grace's little dog was underneath, and it looked just as if he had chased me up there. I could call that 'Treed,' couldn't I? And that picture of Miss Rollens and Grace, when their sled turned over. And Evelyn as a goblin at our Hallowe'en party. You know Mr. Avers took several flashlight pictures that evening, and I've got two of each. And there's one of Miss Rollens and all our class."

"Which might be fine for the first page," suggested Mrs. Moll.

"Yes," Polly nodded, "and for the very, very last page I'm going to put one of me."

"And you might write, 'To my beloved teacher, from,' substituting the picture for your name."

"The very thing!" Poly laughed. "Now I must run and get the pictures.

"Just see, mumsey"—a few minutes later—"aren't there a lot?"

"About enough to fill one of those little albums, I should judge. Now, if you like, you may look them over, and put them in the proper order for pasting."

Presently Polly laughed.

"Look at this funny one, mamma, where we're dressed as little Dutch girls in that play, 'The Holland Lass.' I'd almost forgotten all about it. And here's the picture Grace took of us on Memorial Day. I can call that 'All of us—the fifth-grade class'."

Polly worked industriously, and soon the snapshots lay in a neat little pile, and that afternoon, after she had returned from town, she pasted them in a pretty little, brown album.

* * *

The last day of school dawned bright and sunny, as June days have a habit of doing, and the teacher's desk in room 5 was piled high with tissue-wrapped parcels. There was an air of excitement evident among the pupils as Miss Rollens called the class to order, distributed the report cards, collected texthooks and set the room in order generally. Then she turned smilingly toward her desk, and the class broke into spontaneous applause.

One by one the teacher opened the packages, and every one exclaimed over their contents. Polly watched with dancing eyes. There were the exquisite ivory toilet set which Evelyn had brought; Billy's beautifully bound volumes; a silk umbrella—ever so many other lovely presents. Finally came Polly's gift.

"Why—why—" Miss Rollens glanced at it a moment. "Come here, everybody. Let's look at this together," she said, and the class circled around her desk as she slowly turned the leaves. There were exclamations and remarks.

"Oh, isn't that the cleverest thing? Look at this picture of Grace. Oh, Miss Rollens, do you remember the time we went on that sleigh-ride? Wasn't it fun? Don't you wish we could go again? Why, it's the very best of all!"

And when Miss Rollens had turned the last page, she put an arm around Polly.

"It's just the sweetest present, Polly dear," she said, and there was such a soft light in her eyes. "I'll always, always keep it, and whenever I look at this little book it will bring back this happy year, and all the good times that we've had together." Then she said something which Polly never forgot. "Always remember, class, it isn't the cost of a present that counts, it's the love that stands behind it." Junior Life.

WHY SYLVA WASN'T HAPPY.

Sylva Morris was a dear, sweet little girl in many ways. Besides that, she was very pretty. So far as money could buy, she had everything a little girl could wish for, and yet Sylva wasn't happy.

Sylva was just as fond of playmates as any little girl, but, for some reason that she herself could not understand, she had very few friends and companions. The few that had come to play with her had seemingly now forsaken her, and she was feeling very lonesome indeed.

"I don't see," she complained one morning to her Aunt Ellen, "why all the children prefer the company of that freckle-faced Betty Blake to me."

"Perhaps," said Aunt Ellen, thoughtfully, "they have a good reason for their preference."

"Well, I'd like to know it," snapped Sylva. "Betty is as homely and freckled as can be, and, besides, that, she hasn't nearly the pretty toys and dollies that I have."

"Freckles," said Aunt Ellen, "do not necessarily make one unattractive; neither does a pretty face always make one lovely. My mother used to say 'pretty is as pretty does.' While it is true that Betty doesn't have many lovely toys such as you have, I notice that she always shares the best of whatever she has with her little companions and playmates."

Sylva's pretty, pink cheeks turned very red at these words from her beloved aunt, and a little pang crossed her heart. She suddenly remembered that she had never permitted her playmates to have her best dolly. She had refused to lend a little companion her roller-skates for even a single round. At another time she had kept back a box of bonbons that her mother had given her expressly to share with her companions, and then when they had gone home, Sylva proceeded to eat it all herself.

"O-oh, auntie," she stammered presently, "do you think it's because I—I'm selfish that I no longer have any playmates?"

"I think that may be the reason, dear," answered Anne Ellen, gently. "You know selfish folks don't make the best sort of friends. But it's not too late to win them back," she added thoughtfully.

For a full five minutes Sylva sat with her chin cupped in her hands without making a reply. Then suddenly she jumped to her feet, and, running to her Aunt Ellen's side, flung her arms about her.

"I'm so glad, auntie, dear," she said sweetly, "that you have helped me to see myself. I'm not going to be selfish with what I have any more, then maybe my little playmates will come back. I'm going to call some of them right now."

Sylva kept her word, and it wasn't long until she was surrounded by friends and companions as she had never been before. When the children learned that the selfish Sylva had changed to a lovable, generous-hearted little companion, they were only too glad to be counted among her friends. Never again had Sylva cause to feel lonesome or unhappy for want of playmates.—Little Folks.

IT'S A POOR JOKE.

When some woman blushes with embarrassment.

When some heart carries away an ache.

When something sacred is made to appear common.

When a man's weakness provides the cause for laughter.

When profanity is required to make it funny.

When a little child is brought to tears.

When every one can't join in the laughter.—Southern News Bulletin.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

CHANGE OF ADDRESS.

It is important that all requests for change of address be made as promptly as possible. No change can be made without request. In writing, give the old address as well as the new.

BUSINESS MANAGER.

THE NORTH MISSISSIPPI CONFERENCE.

The North Mississippi Conference is in session this week at Pontotoc, having convened on Wednesday. Rev. J. J. Baird is the Conference host. With the assistance of his committees and the co-operation of his membership and of the good people of the community generally, he is taking care of the Conference in fine shape. The proceedings of the Conference will be reported by Rev. H. P. Lewis, who has performed this service so efficiently for several years. We expect to have a full report of the Conference, including the appointments, in next week's issue.

PERSONAL AND OTHER NOTES.

More than seven hundred students are working their way through Southern Methodist University this year.

Rev. I. T. Reames, our pastor at Eunice, La., has our thanks for two subscriptions to the Advocate, recently sent in.

Press dispatches last week announced the death of Dr. R. A. Torrey, well known evangelist and religious author, at Asheville, N. C., on Oct. 26.

A feature article, "Elizabeth, La., Workers Have Ideal Boss," written by Rev. H. B. Hines, our pastor at Elizabeth, La., appeared in the Item-Tribune of this city on Oct. 7.

The new church at Gulfport, Miss., is nearing completion, services being held in it last Sunday. This is the church that was organized with fine prospects earlier in the year.

The Parker Memorial congregation, this city, has sold the old parsonage at 734 Nashville Avenue, and bought a more desirable one, just a block from the church, at 1125 Eleonore Street.

The official board of the Parker Memorial Church, New Orleans, at its meeting on Monday night of this week, with all members present, unanimously requested the return of the pastor, Rev. Porter M. Caraway.

Bobby Charles, the infant son of Rev. and Mrs. B. C. Taylor, was baptized at the morning service of the Louisiana Avenue Methodist Church last Sunday, Dr. R. H. Harper, presiding elder, officiating.

A young people's revival, under the auspices of the New Orleans City Epworth League Union, will be held at the First Methodist Church, this city, beginning on Monday evening, Nov. 5, and continuing through Nov. 9. Rev. H. L. Johns, pastor of Carrollton Avenue, will deliver the messages.

Dr. Theodore Copeland, evangelist, is taking a much-needed rest at his home in Dallas, Tex. He will preach at the approaching session of the Kentucky Conference, at Paducah, on invitation of Bishop H. M. DuBose. He will go from that Conference to Appalachia, Va., for a union meeting.

At the fourth quarterly conference of the Arcadia charge, Louisiana Conference, a resolution was unanimously adopted requesting the return of Rev. G. A. Morgan as pastor. A resolution was also adopted expressing appreciation of the presiding elder, Rev. W. D. Kleinschmidt, who is completing his fourth year on the district.

Paine College, at Augusta, Ga., an institution for the education of colored preachers and church workers, supported jointly by the Colored Methodist Episcopal Church and the Methodist Episcopal Church, South, began its forty-sixth session recently with an enrollment of 100 in the college department and 237 in the high school.

The Louisiana Conference Board of Missions held a meeting in New Orleans on Tuesday of last week. Among the out-of-town members present were the following: Rev. A. W. Turner, Shreveport; Rev. W. R. Harvell, Hammond; Rev. T. J. Holladay, Ringgold; Mr. R. H. Nelson, Shreveport. Rev. J. G. Snelling is president of the Board.

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For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

Dr. L. D. Coale, one of our general evangelists, paid the Advocate office an appreciated call on Tuesday of last week. He had just completed a series of successful meetings in Florida. Dr. Coale is ready to book meetings in Louisiana and Mississippi for the winter and spring. His address is 1635 North Kingsley Drive, Los Angeles, Calif.

A telegram from Rev. L. W. Cain, presiding elder of the Baton Rouge District, dated Oct. 27: "Fourth quarterly conference for Natalbany charge held to-day. Assessments for salaries and benevolences paid in full, perhaps leading all other charges of the Conference." Brother Royal has done a monumental work on the Natalbany charge.

Rev. J. A. Alford, our pastor at Rayville, La., paid the Advocate office an appreciated call on Friday of last week. He was in the city to attend a meeting of the Memorial Home Board, of which he is a member. He stated that the church at Rayville has acquired property fronting 150 feet on the highway, on which it is planned to erect a new church.

At the recent session of the Tennessee Conference, Dr. C. C. Daniel was received by transfer from the Florida Conference and appointed pastor at McKendree; Dr. O. E. Brown was appointed dean of the School of Religion, Vanderbilt University; Dr. W. F. Tillett was appointed Conference Secretary of Education and professor in the Vanderbilt School of Religion.

In addition to remodeling and redecorating its Sunday school building, the congregation of the Louisiana Avenue Methodist Church, this city, has also redecorated the church auditorium. The opening service in the beautiful auditorium was held last Sunday, the sermon being preached by Dr. R. H. Harper, presiding elder of the New Orleans District. Rev. B. C. Taylor is the pastor.

The editor of the Advocate has greatly enjoyed the work as teacher of the fine women's adult Bible class of the Carrollton Avenue Methodist Church, this city. On the occasion of his last meeting with the class as its teacher last Sunday, he was presented with a beautiful billfold. It is a work of art in leather, and is complete in its arrangements. This class is one of the outstanding classes in the Methodism of New Orleans.

The first service in the newly decorated main auditorium of the First Methodist Church, this city, was held on last Sunday morning. A fine congregation was present, and the pastor, Rev. John Brandon Peters, preached an appropriate and helpful sermon. The music for the occasion was especially good. A collection, amounting to nearly $3,000, was taken at the close of the service. It was a great day for historic First Church.

The following appointments at the recent session of the Virginia Conference will be of interest in Louisiana and Mississippi: Dr. E. K. Means was returned to Court Street Church, Lynchburg; Dr. J. W. Moore, at one time pastor of the First Methodist Church, New Orleans, was appointed to First Church, Charlottesville; Dr. J. S. Peters, father of Rev. John Braudon Peters, pastor of the First Church, New Orleans, was appointed to Grace Church, Newport, News.

Rev. Leon I. McCain, our pastor at Minden, La., recently assisted Rev. E. W. Day, in revival services on the Haughton and Doyline charge. Thirty-three members were added to the church at Haughton. The membership of the Woman's Missionary Society has been doubled there, and a number of people pledged to tithe. The benevolent claims are being collected as never before. Brother Day's people have shown their appreciation of his services by making it possible for him to get a new Chevrolet sedan.

The October number of the Methodist Quarterly Review is the first under the editorship of Dr. William P. King. It is a worthy issue. The retiring editor, Dr. Gilbert T. Rowe, speaks a parting word, and the new editor half-laments giving up the pastorate. His pen has a touch of humor that is altogether refreshing. The table of contents

furnishes an appetizing bill of fare. It is interesting to note contributions from two men well known in this part of the church—one by Professor A. H. Shannon, on "A Week of Jury Service," and one by Dr. S. A. Steel on "Moral Government." The Review deserves a much larger circulation than it has. The new editor has set as an objective in a material way the doubling of the present subscription list. We hope he will attain it—and he will if all of us help him as we should.

We take the following from the Grenada Sentinel, found in an editorial concerning the session of the North Mississippi Confereuce: "Grenada particularly will regret that Mr. Lewis and his excellent wife are to move. There is not a finer spirited man in all the church than Rev. E. S. Lewis. * * * Rev. J. H. Holder is closing out his second year as pastor of the Grenada church, and it is taken for granted that he will be returned; to do otherwise would be a great disappointmeut to his congregation as well as to the entire town. * * * It is universally conceded that Dr. J. R. Conutiss will again he made president of Grenada College. There is not an abler man in all the Conference than Dr. Countiss. He has made more than a signal success at the college. * * * Grenada has been glad to number Rev. E. G. Mohler, rural Sunday school supervisor, among her citizens, and it is hoped that he will be returned."

A MAN OF SCIENCE WITH APOSTOLIC ZEAL.

By Fred T. Barnett, Associate Secretary, General Board of Lay Activities.

Much is being said these days about the so-called conflict between science and religion, and it is frankly feared that the immature minds of many of our youth are being confused because of their inability to adjust their Christian faith to the discoveries of modern science. We believe that such confusion could be avoided if our colleges and universities were careful in the selection of men to teach science who were reverent in their approach to truth.

Such a man is Dr. J. M. Sullivau, who is the head of the Department of Chemistry and Geology in Millsaps College, Jackson Miss. A sketch of his life appeared in the August number of the Methodist Layman, and the facts there recited show that not only does Dr. Sullivan hold the M.A. and Ph.D. degree from Vanderbilt University, but that he has done special work in the University of Chicago and other leading institutions. Dr. Sullivan is also a member of the American Chemical Society, the American Association for the Advancement of Science, and the Paleontological Society of America. Dr. Sullivan has recently made extensive investigations in the field of Mississippi geology.

Dr. Sullivan imbibes his love of nature, as well as his love of God, from his godly parents, his father being for many years an honored member of the North Mississippi Conference. During his father's four-year presidency of Central Female College for Women, at Lexington, Mo., young Sullivan got interested in the study of geology through his ohservations of the rocks on the high bluffs along the banks of the Missouri River. His father co-operated with the son in his search for rare specimens of rocks and fossils.

For twenty-seven years Dr. Sullivan has held a professorship in Millsaps College, where he has been an inspiration to hundreds of students who have been members of his classes during that time. He has not confined his work, however, to the classroom, and no man in Mississippi, and perhaps no man in the Scuth, has collected moro material along certain lines of geological research in Mississippi than has Dr. Sullivan. Many of these fossils have been pronounced by the heads of the department of Paleontology in the Nationai Museum at Washington to be of very great value, and some of them constitute a real contribution to geological discovery.

Among these rare specimens may be mentioned an unusually large collection of an extinct whale known as the zeuglodon, which is a characteristic fossil of what is known as the "Jackson Formation." Dr. Sullivan has one of the most complete specimens of this whale that has ever been discovered.

Dr. Sullivan has made a collection of fossil horse teeth found in three localities of Mississippi, one of which is entirely new. This find has been written up in the Journal of the Carnegie Institute.

One of the rarest finds Dr. Sullivan has made comes from East Mississippi in what is known as the "Cretaceous Formation," and is the teeth of an extinct marine animal known as the mososaur, which belongs to a species the exact location of which in the geological scale has not been heretofore definitely settled. An account of this remarkable find appeared in Science Magazine of Nov. 11, 1927.

Dr. Sullivan recently visited a number of the leading educational institutions of the United States in connection with the building of a new science hall at Millsaps College, studying modern laboratory construction and equipment, and consulting with some of the leading chemists of the country with reference to the erection of a building best adapted to the teaching of science.

It would require too much space to summarize the religious activities of this consecrated layman. He has served in the capacity of Sunday school superintendent, member of the board of stewards, church lay leader of Galloway Memorial Church, district lay leader of the Jackson District, and for a number of years has been the honored and efficient Conference Lay Leader of the Mississippi Conference. Dr. Sullivan's excursions into the fields of geology and chemistry have not crowded out the opportunity for him to give much time and thought to the advancement of Christ's kingdom. So earnest and diligent has he been in promoting the activities of laymen in the Mississippi Conference that Dr. J. L. Decell, presiding elder of the Jackson District, recently referred to him as "The Lay Bishop of Mississippi."

In a recent conversation with a friend Dr. Sullivan stated his viewpoint with reference to the relation existing between science and religion as follows:

"The more I investigate and study the views of experts and read the history of scientific progress and investigate for myself, the more fully I am convinced that there is nothing to be lost in the way of appreciation of the truth of religion when brought into association and contrast with the facts and revelations of science. There is no conflict, as I see it, between the truth of science and the truth of religion, because I believe that truth cannot conflict with truth and I believe that there is truth in science and truth in religion, both of which we are after, but the completeness of the revelation of which will not be attained.

"Perhaps we will never fathom all the truth of science, and we will never come to a complete revelation of the truth of religion, which is the mind of God toward his creatures, because of our human limitations.

"The farther I go in the study of both chemistry and geology, the more I understand both the necessity for and the wisdom of God in his creation."

Perhaps the description given of Dr. Sullivan by a lay speaker at a recent meeting in Jackson, Miss., did not fall short of the mark. This speaker referred to him as "a man who is equally at home in discussing the antiquity of the tooth of a whale and the New Testament doctrine of justification by faith; a man who can develop equal enthusiasm in presenting the ancestry of the trilobite and the importance of 100 per cent payment on the benevolences; a man who combines within his own personality the scientific accuracy of a Darwin and the apostolic zeal of a Wesley."

TO EXAMINING COMMITTEES OF ANNUAL CONFERENCES IN MISSISSIPPI AND LOUISIANA.

In view of inquries which have reached me concerning the new Courses of Study which become operative in 1928, I draw attention to the fact that these courses of study are not found in the Discipline of 1926, but are set out in the General Minutes and Year Book for 1927-1928. They will be found on pages 128-432 in the Year Book.

WARREN A. CANDLER.

MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions for the Mississippi Annual Conference is requested to meet in the Methodist church at Philadelphia, Miss., on Tuesday evening, at 7:30 o'clock, Nov. 6.

J. F. McCLELLAN, Chairman.

Admission on Trial.

Candidates for admission on trial into the Mississippi Annual Conference will meet the Examining Committee at 7 p.m., Tuesday, Nov. 6, 1928, in the Methodist church at Philadelphia, Miss.

S. F. HARKEY.

Class of the Second Year.

The Class of the Second Year of the Mississippi Conference is requested to meet the Committee on Second Year work at 6 o'clock, Tuesday evening, Nov. 6, at the Methodist church, Philadelphia, Miss., in the northwest corner of the main auditorium.

H. A. WOOD, Chairman.

Class of the Third Year.

The Class of the Third Year in the Mississippi Conference is requested to meet the Third Year Examining Committee at 3:30 p. m., Tuesday, Nov. 6, at the Methodist church, Philadelphia, Miss.

OTTO PORTER, Chairman of Committee.

Class of the Fourth Year.

The Class of the Fourth Year, Mississippi Conference, will please meet the committee in the Methodist church, Philadelphia, Miss., Tuesday, Nov. 6, at 7 p.m. W. A. HAYS, Chairman.

Board of Education.

The Board of Education of the Mississippi Conference will meet at 2 o'clock p.m., Wednesday, Nov. 7, in their room in the Methodist church at Philadelphia, Miss. O. S. LEWIS, Secretary.

Board of Finance.

The Board of Finance of the Mississippi Conference will meet in Philadelphia, Miss., on Wednesday, Nov. 7, 1928, at 2 p. m., in the room assigned to us by the Annual Conference committee. Let all members of the Board be present that we may at once attend to our business and get our report ready for the Annual Conference.

P. D. HARDIN, President.
W. B. ALSWORTH, Secretary.

Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand,
And share its dewdrop with another near.

—E. B. Browning.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In the death of GEORGE B. HILTON the Methodist church at Star, Miss., lost a good and useful member, and Rankin County a most highly esteemed citizen. Brother Hilton was born March 4, 1848, and died Aug. 31, 1928. He was 80 years, 5 months and 27 days old. This long life was almost all lived in Rankin County. He joined the Methodist church when young, and was a regular contributor to her progress. On my last visit to him he expressed his interest in the church to Brother Applewhite and myself. During the war between the States he served in the Confederate army. He took pride in this, and was always present at the soldier reunions if at all possible. Brother Hilton was married to Miss English. She and her only child died in a few years. On Sept. 7, 1871, he was married to Mrs. Ellen Bell, who was, before her marriage, Miss Barlow. To this union were born nine children, seven of whom still live. Mrs. C. E. Welch and Mrs. C. B. Steen married Baptist ministers; Mrs. M. R. Jones is the wife of our own beloved M. R. Jones, of the Mississippi Conference. Mmes. Geo. Kelley, H. L. Miller, Tom Morgan, and W. D. Wallace are the other daughters; T. M. Hilton, an only son, lives in Texas. A large crowd assembled in Rexford church, Sunday, Sept. 1, in expression of love and appreciation of this quiet and useful life. After a service conducted by his pastor and others, his brother Masons bore his body from the church and planted it in the cemetery near by, to await the resurrection. There is no death to the righteous; what seems so is transition; for "death is swallowed up in victory."

S. B. WATKINS, Pastor.

Florence, Miss.

EN ROUTE TO TUNDA.

"All well. En route to Tunda, Oct. 20." This cable from Africa was received at Southern Methodist Mission headquarters at Nashville, Tenn., Oct. 19, from the Foreign Secretaries of the Board of Missions, Miss Esther Case and Dr. O. E. Goddard, now making an inspection of Methodist mission stations in the Belgian Congo.

Miss Case and Dr. Goddard, accompanied by Southern Methodist missionaries assigned to work in the Congo, sailed from Antwerp, Belgium, the latter part of August for Africa, where they attended the great West Africa Missionary Conference held at Leopoldville, Congo Belge, Sept. 16-19. This was the first meeting of the kind ever held in Africa and was attended by representatives of all Protestant denominations carrying on missionary work in the country as well as by outstanding leaders in Africa mission work for Europe and America. At the close of the meeting Dr. Goddard and Miss Case started an inspection tour of the Methodist mission stations.

To make the journey to Tunda, Miss Case and Dr. Goddard will probably have to spend several days "on the path," traveling in hammocks carried by natives. Accompanying them on this journey will be the new missionary workers who have been assigned to Tunda station.

It is expected that these new missionaries will be given a warm reception at Tunda, where the missionary force has been much depleted on account of sickness and resulting furloughs. Recent reports indicate that the station has been manned by only six foreign workers, two men and four women. For some time there has not been an evangelistic missionary at this station, and the work of spreading the gospel among the natives has suffered greatly because of this. The other workers have given all the time they could to evangelistic work, but the need of a trained evangelistic worker has been greatly felt here. The evangelistic man and his wife who will accompany Dr. Goddard and Miss Case to Tunda will fill a great need and be a great help to the work at the station.

It is noted with much satisfaction that the secretaries and new missionaries are in good health in spite of the hardships of the African climate.—Department of Publicity, Board of Missions.

OUR YESTERDAYS.

"We might have sown roses
Amidst life's sad cares;
But we plead for forgiveness
For sowing the tares."

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Ledge vs. Boulder Granite

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Beware of Boulder Granite.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

A NEW BOOK.

Fred Eastman's "Modern Religious Dramas," containing eleven one-act plays and two pageants, is said to be very fine for use in churches and church schools. It is published by Henry Holt & Co., 1 Park Avenue, New York City. Price, $3.00.

MISS DRAKE ARRIVES IN CHINA.

Miss Nell Drake arrived safely at Sungkiang, China, on September 7, after an unusually smooth and pleasant voyage. She received a warm welcome, and is rejoiced to be back at her post. The school, Susan B. Wilson, has opened with an unusually large attendance, under Miss Man, the efficient Chinese principal. Conditions are very satisfactory, and the prospects for the work most encouraging. The opportunities seem greater than ever before.

History was being made in China during July when the Central Council of our church was set up in that country. It will take the place of the China Mission and is a great step forward in the development of a self-governing church in China.

WOMEN AS CITIZENS.

"Bad men are elected by good people who stay away from the polls," is a trite saying, but it is not of men we are thinking but of the Christian women who have not taken seriously their duty as voters.

No group of women should be more steadfast examples of loyalty than the members of the Woman's Missionary Society. Our slogan, "America for Christ," are meaningless words unless translated into patriotic service. This should be a serious moment for every conscientious woman, and a prayer for divine guidance should be the earnest experience of every Christian voter.

There are people who constantly assert that churches and women should keep out of politics, but that is another question. The churches and the women's organizations, both within and without, are becoming convinced that it is a poor type of Christianity which preaches peace and good will on Sunday and the rest of the week lets the poor old world go its way, under conditions that kill body and soul, and makes no effort to change them.

Prohibition is one subject in which women have been intensely interested and in which their steady, united efforts have helped to destroy the saloon and to discourage the use and the manufacture of intoxicating liquor everywhere.

In this year when the election of a president involves so many important questions the members of the Woman's Missionary Society should not only be prayerful, but watchful, striving to be faithful to every duty as good citizens and urging others to do the same. All good citizens, men and women, should have as the basic principle of all political action, the uplift of our nation.—A Contributor.

ZONE MEETING AT CLINTON, LA.

On Sept. 27, 1928, at the Methodist church in Clinton, zone No. 6 held its third meeting of the year. There was a good attendance, for all four of our auxiliaries—St. Francisville, Jackson, Ethel, and Clinton—were represented, and there were visitors from other auxiliaries not in this zone.

Mrs. E. N. Chaney presided, and a good program was rendered. The welcome was given by Mrs. A. P. Innis, and the response by Mrs. B. A. Price, of Ethel.

Reports were made on the Scarritt Fund, the Prayer League, the Baby Division, the Jubilee Program, and histories of the auxiliaries.

Mrs. N. B. Riddle called attention to "Things of Importance."

At noon the meeting adjourned for a lunch, which was served in the auditorium.

At 1:30 the meeting was reopened by the singing of "Jesus Calls Us."

Our president asked, "How many auxiliaries have the Book Shelf?" In this connection, Mrs. Mamie Moody spoke of the great helpfulness of "Spiritual Adventuring." She advised each auxiliary to study it.

Mrs. Wm. Schuhle gave an interesting talk on "Looking Backward, but Thinking Forward." She said that she had learned years ago from Holy Writ that it was not healthy for women to look back.

In the absence of Mrs. Gayden, Mrs. Schuhle led the discussion period. The following topics were used:

"Why Have Zone Meetings?"

"The Woman Who Has Meant Most to Our Auxiliary."

"Missionary People and Places."

"What will you give to Jesus?" was sung by Misses Irma Lee Bowers and Marion Roddy, accompanied by Mrs. W. F. Kline.

Ethel was chosen as the place for the last zone meeting of the year. At this time, a zone president will be elected.

Before the benediction, which was pronounced by Rev. B. D. Watson, Mrs. Chaney, our efficient president, addressed the meeting. She spoke of her appreciation of the wonderful cooperation she had met while zone leader. She stressed individual responsibility in developing the divine spark within us, calling attention to the fact that God gave his Spirit in a potential stage. Its development is the responsibility of the individual. By making application of the principles of Jesus in all the problems of life we may grow individually and help the church to function so that the Spirit of Jesus Christ can permeate the whole life of the church.

Mrs. Chaney urged that we do all we can for this Jubilee year—to make it the Golden Age of Missions. There will be few if any of us left to celebrate the next Jubilee.

MRS. E. N. BOWLES, Secretary.

ZONE 6, BATON ROUGE DISTRICT.

The women of zone No. 6, Baton Rouge District, held their third quarterly meeting Thursday afternoon, Sept. 27, in Hammond, with their leader, Mrs. C. B. Johnson, presiding.

Theme: "Love for Christ and Self-Denial."

Meeting was called to order by singing, "Saviour, Like a Shepherd, Lead Us."

Scripture lesson was given by Rev. W. R. Harvell, prayer by Rev. W. H. Royal.

Courtesies were then extended to our home and visiting workers and guests, among whom were Miss Ora Hooper, Baton Rouge District rural worker; Mrs. Simmons, Franklinton zone leader; Mrs. L. A. Sims, Voice agent; pastors, Rev. W. R. Harvell, Hammond, and Rev. W. H. Royal, of Natalbany; visitors, Mrs. F. N. Sweeney and Miss Sweeney, from Franklinton.

The life of Laura Haygood was beautifully presented by Mrs. Reynolds, of Hammond.

"Woman's Work in the Church Today," was charmingly discussed by Miss Hooper.

A talk on "Social Recreation for Young People," which was very interesting, was given by Mrs. Simmons.

"Forward Through the Ages" was sung in unison.

A quiz on Year Book and Minutes was conducted by Mrs. Johnson, with responses from all auxiliaries present.

Special music by Miss Lucky, of Springfield, was enjoyed by all.

A playlet entitled, "The Beginning of the Venture," was presented by several members of the Manmound auxiliary.

A violin solo was next on the program, by T. A. Barksdale, accompanied on the piano by his sister, Miss Anna Lotile. This concluded the very interesting program.

A short business session was held. Roll call was responded to by four of the auxiliaries in the zone—Hammond, Ponchatoula, Springfield, and Natalbany. All had good reports. There were forty-two members, two ministers, and nine guests present, besides a number of young people.

An offering was taken, which was sent to the Conference treasurer to apply on rural work.

Natalbany extended an invitation for the November meeting.

"Jesus Shall Reign" was sung, and the benediction was pronounced by Rev. W. H. Royal.

The Hammond auxiliary served tea and sandwiches to all present.

MRS. W. R. KEMP, Secretary.

MISS DAISYE INEZ FERGUSON.

The remains of Miss Daisye Inez Ferguson, missionary of the Methodist Episcopal Church, South, who died in Victoria, Brazil, on Aug. 16, were brought to Woodville on Monday evening's train and taken to the Methodist church, where the funeral services were held on the following afternoon at 2 o'clock. The edifice was filled with relatives and friends, among them being representatives of the Methodist Missionary Societies of Natchez, Centreville and Gloster. The services were conducted by the pastor and devoted friend, Rev. G. P. McKeown, who paid a beautiful and fitting tribute to the life and work of this noble young woman, using as his text two quotations which were peculiarly applicable: "She has done what she could," and "Her sun has gone down, but it is yet day."

He was followed by Miss Eliza Perkinson, who recently retired after thirty years' work as missionary to Brazil, where she was associated with Miss Ferguson for about a year. Having greeted her at the dock when she arrived in Rio de Janeiro, it was peculiarly fitting that Miss Perkinson be sent from Council headquarters at Nashville to meet the remains in New Orleans and accompany them here for

(Continued on page 15)

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Bad Legs
Do Your Feet and Ankles Swell and Inflame and Get so Sore You Can Hardly Walk?
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To stop the misery, pain and soreness, help reduce the dangerous swollen veins and strengthen the legs, use Moone's Emerald Oil. This clean powerful penetrating yet safe antiseptic healing oil is obtainable at first-class drug stores.
In hundreds of cases Moone's Emerald Oil has given blessed relief. Wonderful for Ulcers, Old Sores, Broken Veins and Troublesome Cases of Eczema.
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METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903
Insurance at cost to Methodists from 1 to 60
Ordinary Life, 20 Pay, Endowment, Disability Annuity, Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you cooperate?
If interested, write for literature and application blanks giving exact age.
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REV. R. S. TINNON, Field Secretary.
Mail This Coupon To-Day
METHODIST BENEVOLENT ASSOCIATION.
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Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is .....
Name .....
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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The reports on the observance of Childhood and Youth Week that have come to my desk are very encouraging, especially the reports from Sherard, Tupelo, and Grenada. The "forward step" taken by the school at Sherard: "Suitable heating for the primary department." The address at the "Parents Meeting" was delivered by Rev. J. E. Stephens. The "Forward step" taken by the Tupelo school: That provision be made for the Cradle Roll group and Beginner Departments. The address at the "Parents' Meeting" was delivered by Dr. C. D. Bulla. The "Forward Steps" accepted by the Grenada school: 1. Improve the church grounds. 2. Suitable equipment for each department. 3. That a library and reading room be provided for pupils and teachers. 4. That substitute teachers be provided, that an effort be made to arouse a personal interest on the part of the teachers. 5. That special attention be given to pre-session work for the benefit of early comers. The address to the parents was given by Dr. Glenn. His subject was "Family Religion." It is evident that Rev. J. H. Holder, the pastor, and Miss Lizzie Horn, superintendent, have a vision of what religious education can accomplish in building strong Christian character. May the Holy Spirit teach and lead on to a full realization of our aims.

We held an institute at Weir, led by Rev. C. A. Northington, District Superintendent, Oct. 21. Prof. Brinson, Prof. Patterson, and Mrs. Doty gave helpful messages to the workers in attendance. The school at Weir was checked and left with a determination to do more and better work. At the evening hour I preached to an excellent congregation at Kosciusko and checked this progressive school. Twenty-two of the officers and teachers were present. Since the school has been in the new building great progress has been made in training the young people to worship. The average attendance has increased, the general interest has grown. Back of the building, back of the progress is the fact that four training schools have been held in Kosciusko. Rev. R. P. Neblett and Mr. B. G. Webb are leading in a notable work in this growing and ambitious little city. They are putting Methodism in the forefront in this part of the Conference.

During the year we have made progress in the number of Cokesbury schools taught in the rural communities, in the number of schools that give missionary instruction and offering, in the observance of Sunday School Day, in Promotion Day, in the observance of Childhood and Youth Week, in training in worship, and in buildings and equipment. Back of all this quiet revolution is our training program for officers and teachers. The hopes of Jesus Christ are to be realized through some process of teaching. The Holy Spirit is the supreme head of all that Jesus would have taught. He will teach you all things. The hope, I might say, the only hope of the country church, the city church, is a sufficient number of men and women who are willing to study, pray, and work until they are equipped to guide childhood in the Christ way of living and to help rescue those older ones who have gone astray. Christian education is the solution of the home problem, the church problem, the financial problem, all problems. In a measure, what I read determines what I think, what I think determines my conduct, my conduct makes character.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mr. J. H. Carter, of New Orleans, Eduactional Director of the recent Standard Training School, writes: "The eighth session of the New Orleans Standard Training School was held Oct. 14-19, inclusive. This was one of the most successful sessions, and the spirit was fine throughout. A total of 107 credits were issued, which is equal to any record we had yet made in this respect. Exactly the same number of credits was issued in the session of 1926."

Mrs. F. C. Wren, Elementary Superintendent of the Minden District, writes: "Please send me one-half dozen of the 'Childhood and Youth Week' programs."

During the last ten days the writer has visited in most of the districts in our Conference, counseling with district leaders of Sunday school work.

Wednesday, Oct. 17, we were in Baton Rouge, and had a profitable conference with the presiding elder, Rev. L. W. Cain.

Saturday, Oct. 20, we were in Lake Charles and saw the District Secretary, Mr. A. M. Mayo, and Dr. R. H. Wynn. The local leaders there are making great preparation for the coming of the eighty-third session of our Annual Conference.

Sunday, Oct. 21, we were in Monroe. We visited the new Gordon Avenue Methodist Church. They have a promising Sunday school and church. The attendance at Sunday school was 114. The records at the other Sunday were: Monroe, First Church, 503, and West Monroe, 335. At 3:30 p. m. the fourth session of the Monroe and West Monroe Standard Training School opened, with prospects of a good school.

While in Monroe, had a conference with the presiding elder, Rev. E. C. Gunn, who is very much pleased with the work done by the pastors in his district during 1928. He will report several new Sunday schools organized in his district this year.

Sunday night we were in Ruston, and the pastor, Dr. W. W. Drake, reported Sunday, Oct. 21, had been a great day in his church. Twenty-six new members were received. The campaign for subscriptions for the new church was announced.

Monday, Oct. 22, on my return to Monroe, I had a fine conference with Rev. J. W. Faulk, of Mangham. He will have a great report for Conference this year with the new $10,000 church, and most of it paid for. His three Sunday schools, Mangham, Union, and Little Creek, are doing a fine piece of work.

Alexandria, First Church, has been observing "Childhood and Youth Week." The pastor, Dr. Cleanth Brooks, has had services each day during the week, and plans for a great rally service Sunday night. The Alexandria Sunday school has perhaps the finest Sunday school library in our Conference.

Let us urge all Sunday schools that have observed "Childhood and Youth Week" to send in to our office their report.

Miss Jennie Milton, of Crowley, La., has been elected assistant in the Elementary Department of the General Sunday School Board. Miss Milton is a B.S. and M.A. graduate of Peabody College, her most recent position having been in the Department of English at that institution. Previous to this position, Miss Milton was a kindergarten and primary supervisor of the State Teachers' College at Natchitoches, La. Her experience in religious work covers a wide range, but she is most at home in the field of early childhood.—The Elementary Newsletter.

C. D. ATKINSON,
Conference Superintendent.

IT IS A BURNING SHAME

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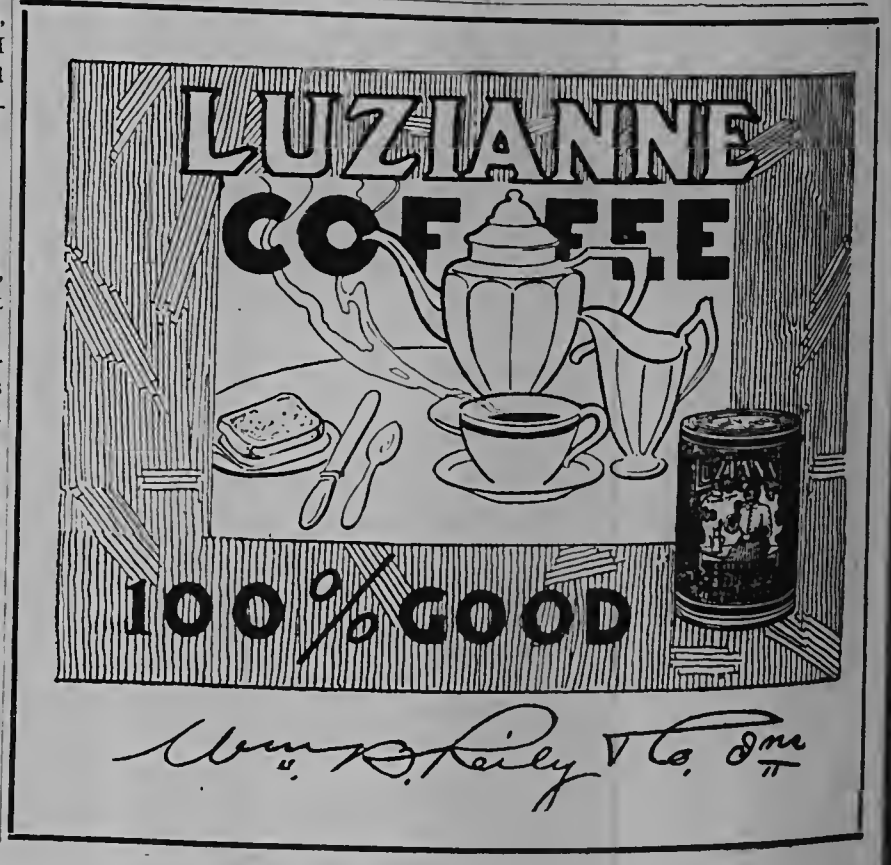

AN APPRECIATION.

(Resolutions adopted by the fourth quarterly conference, Centenary Church, McComb, Miss., Oct. 24, 1928.)

Whereas, Rev. W. H. Lewis, presiding elder, of the Brookhaven District, is closing out his quadrennium on the district; and,

Whereas, the law of the church provides that an elder can serve only four years on a district; and,

Whereas, the quarterly conference now in session will sever his connection with Centenary Church as presiding elder; therefore, be it resolved:

1. That the Board of Stewards, with the entire membership of the church, extend to him our most cordial appreciation for his wise and brotherly counsel, his judicious leadership, and safe and sane administration.

2. That we commend him to the church into whatever field he may be called, as a competent executive, an able and faithful preacher of the Word.

3. That we shall continue to love and appreciate him, and pray that God's richest blessings may be upon him and his.

4 That a copy of these resolutions be spread upon the minutes of the quarterly conference, a copy presented to Brother Lewis, and one furnished to the Christian Advocate.

Signed: C. C. Evans, pastor; C. F. Sherman, Treasurer, Committee.

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THERE is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. Why not approach its celebration with unalloyed joy; discarding all fears, thinking only of the wonderful privilege?

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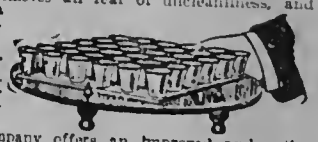

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NEWS FROM LAKE ARTHUR, LA.

We have just closed a revival meeting at Lake Arthur. The singing was led by H. L. Cochran, of Sherman, Texas, and the pastor himself did the preaching. We had good congregations all through the meeting, and on one of two occasions we had to put extra chairs in the church. There were fifteen additions to the church, ten of whom were children.

Brother Cochran is not only a singer, but choir leader and worker with children and young people. He served our church well and faithfully during the twelve days he was with us.

Our work here is progressing. The congregations have been much better lately, and our stewards are feeling very optimistic over conditions here. We hope to have a good report to make at Conference.

T. F. KING, Pastor.

A BEAUTIFUL FAREWELL SERVICE TO DR. AND MRS. ALLUMS.

On Tuesday night of last week the many friends of Dr. and Mrs. Allums met at the Baptist church to express their love and devotion for these estimable people, their regret at losing them and to wish them God's speed in Shreveport, their new location. Dr. Allums, having come to us from Shreveport, where he was surgeon at the Charity Hospital, now goes back to Shreveport, and will be one of the specialists in surgery at the Tri-State Sanitarium. During his connection with the Elizabeth Hospital, Dr. Allums has done very efficient work in different lines of surgery, establishing an unusual record for successful operations. He has this year been awarded a Fellowship in the American College of Surgeons, and will have this rank conferred upon him at Baltimore while on his stay in the East at this time. He is already on his way to New York, where he will do post-graduate work in the New York Post Gradnate School of Surgery. At the conclusion of this work he will join the staff of Tri-State surgeons in Shreveport. Dr. Allums keeps himself in the front ranks of his profession by taking post graduate work each year in the leading Institutions of advanced surgery.

Mrs. Allums, in her fine character and rare accomplishments, is as charming an asset to a community as her husband, and truly it can be said that Elizabeth's loss is Shreveport's gain.

The farewell service began at 8 o'clock, with Rev. H. B. Hines, pastor of the Methodist church; Rev. H. E. Pettus, pastor of the Baptist Church; Mrs. Mims, of Minden, mother of Mrs. Allums; Mrs. Allums, Dr. Allums, and Mrs. H. B. Hines in the receiving line. The people, after salutation, all registered in an autograph album, which was presented to Mrs. Allums. Then, passing down the aisle, they were served with punch, after which they were seated in the auditorium and, after service, the audience filed into the educational room, where delicious refreshments were served.

The service was opened with song by the congregation, followed by prayer from Rev. H. E. Pettus. An instrumental solo was rendered by Miss Hazel O'Quin, followed with a reading by Miss Helen Finke. The next feature was an address by the Rev. H. E. Pettus. Then, "Beautiful Isle" was rendered as a quartet by Messrs. Null Clark, I. B. Williams, J. E. Bond, and L. L. Burns. An address was then delivered by Rev. H. B. Hines, at the conclusion of which the congregation formed in circles, and, while joining hands, sang, "Blest Be the Tie That Binds." While remaining in circle formation the closing prayer was pronounced by Rev. H. B. Hines.

REPORTER.

SMITH DEFEATED

Do you desire to assist in the overwhelming defeat of the "wet Tammany candidate" for the Presidency, Governor Alfred E. Smith? If so, help to give the voters important facts.

It is desired to send at least four additional communications to each voter. The cost of each separate communication (including printing, folding, addressing and mailing) is approximately three cents. Therefore, for example, the cost of reaching even 200,000 voters in Virginia with four communications would be approximately $25,000, and, in fact, the Smith Democratic Committee of Virginia is asking for $250,000 or $300,000.

The cost of similar work in Alabama, Arkansas, Florida, Georgia, Kentucky, Lousiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and West Virginia will be in proportion to the number of voters in those States.

Send check for largest amount possible to TREASURER ANTI-SMITH DEMOCRATS, BOX 674, RICHMOND, VA., if you want this work done properly and Smith overwhelmingly defeated.

James Cannon, Jr., Chairman

EARN 500 DOLLARS.

Wouldn't you appreciate an opportunity to make so much extra money in your spare time? Church societies and individuals everywhere selling our specially prepared Christmas Dollar Box Assortment earn this extra money. You can do the same. Get started right away. Write to-day for complete information.

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Child's Best Laxative is "California Fig Syrup"

Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage

How Doctors Treat Colds and the Flu

To break up a cold over night or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The New League Editor Speaks.

While we (editors always say "we," don't they?) were sitting at our desk doing our best to think up some scheme whereby we might be able to render some service this year to the Epworth Leaguers of the Mississippi Conference, our telephone rang, and it was our president saying that he needed an editor for this column and that I was it. We think that if our president had remembered what a poor showing this column made one time before when we were trying to conduct it, he would have looked further for an editor; but, honestly, we were so glad to have some service to do, we just couldn't get up enough courage to remind him of it.

Mr. Lewis didn't tell us how he wished this column conducted, so that leaves us free to conduct it as we please, at least until he "calls our hand."

We shall expect the co-operation of every Conference and chapter officer in the Conference; we expect quite frequently to have an article from our president; and shall expect news at least each quarter from our district secretaries, both Senior and Epworth Junior Hi League secretaries, Epworth Junior and Hi League superintendents, and any one else that has anything of interest to other Leagues.

We know a lot of Leaguers that have useful information, but like a certain prominent citizen, they seemingly would rather "Go to jail than tell." Now if you have anything that will help the cause, why keep it to yourself?

We will print almost anything you send us, if it is about Epworth League or Epworth Leaguers. We are not in politics, and do not care for "political write-ups" in the church or out; we can all get plenty of that in our daily papers.

Our Conference organization is progressing nicely, according to reports, and our president will probably announce the names of the entire official staff within a few days.

We certainly did wish for all our Leaguers to hear Brother Pim in the Young People's Revival at Main Street Church, Hattiesburg, Oct. 7-14, inclusive. Dr. Smith, having secured Brother Pim's services for his Young People's week, invited all the Epworth Leagues of the city to co-operate with them in these services, and fortunate indeed were those who had the opportunity to engage in these services with the Main Street folk. Brother Pim and Brother Smith were both at their best, Brother Smith leading the singing and Brother Pim doing the preaching. Brother Pim brought some wonderful messages to the young people, and the response was very fine indeed.

A fine feature of the meeting was the part the Leaguers themselves had in the services, one of the Leagues of the city being in charge each night conducting the devotional service of from ten to twenty minutes.

Brother and Mrs. Sutherland came down from Laurel one evening, bringing about twenty of their Leaguers with them. Their presence in the meeting was very much appreciated, not only by Brothers Smith and Pim, but by all the Hattiesburg Leaguers. The meeting closed out Sunday evening with a wonderful consecration service, after a large class of children had been received into the church.

We wish all our Mississippi Leaguers could have heard Brother Pim's sermon on "Bottomless Buckets" (excuses that won't hold water). If you have one, throw it away, for Brother Pim says it will prevent you carrying something else really worth while.

Only a small percentage of our chapters made Africa Special pledges at the assembly. If your chapter has not pledged, write your district secretary, and Mr. Ralph Nall, the Conference treasurer, what your pledge will be. Mr. Nall's address is care Millsaps College, Jackson.

J. H. WEEMS.

In 5 Million Homes Tonight

A host of babies will enjoy sound sleep tonight. And their parents will have unbroken rest. Castoria is the cause of this contentment in a multitude of homes.

Good old Castoria! Children cry for it. Mothers swear by it. Not a household where there is an infant should ever be without it. A few drops of Castoria quiet Baby in a perfeetly innocent manner. It is natural slumber that follows. Castoria is a purely vegetable product. No opiates. No narcotics. O any kind.

Now you know why trained nurse give Castoria as often as an infant is ailing, or even restless. And why doctors tell mothers it is the first and only home remedy when Baby has constipation, colic, diarrhea, or other upset. It is made for babies, and safe to give babies, and other things are not.

Fletcher's Castoria is "old-fashioned" if you count its fifty years, but it's an old-fashioned mother, nowadays, who worries along without it. Twenty-five million bottles bought last year! Think of the number of mothers who rely on Castoria! All these mothers can't be wrong! To keep a bottle in the house is a precaution you owe your little one.

Children Cry for Fletcher's CASTORIA

A GOOD REPORT FROM FRANKLIN, LA.

Dear Advocate: On the fifth Sunday in September we began our revival meeting with Dr. R. H. Harper doing the preaching. We had good congregations, good singing, and the preaching was excellent. I am sure that our church was considerably strengthened as a result of this meeting.

I am winding up my fifth year here, and it may be the last, for all I know. During these five years we have repaired the church and installed a pipe organ. The parsonage has also been repaired and is in good condition. The pastor's salary has been raised from $1,800 to $2,400. Next year the salary will be $2,400, and fuel, water and lights furnished. This is now an excellent appointment, and the preacher who comes to Franklin will be fortunate.

J. A. McCORMACK.

MISSIONARY FACTS.

Three hotels for students are maintained by the Southern Methodist Church in White Russia, the students furnishing their own food, and in return for lodging giving their out-of-school time to the church.

During 1927 the eleven Goodwill plants of the Southern Methodist Church in eleven cities of the South gave employment to 925 needy persons, for which work they were paid $39,993.

Honoring the memory of the late Dr. W. H. Park, for forty-five years a missionary in China, the Chinese of Soochow are raising an endowment fund of $20,000 to care for the poor sick of the city—a cause dear to Dr. Park's heart.

There has not been an American missionary at work among the Koreans of Manchuria since 1923, the Mission being carried on entirely by native workers.

Through the aid of the American Bible Society, the Methodist camp pastor at Parris Island, S. C., the largest Marine training station in the United States, presents to every man leaving for foreign duty, and who desires it, a New Testament.

Approximately 1,200 students are enrolled in the English Language College at Warsaw, Poland, representing nearly every occupation and profession, and affording fine opportunities for making friends for the church.

The nation-wide war on gambling now being waged in Brazil is considered the outgrowth of Protestant work in that country.

Conforming to the Constitution of Mexico, all evangelistic work in that field is now in the hands of native Methodist ministers, who have carried it on with marked success.

Nearly $300,000 was contributed last year for all purposes by native Methodists in foreign fields.

A floating chapel, seating about fifty people, now carries the gospel to towns along rivers and canals of Belgium, where it has been impossible to rent a hall in which to preach.

As part of its sustentation work the Board of Missions pays or supplements the salaries of 142 preachers in charge of weak churches in the far West or in the border States.

Paine College, at Augusta, Ga., Southern Methodism's school for training colored preachers, teachers, and religious workers, enrolls more than 400 students.

Several Belgian Methodist pastors make it a habit to send pamphlets bearing words of comfort to bereaved families in their communities, both Catholic and Protestant, and thus the gospel is spread.

Missionarying by boat is the unique method employed by the Board of Missions for spreading the gospel among the French trapper folk living along the lakes and bayous of southeastern Louisiana.—Bulletin.

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For photos, or light weight pictures, use Moore Push-Pins.

PEACE AND REST.

The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.—Isaiah 14:3.

To-day, beneath thy chastening eye,
I crave alone for peace and rest;
Submissive in thy hand to lie,
And feel that it is best.

—J. G. Whittier.

TREMENDOUS VALUE FOR 15c

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Washington, D. C. (Special),—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated weekly review of the whole world 13 weeks for 15 cents. It costs the editor a lot of money to do this, but he says that in spite of the cost it pays to invest in new friends, and he will keep the offer open a little longer. You will like the Pathfinder as well as its two million regular readers do and you will wonder how you ever got along without it. The Pathfinder is the most widely quoted paper in the world; it is a treasure-chest of good things. It is 34 years old and now better than ever; every one of the 13 big issues you will receive gives a clear exposition of what is going on all over the world. Fifteen cents in stamps or coin mailed at once to Pathfinder, Dept. 205, Washington, D. C., will keep your whole family informed, entertained, helped and inspired for the next three months.

Church and Sunday School Furniture
Send For Special Catalogue
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WOMAN'S MISSIONARY SOCIETY.

(Continued from page 11)

the funeral as representative of the missionaries in Brazil and the Woman's Council. Her address was very impressive. Ont of the fullness of her own experience and after a close association she was well able to give an inspiring picture of the happy Christian life and triumphant death of her friend and co-worker.

At the conclusion of the services in the church her body was taken to the cemetery near her late residence. There in a grove of beautiful trees, which mark the resting place of her loved ones gone before, her parents, and three younger brothers, all that was mortal of this sweet spirit was laid to rest after the long journey from a foreign soil. The green pall over the grave was bedecked with exquisite flowers sent not only by friends but also by many missionary societies in this and the neighboring State.

Miss Ferguson, who was the only surviving daughter of the late Mr. and Mrs. Walter Ferguson, and a member of an old and prominent family of Wilkinson County, had had unusually fine preparation for the work to which in her girlhoood she had consecrated herself. She gradnated from the high school here, then from the Mississippi State College for Women, at Columbus. After this she taught two years, then took a two-year course at Scarritt Bible College in Nashville, Tenn. Having offered herself for foreign service, she was sent to Bennett College, Rio de Janeiro, Brazil, reaching that city in August, 1925. A few months ago, after realizing that she was far from being well, she resigned her work. Early in August she took passage on a Japanese steamship for New Orleans, where she intended to secnre medical treatment before returning to her home. Then after regaining her health she had expected to marry the young man to whom she had been for some time engaged, a civil engineer, whose headquarters are in Montreal, Canada. She had made plans for a simple wedding at the parsonage here, the home of her dear friends, Rev. and Mrs. G. P. McKeown. But her Heavenly Father willed otherwise. After being on board ship only a few days she was taken so seriously ill that she was put ashore at Victoria, Brazil, where she underwent an emergency operation for appendicitis, but peritonitis shortly developed, with fatal results. Her brothers here were notified and they at once cabled for her body to he sent home, but on account of the international complications which naturally arose, her body remained in Victoria for several weeks before the American consul was able to secure its passage.

Thus after a life of only thirty short years Miss Daisye Ferguson has passed to the Great Beyond, there to receive a rich reward. It is difficult to pay a fitting tribnte to the memory of so noble a young woman, one whose character was embellished by the most lovable attributes, and one who had given herself unselfishly and unreservedly to the service of her Master. The beautifying influences of true religions consecration spread over her entire life, which was accordingly a blessing to all who came within its influence. Happy in her religion and in her work, she found such great joy in life that though death has taken her, it cannot mar the inspiring memory of one who during her short span of existence made such an impress for good.

MEMOIRS COMMITTEE, WOODVILLE AUXILIARY OF THE WOMAN'S MISSIONARY SOCIETY.

1929 DATES OF LAKE JUNALUSKA LEADERSHIP SCHOOL ANNOUNCED.

In a recent meeting of the representatives of the several Boards conducting programs during the summer at Lake Junaluska, with Rev. Ralph Nollner, Superintendent of the Southern Assembly, the dates for the various programs conducted there by the General Sunday School Board were agreed upon. These dates are as follows:

Camp Cheonda for Girls, July 1-30.

Young People's Conference, July 8-19.

First term Leadership School, July 22-Aug. 6.

Junaluska School of Religion (in co-operation with Duke University), July 22-Aug. 30.

Camp Cheonda for Boys, Aug. 2-31

Second term Leadership School, Aug. 8-22.

The Training Department of the General Sunday School Board is already engaging persons of outstanding ability in this country in the fields of Bible and Religious Education for service at Lake Junaluska next summer. Among those already engaged is Dr. William Clayton Bower, Professor of Religious Education in the University of Chicago, and chairman of the Curriculum Committee of the Educational Commission of the International Council of Religious Education.—Bulletin.

1929 DATES OF LEADERSHIP SCHOOL AT MOUNT SEQUOYAH FIXED.

At a meeting of representatives of the several Boards who will conduct programs at Mount Sequoyah next summer, with Rev. Sam M. Yancey, Superintendent of the Western Assembly, the date for the Leadership School to be conducted by the General Sunday School Board next summer was agreed upon. The school will he held July 7-20. The opening service will be conducted at 11 o'clock on Sunday morning, July 7; the school will close at noon on Saturday, July 20.

The Training Department of the General Sunday School Board is already making plans for bringing to Mount Sequoyah the outstanding instructors and lecturers in the field of religious education in this country.

We are expecting the largest attendance at our Leadership School in the history of Mount Sequoyah.—Bulletin.

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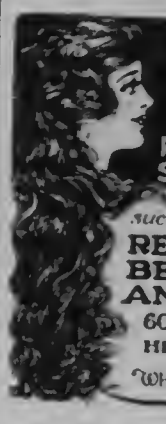
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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round

Eunice, Nov. 1.
Kirthwood and Alco, Nov. 4.
Alexandria, Nov. 5, p.m.
Bunkie, Nov. 7, p.m.
Melville, Nov. 8, p.m.
Lottie, Nov. 9, p.m.
Pleasant Hill, Nov. 11, a.m.
Natchitoches, Nov. 11, p.m.
Provencal, Nov. 12, p.m.
Pineville, Nov. 14, p.m.
Marksville, Nov. 15.
Melder, Nov. 18, a.m.
Rapides, Nov. 18, p.m.

Be prepared to answer all the questions and give the summary for the year. Make a hard effort to bring all the Conference collections up in full.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round.

Istrouma, Nov. 1, 7:30 p.m.
Greensburg, at Greensburg, Nov. 3, 11 a.m., 2 p.m.; Nov. 4, 11 a.m.
Washington, at Angie, Nov. 6, 11 a.m., 2 p.m.
Pearl River, at P. R., Nov. 7, 11 a.m., 2 p.m.
Hammond, Nov. 8, 7:30 p.m.
Denham Springs, at Live Oak, Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.

OLD FOLKS SAY
DR. CALDWELL
WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

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It is the most speedy remedy known.

Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Keener Memorial, Nov. 13, 7:30 p.m.
First Church, Baton Rouge, Nov. 15, 7:30 p.m.
Pine Grove, at P. G., Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Leesville, Nov. 11 p.m.
Barham, Oct. 7, p.m.
Indian Bayou, Nov. 4, a.m.
Rayne, Nov. 4, p.m.
Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Monroe Dist.—Fourth Round.

Lake Providence, Nov. 4, 11 a.m.
Tallulah, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Oak Grove, Nov. 11, 11 a.m.
Epps, at Epps, Nov. 11, 7:30 p.m.
——— ———, Nov. 11, 7:30 p.m.
Monroe, Nov. 12, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 13, 3 p.m.
Crew Lake, Nov. 14, 7:30 p.m.
Bastrop, Nov. 16, 7:30 p.m.
Bonita, Nov. 18, 11 a.m.
Mer Rouge, Nov. 18, 7:30 p.m.

ELMER C. GUNN, P. E.

Minden Dist.—Fourth Round.

Campti, at Campti, Nov. 4, 11 a.m.
Colfax, at Montgomery, Nov. 11, 11 a.m.
Plain Dealing, at Benton, Nov. 18, 11 a.m.
Minden, Nov. 18, 7:30 p.m.

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Second Church, Sept. 28, p.m.
Patterson, Oct. 21, p.m.
Houma, Oct. 24, p.m.
St. Martinville, Oct. 25, p.m.
Morgan City, Oct. 26, p.m.
Terrebonne, Oct. 27, p.m.
Bayou Blue, Oct. 27, p.m.
Slidell, Nov. 2, p.m.
Lafourche, Nov. 3, p.m.
Reserve, Nov. 4, a.m.
Covington, Nov. 4, p.m.
Rayne Memorial, Nov. 6, p.m.
Algiers, Nov. 7, p.m.
Felicity, Nov. 9, p.m.
Franklin, Nov. 11, a.m.
St. Mark's, Nov. 11, p.m.
McDonoghville, Nov. 12, p.m.
Epworth, Nov. 13, p.m.
First Church, Nov. 14, p.m.
Carrollton Avenue, Nov. 15, p.m.
Louisiana Avenue, Nov. 16, p.m.
Parker Memorial, Nov. 17, p.m.
Delta ct., Nov. 18, p.m.

R. H. HARPER, P. E.

Ruston Dist.—Fourth Round.

Bernice, at Alabama, Nov. 4, 11 a.m.; Q. C., 2 p.m.
Ruston, Nov. 4, 7 p.m.; Q. C., Nov. 5, 7 p.m.
Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m.
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Mansfield, Nov. 4, 11 a.m.
Keithville, Nov. 4, 7:30 p.m.
Harmon, Nov. 5, 7:30 p.m.
First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Oct. 24, Mooringsport, 7:30 p.m.
Oct. 26, Vivian, 7:30 p.m.
Oct. 28, Zion's Rest, 2:30 p.m.
Oct. 29, South Mansfield, 7:30 p.m.
Oct. 30, Bethany, 7:30 p.m.
Nov. 4, Keithville, 8 p.m.
Nov. 7, Mansfield, 7:30 p.m.
Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Meadville and Bude, at Bude, Nov. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Nov. 4.
Brookhaven, Nov. 5.

W. H. LEWIS, P. E.

Jackson Dist.—Fourth Round.

Vaughan, at Ellison, Nov. 3, 11 a.m.; Nov. 4, 7 p.m.
Yazoo City, Nov. 4, 11 a.m., 3 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Porterville, Nov. 1, 10 a.m.
Poplar Springs, Nov. 1.
East End, Nov. 2.
Vimville, Nov. 3, 4.
Seventh Avenue, at Marion, Nov. 4, 4 p.m.
Hawkins Memorial, Nov. 4, p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—Fourth Round.

Laurel, First Church, Nov. 2, 7 p.m.
Laurel, Kingston, Nov. 3, 7 p.m.; Nov. 4, 11 a.m.
West Laurel, Nov. 4, 7 p.m.

H. A. GATLIN, P. E.

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Vol. 75.—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3726.

HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, NOVEMBER 8, 1928. | CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE, PONTOTOC, MISS., OCT. 31-NOV. 5, 1928.

Reported by Rev. H. P. Lewis.

First Day.

The fifty-ninth session of the North Mississippi Conference convened at Pontotoc, Miss., Oct. 31, at 9 a. m., with Bishop Candler in the chair. The Bishop announced hymn 6 in the New Cokesbury, "O For a Thousand Tongues to Sing," which the Conference sang. Bishop U. V. W. Darlington, Rev. E. S. Lewis, and Rev. C. W. Crisler, of the Mississippi Conference, assisted Bishop Candler in serving the Sacrament of the Lord's Supper. At the conclusion of this service, the Bishop spoke freely and impressively on the significance and meaning of the Sacrament.

"Amazing Grace" was sung.

Dr. J. R. Countiss, the secretary of the last Conference, called the roll of clerical and lay delegates, following which the Conference was organized for business. Dr. Countiss was re-elected as secretary, and upon his nomination H. P. Lewis was chosen assistant secretary, and W. C. Newman, W. L. Robinson, F. H. Coggins and G. O. Clark were named statistical secretaries.

The hours for meeting and adjournment were fixed at 8:30 a.m. and 12 noon.

Changes on General Boards, and Conference Committees were announced by the presiding elders as follows:

Sunday School Board—E. S. Lewis vice J. A. Randolph, deceased.

Missions—W. C. Newman vice E. Nash Broyles.

Education—J. H. McKinnon vice Dabney Lipscomb, resigned.

Church Extension—J. E. Stephens vice W. N. Duncan; H. C. Campbell vice W. F. Lagrone, deceased.

Bible—H. R. McKee vice R. E. Woodfin.

Memoirs—S. L. Pope vice J. M. Bradley.

Christian Literature—V. C. Curtis vice T. H. Lipscomb, deceased.

Lay Activities—N. C. Oaks vice W. F. Lagrone, deceased; Percy Bell vice Waddy West, and B. P. Brooks vice J. M. Forman.

Budget Committee—Seamon Rhea vice Del Longgrear.

Committee on Admission—C. A. Parks vice W. N. Duncan.

Conference Committees.

Public Worship—E. Nash Broyles, J. J. Baird, and W. A. Boone.

Sabbath Observance—H. E. Carter, L. H. Roberts, G. C. Schwartz, W. M. Campbell, G. C. Gregory, J. R. Murff, K. S. L. Cooke.

Orphans' Home—Carroll Varner, W. L. Atkins, T. H. Dorsey, W. B. Baker, W. S. Shipman, S. A. Brown, H. R. McKee.

Spiritual Interests—P. A. Dulin, W. M. McIntosh, W. L. Swett, H. F. Brooks, J. V. Bennett, J. E. Lawhorn, M. L. Childers.

Conference Relations—W. M. Young, W. R. Lott, J. W. Wood, J. T. McCafferty, J. M. Bradley, H. N. McKibben, J. L. Nabors.

District Conference Records—E. C. Driskell, W. P. Bailey, D. R. McDougal, A. R. Beasley, J. O. Dowdle, A. W. Bailey, W. M. Jones.

V. C. Curtis submitted a resolution signed by a number of preachers, requesting that a commission of two preachers and laymen from each district be appointed to study our assessment budget and devise some means that will bring about better conditions towards paying up our assessments. After considerable discussion the resolution was adopted.

Bishop U. V. W. Darlington was introduced, and it was announced that he would preach at the evening hours of the Conference.

The Bishop called question 21, "Are all the preachers blameless in their life and official administration?" and the names of the presiding elders were called and their characters passed, and they made report of the work of their several districts. Salient points in their reports are as follows: Aberdeen District, E. Nash Broyles, presiding elder, 475 admissions on profession and twelve churches built or improved. Columbus District, W. N. Duncan, presiding elder, 425 received on profession, three new churches built, and $40,600 spent on churches and parsonages. Corinth District, E. H. Cunningham, presiding elder, 520 received on profession and five new churches built. Greenville District, L. M. Lipscomb, presiding elder, 350 received on profession, and heroic progress made towards recovery from overflow. Greenwood District, L. P. Wasson, presiding elder, 275 on profession received. Grenada District, E. S. Lewis, presiding elder, 400 received on profession and much better collections than usual. Sardis District, T. M. Bradley, presiding elder, 275 received on profession, new $25,000 church at Olive Branch, nineteen charges paid preachers' salaries.

Dr. W. L. Duren, of St. Mark Church, Atlanta, Ga., an old member of this Conference, was introduced and addressed the Conference, and presented his recent book, a life of Francis Asbury.

Dr. H. H. Sherman, secretary of the General Board of Education, was introduced and addressed the Conference.

The Grenada College bond issue was made the order of the day for 10 a. m. Thursday.

Visiting brethren were introduced, announcements were made, the Conference sang, "Come, Ye That Love the Lord," and was adjourned with the benediction by M. A. Burns.

The Sunday School Board held its anniversary at 3 p. m., at which time the principal address was made by Rev. A. W. Martin, of the General Sunday School Board.

At the evening hour Bishop Darlington brought a great message to a packed house from Luke 11:1-10, on the subject of Prayer.

Second Day.

The Conference opened at 8:30 a. m. Hymn 255, "Close to Thee," was sung, and B. P. Fullilove led in prayer. Bishop Candler read John 5:39-47, and, taking verses 41 and 44 as a basis, talked on the subject of "Receiving Honor from Men or God, Which?"

At the close of his address the Conference sang, "I Need Thee Every Hour."

The roll of absentees from the first day was called, and on motion the calling of the roll was dispensed with for the remaining sessions.

The minutes of the first day were read and approved. Telegrams of greetings were read from L. A. McKeown, who is absent on account of illness, and J. G. Johnson. The secretary was ordered to return suitable replies.

Letters were read from B. P. Jaco and J. H. Brooks. Brother Jaco is in the superannuate relation, living in Texas, and Brother Brooks is a chaplain in the United States Navy.

Dr. T. D. Ellis, secretary of the General Board of Church Extension, was introduced and addressed the Conference.

The matter of issuing bonds for Grenada College endowment was taken up. Judge Percy Bell read the report of the Commission appointed at the last session of the Conference, and spoke to the report. After some questions, the report, authorizing the bond issue, was adopted with only one dissenting vote. An interesting fact was brought out in Judge Bell's talk, that while the proposition was going the rounds of the district conferences last summer, there was only one single vote in the entire Conference registered against it. North Mississippi Methodism by this act establishes Grenada College in the A-grade class of women's colleges. Following the adoption of the report, Dr. Countiss spoke words of appreciation for the support voted the college.

E. S. Lewis made a motion to make the Oxford Methodist Church enterprise the order of the day for Thursday immediately after the reading of the journal, which was adopted.

J. H. Bell, at his own request was granted a location.

The names of the superannuates were called, their characters passed and referred to the Committee on Conference Relations for a continuance in the same relation. Quite a number of these brethren are with us; but we noticed an unusual number were reported absent this year. Two of our preachers have broken in health this year, and their names were referred to the committee for superannuation. They are R. G. A. Carlisle and M. H. Weed. As a token of love and appreciation the brethren took up offerings for these brethren, amounting to $196 for Brother Carlisle and $128 for Brother Weed.

John B. Burns, K. E. Clark, Roy A. Gresham, W. J. Cunningham and Earl B. Ellington were admitted on trial.

A. T. Youngberg, an elder from the Baptist church, was received into the Conference.

Dr. R. H. Harper, the newly elected editor of the New Orleans Christian Advocate, was introduced, and appealed to the Conference to give hearty support to our Conference organ.

J. H. Felts read the report of the Commission appointed at the last Conference to look into the advisability of establishing Methodist headquarters and publishing a Conference paper in Jackson. This commission advised against such action, and their report was adopted.

Rev. John Durrett, head of the Tract Department of the Publishing House, gave some valuable information about this division of our connectional work.

A delightful feature of the day was the introduction of Mrs. W. A. Candler to the Conference. We feel it an honor to have her as a visitor in our midst.

A telegram of sympathy was sent Dr. C. M. Chapman, who is confined in the hospital, sick.

In answer to the question, "Who remain on trial?" K. S. L. Cooke, W. R. Hammontree, W. I. Henley, W. M. Jones, A. T. Law, R. B. Pearson, N. L. Three and G. W. Williams, were passed in character, made their reports, and, having passed the required course of study for the year, were advanced to the Class of the Second Year. B. D. Benson and S. M. Butts were retained in the First Year Class.

After announcements, the doxology was sung, and Brother W. D. Babb pronounced the benediction.

The anniversary service of the Board of Finance was held at 2 p. m., when Dr. Arthur J. Moore, of Birmingham, Ala., gave the principal address.

Bishop Darlington preached at the evening hour.

Third Day.

Conference opened with singing, "Come, Holy Spirit, Heavenly Dove," and was led in prayer by Bro. H. M. Young. Bishop Candler read John 13: 1-17, and using the Scripture as a basis, gave an exposition of the subject of Humility. At the conclusion, the Conference joined in singing, "More Love to Thee, O Christ."

The journal of yesterday's session was read and approved. The Bishop called for the "special order," which was the consideration of a Commission's report on the new Methodist Church project at Oxford to make adequate provision for caring for the religious needs of the Methodist students at the University. R. G. Moore read the report. Dr. C. W. Crisler of the Mississippi Conference led the discussion. After the matter had been discussed pro and con, V. C. Curtis offered a substitute that had been worked out by the Commission on assessments which will bring the matter up a year from now. The substitute was finally adopted.

News reached Bishop Candler of the serious sudden illness of his wife, and he resigned the chair to Bishop Darlington to go to the bedside of his wife in the home of W. A. Boone.

Question 17 was called, "What traveling preachers and what local preachers have been elected deacons?" S. W. Hemphill, L. M. Jones, E. L. Jernigan, C. M. Kinard, having finished the second year's course of study, were advanced to the class of the third year and elected to deacon's orders. W. M. Wright, a deacon, was advanced to the third year class. C. M. Ray at his own request was

(Continued on page 4)

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TURN NOT AWAY.

Isaiah, Chapter 43, 1 and 7.

By Miss Ellie C. Jamieson.

I created ye, my children,
Breathed in ye my life divine;
In my image I created
My creation, most sublime.

For my honor, for my glory
I ordained thy destiny,
But, as sheep from the Good Shepherd,
Ye hath strayed afar from me.

I have suffered, I have suffered,
On the cross for sin atoned,
With my precious blood redeemed thee,
And reclaimed thee for my own.

I am pleading, pleading, pleading—
Will I still rejected be?
Must I turn away in sorrow
To return no more to thee?

Ahha, Father, Christ my Savior,
With thy vesture dipped in blood,
Holy Spirit, enter, enter,
Abide with me, Oh Living Word.

A PILGRIMAGE TO BUNYAN'S BIRTHPLACE.

By Minna McEhen Meyer.

It was a summer morning when colorful English gardens decked the peaceful countryside. I had come to Bedford, fifty miles north of London, to spend a day among the scenes in which lived the great Christian allegorist, the man of whom Kipling wrote during the recent great war:

"A pedlar from a hovel,
The lowest of the low,
The father of the Novel,
Salvation's first Defoe.
Eight blinded generations
Ere Armageddon came;
He showed us how to meet it,
And Bunyan was his name."

In a little village near Bedford, just three hundred years ago, the child John Bunyan was born. The home to which he came was very humble, the father, a tinker, earning his living by going from house to house to mend kitchen utensils, much as itinerant umbrella-menders ply their trade to-day. With a wish to follow in sequence the important events in the life of the man of whose birth almost the entire world is now taking note, I drove the intervening mile and a half to Elstow, which for twenty-seven years was Bunyan's home. Here on the edge of the village green stands the ancient, cheerless Abbey Church, where on Nov. 30, 1628, the infant John Bunyan was christened, and where when he had grown to manhood he heard from the rector a sermon on Sabbath breaking which aroused his slumbering conscience. On the green not long afterwards, while participating in Sunday sports, the young man believed that the divine voice distinctly spoke to him, saying, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell."

From the church I crossed to a narrow village street where the small houses are crowded up to the very curb. It was to one of these cottages that Bunyan took his girl bride, an orphan as poor as himself. Together, he says, they had not "so much household stuff as a dish or a spoon," but the young wife did bring as her inheritance from her pious father two books, prized possessions when books were rare among the poor. Standing in this cottage, it was easy to picture the scene when, after the husband's return from his daily task of mending pots and kettles for the village housewives, the young couple sat and read before the open fire, doubtless with considerable effort because of meager school advantages, "The Practice of Piety," or "The Plain Man's Pathway to Heaven." I could imagine the evenings when Bunyan spoke of his desperate spiritual struggles, which continued over a period of four years. Sometimes he could speak of the help he received, as on the day when he heard some elderly women talking of "the new birth," the work of God in their hearts, and "they spoke as if joy did make them speak."

I remember also that evening by the fire of which Bunyan later said, that while meditating on the passage in Hebrews 2:14, 15, "That through death he might destroy him that hath the power of death, that is the devil, and deliver them that through fear of death were all their lifetime subject to bondage," he was so uplifted that he "was ready to swoon with solid joy and peace."

After many weary months of struggle the desired goal was attained when Bunyan learned to accept God's free grace as revealed in Jesus Christ. Those who, like Bunyan, fare forth on the pathway that leads from life's ordinary acts and opinions toward the attainment of spiritual ideals, who face and persistently fight their way through its difficulties, gain a power that never comes out of a commonplace or a divided life.

Returning to Bedford, I found the "Bunyan Meeting," once the Bedford Parish Church, which, about the time Bunyan moved to the larger town and became a member, voted, under the laws of the Protectorate, to become Congregational. It is now a Union Congregational-Baptist body. Bunyan greatly enjoyed his associations with this church. Later, when he wrote "Pilgrim's Progress," it was the minister, "the holy Mr. Gifford," who suggested the character of Evangelist, and he doubtless had in mind the fellowship with this group of Christians when he wrote of the House Beautiful with Watchful, the porter; to encourage the approach of the halting Christian; sympathetic Discretion to question his purpose in seeking admission, longing to welcome, but knowing that she may have to reject; Piety, Prudence, and Charity to give instruction and exhortation, and finally it was from the House Beautiful that he came with breastplate and shield and sword, prepared to go forth to face the foe.

Beginning his work as a lay preacher, Bunyan sometimes spoke in chapels, sometimes in the homes of friends, and often in the open fields. The trunk of a great, gnarled oak tree near Lower Samsell, fourteen miles from Bedford, was often used as a pulpit for his open-air services. An ardent group followed him. He loved his work, and felt that God had definitely called him to be a preacher of righteousness.

Thus passed several happy years. Then came the Restoration of 1660. Charles II was eager to regain for the crown the ancient royal prerogatives in which the will of the king was above the law of the land. The Act of Uniformity was issued. Bunyan, with many others of like conviction, was warned to stop preaching, but he felt that in so doing he would be untrue to his call. One day at a meeting he was holding in a cottage, he was arrested and sent to prison without bail. The charge read, "For devilishly and perniciously abstaining from going to church to hear divine service, and for being a common upholder of unlawful meetings and conventicles . . . a great disturbance and distraction to the good subjects of his kingdom and contrary to the laws of our sovereign, the king."

Here began a prison term which lasted twelve years, from Bunyan's thirty-second to his forty-fourth year. Being obliged, like all prisoners, to support himself, he made shoe laces, and these were sold in the streets by his blind daughter, Mary. He might have been released if he had promised to keep silent and no longer hold religious meetings. This he would not do, although he suffered the keenest agony in realizing the hardships his wife and children were forced to endure.

There is no description of that old county jail, the site of which was pointed out to me, but Bunyan's imprisonment took place a century before John Howard, a citizen of Bedford, stirred up the civilized world to the need of prison reform. We can imagine that Bedford's jail was dark, crowded, unclean, with no sanitation; but even in such an environment Bunyan's spirit remained unbroken, and his hands and mind were both active. He had with him two books, Fox's "Book of Martyrs" and the Bible. Of these, especially the latter, he gained a very thorough knowledge. He conversed with the other prisoners on religious matters, and became the leader of a group of believers. He wrote his autobiography, to which he gave the title, "Grace Abounding to the Chief of Sinners," and a number of other books. Finally, in 1672, King Charles issued an Indulgence giving liberty to dissenters. Bunyan was released, and was made minister of the Baptist meeting, which position he was glad to hold to his death, notwithstanding the fact that he was invited to larger churches in London.

His days of persecution were not yet over, however. Three years after his release the Indulgence was withdrawn, and Bunyan was again thrown into prison. This time he was confined in the city jail, a small two-story building on the ancient bridge over the Ouse River. This term lasted six months, and it was during this time that most of the first part of "Pilgrim's Progress" was written, a work which bears testimony to his familiarity with the Scriptures. Indeed, it is said of Bunyan that "his knowledge of the Bible was such that he might have been called a living concordance."

The first readers of "Pilgrim's Progress" were strict Puritans, from whose homes plays and novels were strictly excluded, but this book, written with a sympathetic understanding of man's frailties and with true reverence, had for them all the charm and delight of a fairly tale. In other lands, as well as in England, the experiences of the Pilgrim become the topic for sermons and for daily discussions, while the illustrations fill the minds of grown-ups as well as children with fear and delight. As missionaries have gone out into non-Christian lands, this story of Christian, adapted so that it would make its appeal to the peoples of China, of Africa, or of the islands of the sea, has been given a place next to the Bible itself.

As is stated by Dr. William H. Matthews, of the American Tract Society, to whom much credit is due for the present interest in the tercentenary of Bunyan's birth, this great allegory was not the work of an uneducated man, but of a self-educated man. Bunyan's conversion meant an awakened as well as a transformed mind. He became alert to avail himself of his opportunities, to develop his powers, and patiently and conscientiously to use his time and his ability for some worthy purpose. He possessed an insight into character, as is illustrated by his allegorical figures, Mr. Worldly-Wiseman, Talkative and Ignorance, Obstinate and Pliable, Simple, Sloth, and he successfully portrayed a great variety of human types. He found in the common things stimulation for his wonderful imagination. Thus a creek with muddy banks suggested to him the Slough of Despond; the one small hill near Bedford, the Hill of Difficulty; and the ancient stronghold, Doubting Castle.

As the evening train carried me back to London, I thought of the great dreamer, Man's interpre-

tion of the goal and the way to attain it may differ from that of Bunyan's day. We know that the other-worldliness which he emphasized is but one phase of a truly Christian life. But there are still brave souls who fare forth to seek "the everlasting prize," and who discover the Valley of Humiliation and the Hill of Difficulty. For such Bunyan has, as he says in his apology,

"chalked . . . the way he runs
Till he unto the gate of glory comes."

Methodist Episcopal Press

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

The main trouble with Modernism is its shallowness. It is superficial. It does not go to the bottom. It overlooks Bacon's wise observation that "A little philosophy inclineth man's mind to athelsm, but depth in philisophy bringeth men's minds about to religion." This reflection is suggested by a book sent me by the Henry Holt and Company, publishers, entitled, "A Philosophy of Ideals," by Edgar Sheffield Brightman, Borden Parker Bowne, professor of Philosophy in Boston University. If, this book impresses you as it does me when you read it the first time, you will feel like you are wading in a vast morass, like one of our Louisiana swamps, for some fifty pages. It is a cloudy day and you have to determine the points of the compass by the moss on the trees. When you have put your foot down, you are not sure whether you will put it on firm ground or on quicksand. Here and there you will see a bright yellow, or blue, or scarlet flower springing up from the stagnant looking water, and a heron will go by on slow wing, or a kingfisher will flash by, and perhaps an eagle will scream from the top of a tall cypress. But the farther you go the more you will find yourself being held to your adventure by a subtle intellectual grip. When you reach page one hundred, the sky will begin to clear up. Another hundred pages and you are on firm ground, the sun is shining, and you find yourself at the feet of a master.

You need to start to read this book by glancing at some definitions. You will find them scattered along in the book, but it will help to have them in mind to begin with. What is an Ideal? It is a product of thought and imagination to which any corresponding real existence is not necessarily attributed; but which appears in consciousness as an object worthy of contemplation. I got that from a valuable book called the Dictionary. It is clear and good. What is philosophy? Briefly, it is the science, or knowledge, of first principles. Dr. Brightman finds in Idealism the ultimate explanation of life. Idealism explains and interprets the entire universe, the totality of things and minds, and their relations, as the realization of a system of ideas, or the progressive evolution of an ideal; and that is the philosophy that is bound to win. He doesn't discuss it, because it does not come within the scope of his book to do so; but the logical conclusion of his argument is that this ideal is the thought of a personal God. The book is a powerful antidote to materialism. In this attitude to the problem of life, Dr. Brightman is faithful to the Bowne cult. What an influence that man Bowne wielded on the higher thought of his day! I would like to tell you of a meeting I had with him once, but lack space; for I want to tickle your appetite for Brightman's book on the "Philosophy of Ideals." By the way, if you don't know how to think, don't get it, for it will bore you; but if you do get it, don't stop reading till you get to the two hundredth page anyhow. You know that all our theology has its roots in metaphysics. You didn't know that? Well, no wonder you are "tossed about with every wind of doctrine." Brightman will take you down and show you the substructions of your faith.

Here is the October Quarterly Review. Among other articles it contains a wail from the woods of Arkansas. A [illegible] church [illegible] idiu personality in [illegible] [illegible] [illegible] [illegible] enough to go [illegible] made it that to get on the [illegible] bourded the Methodist bath wh[illegible] for the Unitarian train. Th[illegible] a definite starting place th[illegible] a definite schedule and [illegible] mitual, the New Jerusalem. The Unitarian starts from anywhere has no [illegible] everywhere. Brother Franklin [illegible] hackneyed charge of lack of liberty to [illegible] do as he individually pleases. That is the doctrine of Bertrand Russell, H. L. Mencken, Clarence Darrow, and their kind. Back to nature, says Russell. So said Rousseau, and went to [illegible] Voltaire. Voltaire threw it in the fire, and made the withering remark that his ancestors may have walked on four legs, but they were so far away that he declined to consider them kin. Then she said the sensible thing, that instead of looking backward, he was looking forward, and wanted to be a superman! No, the Methodist church is not narrow, and imposes no fetters on the freedom of thought. But like every organization under the sun, it has rules and regulations. Every preacher voluntarily agrees to live by them; but if he finds them irksome, all in the world he has to do is to be manly and surrender his credentials. That is the honorable way out of the difficulty, and far better than to kick against the pricks or whine.

Brightman's book on the "Philosophy of Ideals" knocks Bertrand Russell's doctrine of desire as the final authority for conduct into smithereens. This revolt against tradition and definite belief is a disease. Even so radical a writer as Santayana sees the folly of a fluid intellectualism, anchored to nothing. Brightman quotes him as saying: "How then should there be any great heroes, saints, artists, philosophers, or legislators in an age when nobody trusts himself, or feels any confidence in reason, in an age when the word **dogmatic** is a term of reproach?" Character is built on convictions. Lest ye editor shall say this paper is too tough for his pages, I'll quit; but if he don't print it, I'll know that he paddles about in shallow pools himself.

Mansfield, La.

TRIBUTE TO REV. S. D. HOWARD.

By E. L. Cargill.

It was my privilege to know and to be associated more or less with Brother Howard more than thirty years. I knew him in the early years of his ministry, in the Cumberland Presbyterian Church, as pastor and evangelist. I worked with him in revival meetings before I was an itinerant preacher, and I had him to hold meetings for me after I became a pastor. I think I never knew a more earnest preacher of the gospel, for he was really a gospel preacher. He was fearless, uncompromising with sin, and a lover of men. He felt very keenly the responsibility of the office of the ministry. He loved the great gospel truths, and knew that the gospel was the power of God unto salvation to every one that believeth. He spared not himself in preaching of the gospel and working for the salvation of the lost, and the edification of the believers. He was really a soul-winner, for hundreds were converted under his ministry. He joined the Louisiana Conference in December, 1904. He was not only a strong preacher, he was a good pastor. He made many friends in all the charges he served. We have lost a true and valuable man. I shall miss him very keenly at Conference, for he was so brotherly; but I know he is now happy and our loss is his eternal gain.

We sympathize with his dear family in this trying hour as they mourn their loss, and pray that [illegible]

[illegible]

[illegible] [illegible] [illegible] [

NORTH MISSISSIPPI CONFERENCE PROCEEDINGS.

(Continued from page 1)

discontinued. H. M. McCall, G. B. Love, and E. C. Driskell, having failed to bring up all their studies, were continued in the class of the second year.

Brother E. M. Shaw raised the question if preachers were exempt from observing the rule of our church requiring applicants for admission to abstain from the use of tobacco. Bishop Darlington very earnestly insisted that they were not; but that all who have entered the connection since the law was passed are required upon their honor to abstain.

Question one was called again, and J. M. Stewart's name was presented, and under the two-third rule he was admitted.

Just at this time a report was received from Bishop Candler that his wife was very seriously ill, and the Conference paused in its proceedings for a few moments while earnest prayer was offered to God in her behalf, led by Bishop Darlington.

Under question 15, "Who are the deacons of the year?" the names of G. O. Clark, F. F. Coggins, J. M. Gibson, W. C. McCay, J. C. Wasson, J. N. Humphrey, A. C. Johnson and G. C. Schwartz were called. All made their reports, and were advanced to the class of the fourth year.

J. H. Felts read the report of the special finance committee appointed the first day of the Conference, which was adopted.

Miss Pauline Wynn, in charge of the students' activities work at M. S. C. W., was introduced by J. T. Lewis and spoke briefly of her work.

S. A. Brown read the report of the Hospital Board, which carried with it the election of R. A. Tucker, A. T. McIlwain, J. H. Sherard, D. H. Hall, R. M. Weaver and Mrs. T. M. Clark as trustees from this Conference.

Dr. L. H. Estes addressed the Conference about the work of the Methodist Hospital in Memphis. The report was adopted.

Quite a number of visiting brethren were introduced and announcements were made. A telegram from B. P. Jaco, sending greetings, was read.

The Conference sang the Doxology and R. A. Clark pronounced the benediction.

At 3 p.m. the Mission Board held its anniversary, with Dr. J. W. Perry and Bishop Darlington as speakers. In response to the Bishop's appeal for Europe the congregation contributed $235.

Fourth Day—Morning Session.

Mrs. W. A. Candler's condition had improved sufficiently for the Bishop to resume the chair Saturday morning.

Conference opened with singing "Savior, More Than Life to Me," and was led in prayer by Brother T. H. Porter.

The Bishop read John 15:1-11 and 17:17-21 for a Scripture lesson, and spoke on the subject of Union with Christ, following which we sang a stanza of "Nearer, My God, to Thee."

The journal of yesterday was read and approved.

Question 19 was called, and W. R. Crouch, J. O. Dowdle, W. C. Newman, W. L. Pearson, S. B. Potts, and A. M. West were reported to have finished their course of study and to have met all the requirements, and were elected to elders' orders. W. C. Galceran, Jr., and L. B. Wimberly, not having finished their studies, were retained in the class of the fourth year.

Under Question 17, R. B. Craig was elected to local deacon's orders.

The amendment relative to the General Conference delegation from an Annual Conference was submitted, and carried by a vote of 100 for, and 33 against.

A telegram from J. M. Moose, a member of this Conference and chaplain in the U. S. Army, was read to the Conference.

Under Question 21 resumed, the names of the Aberdeen District preachers were called, their characters were passed, and they made their reports.

H. F. McGee read report No. 1 of the Board of Education, and the Conference heard Dr. D. M. Key, president of Millsaps College. Both in the report of the Board and in Dr. Key's address, high tribute was paid Brother J. E. Stephens for his work in the chair of Religious Education during the past few years in developing Sunday school workers.

Bishop Candler requested Bishop Darlington to resume the chair, that he might return to the bedside of his wife.

The report of the Board of Education was adopted.

H. R. McKee read the reports of the Committee on Orphans' Home, which were adopted. In the adoption of these reports, V. C. Curtis and J. B. Streater were re-elected as trustees of the Home.

A paper was read about releasing certain property of the Home to the City of Jackson for street purposes. Following this, B. F. Lewis, Superintendent of the Home, spoke to the Conference.

Rev. J. A. Martin, of the C. M. E. Church, was given a hearing in behalf of Paine College and the cause of his, the colored, people. The members of the Conference made an offering for his cause of $85.

The members of the class of the second year who had finished their studies were called to the front, given the charge by Bishop Darlington, and, after answering the Disciplinary questions, were unanimously received into full connection. These young preachers are: S. W. Hemphill, J. M. James, E. L. Jernigan, C. M. Kinard, and W. M. Wright.

A motion carried for the Conference to meet at 3 p.m., following which announcements were made, and the morning session closed with the doxology, and benediction by Rev. H. A. Butts, of the Memphis Conference.

Afternoon Session.

Conference opened at 3 p.m., Bishop Darlington in the chair, with singing, "Rock of Ages," and was led in prayer by A. T. McIlwain. One stanza of "Close to Thee" was sung.

The minutes of the morning session were read and approved.

G. C. Schwartz read report of the Committee on Christian Literature, to which J. H. Felts spoke, urging faithful and loyal support of our Conference organ, the New Orleans Christian Advocate. The report was adopted.

S. E. Ashmore read the report of the Epworth League Board, which was adopted.

Question, "Where shall the next session of the Conference be held?" was called. Durant, Starkville, and Corinth made flattering invitations for same. Twenty-four preachers and delegates wanted the Conference at Durant; fifty-one wanted it at Starkville, and eighty-one wanted it at Corinth. So, Corinth will entertain the next Conference.

J. T. Lewis read reports No. 2 and 3 of the Board of Education, which were adopted.

The Benevolence Commission's report was read by A. S. Raper and adopted.

C. L. Oakes read the report of the Budget Commission, which was adopted.

S. L. Pope read the report of the Commission on Evangelism, which carried with its adoption the appointments of J. T. Gullett as Corinth District Evangelist; R. B. Craig as Aberdeen District Evangelist; and W. A. Wilson and J. W. Robertson as Conference Evangelists. Also J. W. Robertson was recommended to the General Board of Evangelism for appointment as a general evangelist.

W. H. Mounger read the report of the Board of Finance. A. T. McIlwain pleaded for the Conference to make a Christmas offering for the cause of Superannuate Endowment, which the report recommended. The report was adopted.

R. H. Furr read the report of the Board of Lay Activities. The report was adopted.

J. G. Houston, of New Albany, was re-elected Conference Lay Leader.

R. G. Lord read the report of the Sunday School Board, which carried with its adoption the appointing of R. H. B. Gladney as Conference Superintendent; E. G. Mohler as Dual Extension Secretary, and R. W. Hammontree as Assistant Extension Secretary. E. M. Sharp, a layman, is also employed in the Corinth District to do Cokesbury and rural extension work.

E. C. Driskell read the report of the Committee on District Conference Records, which was adopted.

The Conference Group Insurance matter was presented to the Conference for information by R. A. Tucker.

J. V. Bennett read the report of the Committee on Spiritual Interests, which was adopted.

Secretary J. R. Countiss read the minutes of the afternoon session, and the Conference adjourned to meet in memorial session Sunday at 3 p.m.

Fifth Day.

SUNDAY SERVICES—NOVEMBER 4, 1928

Methodist Church—9 a.m., Love Feast, led by Rev. J. J. Brooks.

11 a.m., Sermon by Bishop Candler, followed by ordination of deacons.

3 p.m., Memorial service, followed by ordination of elders.

7:30 p.m., Sermon by Rev. V. C. Curtis.

Baptist Church—11 a.m., Sermon by Bishop U. V. W. Darlington.

7:30 p.m., Sermon by Rev. S. L. Pope.

New Albany.

Methodist Church—11 a.m., Sermon by Rev. W. C. Newman.

Baptist Church—11 a.m., Sermon by Rev. Carroll Varner.

Presbyterian Church—11 a.m., Sermon by Rev. N. J. Golding.

Christian Church—11 a.m., Sermon by Rev. A. Y. Brown.

Union Service—7 p.m., Sermon by Rev. J. M. Bradley.

Sunday Morning.

The Conference met in love feast at 9 o'clock, Brother J. J. Brooks leading the service.

Romans 12 was read as a Scripture lesson. After song and prayer, the elements of bread and water were served.

An hour or more was spent by the brethren in testimony of their love one for the other, and for Christ and the church.

Following the Conference Love Feast, Bishop Candler preached at 11 o'clock, and at the close of the service, ordained to the office of deacon: S. N. Hemphill, C. M. Kinard, E. L. Jernigan, W. M. Wright and R. B. Craig.

At the same hour Bishop Darlington preached at the Baptist Church.

Memorial Session.

Conference convened at 3 p.m., Bishop Candler in the chair.

Hymn 21, "Children of the Heavenly King," was sung, J. T. Lockhart led in prayer.

The Bishop read a Scripture lesson from II Corinthians, 4th and 5th chapters.

Hymn 271, "The Home of the Soul," was sung.

The Bishop called Question 14, "What preachers have died during the year?" J. A. Randolph, whose memoir was read by W. M. McIntosh; T. H. Lipscomb, whose memoir was read by N. G. Augustus, and J. B. Randolph, whose memoir was read by W. M. McIntosh.

Many brethren expressed their love and regard for the memory of these servants God has called himself.

"The Home Over There" was sung.

Bishop Candler paid special tribute to the memory of Chaplain J. A. Randolph.

The report of the Committee on Memoirs was adopted.

The Bishop called W. W. Mitchell, who read the Epistle, and A. T. McIlwain, who read the Gospel, to assist him in ordaining the candidates for elders' orders. The secretary presented the names of the following for these orders: W. R. Crouch, J. O. Dowdle, W. C. Newman, W. L. Pearson, A. M. West, and S. B. Potts, and A. T. Youngberg, an elder from the Baptist Church, who took the vows, but was not ordained again.

The Bishop called E. S. Lewis, and W. N. Duncan to assist in the imposition of hands.

The session closed with the benediction by the Bishop.

Sixth Day.

Conference convened at 8:30 a.m., with singing hymn 87, "I Love to Tell the Story," and was led in prayer by Brother W. D. Babb.

The Bishop read and commented on I Cor. 12:1-20, 31. The Conference sang, "Jesus, I My Cross Have Taken."

The minutes of the memorial service were read and approved.

Resuming the calling of question 21, the name of each preacher was called whose name had not been called. B. G. Whitehurst was granted a location at his own request. T. H. Mills was located. R. E. Woodfin withdrew from the ministry and membership of the Church. The characters of the rest were passed, and each made his report for the year.

The report of the Committee on Conference Relations was heard, and R. G. A. Carlisle and M. H. Weed were added to the list of superannuates.

Bishop Candler called Brother V. C. Curtis to the chair while he conferred with the presiding elders.

T. H. Dorsey, president of the Conference Brotherhood, presented its cause to the Conference and the names of several preachers and laymen were added. The officers of the Brotherhood for the year are: T. H. Dorsey, president; E. S. Lewis, vice president; R. A. Tucker, secretary and treasurer, and W. R. Lott, assistant secretary and treasurer.

Reports were read and adopted from the Board of Education, Board of Missions, Board of Bible Work, Board of Temperance and Social Service, Board of Church Extension, Committee on Sabbath Observance.

At this juncture, the hour of adjournment having arrived and the Bishop and cabinet being still in session, the Conference all but adjourned, when word came that the appointments were ready.

The Conference voted to remain in session till the appointments were read.

The statistical secretaries made their report.

The Bishop resumed the chair.

S. P. Ashmore, from the North Alabama Conference, was transferred to this Conference.

R. P. Neblett read resolutions of thanks for the delightful entertainment furnished the Conference by the people of Pontotoc, which was adopted by a etanding vote.

Mrs. Candler was in attendance on the session of the Conference, having recovered sufficiently from her recent iliness to be back with us, to the delight of all.

The credentials of S. C. Yates were restored to him by a vote of the Conference.

Secretary Countiss read the minutes of the day's session.

The Conference sang, "Blest Be the Tie That Binds," and was led in prayer by Bishop Candler.

Changes in the organization of charges were read by the Bishop, following which the Bishop read the appointments for the coming year.

The Doxology was sung and the Conference adjourned sine die.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

(Any errors in the list of appointments as here given are due to difficulties appearing in the list furnished the Advocate.—Editor.)

Aberdeen District.

E. Nash Broyles, Presiding Elder.

Aberdeen—S. L. Pope.
Algoma—G. B. Love.
Amory Circuit—T. L. Oakes.
Amory Station—C. A. Parks.
Bellefontaine—To be supplied by W. T. Bazzell.
Buena Vista—W. R. Crouch.
Calhoun City—E. C. Driskell.
Derma—J. V. Stewart.
Eupora—W. C. Newman.
Fulton—W. R. Goudelock.
Greenwood Springs—T. W. Smallwood.
Houlka—W. W. Bruner.
Houston—A. S. Raper.
Mathiston and Maben—W. L. Pearson.
Nettleton—J. W. York.
Okolona—R. G. Lord.
Pittsboro—G. W. Robertsou.
Pontotoc—J. J. Baird.
Prairie and Strong—W. C. Galceran.
Randolph—To be supplied by D. E. Crowson.
Salem and Friendship—J. A. Biffle.
Shannon—W. W. Young.
Smithville—S. M. Butts.
Toccopola—To be supplied by J. C. Nelson.
Tremont—L. B. Wimberly.
Tupelo—Carroll Varner.
Vardaman—W. M. Hester.
Verona—W. C. Mattox.
Woodland—R. T. Hollingsworth.
Chaplain in U. S. Navy—J. H. Brooks.
Sunday School Extension Secretary—W. R. Hammontree.

Columbus District.

W. N. Duncan, Presiding Elder.

Ackerman and Wier—A. R. Beasley.
Artesia and Shaeffers—W. L. Atkins.
Brooksville—G. C. Schwartz.
Caledonia—W. H. Heath.
Cedar Bluff—F. F. Coggins.
Chester—John B. Burns.
Columbus, Central—W. M. McIntosh.
Columbus, First Church—J. W. Ward.
Crawford and Mayhew—W. M. Langley.
Ethel—J. W. Gibson.
High Point—Knight E. Clark.
Kosciusko Circuit—O. A. Clark.
Kosciusko Station—R. P. Neblett.
Longview and Sessums—W. J. Henry.
Louisville—W. L. Storment.
Macon Circuit—C. W. Avery.
Macon Station—W. W. Hartsfield.
Mashulaville—W. R. Liming.
McCool—A. F. Youngberg.
Noxapater—H. H. Wallace.
Shuqualak—W. W. Milligan.
Starkville—V. C. Curtis; A. T. Law, Junior Preacher.
Sturgis—W. M. Wright.
West Point—W. R. Lott.

Corinth District.

J. H. Felts, Presiding Elder.

Baldwyn—D. R. McDougal.
Belmont—H. E. Carter.
Blue Mountain—N. N. Maxey.
Booneville Circuit—R. C. Nanney.
Booneville Station—W. H. Mounger.
Burnsville—A. A. Martin.
Chalybeate—C. W. Baley.
Corinth Circuit—J. L. Nabors.
Corinth, First Church—E. S. Lewis.
Corinth, South Side—B. F. Bullard.
Dumas—T. J. Hopper.
Guntown—W. C. McCay.
Hickory Flat—To be supplied by R. M. Papasan.
Iuka Circuit—To be supplied by E. P. Craddock.
Iuka Station—E. M. Shaw.
Kossuth—G. D. Burt.
Mantachie—J. N. Humphrey.
Marietta—To be supplied by J. D. Boggs.
Mooreville—W. R. Crouch.
Myrtle—W. T. Phillips.
New Albany Circuit—R. W. Evans.
New Albany Station—T. H. Dorsey.
Potts Camp—W. F. Rogers.
Rienzi—Guy Ray.
Ripley Station—H. P. Lewis.
Sherman—A. M. West.
Silver Springs—To be supplied by L. P. Jumper.
Tishomingo—W. I. White.
Wheeler—A. C. Johnson.
Conference Evangelist—W. A. Wilson.
District Evangelist—To be supplied by J. T. Gullett.

Greenville District.

L. M. Lipscomb, Presiding Elder.

Arcola and Murphy—G. O. Clark.
Boyle and Pace—W. D. Bennett.
Clarksdale—H. F. Brooks.
Cleveland—R. A. Tucker.
Coahoma and Jonestown—N. J. Golding.
Duncan and Alligator—E. E. McKeithen.
Evansville and Dubbs—J. E. Lawhon.
Friars Point and Lyon—P. F. Luter.
Glen Allen and Avon—J. M. Guinn.
Greenville—J. E. Cunningham.
Gunnison and Sherard—J. J. Garner.
Hollandale—L. A. McKeown.
Lake Cormorant—J. O. Dowdle.
Leland—W. C. Galceran, Sr.
Lula and Dundee—T. H. Magee.
Merigold—E. B. Sharp.
Rosedale—W. M. Campbell.
Shaw and Litton—S. A. Brown.
Shelby—T. E. Gregory.
Tunica—W. W. Woollard.
Chaplain in U. S. Navy—J. M. Moose.
Conference Evangelist—J. W. Robertson.

Greenwood District.

L. P. Wasson, Presiding Elder.

Acona—J. C. Wasson.
Belzoni—J. V. Bennett.
Black Hawk—R. L. Ellis.
Carrollton—S. E. Ashmore.
Cruger and Sidon—C. A. Northington.
Drew—W. N. Dodds.
Drew Mission—Earle B. Ellington.
Dublin and Mattson—B. F. Hammond.
Greenwood, First Church—A. T. McIlwain.
Greenwood, Price Memorial—W. C. Beasley.
Indianola—J. D. Wroten.
Inverness—W. S. Shipman.
Itta Bena—W. B. Baker.
Lambert and Crowder—T. B. Thrower.
Marks and Belen—A. Y. Brown.
Minter City—Seamon Rhea.
Moorehead—J. A. George.
Ruleville—J. T. McCafferty.
Schlater—J. B. Conner.
Sunflower—G. C. Gregory.
Swiftown and Isola—H. D. Suydam.
Tchula—A. T. Clanton.
Tutwiler—W. W. Mitchell.
Webb and Sumner—C. L. Rogers.

Grenada District.

E. H. Cunningham, Presiding Elder.

Abbeville—E. L. Jernigan.
Ashland—R. B. Pearson.
Coffeeville—W. L. Robinson.
Duck Hill—J. S. Maxey.
Durant—R. G. Moore.
Ebenezer—J. A. Patterson.
Grenada—J. H. Holder.
Holcomb—W. J. Wood.
Holly Springs—J. M. Bradley
Kilmichael—J. R. Murff.
Lamar—G. R. Williams.
Lexington—J. E. Stephens.
Oxford—S. H. Caffey; William J. Cunningham, Junior Preacher.
Paris—To be supplied by E. F. Tucker.
Pickens and Goodman—M. E. Scott.
Poplar Creek—N. L. Threet.
Sallis—A. W. Bailey.
Tie Plant—To be supplied by G. T. Sledge.
Vaiden and West—W. O. Hunt.
Water Valley, First Church—J. Tillery Lewis.
Water Valley—Main Street—C. L. Oakes.
Waterford—Ray Arnold Grisham.
Winona—Melville Johnson.
Winona Circuit—S. W. Hemphill.
President of Grenada College—J. R. Countiss.
Student at Columbia University—J. S. Duncan
Sunday School Extension Secretary—E. G. Mohler.
Conference Secretary of Education—J. H. Holder.
Conference Missionary Secretary—R. G. Moore.

Sardis District.

T. M. Bradley, Presiding Elder

Arkabutla—A. L. Davenport.
Batesville—H. R. McKee.
Byhalia—J. D. Simpson.
Charleston—J. T. Lockhart.
Cockrum—Lester M. James.
Coldwater—G. A. Baker.
Como—C. M. Chapman.
Courtland—A. J. Henry.
Crenshaw and Sledge—W. W. Jones.
Hernando—A. C. McCorkle.
Horn Lake—W. P. Bailey.
Longtown—B. D. Benson.
Mount Pleasant—M. H. McCall.
Oakland—H. N. McKibben.
Olive Branch—G. H. Boyles.
Pleasant Hill—W. M. Jones.
Red Banks—S. B. Potts.
Sardis Circuit—R. C. Mayo.
Sardis Station—C. T. Floyd.
Senatobia—E. R. Smoot.
Shuford—S. P. Ashmore.
Tyro—K. S. L. Cook.
Conference Superintendent of Sunday Schools—R. H. B. Gladney.

CONFERENCE PERSONALS.

J. H. McKinnon, of Ackerman, lay leader for the Columbus District, is a delegate from his section of the Conference.

Dr. Melville Dye, of Clarksdale, son of Rev. T. W. Dye, is among the lay delegates from the delta section of the Conference.

Judge J. G. McGovern, of the Supreme Court of Mississippi, was present and took an active interest in the proceedings.

Mr. J. H. Sherard, of Sherard, Miss., has attended every session of the North Mississippi Conference since 1895.

Rev. R. O. Brown, one of the superannuated preachers, who joined the traveling connection at the sessions of the North Mississippi Conference at Holly Springs in 1889, is in attendance on the Conference.

Mrs. R. M. Short, of Como, District Secretary of the Woman's Missionary Society from the Sardis District, is attending the Conference. She, with her sister-in-law, Mrs. Clemmie Short, is among the pioneers of the woman's work in North Mississippi.

Rev. B. P. Fullilove, one of the superannuated members of the Conference, was admitted on trial in 1886 and ordained an elder at the Conference held at Kosciusko in 1890. He is present at this session and reports his health in first class condition.

The Historical Society held its annual service Tuesday evening when Rev. W. M. Young preached to the delight and edification of all present. Brother Young served a four-year pastorate here during the world war, and is greatly beloved by the people of Pontotoc.

The morning prayer service held a half hour before the opening of the Conference session was attended and enjoyed by a large body of preachers and laymen. There is an inspirational fellowship and spirit in these services that add greatly to the enjoyment of the Conference.

Rev. J. M. Bradley, now serving at Holly Springs, seems very much at home among the preachers and members of the Conference, even if he did spend several years as a member of the St. Louis Conference. He transferred back to North Mississippi two years ago

Dr. R. A. Tucker, who has not had robust health during the year, is in his accustomed place in the Conference room and on the committees and boards, serving well the interests intrusted to him. His friends hope for his complete restoration to health.

Mrs. W. W. Wilburn, of Lexington, the treasurer of the Woman's Missionary Society of the North Mississippi Conference, is noted among the ladies in attendance on the Conference. God bless the good women who have caused the work of the church to go forward in its tasks for the betterment of mankind!

A delightful occasion enjoyed by the presiding

(Continued on Page 8.)

THE PRINCELY POOR.

By F. W. Boreham.

There has always been great confusion in the minds of men as to the relationship in which poverty and wealth stand to happiness. Occasionally it is said: **Blessed are the rich;** anon somebody contends: **Blessed are the poor.** And Christ in his first beatitude settled the difficulty for ever and for ever.

1. The world has always shouted: **Blessed are the rich!** And it is of no use sopping our ears to the impressive testimony that can be advanced in support of that proposition. For surely wealth, properly manipulated, should go far towards the attainment of happiness. And yet results have proved that the affirmation will not stand without some qualification. Many wealthy men have lived lives oppressed by anxiety, unhappiness and unrest. The very investment and security of their wealth has been an intolerable burden to them; and one could mention a long string of well-known names to prove that among such men unhappiness has been common, despair frequent, suicide occasional, and madness not unknown.

2. But then the church, singularly enough, took up the same cry, and proclaimed in effect: **Blessed are the rich!** For centuries the church sold, for money, her pardons, indulgences, and other spiritual favors; and, if these were blessings, it followed that the wealthiest were in a position to be most blessed. Indeed, one of the earliest factors in the Reformation was the opening of the eyes of the poor to the fact that, since they could not afford to purchase the deliverance of their friends and relatives from purgatory, or even obtain their own personal pardon, the teaching of the church placed the rich on a much more fortunate plane of blessedness than the poor could, in the nature of things, hope to reach. The beatitude of the world: Blessed are the rich! became the beatitude of the church; and the church, by adopting it, stultified herself.

3. Then came the reaction. It set in first of all in the church. Like a pendulum, knowing no means, but always swinging from extreme to extreme, the church suddenly proclaimed: **Blessed are the poor!** One of the first signs of a change was the rise, so early as the twelfth century, of various orders of Mendicant Friars, among whom none was so famous as Francis d'Assisi, who took a vow of poverty, and lived in a state bordering on raggedness and starvation. So did these bewildered and perplexed friars rush from one pole to the other, and, abandoning their faith in the blessedness of wealth, became converts to the blessedness of poverty. And multitudes followed, obeyed, and almost worshiped them.

4. The world soon adopted the same strange cry. There is a school of political economy that honestly sets itself to decrease the selfishness of the rich, to correct the vices of the poor, and to lead both rich and poor to a fuller appreciation of their mutual obligations the one to the other. But there is a spurious imitation of this high ideal. Taking for its watchword, "Down with everything that's up, and up with everything that's down!" it seeks to foster in one section of the community a burning hatred of the other. And by crying perpetually: **Cursed be the rich!** it cries by implication: **Blessed be the poor!**

But with two words Jesus swept away each and all of these mistaken ideas. Blessed, he said, are neither rich nor poor unless they be rich in faith and poor in spirit; whilst with such wealth and such poverty, blessedness may be the portion of either or both. He knew that poverty in spirit might reside as well in a palace as in a hovel; as well beneath a crown as within a pauper's garb. He knew that a bundle of inflamed and virulent pride might be garbed in rags and tatters as well as in ermine robes, and that haughtiness may be seen as often in the cottage as in the castle. An old story is told of visits exchanged between Diogenes, the old cynical philosopher, and Plato, who was as much his superior in intellectual ability as in modesty and in lowliness. The cynic called upon the great thinker, and, finding him pleasantly housed with comfort furniture, stamped upon the beautiful carpets, and exclaimed, "Thus do I trample under foot the pride of Plato." Plato was too good and too great a man to take much notice at the time, but shortly afterwards returned the visit. Finding Diogenes living in ostentatious poverty, he said that he could see the pride of Diogenes peeping through the holes in the carpets! It is possible for the poor to be proud of his poverty; for the religious to be proud of his piety; for the prayerful to be proud of his prayers; for the groveling idolater to be proud of his devoutness; for the fasting to be proud of his fasts; for the giver to be proud of his gifts; for the penitent to be proud of his penitence; for the lowly to be proud of his lowliness. Does not Coleridge say that

> The devil did grin, for his darling sin
> Is the pride that apes humility.

With one word Jesus went down beneath all externals and appearances, beneath all visible wealth and poverty, beneath all outward forms and ceremonies, beneath all our wondrous doings and givings, beneath all looks and professions, beneath all thoughts, and words and deeds, and, probing to the very quick and marrow of our inner, truer, secret selves, he said: Blessed are the poor in spirit, for theirs is the kingdom of heaven!—Australian Christian World.

THE IMMORTAL DREAMER.

By Samuel McCrea Cavert.

If there are "moderns" who have assumed that John Bunyan and "Pilgrim's Progress" are hopelessly out of date, the revival of interest in the man and his work, in view of the three hundredeth anniversary of his birth this month, must come as a surprise. They are being reminded, for example:

That "Pilgrim's Progress" has been translated into one hundred and twenty-four languages and dialectis—more, it is believed, than any other book except the Bible.

That a man like George Bernard Shaw (who could hardly be regarded as biased in favor of a sturdy evangelical!) compares Bunyan's literary merit with Shaskespeare's.

That Bunyan, so far from being exclusively other-worldly, bore vigorous witness against the immortalities of Restoration England and had a genuine concern for social betterment.

That, so far from being a sheer individualist, he dreamt of a united fellowship of Christians, in which all "circumstantials" should be subordinated to the great fundamentals of "faith in Christ and holiness of life."

The truth is that Bunyan's great allegory is one of the books that have a timeless quality because of their rare understanding of the heart of man. "All the places and all the persons and all the adventures that John Bunyan saw in his sleep are all in your heart and in mine. All the cities, all the roads that lead from one city to another, with all the paths and all the by-paths—all the adventures, experiences, endurances, conflicts, overthrows, victories—all are within us."

Our conception of the Christian pilgrimages has enlarged since Bunyan's day, as new areas of Christian responsibility have loomed before us, but his central message is as relevant as ever. For what he was saying, above all, is that man is neither a creature of a moment nor a meaningless machine, but a pilgrim of eternity meant for a spiritual destiny.

On last Palm Sunday, a little group under the guidance of Bishop McInnis, of Jerusalem, went on a "pilgrimage" from Bethany to the Holy City, over the road that humanity's Great Pilgrimage took on the first Palm Sunday. At different stages of the journey, the Bishop read the verses with which Bunyan described the steadfast pilgrim. Those words, illumined by the memory of the Lord of all true pilgrims, may well echo across the centuries as a living message for our own day:

> "Who would true valor see,
> Let him come hither,
> One here will constant be,
> Come wind, come weather;
> There's no discouragement
> Shall make him once relent
> His first avow'd intent
> To be a pilgrim.
>
> "Whoso beset him round
> With dismal stories,
> Do but themselves confound—
> His strength the more is,
> No lion can him fright,
> He'll with a giant fight,
> But he will have a right
> To be a pilgrim.
>
> "Hobgoblin nor foul fiend,
> Can daunt his spirit;
> He knows he at the end
> Shall life inherit.
> Then fancies fly away;
> He'll fear not what men say;
> He'll labor night and day
> To be a pilgrim."

The Federal Council of the Churches of Christ in America is encouraging the churches to utilize some Sunday in November (November, 1628, was the month of John Bunyan's birth) as an occasion for emphasizing the abiding value of his work.

For those who desire to study the man and his message more fully the following books, all of which have appeared during this tercentenary year, will be found of fascinating interest:

"The Life and Writings of John Bunyan." By Harold E. B. Spight. (Harper & Bro.)

"John Bunyan, Pilgrim and Dreamer." (Fleming G. B. Harrison. (Doubleday, Doran.)

"John Bunyan, Pilgrim and Dreamer." (Fleming H. Revell Co.)

"Tinker and Thinker: John Bunyan." By William Hamilton Nelson. (Willett, Clark & Colby.)

"John Bunyan." By Gwilym O. Griffith. (Doubleday, Doran.)

TO HOLD CHRIST FAST.

Listen! It is not hard to hold the Saviour fast. After all, all we need to do is to stay with him. Is there sorrow? He is there. You feel yourself somehow on intimate terms with Jesus Christ when you have been with those who are in deep distress of mind and heart. It has not been difficult for you to keep the atmosphere of his presence in such a place.

Yes, if you would hold him fast, go where sin is, where men battle against evil in their own hearts, where men register against wrong in high places, where they strike out against that which has been established in long practice, but which they have found to be unworthy. There you will find Jesus Christ.

Go with the poor, where they meet the urge of the working day and toil on into the night, where they think of better days for their children, with educational opportunities for sons and daughters! There you will find Jesus Christ.—Daniel Poling.

OUR DESIRES.

Our desires must be lasting, and our prayers frequent, assiduous and continual; not asking for a blessing once, and then leaving it; but daily renewing our suits and exercising our hope and faith and patience and long-suffering and religion and resignation and self-denial, in all the degrees we shall be put to. This circumstance our blessed Saviour taught, saying, that "men ought always to pray and not faint."—Jeremy Taylor.

The Home Circle.

THE REAL PRINCESS.

Rolf and Gretta were visiting their uncle in the cottage by the woods.

"Sometimes the princess passes here," he told them. "Perhaps if you watch, you will see her."

They were at once much excited. They had never seen a princess.

"She will be beautiful," said Gretta.

"She will ride a pony and will be kind to every one," said Rolf.

The very next day their uncle had to ride away on business.

"But we shall not be lonely," they told him. "We shall watch for the princess."

Gretta decided to knit a cape for the princess' doll, and Rolf said he would weave a basket in which to carry it. All the morning their fingers flew and by noontime both cape and basket were finished. Suddenly Gretta cried, "Here she comes!"

Riding on a pony, came a girl about her age. She was very pretty, though the corners of her mouth turned down instead of up; and to Rolf's surprise she struck the pony a sharp blow before she reached them. They stepped forward into the road as she came nearer and began courtesying. She reined in her pony, and Gretta handed her the fine basket on which Rolf had spent so much time; in which was the doll's cape. The princess reached down for the basket and opened it quickly.

"Oh!" she exclaimed with a glance at the wooden doll in Gretta's arms. "My doll wears silk, and I do not care for baskets." She struck the pony again and rode away.

Gretta looked at Rolf, and the hot tears rushed to her eyes.

"Never mind," he said; "she is not a real princess or she would not act in that way. Let's walk in the woods and gather flowers."

Gretta dried her tears, and the two children entered the woods. There were many flowers, and soon they had their hands full. They were about to return when Gretta seized her brother's arm.

"Some one is crying," she said.

Rolf listened. He followed the direction of the sound until he came to a little girl who had caught her foot between the roots of a tree and could not move it.

"Don't cry," he said kindly. "I will help you." With his sharp knife he cut one of the roots away until she could free herself. But she looked so tired that tender-hearted Gretta invited her to the cottage to rest. The little girl was glad to go with them. When they reached the cottage Gretta poured milk and cut bread for her, and then she felt better. Gretta showed her the basket and the doll's cape that she and Rolf had made.

"My doll is made of wood," she said. "But I love her dearly, and you may hold her if you wish."

The little girl did wish; and she tried the cape on the doll several times and admired the basket, until Rolf felt very proud.

"If you would like the basket, you may have it," he said, "and I will make my sister another."

"You may have the cape, too," said Gretta.

The little girl was delighted and hugged Gretta and thanked Rolf over and over again. But at last she said she must go; and before they could think of a way to keep her longer she was gone.

"She is much more like a princess than the other one," said Gretta.

"It isn't being called a princess that makes you one," said Rolf.

They talked for a long time after that about their new friend, and were sorry they had forgotten to ask her name.

"Perhaps we will see her to-morrow," said Rolf. But the next morning a horseman reined in at the door. "The princess wishes you to take luncheon with her to-day," he said.

How disappointed they were! But, since an invitation from a princess is a command, they hastened to get ready. On reaching the place what was their astonishment to see the little girl of the woods come forward to greet them!

"Why," they exclaimed, "I thought— why, how can you be—"

"I am the princess," she smiled. "Perhaps you saw another girl on a pony yesterday. She is the daughter of the head keeper at the palace lodge. When I left in a hurry," she went on, "I saw some one coming for me, and I wanted to surprise you both. Are you glad to be here?"

Gretta's eyes shone. "I have my knitting. I am making another doll's cape," she said.

"My doll seems to be proud of hers," said the princess with a happy laugh. "She has worn it all day. Come, I shall show her to you." And," she added, turning to Rolf, "if ever you weave a basket large enough to hold them, you may have a pair of my rabbits. You might run down to the hutch now and choose them."

On the way home that afternoon Gretta and Rolf agreed that they had never spent a happier day.

"She wasn't like a princess at all," said Gretta. "She was just like any other girl and very sweet and kind."

"That is what makes her a real princess," said Rolf. And Rolf was right.—Irene S. Woodcock, in Youth's Companion.

THE BIRD IN A BASKET.

When Teddy and Alice went to Japan to visit their grandfather, who was a missionary, they were delighted with the beautiful country, its strange customs and the many odd things which they saw for the first time.

A number of times they had seen a little brown man with a wicker basket in his hand pass by the mission. They always said good morning to him, "Ohaio," and he returned their greeting. He carried the basket carefully, and sometimes stopped and talked to the basket, as Alice told her grandfather. They felt very curious to see what was inside.

"There must be something very honorable in it," the little girl laughed. "I wish I could just take a peep."

"The next time he passes and you say 'Ohaio' to him, go close to the basket and repeat it," her grandfather told her. "I think you will find something very interesting in it. It is a secret for you to find out."

When the little brown man passed again with his basket, Alice said "Ohaio" to him, then bent over and said it to the basket. The Jap understood and smiled at her. He removed the lid and the children saw a big bird within. It was a very handsome bird and they tried to ask him if it was a pet. There were only a few words they could understand, that he was going to take it to water, and something about fish.

Alice ran into the house to tell her grandfather.

"It is a big bird, and he is going to take it to the river to give it some fish. It's a beautiful, intelligent bird, and knows what he says to it. It is very tame."

Grandfather told the children that the bird was trained to fish for his master, and he offered to take them down to the river, where the Japanese and bird were going to look for their dinner. Alice and Teddy could not wait, but ran on ahead for fear they might lose a part of the performance.

The man was already in a small boat with the bird in the basket beside him. Grandfather talked to him in his own language and he made a place for them all in the boat. Grandfather said he would row, so that the little brown man might give his whole attention to the bird.

The Jap took the bird from the basket and fastened a ring made of fiber around his throat. He then tied a long thin line to the bird and placed him on the edge of the boat. When they had gotten some distance from shore the big bird watched his master closely for the signal to plunge overboard. Then over he went with a great speed and disappeared beneath the water. He remained so long that Alice feared he might get lost, when she saw him swimming toward the boat. The line was then drawn in and the bird taken on board.

"Look at his throat," Teddy cried. "I know, it is full of fish and he can't swallow them on account of the band around his neck. How does the man get them out?"

The Jap was already kneeling beside the bird. He put his hand around the neck at the place where the band was fastened and began to press upward, thus forcing the bird to open his beak. Out dropped a fish, then another, and he was immediately thrown overboard to catch more.

"I can see the top of his head and neck," Alice cried. "He has gone after a fish. Look. He threw it into the air and caught it again."

Grandfather explained that the bird had caught it by the tail and that it would not pass down his throat in that manner, so he tossed it up and swallowed it head first.

Teddy pulled in the line and the fish, a big one, was forced from his throat. Again and again he went into the river and returned with fish. Then the ring was removed from his throat and he was given two small fish to eat. He swallowed one, but refused the other.

"He isn't hungry," Teddy said. "A big bird three feet high should have a big appetite."

"Did you notice the way the ring was fastened on his neck?" grandfather asked. "It was loose enough to allow very small fish to pass down his throat, but tight enough to hold the large ones in his gullet. He probably had a meal of small fish in the water."

The bird was replaced in his basket and they all left the boat.

"What is the name of the bird?" Teddy asked.

"A cormorant. It was caught when it was quite small and trained to fish by its master. It became very tame and quite fond of him."

"I think I should have several fish for me," Teddy remarked.

"There are certain fishing boats where several cormorants are kept at work. They are joined by a sort of harness with a long, separate line for each bird. By jerking a certain line the owner can recall any one of the number he wants. Moonlight fishing is a great sport as well as profit."

"Is it a very old custom, grandfather?" Alice asked.

"Very old in China as well as Japan," he told them. Junior World.

Willie's Trouble.

Willie, looking very dejected, was on his way home from school when his appearance attracted the attention of a kind-hearted old lady.

"What's troubling you, my little man?" she asked.

"Dyspepsia and rheumatism," replied Willie.

"Why, that's absurd," remarked the old lady. "How can that be?"

"Teacher kept me in after school because I couldn't spell them," was Willie's dismal answer. —Exchange.

Mr. Bacon: "Did you hear those measly roosters crowing this morning early?"

Mrs. Bacon: "Yes, dear."

Mr. Bacon: "I wonder what on earth they want to do that for?"

Mrs. Bacon: "Why, don't you remember, dear, you got up early one morning, and you crowed about it for a week?"—Watchman Examiner.

An old gentleman walked up to a small Negro boy who was sitting on the curb trying to eat an exceedingly large watermelon, but who was not making very much headway.

"Too much watermelon, isn't there, Rastus?" inquired the old man.

"Nossuh, boss," responded the small black boy, "not enough niggah."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CONFERENCE PERSONALS.

(Continued From Page 5.)

elders and officers of the various boards was a supper served them at Chickasaw College by the Board of Stewards and representatives from Oxford, at which time they laid before this representative group the needs of a new church at Oxford.

During the time he was privileged to be at the North Mississippi Conference, the editor of the Advocate was delightfully entertained in the beautiful home of Mr. and Mrs. W. A. Boone. Other guests in the home were Bishop and Mrs. W. A. Candler, Rev. J. H. Felts, Dr. D. M. Key, and Dr. R. A. Tucker.

The many friends of our good friend Crismond Galceran, Jr., are rejoiced to see him present at the Conference. He was for a long time quite sick in the Greenville Hospital, and it was at one time feared that he would not be again able to take work; but he is yet among us and bids fair to give many years of active ministerial life to the cause.

Among visiting brethren from other Conferences were noticed W. L. Duren and R. A. Clark, who were former members of this Conference; C. W. Crisler, B. F. Lewis, J. A. Wells, J. L. Sutton, of the Mississippi Conference; H. T. Carley, R. H. Harper and J. G. Snelling, of the Louisiana Conference, and V. W. Hamner and J. T. Self from other Conferences.

Pontotoc Methodism was all dressed up for the Conference. This is the first time it has been entertained at Pontotoc. The church has been enlarged and beautified, a fine annex built, and these loyal people opened hearts and homes to the point of crowding themselves into uncomfortable positions to entertain the Conference. And they did it royally. We shall ever remember the delightful session held at Pontotoc.

Judge Thomas E. Pegram, a loyal layman from the Corinth District, was a delegate to and a faithful attendant on the sessions of the Conference. Judge Pegram is Grand Master of the Masonic Grand Lodge of Mississippi, and Judge on the bench of one of the circuit districts in the civil courts, but is glad to give time and interest to the church and its causes.

Miss Martha DuBerry, pastor's assistant and director of religious education at Tupelo, is a member of the Conference from the Aberdeen District. She is charming the audience at the preaching services with her violin playing. She is a granddaughter of one of the preachers who died soon after the organization of the Conference, Rev. R. A. Neblett. She is the niece of Rev. R. P. Neblett, our pastor at Kosciusko.

Rev. J. J. Brooks, whose name appears at the top of the chronological list of the members of the Conference, and who was a charter member of the Conference when it was formed out of the territory of the Memphis, Mississippi and Alabama Conferences, is present and takes a keen interest in all the proceedings. Brother Brooks and Rev. A. W. Langley, who is not present at this session of the Conference, are the only living preachers present at the 1870 Conference.

Among the older members of the Conference is noted the presence of Gen. F. A. Howell, of Durant, who, with Rev. J. J. Brooks, was present for the organization of the North Mississippi Conference, at Water Valley, in 1870. No one loves the church and the cause any more than Gen. Howell, or is more devoted and gives better attention to the proceedings. He is not only in the Conference room at all the sessions, but is usually on the front seat.

Dr. J. R. Countiss, the genial and efficient secretary of the Conference, is serving for the twenty-fifth year in this capacity. He not only knows how to preach, and run a college, but how to keep the records of the Conference and edit the journal. Since its organization in 1870, the Conference has had only four secretaries—Rev. John Barcroft, who served from 1870 through 1890; Rev. J. S. Oakley, who served from 1890 through 1898; Rev. T. W. Lewis, who served from 1899 through 1902; and Dr. J. R. Countiss was first elected at Holly Springs in 1903 and each year thereafter. This is a remarkable record.

PERSONAL AND OTHER NOTES.

Conference collections in full, was the report at the fourth quarterly conference of the Kentwood, La., charge, held recently. Rev. Wm. Schuhle is the pastor.

Brother Richmond Randle, Memphis, Tenn., in renewing his subscription to the Advocate, writes:

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

"I have been reading the Advocate since I learned to read—in 1877—and want to keep it up."

Brother R. H. Nestler, secretary of the Board of Stewards of the Epworth Methodist Church, this city, informs us that the Board, at its regular monthly meeting on Oct. 26, unanimously commended the work of the pastor, Rev. Guy M. Hicks, and requested that he be reappointed to Epworth for the coming year.

Rev. Leon L. McCain, our pastor at Minden, La., writes: "I have just read the report of the treasurer of the Board of Missions, Louisiana Conference, Brother J. H. Carter. According to his report, we lead the Conference in payments to missionary maintenance and specials. We are not done yet—we have a nice sum still to send in. We are very proud of this record."

Mrs. Sallie Smylie Ferguson, always active in the work of the Mississippi Conference Woman's Missionary Society, passed to her reward at her home in Meridian, Miss., on October 21. The Advocate extends sincere sympathy to the sorrowing family and friends. We have in hand a fuller account of her death and burial, which will appear at an early date.

Millsaps College will celebrate "Home-Coming and Dad's Day" on Nov. 17. A special program of entertainment has been prepared, including a football game between the "Majors" and the Southwestern Louisiana "Bulldogs." An attractive announcement of the day has been sent out by Mr. L. L. Wheeler, president of the student body.

Rev. K. W. Dodson, presiding elder of the Minden District, writes: "I see in the Advocate that Brother Cain claims that Natalbany is the first charge in the State to pay all claims in full, and gives the date on which they reported paid in full as Oct. 27. Hall Summit, in the Minden District, reported everything paid in full on Oct. 14. Rev. P. B. McCullen is pastor at Hall Summit and deserves much credit, because this is the first year in a long time this charge has paid in full."

A note from Rev. J. M. Alford, our pastor at Vivian, La., brings the sad news of the death of his wife's mother, Mrs. E. E. Welland, in Baton Rouge, La., on Sunday, Oct. 28. She was in her eighty-fourth year. She was a member of the Presbyterian Church, had lived a beautiful Christian life, and died in the triumphs of the faith. She is survived by three sons, four daughters, and two sisters. The funeral services were conducted by her pastor, Rev. D. F. Wilkinson, assisted by Rev. B. W. Waltman. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

After the Advocate had gone to press last week, we received the following note from Brother James Hoffpaulr: "My mother, Mrs. James Ivy Hoffpaulr, widow of Rev. J. I. Hoffpauir, has been very sick, having been in bed for seven long weeks. She is past the Biblical threescore years and ten, but is now showing slight improvement and we are hoping and praying for her recovery. We thought a word in the Advocate might bring some message of comfort and cheer from her friends, especially from the older preachers who know her and will appreciate a notice of her illness. Her address is, Box 14, Indian Bayou, La." We are sure her friends will remember her in their prayers.

Under the auspices of the National Committee on the Cause and Cure of War, a public meeting will be held on Thursday evening, Nov. 17, at eight o'clock, at the Sophie Wright High School, this city, in support of the Paris Pact, the treaty renouncing war as a policy and signed by the Great Powers on Aug. 27, 1928. Addresses will be delivered by Senator Ransdell, on "How to Prevent War," and by Dr. Herman C. Nixon, of Tulane University, on "Europe and Peace." It is also hoped that former Governor John M. Parker will speak. This meeting is a part of the campaign of publicity sponsored by nine national women's organizations. Mrs. W. A. Bechtel is chairman of the local committee of arrangements.

DEATH OF REV. W. E. DICKENS.

Rev. W. E. Dickens, a member of the Mississippi Conference, residing since his superannuation at Daleville, Miss., died at his home on Friday, Nov. 2, and was buried in the cemetery of Andrew Chapel, five miles away. Funeral services, led by Rev. R. W. Ware, Daleville pastor, were held at the Daleville church, with a large crowd attending, among whom were nine of the brethren of the Conference, each of whom participated in some way in the service. Brother Dickens was much beloved by his brethren of the ministry and by the people whom he served as pastor, last among whom were those of the Daleville charge.

H. G. HAWKINS.

CHANGE OF ADDRESS.

It is important that all requests for change of address be made as promptly as possible. No change can be made without request. In writing, give the old address as well as the new.

BUSINESS MANAGER.

WHITWORTH COLLEGE.

It occurred to me that the members of the Mississippi Annual Conference, and indeed all friends of Whitworth College, would be interested to hear of the prosperity of the college.

The session of 1927-28 under the wise and prudent management of the Rev. H. G. Hawkins, the efficient president, was, under the circum-

stances, perhaps one of the most prosperous and successful sessions of the college for many years. President Hawkins labored under many discouraging conditions for which he was not personally responsible, yet each seeming difficulty yielded to his wise, courageous and executive acumen and became stepping stones which lifted him to higher and greater achievements in the administration of the affairs of the college; so when he resigned from the presidency he turned over to his successor a well organized institution with its face turned toward the sunrise of a new day—a day that gives promise of a new lease on life, a day that gives promise of a brilliant career in the educational world.

The friends of the college are confidently expecting to realize the fulfillment of this promise under the guiding hand of the new president, Rev. G. F. Winfield, D.D. Dr. Winfield comes to the college with the strongest endorsements and most flattering recommendations. He stepped into the arena so well prepared by Brother Hawkins, with the reassurance of confidence and picked up the line of work that had been laid down with a fixed purpose of heart and mind to show himself worthy of such a great trust. He is thoroughly prepared by training, education, and experience to assume the responsibility of leadership of this institution.

The present session opened auspiciously. There is now one of the most completely equipped corps of teachers that the college has ever had to direct the student body that compares most favorably with any of its predecessors.

Being now a member of the Millsaps-Whitworth System, has given the college a new place in the minds of the people. This new relationship has awakened new interest and the people have heard the rally call of the oncoming educational institutions of South Mississippi. The only thing needed to put the college where it rightfully belongs is a sufficient endowment. I would bespeak for Dr. Winfield the hearty co-operation of the members of the Annual Conference, and the combined efforts will be crowned with gratifying results.

B. F. JONES.

LOUISIANA CONFERENCE ENTERTAINMENT.

As there no longer seems to be a necessity of examinations on the day preceding Conference, hosts and hostesses will not expect arrival of guests before Tuesday afternoon, unless they are notified otherwise. Please write me, if for special reasons, it is necessary for you to come earlier, and we shall take pleasure in so arranging.

Experience has shown that changes of assignment to homes so often have to be made at a late moment, that cards will not be sent out to the members of Conference. Assignments will be made on arrival at church office as promptly as possible.

No plan is being made for public services on Tuesday evening. The church will be open for committees which desire to meet, and for social fellowship.

Brethren who are planning to come to Conference in their cars are requested to advise me.

A ten-story hotel is in process of erection. Until this is completed our hotels are frequently filled with regular guests, and Conference visitors who desire hotel accommodation are advised to make reservations in advance. Any favor in engaging rooms that we can extend will be gladly given. Rooms at the Majestic and Rigmaiden Hotels range from $1.50 to $3 per day.

We are planning to entertain Conference members in homes, and it will be impossible for us to entertain more than a small number otherwise.

It would be a great favor to us if delegates or preachers who for any reason find it impossible to attend, will notify us so that homes expecting guests will not be disappointed.

Please write the time when you are planning to arrive.

R. H. WYNN.

Lake Charles, La., Nov. 1, 1928.

LOUISIANA CONFERENCE.

Committee on Admissions.

The Committee on Admissions for the Louisiana Annual Conference is requested to meet in the Methodist Episcopal Church, South, at Lake Charles, La., on Tuesday, November 20, 1928, at 7:30 p.m. Applicants and interested presiding elders please meet with us.

BRISCOE CARTER, Chairman.

Class of the Second Year.

The Class of the Second Year of the Louisiana Conference is requested to meet the committee Tuesday night, Nov. 20, at 7:30, at First Methodist Church, Lake Charles, La.

The members of the committee are also requested to be present.

R. S. WALTON, Chairman.

NOW!

Twin devils—idleness and procrastination—combine to defeat the high purposes of men. It is not so much lack of ability as lack of application that brings failure to the majority of well-meaning human beings. We fritter away our time. We reverse the ancient maxim, "Never put off until to-morrow what you can do to-day," and make it read, "Never do to-day what you can put off until to-morrow."

It is no wonder that the world is constantly clamoring for capable leadership. The highest success is just waiting for the man or woman who will take for his motto the one word "Now" and then proceed in sunshine and in rain, in sickness and in health, in trouble and in prosperity, to live up to this high standard of action.

Hard work will offset many a natural handicap, much lack of native ability. Where a high type of directing intelligence is added to the will to toil, achievement is all the more conspicuous, of course. But it is remarkable what any man of average capacity can accomplish if only he be willing to face the tasks of life with promptness and vigor. Charles Darwin was a sick man during most of his life and could give himself for only a few hours each day to scientific study, but by an amazing persistence and a close and regular application to his problems he worked out his revolutionary theory of evolution. Most of us, however, are ever ready with some excuse to show why just at present we cannot do a certain piece of work, or why the undertaking should be postponed until to-morrow or next week. We are "not feeling well," or we are "tired out;" we are "expecting company," or we are "not in just the right mood;" we lack "inspiration," or it is "too hot" or "too cold." So run the alibis. And so runs the record that spells ultimate disaster.

More tragic, however, than the failure in the field of outer accomplishment is the inner defeat of the soul which follows the habit of idleness and procrastination. These evils literally eat out the spiritual life. They weaken personality. They undermine character. As the drug addict increasingly demands larger doses of his favorite narcotic and under its domination grows continually weaker in his powers of resistance against the deadly iniquity, so the victim of laziness and postponement in the course of the years finds himself inextricably tangled up in a habit that he now has no strength to break.

What is to be done? How can a man or woman who for decades has been following the line of least resistance be saved? How can he live with himself? Generally, he takes refuge in a dream world and in imagination pictures himself as a great hero of achievement. He sees himself toiling "terribly," and enjoying magnificent triumphs. He visualizes the whole world at his feet. In theory, he develops great plans; in the abstract, he works hard; he even sets the date when he intends to cease postponing and actually to get down to business. But it is all a dream—a sop to an outraged conscience. He has evaded reality, and he must pay the price.

But there is a way of deliverance. The remedy is simple. Let the procrastinator walk straight up to his hardest problem, his most distasteful task, now! And let him say "No" to every plausible excuse, until with undeviating persistence he has found a solution, accomplished his work. The glad relief from self-condemnation and the new sense of power that come from such genuine achievement will bring added strength and courage for the duty next in line. Presently, by following daily a program that emphasizes "now" at every turn, the weakling will be transformed into an overcomer, the failure into a success.

Coming immediately to close grips with the task in hand, moreover, will tend to reduce friction and to eliminate many difficulties. We make our work hard by worry. When we play around a problem, meditate upon its sinister aspects, and magnify its intricacies, we soon create a condition of inner panic which unfits us to find a solution. But when, on the other hand, we take hold of a piece of work with both hands and give ourselves boldly to its accomplishment, all the laws of nature seem to combine to help us.

Life is full of difficulties. There are evils on every hand. Troubles abound. Hard work dogs our steps. Only a great motive can bring the permanent strength necessary to overcome these obstacles. We recommend religion. For, after all, there must be something of eternity in the heart if a toiler is to renew his courage every morning and be prepared to work persistently and conscientiously through the heat of the day. The man who has not vital belief in unseen realities will say, "What is the use?" as he faces his task. He may be sustained for a while by his self-respect or by his love for his wife and his children, but in the long run he needs above everything a sense of the presence of God and of the power of an endless life, if he is to reach a high quality of accomplishment.

Now! It is a magic word. The time is short, and we are the sons of God.—Editorial in Zion's Herald.

WE ARE SAVED BY HOPE (ROMANS 8:24).

Hope is a wonderful word. It signifies not a dream born of desire, but a vision of final good inspiring to faith and action. Hope is the power by which the sculptor, unmindful of the fragments flying from his chisel, sees the figure imprisoned in the marble and toils on that others may see it. It is the spirit by which the musician brings from voice or instrument that which has already sung its symphony in his own soul. And hope is the blessedness of a vision which reveals future perfection for man and the world for which Christ died. Hope thus becomes a holy power, fit to be joined with faith and love. The true Christian has a vision, and with the help of the Master struggles to attain.—Floyd Tompkins.

Remember this: Not all the wild,
Huge, untamed elements have force
To reach thee, though the seas were piled
In weltering mountains in thy course!
Only thyself thyself can harm.

PIPE ORGAN FOR SALE, $2250 installed. Two manual 27 stops, and accessories combined. This is a used organ, but is in fine condition, and compares favorably in variety with new organs selling for $8,000. Floor space must be 15' 6" front, 15' 8" high, 9' 6" front to back. P. O. Box 24, Chattanooga, Tennessee.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, BROTHER D. R. NEWTON, was born in Georgetown, S. C., March 18, 1857, and died in his home in Kokomo, Miss., March 4, 1928, as the result of a shot fired by an unknown party. Hearing some one in the store, he went out to investigate, and was shot from within the store, from which he died on the above mentioned date. Brother Newton was a lifelong member of the Methodist church, and was always found ready for every call of God through his church. Brother Newton was married to Miss Mollie Blakely, Feb. 10, 1876, who died many years ago. On Oct. 16, 1889, he was married to Miss Mary E. Tilton, who, with four children, remain to mourn the death of a good husband and father. It was the writer's privilege to enjoy the acquaintance and good fellowship for twenty or more years; we found him always ready to do his bit for the ongoing of the Master's kingdom. I think it could be said of him that no one will be missed in both church and community more than he. Brother Newton was faithful in little things; no call of the church was too small to challenge his best possible service. On the morning of March 5, he was buried from the Methodist church by the writer, assisted by Rev. W. C. M. Baggett.

C. M. CROSSLEY.

The many friends of MISS CARRIE LOUISE LINDSEY were shocked and grieved when they learned that on Thursday, Oct. 18, she had quietly slipped away from them. She had been in unusually good health for some time and no one was prepared for her sudden death. Lula, as she was familiarly called, was born at Louisville, Miss., one of eight children, three of whom are still living—Ransom, an only brother; Mollie, and Mrs. Nannie Simmons. She had spent eight years in Goodman with Mrs. Simmons, and had endeared herself to the whole town. She taught in the Sunday school, and always enjoyed her church privileges. It can be truthfully said that Lula was kind-hearted and thoughtful of others. Her devotion and tender ministries to her mother during her last illness were commented on by all who came into the home. It was always her delight to have her pastor in the home, and she left nothing undone for his comfort and pleasure. The funeral service was held in the home of her sister, Oct. 19, attended by a large number of friends, and her body was laid to rest in the cemetery at Goodman, under a bank of beautiful flowers. Our prayer is that the family, who, for the second time this year, have had the death angel to visit them, may be comforted and sustained by the grace of their Heavenly Father.

Her pastor,

S. A. BROWN.

The subject of this sketch, MRS. SUSANAH BURNHAM, was born Oct. 12, 1851, and departed this life Sept. 8, 1928, at the old home near Johns, Rankin County, Miss. She was the daughter of Uncle Neely and Aunt Caroline Brumfield, who were devout Christians, and staunch members of the Methodist church. Early in life Sister Burnham united with the Methodist church, and remained a true and loyal member until death. After growing up to young womanhood she was fortunate in accepting as her companion and husband that Christian gentleman, William C. Burnham, who preceded her to the glory world some twenty or thirty years, but who still lives in the confidence and affections of the people who knew him best. To this union seven children were born, four sons and three daughters: Luther P., of Jackson, Miss.; C. W., Johns, Miss.; Dr. Hugh, Brandon, Miss., and Emory Burnham, who preceded her a few years ago. The daughters are: Mrs. Ina Collier, Johns, Miss.; Mrs. J. E. Williams, wife of the pastor of the Methodist church, Picayune, Miss., and Mrs. J. W. Patrick, Johns, Miss. Mother Burnham, as she was affectionately called, was of the old type of Christian womanhood. Hers was a simple, childlike faith and trust in God and Christ, her Saviour. She knew God and loved him. Her last years were years of affliction, but through it all she never worried nor complained, but bore it with patience and Christian fortitude, for she, like St. Paul, knew that when this earthly house of her tabernacle dissolved she had a building of God, a house not made with hands, eternal in the heavens. That was her joy and comfort through those thirty years of lonely widowhood. She loved her children and was a mother in the truest sense. She was unselfish in her love and affection because she loved everybody. Her place on earth cannot be filled. We miss her and mourn her departure, but the Lord knew best, and took her home, where she now occupies that beautiful mansion that Jesus went to prepare. On Sunday afternoon, Sept. 9, at 3 o'clock, the funeral service was held in the Methodist church at Johns, in the presence of a great concourse of friends who had met to pay the last tribute of love and respect to a Mother in Israel; after which the body of our dear friend was borne to the cemetery and placed beside her departed husband, there to remain till the resurrection morn. Dear sorrowing ones, she has left you a goodly heritage; be as true to God as she was and there will be a glorious reunion in the sweet by and by.

Her pastor,

T. H. KING.

CHRISTMAS SPECIALS.

Upon receipt of $1.50, I will immediately forward to you my Christmas Special Box of 20 Beautiful Assorted Engraved Christmas and New Year Greeting Cards with tissue lined Envelopes to match. I also carry a Special Box of 15 Assorted Cards for $1.50.

Prices for engraving or printing names on cards will be furnished on request. Place your order early while the supply lasts.

Address: I. A. LOCHTE, 8203 Plum Street, New Orleans, La.

FROM TRENTON CHARGE.

Dear Dr. Carley: Just a word from Trenton charge. We are in our third year on this charge, and the work is moving along fine. Trenton is a seven-church circuit. When we came to this work we found some of the churches badly in need of repairs. During the three years we have painted four of these churches, recovered three, bought one organ, three gas lamps, and also some work has been done on the parsonage, yet it is in need of other repairs. The churches are free of any indebtedness. There has been an increase in the salary, which has been paid in full each year. We have not paid our Benevolences in full either year, but we are nearing the goal this year.

We have added to the roll in this time one hundred and one on profession of faith and thirty-one by certificate. The membership is more active than when we came on the work and are being led to greater vision in church service and work for the Master.

We have looked after the Superannuate Endowment Fund and the record shows that we have surpassed many of the larger charges and stations in taking care of this most important part of our church budget.

Our fourth quarterly conference has been held and our efficient and most able presiding elder, Rev. H. A. Gatlin, brought us a great message from the second chapter of James, using as a subject the need of a pure and undefiled religion before God. This meeting was well attended, with good reports from all departments of the church.

R. M. GIBSON, P. C.

THE BEST WAY.

By John C. Collins.

For easier tasks I would not pray,
But that my strength from day to day
May grow. This, Lord, is what I ask—
That I may meet each given task.

Nor would I seek an easier road
On which to bear my daily load,
But pray for courage and for skill
To gladly bear it, onward still.

It is not best each sun should rise
Upon serene and cloudless skies,
But this—when shadows quench the light—
The faith that makes my pathway bright.

I would not then deliverance seek
From strain, because my arm was weak,
But bravely ask help of the Lord
To do the duty that is hard.

—Selected.

WORSHIP.

By Ruth Estelle Furbee.

God made my cathedral
Under the stars;
He gave my cathedral
Trees for its spires;
He hewed me an altar
In the depth of a hill
He gave for a hymnal
A rock-bedded rill;
He voiced me a sermon
Of heavenly light
In the beauty around me—
The calmness of night;
And I felt as I knelt
On the velvet-like sod
I had supped of the Spirit
In the Temple of God.

—Selected.

"Christ, first of all, takes the cross himself, and then he says, 'You must do the same.'"—Parker.

BAD LEGS

Have You Varicose or Swollen Veins and Bunches Near Ankle or Knee?

To stop the misery, pain or soreness, help reduce the dangerous swollen veins and strengthen the legs, use Moone's Emerald Oil. This clean powerful penetrating yet safe antiseptic healing oil is obtainable at all first-class drug stores.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

The present Nationalist Government in China has in it an unusual number of Christian men, and many believe that the Christian movement in China has turned the corner and is facing a most hopeful future. The four most influential and important ministeries are headed by Christian men.

The following twelve rules of conduct for the people were drawn up recently by the ministry of the interior and proclaimed to the public:

1. Wipe away all national humiliation.
2. Set and follow a high moral standard.
3. Give up all superstitious beliefs.
4. Use native products.
5. Build and repair roads and highways.
6. Plant more trees.
7. Abstain from drinking, smoking, gambling and other evil habits.
8. Be diligent and thrifty.
9. Take physical exercises.
10. Learn how to read and write.
11. Abolish the custom of foot-binding.
12. Cultivate habits of cleanliness. —Clipping.

Dr. E. Stanley Jones, author of "Christ of the Indian Road" and "Christ at the Round Table," has lately returned from a series of visits to Methodist and Southern Methodist mission stations in South America. In "Christ of the Andean Road," a series of articles now appearing in the Christian Herald, he gives vivid accounts of these visits. He is very enthusiastic about the wonderful beauty and phenomenal material development of these Latin American countries. In them he sees "a field white for the harvest" of Christian missions.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes, from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

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ZONE MEETING AT RIPLEY, MISS.

A zone meeting of the Missionary Societies of Tippah County, North Mississippi Conference, was held in the Methodist church at Ripley, Tuesday afternoon, Oct. 9. It proved not only profitable but pleasant for those attending.

The zone leader, Mrs. Fred B. Smith, presided. A beautiful musical program was interspersed by talks on "What the Missionary Society Has Meant to My Church, My Community and to Me," by Miss Etta Murry; and "The Missionary Society Speaks Out Loud," by Mrs. John Finger. Then Mmes. Sam Fryar and E. R. Richey gave, responsively, "Which Woman Are You?" All excuses were answered by Scriptures quoted.

Devotions were led by Mrs. Lee Cox, and prayer by Mrs. E. R. Richey.

After the meeting, sandwiches and ice tea were served, and a delightful social hour enjoyed.

MRS. SAM FRYAR,
Publicity Superintendent.

ZONE 4, MINDEN DISTRICT.

Zone 4 met at Standard, La., on the afternoon of Sept. 12, 1928. Roll call showed the following representation present: Standard, 11; Olla, 6; Rochelle, 16; Selma, 2; Winnfield, 3. Twelve visitors were present.

Mrs. R. E. Smith, of Shreveport, led the devotional, and Rev. Mr. Harris, of Rochelle, offered a prayer. The history of each auxiliary represented was given. Mrs. Woods spoke for Standard, Mrs. Davis for Olla, Mrs. D. W. Kelly for Winnfield, Mrs. Hilburn for Rochelle, Mrs. Montgomery for Selma. The recognition service was not forgotten. Five members present had been members of the Society for twenty years.

Mrs. D. W. Kelly, our District Secretary, gave us an interesting and helpful talk. Then "The Accomplishments of Seven Years" was discussed by the Rochelle Society. Every one present enjoyed the wonderful address given by Mrs. J. B. Pollard, of Monroe. She talked on "The Year of Jubilee" and her trip to the Jubilee Council.

At the close of the meeting, a social hour was enjoyed, while refreshments were served.

MRS. H. GWIN,
Acting Secretary.

ZONE MEETING HELD AT JENA, LA.

On Saturday, Sept. 15, Jena Woman's Missionary Society was hostess at a meeting of zone No. 5, comprising the Woman's Missionary Societies of Selma, Jena, Jonesville, Trout and Good Pine.

The delegates arrived about 11 o'clock, and were greeted at the door of the Nolley Memorial Methodist church by Mrs. C. W. Flowers and Mrs. O. J. Evans, who pinned jubilee badges on each delegate. Every one assembled in the beautifully decorated auditorium of the church for a very impressive quiet hour, conducted by Rev. C. B. Davis, of Arkansas, and Rev. H. W. Cudd, of Jena. The morning services were conducted by a march to Nolley's tomb, where a prayer was held.

The hostess society then invited every one to the basement, where a delicious luncheon was served. The plates were decorated with beautifully engraved cards symbolizing the Jubilee Year.

The afternoon session was opened at 1:15 in the auditorium of the church with a prelude by Mrs. Earle Poe. Then "Forward Through the Ages" was sung by the congregation. A most interesting and inspirational Bible lesson was given by Mrs. Hall, of Selma. Mrs. Bolton Walker, of Jena, then gave a welcome address. Mrs. W. Kennard Pepper, of Trout, responded to Mrs. Walker.

The minutes of the last meeting were read by the secretary. To the roll call a total of seventy responded. "Spiritual Cultivation of the Jubilee," a topic given by Mrs. R. H. Bamburg, of Trout, created much enthusiasm, and was enjoyed by all. Mrs. H. N. Tannehill, of Trout, gave a most enlightening paper on "Truth About Prohibition."

At this time Mr. and Mrs. R. M. Frank, of Jordan, Minn., sang a duet, "Whispering Hope." This was beautifully rendered and enjoyed by all. Rev. A. D. Lemons, of Selma, very ably explained "Why We Need Daily Vacation Bible School." "Plans for Jubilee Student Work" was given by Mrs. Wood, of Good Pine. Mr. Guy Corley sang "The Old Rugged Cross." Rev. R. H. Bamburg, of Trout, talked very intelligently on the problems America is facing to-day in its coming campaign. Miss Hazel Hendrix, of Jena, gave a very interesting discussion on "In This Day for Women, What Should Be Our Attitude Toward Christianizing the World." Miss Carmen Moffett, of Selma, then explained the "Object of Week of Prayer Offering." Closing hymn, "The Year of Jubilee Has Come."

Jena was then given a rising vote of thanks for the hospitality shown.

Jonesville asked for the next zone meeting, and it will be held in Jonesville Saturday, Nov. 3. Benediction by Rev. R. H. Bamburg.

MRS. B. T. GALLAGHER,
Zone Leader.
MRS. W. KENNARD PEPPER,
Secretary.

ZONE MEETING, BROOKHAVEN DISTRICT.

On Oct. 4, Hazlehurst was hotess to the northern zone of the Brookhaven District.

The zone leader, Mrs. J. E. J. Ferguson, called the meeting to order. After the doxology was sung, Mrs. C. W. Crisler conducted the devotional. She based her remarks on the missionary lesson found in the twenty-eighth chapter of Matthew, and stressed the value of a personal touch with the missionaries. A prayer by Mrs. Alford followed.

(Continued on page 15)

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. H. L. Johns, pastor at Carrollton Avenue, is giving special attention to the Young People's problem in his Sunday school. He says: "Will start three classes Sunday, having elected departmental pupil leaders. Have about sixty Young People enrolled, with thirty-nine present last Sunday. One of these groups will be a Teacher-Training class."

Rev. A. K. McLellan, Dual Extension Secretary, has been visiting in the Monroe District recently. Sunday, Oct. 28, he helped to organize a new Sunday school at Sterlington. Rev. David Tarver is pastor at Sterlington. Brother McLellan taught a Cokesbury class while in this district, at Jones, La. This makes the twenty-fifth school he has taught in during this year.

We had several welcomed visitors in our office recently. Dr. A. S. Lutz reports some splendid quarterly conferences on his fourth round, one of his best being on the Glenmora charge, with Rev. S. S. Bogan, pastor. Brother P. O. Lowrey, pastor at Campti, was here Wednesday of this week to meet Rev. Jeff Smith, of Dallas, blind evangelist, who will help him in a revival.

Another welcomed visitor was Rev. J. D. Fomby, pastor at Colfax, who reports a splendid year's work.

President D. B. Raulins, of Mansfield College, is giving a special course on "Worship" this week at the McDonnell Wesley Community House at Houma, La.

Mr. R. H. Nelson, Shreveport District Secretary, sends in an interesting "write-up" of his work as District Secretary of the Shreveport District for the November issue of the Sunday School Outlook.

Miss Lois Hammett, special worker in the French District, was in Alexandria this week to attend a meeting of the Conference staff. She reports a good year's work.

The last Standard Training School for this year was held at Monroe, making a total of seventeen schools this year—four in the Alexandria District, and two each in the Baton Rouge, Lake Charles, Minden, Monroe, New Orleans and Ruston Districts, and one in the Shreveport District.

We note the dates of the Mount Sequoyah and Junaluska Leadership Schools for 1929 are about the same as this year. The first term Leadership School opens on Sunday morning, July 7, instead of the preceding Thursday as in 1928.

Sunday morning, Oct. 28, we visited the Sunday school at First Church, Alexandria, and assisted in the organization of an adult Bible class of pupils under forty. Adults need to be classified and graded, as much as Childhood and Youth. We say "The Law of the Sunday school is the need of the Pupil," and surely the needs of Young Adulthood are different from Later Adulthood. Mr. T. W. Holloman, the superintendent, is working on the problems of the Adults in his Sunday school.

Sunday night, Oct. 28, we had the pleasure of speaking to the Epworth Leaguers of First Church, Alexandria, at a combined service of the Senior and Hi Leagues. Miss Sue Davis is president of the Senior League, and Mr. Charles White, adult superintendent of the Hi League. Our message for the Young People on this occasion was, "The High Cost of Being Somebody."

Dr. W. W. Drake, chairman of the Conference Board, has arranged with the Committee on Public Worship at the Annual Conference to give us Thursday night, Nov. 22, for the anniversary of our Board. The General Board representative will be Dr. F. P. Turner, of Nashville.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL REPORT, NORTH MISSISSIPPI CONFERENCE.

E. G. Mohler, Extension Secretary.

Dual-Special and Other Items of Interest.

Dual-Special for September (books closed Oct. 26):

Aberdeen District.

Aberdeen, $9.67; Amory, $15.14; Fulton, $4.67; Friendship, $1.56; Houston, $7; Greenbriar, $3.46; Smithville, $1.10; Shannon, $3.30; Brewer, $1.26; Calhoun City, $2.80; Tremont, $1.08; Antioch, $1; Houlka, $2.30; Mathiston, $3.16; Shiloh, $1.20; Carolina, $1.32; Okolona, $15; Strong, $5.59; Randolph, 91c; Mount Pleasant, 67c; Van Fleet, $2.96; Asbury, $1.64; Mount Olive, 75c. Total, $87.54.

Columbus District.

Ackerman, $7.22; Artesia, $3.87; Brooksville, $5.01; Columbus, $18.08; Kosciusko, $7; Macon, $4.52; Noxapater, $6; Starkville, $3.48; Wier, $4.47; West Point, $52.50; X. Prairie, $2.08; Shuqualak, $4.27. Total, $118.50.

Corinth District.

Booneville, $5.07; Blue Mountain, $1.65; Corinth, $10; Corinth (Side Side), $2.58; Kossuth, $2; Hightown, $1.50; Iuka, $7.70; Ripley, $9.40; Myrtle, $2.90; Potts Camp, $6.56; Wheeler, $5; New Albany, $8; Bethel, $1.65; Tishomingo, $1.88; New Hope, $2.12; Jacinto, 75c. Total, $68.76.

Greenville District.

Alligator, $5.52; Bobo, $1.55; Boyle, $3.10; Birdie, $1.92; Clarksdale, $20; Jonestown, $9.73; Shelby, $3.91; Cleveland, $5.50; Coahoma, $6; Glen Allen, $26.35; Lula, $6.50; Dundee, $2.28; Arcola, $24.70. Total, $116.36.

Greenwood District.

Black Hawk, $2.45; Carrollton, $2.95; Dodsville, $3; Greenwood, $45; Price Memorial, $6.35; Moorehead, $5.61; Marks, $3.75; Sidon, $2.40; Webb, $5.05; Belzoni, $14.73; Itta Bena, $3.72; Sunflower, $4.35; Tchula, $4; Intermediate department Greenwood First Church, $2.63; Lambert, $12; Acona, $3.18; Coila, $1.16; Long View, $2.95; Bowling Green, $1.67. Total, $126.94.

Grenada District.

Ashland, $1.10; Coffeeville, $3.76; Duck Hill, $1.83; Durant, $2.72; Grenada, $13.71; Holly Springs, $5.50; Kilmichael, $3.59; Lexington, $5.40; Goodman, $2.90; Pickens, $5.27; Vaiden, $4.45; West, $1.83; Winona, $8.82; Wesley Bible class (Winona), $4.10; Abbeville, $3.90; Water Valley, First Church, $23.75; Water Valley, Main Street. $1. Total, $93.03.

Sardis District.

Byhalia, $5; Batesville, $6.10; Como, $4.45; Coldwater, $4.70; Free Springs, $1.35; Oakland, $5,32; Pope, $2.15; Red Banks, $2.75; Love, 95c; Courtland, 65c; Tillitobia, $2.80. Total, $36.22.

Grand total, $647.35.

We now have 172 Sunday schools participating in Dual-Special, i. e., 172 Sunday schools observing the fourth Sunday in each month as Missionary Sunday. This is a disciplinary requirement, and those of our Sunday school superintendents who wish to be regular law-abiding Methodists and who wish to aid us in training our people to observe the laws of our church will see to it that their school will observe the fourth Sunday as Missionary Sunday. Again, if we are to have a missionary-minded church of to-morrow we must train in missions to-day. And where is a better place to begin than in the Sunday schools? Remember that about one-half of the Dual-Special offerings is put to work within the bounds of our own Conference.

Other Items.

With our share of the Dual-Special offering we have gone into ninety-two communities and held Cokesbury Training Schools. We have enrolled in these schools 2,078 adults and issued 1,174 credits. The leadership training programs set up in these places represent only part of the work done by the workers. Other work as follows: Holding Institutes, working in revivals, checking schools, making surveys, visiting in the homes of the people, preaching, making inspirational talks, speaking in public schools, distributing Christian literature, organizing and reorganizing little Sunday schools. The result (some) of this work: Paved the way for the annual revival, instructed and encouraged the Sunday school workers, revived dying Sunday schools, and in many instances stimulated church and Sunday school work to the extent of new church and Sunday school buildings and Sunday school rooms.

Sunday School Day.

More schools observed Sunday School Day this year than heretofore. The income from Sunday School Day did not come up to Brother Gladney's expectation, but he is gratified to find quite an increase in observing the day over previous years. The educational value in observing Sunday School Day is beyond dispute. There is no better way to place your school before the people along with its aims and purposes and to show what the school is trying to do.

Observe.

We have gone forward in leaps and bounds. Sunday school interest all over our Conference is on the rise. We are doing three times the amount of work previously done. We are enjoying whole-hearted support and co-operation, and best of all sympathetic team work. Our future is bright for better and bigger things.

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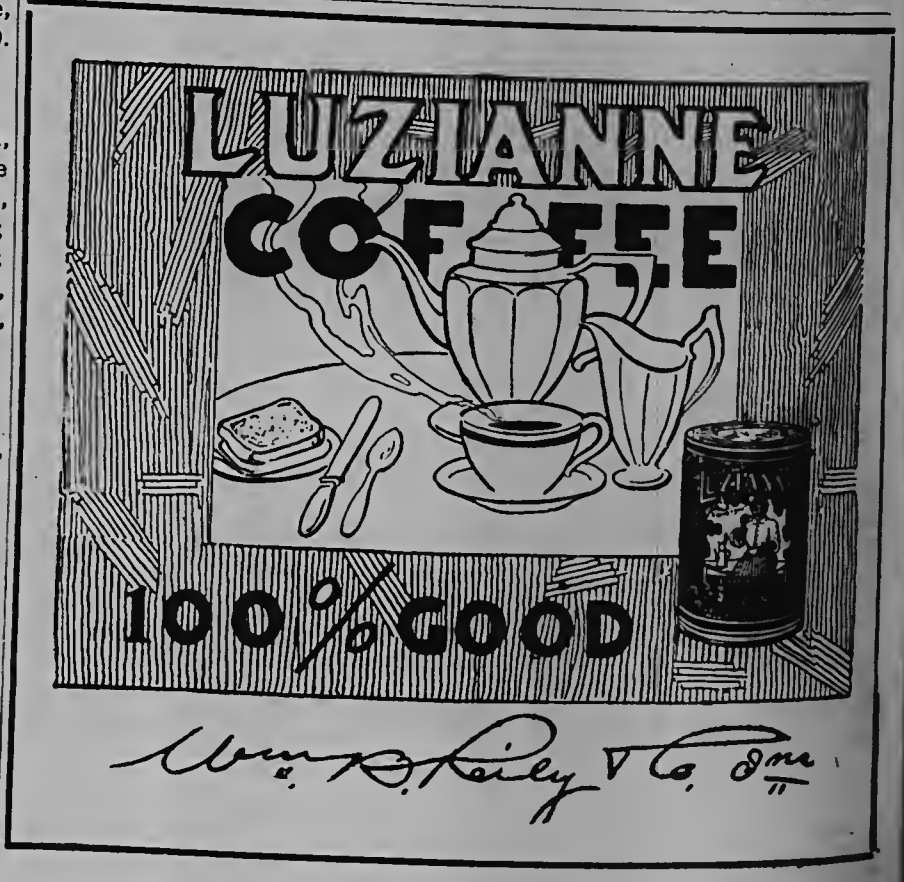

REPORT OF CHAS. ASSAF FOR THE MONTHS OF AUGUST, SEPTEMBER AND OCTOBER, 1928.

Meridian District.

Aug. 4 to 11—With Rev. E. J. Rutledge, Porterville, Miss. We had a good meeting; during the meeting we had altar prayer; several persons came to the altar for prayer and reconsecration; five people joined the church by profession of faith and baptism at Union church.

Corinth District, in North Mississippi Conference.

Aug. 18 to 25—With Rev. Wade H. Heath, Rienzi, Miss. We had a good meeting at Bethel church; during the services several people came to the altar for prayer and reconsecration; two infants baptized, also five people joined the church by profession of faith and baptism. Also I spoke to the Mississippi zone of the district in Rienzi; after the service we had altar prayer; every one of the women came to the altar and pledged themselves to the Lord and his work with prayer; the subject was, "What is the duty of the Missionary Society in the church?"

Seashore District.

Sept. 2-14—With Rev. L. H. Daniels, Biloxi, Miss. We had a good old-time revival in Epworth Church. During the revival several people reconsecrated their life to the Lord at the altar in prayer; and promised to have family prayer in the home. Forty-seven people joined the church, forty-three of them by profession of faith and baptism. Also we baptized eight infants.

Sept. 28 to Oct. 7—With Rev. W. W. Murray, Coalville, Miss. We had a good revival. During the services we had altar prayer, several people at the altar for prayer and reconsecrated their life to the Lord and to do his work for his church in the community. Twenty-one people joined the church by profession of faith and baptism; also I spoke to the Woman's Missionary Society and reorganized them for the church, and do the work for the Lord in the community.

Brookhaven District.

Oct. 14—With Rev. E. D. Heitchson, Beauregard, Miss. We had two good services; during the services we had altar prayer; several people at the altar for prayer and reconsecration.

Monroe District, Louisiana Conference.

Oct. 19 to 30—I made this visit to Monroe to see our brother, Mr. Mike John, and his family. I found them well and happy in the Lord with their Christian home life; also I visited the rest of the Syrians and spoke with them and encouraged them to the Lord and church. Brother M. S. Monk, preacher in charge, asked me to preach Sunday, at 7:30 p. m. We had a large congregation, with a good service. Several of the Syrians came to the church. After the service we had altar prayer. Several people came to the altar for prayer. I do appreciate the home and the life of our Brother John. He has been a very great man of God to our church since he gave his heart to the Lord and joined the church. I trust the Lord may continue his blessing upon him and family, also on his happy home; may he continue happy in the Lord and in his church work.

Services, 70; joined the church, 78; infants baptized, 10; visiting, several.

I have enjoyed my work for our Lord and our church. I appreciated the opportunity of being with the brethren, pastors and their courtesy to me in the work of our Lord and his church this year. I do also appreciate their co-operation with me and prayer, for which we are all grateful to our Lord for the success of this great year's work. Thanking you for your help and for your prayer, I am,

Sincerely yours,

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A LOST ART.

"Isaac went out to meditate in the field at the eventide."

Some one has said that thoughts are blossoms of the soul. When we meditate we think. Meditation is not day-dreaming or skygazing; in it the soul reaches its quiet hour, the heart its trysting place, the mind its retreat. Meditation is essential in making of life. One reason so few supremely great men are produced by the city is that cities are noisy and hustling. Life there is compiex and intense; men are caught up in its whirl and miss the chance to meditate.

The country, on the contrary, is preeminently the home of great men and women. Study the biographies of the world's mental and moral giants, and you will find that most of them were reared in the wholesome and bracing atmosphere of the country. They had time for meditation. The silent forces were not shut out of their lives by carking cares and petty temptations and vitiating distractions. They lived next to nature and nature's God. Flowers and birds and brooks and fields spoke to them daily of God, and the forests were his messengers. In all these silent yet eloquent witnesses of divinity they felt

"A presence which disturbed them with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns."

Meditation is difficult. It looks easy, but if properly indulged it is hard work. Of course, there is a vast difference between the vapid day-dreaming of a lazy sentimentalist mistakenly called meditation and the pregnant hours spent in meditation by a Wesley, a Luther, a Calvin, a Moody.

In our Western civilization our two weakest points are materialism and lack of meditation, and one is conditioned upon the other. We are so busy making money or making a name or "having a good time" that we find no time left for meditation. Often there is not even time for prayer and Bible reading. We are in too big a hurry. Our life is too fast. We even eat in a hurry. One business man advised his men to loaf in a hurry. We are carrying out the Bible in at least one respect: **We spend our years as a tale that is told.**

The psalmist tells of a happy man whose **delight is in the law of the Lord, and in his law doth he meditate day and night.** We forfeit the blessing of God when we refuse to take time to be holy. It takes time to be holy. After long years of self-denial and service, of meditation and prayer, it is possible for us not to be overcome of evil, but to overcome evil with good. But let us not think that the race is run and the prize won in a day or a year of indifferent effort. It is only by continuous spiritual application, concentration, and attention that we lay hold of the white ideal, and meditation is one of the chief agencies in the upward quest.

After we have learned the fine art of meditating, there comes an abundant joy.

"Whom the heart of man shuts out
Sometimes the heart of God takes in
And fences them all round about
With silence 'mid the world's loud din."

—Rev. R. O. Lawton, in Christian Advocate (Nashville.)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round

Melville, Nov. 8, p.m.
Lottie, Nov. 9, p.m.
Pleasant Hill, Nov. 11, a.m.
Natchitoches, Nov. 11, p.m.
Provencal, Nov. 12, p.m.
Pineville, Nov. 14, p.m.
Marksville, Nov. 15.
Melder, Nov. 18, a.m.
Rapides, Nov. 18, p.m.

Be prepared to answer all the questions and give the summary for the year. Make a hard effort to bring all the Conference collections up in full.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round.

Hammond, Nov. 8, 7:30 p.m.
Denham Springs, at Live Oak, Nov. 10, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 11, 11 a.m., 2 p.m.
Ponchatoula, Nov. 11, 7:30 p.m.; Nov. 12, 10 a.m.
Keener Memorial, Nov. 13, 7:30 p.m.
First Church, Baton Rouge, Nov. 15, 7:30 p.m.
Pine Grove, at P. G., Nov. 17, 11 a.m., 2 p.m.; Nov. 18, 11 a.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Merryville, Nov. 18, a.m.
Sulphur and Vinton, at Sulphur, Nov. 18, p.m.

Pastors will please have ready all answers called for at the fourth quarterly conference. Also please be ready to report the number of members received on profession and by certificate during the year and also the number of members lost during the year.

W. L. DOSS, JR., P. E.

Monroe Dist.—Fourth Round.

Oak Grove, Nov. 11, 11 a.m.
Epps, at Epps, Nov. 11, 7:30 p.m.
———— ————, Nov. 11, 7:30 p.m.
Monroe, Nov. 12, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 13, 3 p.m.
Crew Lake, Nov. 14, 7:30 p.m.
Bastrop, Nov. 16, 7:30 p.m.
Bonita, Nov. 18, 11 a.m.
Mer Rouge, Nov. 18, 7:30 p.m.

ELMER C. GUNN, P. E.

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When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The Meridian City Union Holds a Young People's Revival.

The Young People's revival conducted by the Meridian City Union, Oct. 15-21, was one of the most successful held in our Conference so far this year. Great preparation had been made for this revival, and when Brother Neil, who did the preaching, arrived in Meridian, he found the revival already well under way. Miss Lilybec Phillips, President of the City Union, had appointed a number of committees, all of whom had been diligently working out their plans for the revival. Mrs. Freda Pearson was in charge of the music committee; Miss Louise Davis was pianist, with Mr. Wallace C. Journey leading the singing. Miss Addie B. Greely was in charge of publicity. A great deal of advertising had been done, speeches had been made by the Leaguers in almost every church in the city inviting the young people of other denominations to join with them in the meeting, and printed posters were placed about the city calling attention to the services; and, best of all, prayer meetings had been organized in every League chapter, and for several days Leaguers had been praying for the success of the revival. No wonder Brother Neil found the revival already under way.

Brother Neil, although just out of the hospital, having undergone a rather serious operation, never preached better in his life, according to reports (and that is saying a lot). Brother Neil is a wonderful inspiration to young people, and we are not surprised that the revival was a success.

Some of the subjects discussed were: "The Philosophy of Happiness;" "Jesus and Others;" "Jesus and the Father God;" "Who Is Going to Heaven;" "A Wise Choice," and, "What It Means to be a Christian."

A feature of the meeting was the question box. A box was placed in the church in which any one who desired might place questions for Brother Neil to answer; these were answered at each service just before the sermon. This proved helpful to the young people.

Our informant says: "Brother Neil was wonderful, and I have never seen so clearly the way Christ would have us live, nor had a greater desire to live that way." And such was the testimony of many others whose privilege it was to hear him.

J. H. WEEMS.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: I'm indeed sorry that I failed to write you last week. I had resolved not to omit a single letter, but I broke my resolution. I believe I was in Plain Dealing when I wrote you last. Mr. Pfost took me to Alden Bridget, where I met with the Leaguers of that church and assisted them in changing their Senior League to a Hi League. I was entertained in the home of Mrs. Jeff Rivers. Mr. Rivers took me to Springhill for my next meeting.

Springhill certainly has an unusual group of young people. In this little town our Leaguers claim two ministerial volunteers and a volunteer to the mission fields. We just had a fine meeting with the young people, and I enjoyed the cordial hospitality of Rev. and Mrs. J. E. Selfe.

On Thursday night I attended the Young People's revival in Minden. The Epworth Leaguers were conducting their own services and Miss Aileen Hyslop brought the message at this meeting. After being with Miss Mary Searles and closing my work in Minden District I went to Bossier City to begin a few days' work in Shreveport District. I met with the Bossier City Leaguers Friday evening. Our friend, Kathryn Smith, is their president, and most of you know Mr. Dulaney, their pastor.

Sunday morning I attended services at Mangum Memorial church. In the afternoon the North Caddo Union met at Oil City, with the Leagues of Vivian, Ida, Hosston, and Oil City represented. I stopped at Hosston for the League hour that evening, then went on to Ida for church services. Monday evening the Shreveport City Union Council met at First Church, and we spent a most profitable evening in discussing our plans for City Union work. Tuesday evening the Mangum Memorial Council asked me to meet with them in their regular Council meeting. Wednesday morning I went to Grand Cane, and from there to Mansfield to spend a while with our girls at Mansfield College. I certainly had a delightful stay at the college. I met with our Leaguers at 6 that evening, then attended prayer meeting at the Methodist church. I wish that more of our people might know of the fine work that Rev. D. B. Raulins and his faculty are promoting in Mansfield College.

Thursday evening I met with the Stonewall and Keithville Leaguers at Stonewall, where we closed a delightful devotional hour with fellowship and games. I went to Pelican Friday to be with the Leaguers of the churches under Rev. A. C. Lawton's charge. The young people of Benson and Zion Rest report having splendid Epworth Leagues, and complimented their fine young pastor on his efficient work with them.

I am now in the Ruston District, and at the present time am in Homer with my sister, Mrs. Kendrick. Leaguers, we have only a short time left till Conference. I trust that you are assisting your pastor in every way possible to have a full report. Give him your loyal co-operation and send him to Conference proud of your allegiance to him.

Most sincerely,
Your Field Secretary,
ELIZABETH LANGFORD.

OCTOBER MEETING OF THE J. O. Y. UNION.

On Sunday, Oct. 21, the monthly meeting of the J. O. Y. Union, of Minden District, was held in Haughton, with a large attendance. Devotional was led by Mrs. Volrs, of Haughton, and consisted of several songs, Scripture reading, and prayer by Brother L. 1. McCain, of Minden; reading by little Sunshine Dickson, of Haughton; vocal solo by Donavin Shinn, of Minden; cornet solo by a Haughton Leaguer; and piano solo by a Haughton Leaguer. The Evergreen folks came in late, and rendered a splendid mixed quartet.

Following the devotional, the meeting was turned over to Miss Eris Monzingo, of Springhill, union president, for the business session. Suggestions were asked for names of Leaguers for the four department superintendents for the union. Miss Monzingo announced that these officers would be appointed from the lists secured, before the next meeting of the union. Miss Mary Searles was elected union reporter.

Young People's revivals being the October project, Miss Jennie Searles, Minden chapter president, gave a brief report on the Young People's revival held at Minden. There being no further business, the house adjourned to meet on Nov. 18, at Springfield, following which refreshments were served to the following number: Minden, 30; Haughton, 17; Springhill, 8; Evergreen, 6; Doyline, 2; Sibley, 3; Bethel, 16; total, 82.

MARY SEARLES, Reporter.

There's peace in the household guarded by Castoria. Peaceful sleep for Baby. Uninterrupted rest for Mother. For a few drops of pure Castoria will quiet any fretful infant. Or put the little one back to sleep when there's an upset during the night.

Parents, don't try to do without good old Castoria! It isn't fair to the baby, and it makes things hard for you. You can't give Baby medicine meant for grown-ups—or shouldn't! Castoria is the solution. It is always safe. It always does the work. And although it acts as swiftly as an opiate or a narcotic, it contains neither. *Castoria is purely vegetable.* Give it whenever there's constipation, colic, diarrhea.

No less than five million modern mothers have come to depend on Castoria, for twenty-five million bottles were bought last year! Get yours today; don't wait for some night when it's needed, and the drugstore is closed!

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A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

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Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 11)

The visitors were welcomed by Mrs. J. H. Garth, representing the hostesses, and Mrs. J. E. J. Ferguson responded. Following a solo by Mrs. Ervin Parker, roll was called. The auxiliaries were represented as follows: Georgetown, 7; Pleasant Valley, 7; Glancy, 4; Brandywine, 3; Gallman, 8; Crystal Springs, 20; Pleasant Ridge, 2; Hazlehurst, 24.

Mrs. Frank Decell, District Secretary, gave a report of her work. She was very optimistic over the work, and feels that all pledges will be paid by the end of the year. She explained the Jubilee Standard of Excellence. Three societies in the zone expect to make the honor roll this year. Mrs. Decell also gave a very interesting report of the Young People's Conference that was held in Brookhaven.

The ministers present, Dr. C. W. Crisler and Rev. Mr. Sharpe, were introduced by the leader and requested to make short addresses.

Following the singing of the Jubilee hymn, Mrs. Ernest Bennett discussed the "Thank Offering of the Golden Annniversary." This offering is to be used for training workers, and should be a gift and not a part of the tithe.

Mrs. C. C. Herlong told how the Hazlehurst auxiliary is using the Book Shelf. "Women and the Kingdom," and "Memories of Scarritt," are used as study books, one member giving a chapter at each mission study class. "The Way of Jesus," and "The Spirit of Adventure" are used for devotional.

and the "Life of Miss Belle Bennett" is passed among the members to read. The Crystal Springs auxiliary passes the books among the members. Each member writes her name in the book when she has read it.

All auxiliaries represented made reports. Splendid work is being done and much progress has been made. A number of Jubilee members were reported.

Following the afternoon devotional; song, "All Hail the Power of Jesus' Name," Scripture reading by Mrs. Smith, and prayer by Rev. Mr. Sharpe, Mrs. L. W. Alford, Conference President, addressed the assembly. Her message, "Woman's Work," gave much information and inspiration. It was indeed a privilege to have her present.

The following officers were elected for the year 1929: Leader, Mrs. P. D. Sigler, and Secretary, Mrs. A. V. Zama.

Appreciation of the Christian leadership of Mrs. J. E. J. Ferguson, retiring leader, expressed by Mrs. Ernest Bennett, was followed by a rising vote from the assembly. Georgetown invited the zone meeting for the first quarter of next year.

During the noon hour, after lunch had been served by the hostesses, the guests were invited to go through the recently completed church and parsonage.

MRS. A. V. ZAMA, Secretary.

A NEW PROTESTANT INFERIORITY COMPLEX.

The Protestant church has been having a wonderful time trying to sell the idea to the country that it is no good.

It has paraded before the newspaper readers the indifference of its membership.

It has adverised a recession in giving.

It has emphasized the fact that it is divided.

It has asserted that it lacks the genius of leadership which distinguished it in the past.

It publishes its coldness of heart and its loss of evangelistic zeal.

Whenever any anti-church movement has needed professional knowledge to help shape its drive against the church it has found some minister ready to assist.

But facts are against the whole idea.

The moral influence of church is felt in every phase of life as never before.

The Protestant churches are building more churches at the present time than ever before.

For the first time in the memory of most of us the ministerial supply is adequate to the demands.

The standard of education in the church schools is better than ever before.

If there seem to be no outstanding preachers, it is because the average quality of pulpit preaching is so high.

It has a more adequate social program than ever before.

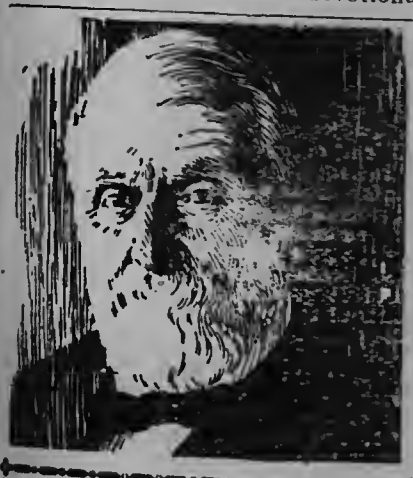
Mass evangelism may be passing, but men are being won for Jesus Christ.

Sectarianism is being succeeded by Christian co-operation.

This is not exactly the time to rest, content that we have achieved. Nor is it the time to feel that the cause has lost its potency. Give us a hundred thousand ministers who know that

> We have Christ's own promise
> And that cannot fail,

and we will give Protestantism an age of progress unrivaled by any decades gone by.—William H. Leach.



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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OUR NEW "PROGRAMS OF WORK."

The General Sunday Schoool Board hopes to release soon the new "Programs of Work" for use as an instrument of guidance in all Sunday school work in Southern Methodism.

The high aim of this instrument is guiding the Sunday school of to-day, which will be the church of to-morrow into: (a) The right kind of knowledge. (b) The right kind of faith. (c) The right kind of Christian character in every member of the future church.

I. It hopes to guide the Sunday school in its curriculum.

Knowledge is life. The quality of life depends on the quality of knowledge. Our first aim is to know God's will. The best material from which to get a knowledge of God's will is the Bible, especially the life of him who said: "It was his meat and drink to do God's will;" and if the Program of Work as a guide leaves the Bible and Christ for its main curriculum materials, it will be the blind leading the blind, and the church of to-morrow will be headed for the ditch. At present we have the greatest editorial staff in the history of our church, and its task is one of life or death.

II. It hopes to guide in the study of the pupil.

We must know the pupil as we know the truth. Modern advancement in public education is due to a knowledge of child psychology, and this program must be a guide in a knowledge of the pupil, as well as a guide in a knowledge to the truth. This involves a training program for each officer and teacher in the school in a course on psychology, if we are to be true shepherds, for the good shepherd "knoweth his sheep."

III. It hopes to guide in uniting the truth and the pupil.

Our task is that of getting the pupils to live out the truth. This program must be a guide in practicing the principles of Jesus. It must suggest programs of activities. We learn to live by living.

IV. It must be a guide in growth as well as a guide in method of instruction.

The child, Jesus, is the best example to guide us in the program of religious education.

This program must be a guide to the parents and teachers to the laws of Christian nurture and guide them in their holy task of growing children as Jesus grew, "in favor with God and Man."

V. It hopes to lead the pupil into the church.

The Sunday school program must include loyalty to the church, not for the sake of the institution, but for the power of the church to promote Christian education, and to be a witness of him who came that "we might have life and that we might have it more abundantly."

VI. It must lead the school into world-wide citizenship.

This program must prepare to lead each pupil to accept the "brotherhood of man" as well as the "Fatherhood of God." The last world war teaches us there is little hope for nations to live in the future, unless they are willing to become world citizens.

VII. Co-operative task.

This holy task we have just outlined as the program of work is a co-operative task. All organizations, General, Conference, and local, exist, to make possible this holy task. The tree is known by its fruit. As the tree has many members, so the school has many organizations to help it. The final test of all programs of life is the kind of living samples we have to exhibit.

We hope the results of this "New Program" will be a church membership "in favor with God and man," and living witnesses of him.

C. D. ATKINSON,
Conference Superintendent.

Minister A. A. Holzwarth Tells "How I Rid My Wife of"

DIABETES

For three years my wife suffered the terrible tortures of this insidious disease and needless to say I suffered plenty of mental torture with her. Almost thru accident I discovered a simple method to overcoming this diabetic menace which was destroying our domestic happiness. I have told hundreds whom I have met in my ministry work about it, and now I have decided to put it in pamphlet form to send to any diabetic who will send me a stamp to cover mailing. Write Rev. A. A. Holzwarth, 706 Vine St., Liverpool, N. Y.

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FROM THE IDA-HOSSTON CHARGE.

Dear Brother Carley: We are approaching the end of the second year on this, the Ida-Hosston charge, and a delightful ministry it has been from the writer's standpoint. This fine people have responded in such a great way that splendid progress has been made along all lines. Every department of the church is functioning. At what was an afternoon appointment, a Sunday school has been organized, and with the assistance of a young man who was converted during the year and has entered the ministry, and a fine layman, this church is having morning services twice each month. A goodly number have joined by profession of faith during the year and are now active workers and helping to bear the church's burdens.

Last year our finances were more than seventy per cent over the preceding year, and we relieved the Mission Board of a $200 appropriation for the present year. The pastor's salary was accordingly raised and is being paid. This, together with the depressing conditions during the early part of the year, made our mission special offering very low; but the indications now are that the Conference collections will be overpaid. The pastor's salary will be practically double the amount paid two years ago.

On the whole, there is a spirit of loyalty on the part of the people to the church and its Lord that this pastor has never seen surpassed. For all this and other things too numerous to mention, we give thanks and take courage.

W. F. ROBERTS, Pastor.

Minden Dist.—Fourth Round.

Colfax, at Montgomery, Nov. 11, 11 a.m.
Plain Dealing, at Benton, Nov. 18, 11 a.m.
Minden, Nov. 18, 7:30 p.m.

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Felicity, Nov. 9, p.m.
Franklin, Nov. 11, a.m.
St. Mark's, Nov. 11, p.m.
McDonoghville, Nov. 12, p.m.
Epworth, Nov. 13, p.m.
First Church, Nov. 14, p.m.
Carrollton Avenue, Nov. 15, p.m.
Louisiana Avenue, Nov. 16, p.m.
Parker Memorial, Nov. 17, p.m.
Delta ct., Nov. 18, p.m.

R. H. HARPER, P. E.

Ruston Dist.—Fourth Round.

Simsboro, at Hilly, Nov. 11, 11 a.m.; Q. C., 2 p.m.
Gibsland, at Gibsland, Nov. 11, 7 p.m.
Dubach, at Dubach, Nov. 18, 3 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

First Church, Nov. 11, 11 a.m.
Hosston, Nov. 11, 7:30 p.m.
Park Avvenue, Nov. 18, 7:30 p.m.

Conferences.

Nov. 11, Hosston, 3 p.m.
Nov. 14, First Church, 7:30 p.m.
Nov. 18, Claiborne, 3 p.m.

W. W. HOLMES, P. E.

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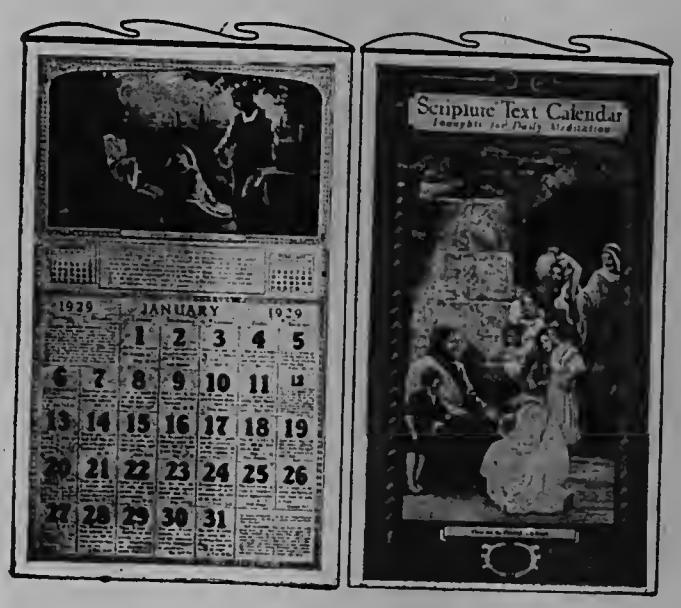

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CHRISTIAN ADVOCATE

Vol. 75.—No. 46. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3727.

HENRY T. CARLEY, D.D., Editor NEW ORLEANS, LA., THURSDAY, NOVEMBER 15, 1928. CHAS. O. CHALMERS, Manager.

MISSISSIPPI CONFERENCE PROCEEDINGS.

Reported by Rev. W. B. Jones.

First Day.

The one hundredth and sixteenth session of the Mississippi Conference convened in the Methodist church, in the beautiful little city of Philadelphia, Miss., Wednesday morning, Nov. 7, 1928, Bishop Warren A. Candler presiding. This is the fifth Conference the Bishop has held, and his presidency is always welcomed by the brethren of this Conference. This is the first time the Conference has been held in this progressive and fine community.

Bishop Candler called the Conference to order at 9 o'clock a.m., and announced hymn 146, "Alas! and Did My Savior Bleed," which was heartily sung by the Conference; the Bishop, assisted by H. W. Featherstun, D.D., C. H. Ellis, and T. J. O'Neil, administered the Sacrament of the Lord's Supper. He made a strong and striking address on the history and the significance of the Sacrament, which was reassuring and helpful to the brethren. The Bishop speaks out in no uncertain terms on the great doctrines of the church, such as the atonement, regeneration, consciousness of salvation, and the like. Hymn 279, "Rock of Ages," was sung; and the Bishop led in singing a portion of hymn 291, "There Is a Fountain Filled With Blood."

A. F. Watkins, D.D., the Secretary of the last Conference, called the roll, and one hundred and twenty-eight clerical members answered to their names, and thirty-seven lay delegates responded. The lateness of the train caused a number to be absent on roll call, but they were present during the morning.

A. F. Watkins, D.D., was elected Secretary for the twenty-eighth time; W. B. Jones and S. F. Harkey were elected Assistant Secretaries; C. E. Downer, M. L. McCormick, and J. B. Caln were elected Statistical Secretaries; and V. G. Clifford was elected Railroad Secretary.

The Standing Committees, nominated by the presiding elders, were elected. These committees are: State of the Church, Conference Relations Sabbath Observance, District Conference Records, Memoirs. The Committee on Public Worship is composed of H. A. Gatlin, presiding elder; W. H. Saunders, pastor of the local church; G. W. Mars, and M. H. Turner. One preacher from each district was appointed to make a preliminary audit of the pastors' reports before the reports come into the hands of the Conference Auditing Committee. Those appointed are: Otto Porter, J. B. Holyfield, M. H. McCormick, Jr., T. E. Nicholson, J. F. McClellan, George H. Jones, J. F. Campbell.

Vacancies were filled in the various Quadrennial Boards on nomination of the presiding elders.

Communications were read from H. B. Perritt, a superannuate member of this Conference; from J. M. Smith, general evangelist, and Rolfe Hunt, D.D., pastor at Brandon, Miss., sending greetings, and expressing regret at not being able to be present. Communications were also received from the Publishing House, General Board of Lay Activities, General Board of Church Extension, General Board of Missions, General Board of Education, General Board of Finance, and from the trustees of the Seashore Camp Ground. These were referred, without reading, to their respective Boards and committees of this Conference.

F. L. Wells, D.D., of the Louisiana Conference, was introduced to the Conference by the Bishop, and he addressed the Conference on the subject of the Superannuate Endowment Fund, representing Dr. Todd, the General Secretray, who could not be present.

Question Twenty-one, "Are all the preachers blameless in their life and official administration?" was called, and the names of W. H. Lewis, J. R. Jones, J. L. Decell, H. G. Hawkins, H. A. Gatlin, J. L. Sells, and J. T. Leggett were called; they were passed in examination of character, and made their reports. About 2,500 have been received into the membership of the church on profession of faith during the year. It was announced that Robert Selby, J. W. Brown, and W. E. Dickens had died during the year, and their names were referred to the Committee on Memoirs.

The names of the following were called; they made their reports—those who were present—were passed in examination of character, and their names were referred to the Committee on Conference Relations for the superannuate relation: W. W. Cammack, R. F. Witt, J. T. Nicholson, G. W. Huff, E. D. Phillips, C. T. Nohle, C. H. Ellis, H. B. Perritt, H. W. Featherstun, J. C. Ellis, L. A. Darsey, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. B. Stringer, J. H. Foreman, W. W. Graves, J. W. Price, Jas. G. Galloway, R. A. Sibley, J. B. King, M. L. Burton, B. F. Jones, W. G. Forsyth, W. P. George, W. W. Nelson, J. L. Greenway, W. L. Linfield, and D. E. Kelly.

H. W. Van Hook made his report; he was passed in examination of character, and on his request his name was referred to the proper committee for the supernumerary relation. He has been very useful in the Conference as president for a number of years of the Seashore Camp Ground School, and of the Port Gibson College. These brethren all carry with them the prayers and best wishes of their brethren of the Conference. A. A. Sims, who has been on the superannuate list, is again on the effective list.

T. J. O'Neil read a detailed report of the work of D. E. Kelly as a pastor and Conference and general evangelist, written by Brother Kelly, who is unable on account of being sick to he at the seat of Conference. His great work is appreciated, and the Bishop spoke of his work.

The report of the editors of the Conference Journal was read by the Secretary, and referred to the Commission on Budget, with the request for an appropriation of $1,200 for publishing the Journal of this session.

It was announced that L. E. Alford, pastor at Crystal Springs, would preach at 3 o'clock, and that the Sunday School Board would hold its anniversary service to-night at 7:30. Other announcements were made, and the Conference adjourned after singing the doxology, the benediction being pronounced by C. H. Ellis.

Second Day.

The Bishop called the Conference to order at 9 o'clock a.m., and announced hymn 506, "I Need Thee Every Hour," and the brethren joined heartily in singing, after which J. L. Greenway led in prayer. The Bishop read John 5:39-47, and followed with appropriate comment, and led in singing hymn 544, "I Love to Tell the Story."

The roll of absentees at yesterday's session was called, and thirty-four clerical and twenty-four lay delegates responded. It was ordered that the roll be dispensed with after to-day's session.

The minutes of the first day's session were read and approved.

A telegram from W. P. George, a superannuate member of the Conference, who is now living in Tennessee, was read; and a message of love and greeting from C. F. Emery, of Houston, Tex., a member for more than three decades, was read.

Mrs. J. C. Lowry, an alternate delegate, was substituted for W. Hemingway, from the Vicksburg District; and Mrs. G. E. Allen in place of T. T. Winstead, from the Newton District.

Communications from the Epworth League Board and from the Benevolent Association, of Nashville, were referred, without reading, to corresponding Conference Boards. The report of the trustees of Millsaps College was referred to the Board of Education.

A memorial from the Students' Activities Commission of the Mississippi and the North Mississippi Conferences was read, and referred to the Board of Education.

The report of M. L. Burton, Commissioner on the Mississippi Conference Training School, at Montrose, was read by the Secretary, and it was referred to the Board of Education.

The report of the General Hospital Board was received, and Frank W. Brandon, D.D., of the Alabama Conference, was introduced and addressed the Conference on the hospital work.

The last Conference appointed an Editing Committee for the purpose of seeing that superfluous matter be eliminated from the reports of the Boards and Committees. This committee made its report, which was adopted.

The report of the directors of the Seashore Divinity School was read by H. M. Ellis, and referred to the Board of Education.

Rev. John Durrett, of the Tract Department of the Publishing House, was introduced, and he addressed the Conference on the subject of this work, stressing the importance of it.

Reports from the Committee on Religious Instruction in State Institutions, and from the Commission on Standardization of Colleges in Mississippi were referred to the Board of Education. C. W. Crisler read the report of the Commission on Methodist Headquarters and the esfablishing of a Methodist paper in Jackson, reporting the impracticability of such an enterprise at this time, and asked to be discharged.

R. H. Harper, D.D., the newly elected editor of the New Orleans Christian Advocate, was presented by the Bishop, and addressed the Conference. H. T. Carley, D.D., editor for the last ten years, was introduced, and spoke words of commendation of the paper and the new editor. On motion of J. L. Decell the Conference extended Dr. Carley a rising vote of thanks for his able editorship during the last decade. The vote was unanimous.

Under question seventeen, Linus Parker Anders, Murray Cox, Joseph William Laudenslager, Thomas Orien Prewitt, John Henry Morrow, Edwin Doty Snellgrove, Mather Gill Matheny, George Hawkins Jones, and Horace Walter Featherstun Vaughan, having met all requirements, were elected to deacon's orders.

Question Four, "Who else is in the Class of the Second Year?" was called, and the following were called; they were passed in examination of character; but not having stood approved examinations on the Course of Study, remain in the Class of the Second Year: James Brewton Berry, Lonnie Augustus Comfort, Clyde Hubert Gunn. George Hawkins Jones and H. W. F. Vaughan, having been approved in the Class of the First Year in their examinations, on the ground of having the degree of Bachelor of Divinity from Emory University, were advanced to the Class of the Second Year.

The Bishop announced the transfer from the Virginia Conference of Henry Conrad Blackwell, a deacon in the Class of the Second Year. Brother Blackwell is connected with the Religious Education department of Millsaps College.

George Albert Broadus and Lemuel Davis Haughton were admitted on trial.

The Committee on Public Worship announced that M. L. Burton would preach at 3 o'clock, and that Hon. W. H. Watkins, of Jackson, would speak at the anniversary meeting of the Board of Finance at the evening service. Other announcements were made, and the Conference adjourned, after singing hymn 22, "Come, Ye That Love the Lord," the benediction being pronounced by H. Walter Featherstun, D.D.

Third Day.

The Conference was called to order at 9 o'clock by Bishop Candler, who announced hymn 183, "Come, Holy Spirit, Heavenly Dove," which was heartily sung, and the Conference was led in prayer by W. J. Ferguson. The Bishop read a lesson from the thirteenth chapter of the Gospel of Matthew, and made a stirring address on the parable of the sower and the seed and the soil. Hymn 193, "Holy Spirit, Faithful Guide," was sung.

The minutes of the second day's session were read and approved.

A communication from Rev. W. W. Graves, a superannuate member of this Conference, was read.

Report No. 1 of the Board of Education was read. Pending its consideration, the Conference was addressed by Miss Pauline Wynn, Secretary of the Methodist Students' League, Mississippi State College for Women, on the work of the

(Continued on fourth page)

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UNIVERSAL BIBLE SUNDAY, DEC. 9.

By George William Brown, General Secretary of the American Bible Society.

The American Bible Society over a period of years has been sponsoring Universal Bible Sunday. Each year a theme has been chosen around which material has been built with the central emphasis upon the Holy Scriptures.

In 1920 the four hundredth anniversary of the landing of the Pilgrims suggested in the observance of Universal Bible Sunday the theme, "In the Name of God, Amen!" In 1925 the four hundredeth anniversary of the publication of William Tyndale's translation of the New Testament into English gave a similarly appropriate setting. While every year does not provide such suggestive anniversaries, a theme is agreed upon annually as a basis upon which to build a program suitable to the occasion. Last year it was "The Bible and the Home." This year it will be "Sowing the Seed." The printed material which is available for this year's celebration compares in an interesting manner with the seed of the sower—the penny portions of Scripture published by the American Bible Society. Our Lord's well-known parable of the sower is the subject around which the material has been gathered.

The observance of Universal Bible Sunday aims to magnify the place which the Sacred Scriptures occupy in the Christian faith. The position of the Bible in every church auditorium is one of prominence. It rests upon a pulpit or lectern discernible from every corner of the building. The pastor takes his text from it in its elevated position, and from its perennial truths he expounds truth. The Bible from its place of vantage is always visible to the congregation. Nothing takes precedence over it.

To individual life the Bible makes a peculiar contribution. It brings solace to the sorrowing, hope to the depressed, peace to the troubled and inspiration to the languid. In the grave crises of life men turn to the Book. Encyclopedias, dictionaries, books of reference, biography, fiction, all serve their purpose, but none can assume the position of the Bible. To the souls of men its message is divine. When the deepest anxiety of the world war was upon us the late President Wilson wrote: "The Bible is the Word of Life. I beg that you will read it and find this out for yourselves. When you have read it you will know that it is the Word of God, because you will have found the key to your own heart, your own happiness and your own duty."

Universal Bible Sunday was conceived and is promoted to emphasize yearly the fundamental position which the Bible occupies in the spiritual life of men and women. Sometimes the importance of the Bible is forgotten, sometimes its value is unrealized, sometimes its message is unknown. Universal Bible Sunday, increasingly observed, prepares the atmosphere and offers the setting for a thoughtful consideration and an earnest reminder of the Bible's primary place in the Christian faith. Just as the Sunday nearest the Fourth of July gives an opportunity for stressing patriotism and the Sunday before Labor Day is an opportune hour for pleading for the introduction of Christian ideallsm in the dealing between capital and labor, and just as Easter Sunday is the day supreme of all the year for strengthening humanity's faith in immortality, so Universal Bible Sunday is the day of days for magifying the great power of the Bible. This is the purpose of Universal Bible Sunday.

"JOHN DID NO MIRACLE . . . BUT . . ." JOHN 10:41.

By Rev. F. B. Hill.

When I announced my text, I saw one in the congregation speak to her neighbor, and was sure she said, "but he did." No, the Bible says he did not.

I find no fault with those who have "hobbies." I read of a man the other day whose hobby was collecting epitaphs. At every town he visited he wended his way to the cemetery to collect epitaphs. I think that this text is John the Baptist's epitaph—"John did no miracle."

It was, of course, quite true. So far as the possession of any exceptional powers of that sort were concerned, there had been nothing remarkable about him. Judged by that staudard, John had been one of the rank and file.

The kind of man who does no miracle is just the kind we are meeting every day. He is the man who never makes us marvel

There are men like Shakespeare who cannot take up a pen without enriching us with miracles of wisdom. There are women like Patti, who, every time they sing, delight us with miracles of song. But the average man is different from that. One can reckon on the thing that he will do. It is the sort of thing that we can do ourselves. Now brilliance may be perilous; but mediocrity also has its perils. One cannot forget that in the Master's story it was the one-talent man who made shipwreck. And so it may help us to consider what the Scripture has to teach about a man who —as we read—never did a miracle.

No sensational endowments had made people gape at him with open-mouthed astonishment. How often one hears it said of persons to-day, "Quite a good fellow . . . but you must never expect a miracle from him." "Yes, quite an average man, but he will never set the Mississippi on fire."

Gipsy Smith heard that said one day of a new minister, and replied, "We do not expect that, but he would make it sizzle if we dropped him in."

It is always interesting to watch the attitude of a congregation towards a new minister and his wife. "Enuf sed." John the Baptist was a new preacher, and we know how he dressed, and the food he ate, and his speech—it is all recorded. Mercifully the people who erect our tombstones and write our epitaphs do their best without a too scrupulous regard for the truth. But probably there will be one thing that might be said about most of us with perfect truth when our work is done:

Sacred to the Memory of

.....

He Did No Miracle.

It may not matter what people say about us when we are not there to hear.

But let us try and find other things to his credit, and enquire how far it is possible to build up a good strong character and useful life without working miracles, or being romantic or sensational.

As a preacher, he says he was a messanger. "There was a man sent from God." "A Voice," a herald, a forerunner, a preparer—this is what every preacher should be, and every Christian. He also was a witness—"the same bear witness." God gave him a special work to do. It was the work of witnessing to Christ, and John filled it in the noblest way. Others dreamed that the Messiah would come in splendor; John witnessed that he was in their midst. We are apt to think that special service is only given to very special people; that great tasks are not for common folk, but for men of wonder-working gifts. And the beautiful lesson of our text is this, that though you may have no power to do a miracle, for you, too, there is a special service—something that only you can do; something that won't be done unless you do it; something the world needs, which you and only you can supply, although not dowered with any gift of miracle.

He was modest—"He was not that light;" his purpose—"that all men might believe;" his message—"Repent, and bring forth fruits for repentance." He was faithful, courageous, bold. One day he called a part of his congregation "vipers," perhaps thinking of a scene he had often witnessed in the wilderness, when the parched brushwood caught fire, and the reptiles rushed from their lair in mad terror. His courage and fidelity cost him his life. The reason we are not beheaded or crucified to-day as preachers is because we are not faithful.

Crowds came to hear him. One day a deputation came from Jerusalem—a priestly deputation, asking him, "Who art thou?" Elijah? No. The Messiah? No. They knew the prophets had said that the Messiah would "sprinkle clean water upon you" and other prophetic utterances concerning the Messiah, but this baptizing business, just what they expected the Messiah would do. "Art thou the Messiah?" "No," said he, "I baptize with water"—mine is only an introductory ceremony. I am only giving you types, and shewing you truth of things—the inward spiritual change has yet to be wrought in the hearts of men—this poor water —this shallow river, I use as indicative of the great fact that man needs an inward change; we are sinners, we must be born again. I baptize with water he will baptize you with the Holy Ghost. He it is who is coming behind me, following me, whose kingdom must increase, while I decrease.

Next day the Baptist saw Jesus coming. it was John, the writer of this gospel, whose fine sense of hearing caught this experience. "Look, there standeth one among you." Blessings are nearer than you expect. God is within whisper reach. "Behold the Lamb of God." What a gospel! You remember he said that; can you remember anything else that he said? Yes, he said something about the winnowing fan, the wheat the chaff, the ax; but never forget that he said, "Behold the Lamb of God that taketh away the sins of the world." Never mind, John; if you did no miracle, you gave us this gospel. Remember that of your preacher some day.

He did no miracle; but what did the Master say of him? "Among them that are born of women there hath not risen a greater than John."

A man may lead a false and rotten life, and yet win the praise of men. The acid test of the successful life is this—does it win the praise of Christ? And the fine thing is, to win that praise one does not need to be wonderful or striking; it is given to those who do no miracle—to those who trust him when everything is dark; to those who keep their faces toward the morning; to those who, through headaches and heartache, quietly and doggedly do their appointed bit; to those who help a brother on the way; to those who look for a city that hath foundations. In this big world there is room and power and victory for the great multitude who do no miracle.

Men heed thee, praise thee not.
The Master praises; what are men?

Now, how far is it possible for us to win the Master's approval and to come into a great estate of honor and joy, without doing anything miraculous? Some of us may think we are living a monotonous life, a profitless sort of life, remarkable for nothing but sameness and insipidity, morning, noon and night coming round and round without our ever doing anything that strikes observers with amazement; always working in the same place; always surrounded with the same races; al-

ways tethered to the same short string. We need a word of cheer, some encouragement.

It is possible to be true, to be courageous, to be useful, helpful, yet do no miracle. When did Jesus ever set a man in higher honor in his kingdom simply because he was a worker of miracles? Are you expecting too much of your minister?

"His only righteousness I show,
His saving truth proclaim,
'Tis all my business here below
To cry, behold the Lamb.

"Happy if with my latest breath
I may but gasp his name,
Preach him to all, and cry in death,
Behold, behold the Lamb."

Covet earnestly the best gifts.

Merryville, La.

A CALL TO METHODISM

For an International Missionary Conference to Meet in Memphis, Tenn., on Jan. 1, 2 and 3, 1929.

The Board of Missions has authorized a conference of persons interested in the promotion of the kingdom of Christ in every land for the consideration of this supreme objective of the church. Important eras of progress have been ushered in by such conclaves; the great meeting at New Orleans virtually began the missionary activity of our laymen, and the gathering of one hundred at Memphis launched the Centenary advance. The present is a time of critical moment for Christian Missions, and the counsel of the whole church should again be summoned to review and evaluate our progress and future duty.

Our message to the unsaved world, at home or abroad, is the same message we have ever preached. The power of the gospel to redeem men and nations is unchanging. The command of our Lord to give his gospel to every creature stands unrepealed and paramount. Our duty to carry Christ to the last individual on earth is to-day what it has always been.

Nevertheless, missionary activity is not the same activity that occupied our energies a generation ago. The spread of culture in non-Christian lands has provided a new environment in which our missionaries must work, and given rise to new problems which they must meet. New churches—virile, consecrated, eager—have risen, and with these have come enlarged opportunities and perplexing problems. As non-Christian religions have broken down, strange and destructive doctrines have pushed in, and the gospel of Christ, triumphant over the one, faces the challenge of the other.

The missionary task in our own beloved land is urgent and bewildering. Fifty millions of our fellow-citizens are not even nominally Christians. The principles of our religion have scarcely begun to permeate our social life. Even heathen peoples reproach us for our sins and draw contrasts between what Christians believe and how Christendom acts. America is still the greatest mission field of the world and must he saved.

Who is equal to such tasks? They can be attempted only by the whole church, united and determined. In the welter and confusion of the world your servants, on whom you have placed the burden of missionary administration, feel the need of your counsel and your prayers. It is time for the sincerest and ablest souls of Methodism to assemble and reconsider the Great Commission of our Lord.

Our need is not wisdom, but power; not organization, but consecration; not plans, but a passion for souls; not money, but sacrifice; not temporal things, but the touch of the living Spirit of God.

Our assembly, therefore, will not deal with policies, plans, and programs, but with our relation to God and our responsibility for our unsaved brethren of every clime. We must revitalize the Great Commission of our Lord in our own hearts and republish it through the church. We must consider and decide whether we are true to God, whether our task is finished, what our future course will be.

Pursuant, therefore, to the action of the Board of Missions of the Methodist Episcopal Church, South, I hereby call upon those in whose hearts burns the fire of missionary zeal, and who yearn for the world to crown our Redeemer as Lord of all, to assemble in the Municipal Auditorium at Memphis, Tenn., on the evening of Jan. 1, 1929, and until the evening of Jan. 3 unite with others of like purpose in considering the missionary message and motive for the church.

This gathering wil draw Christians from the ends of the earth and multitudes of our own people will desire to be present. Our facilities will be taxed, and the attendance must be limited to 5,000. I urge all persons to secure early registration through the channels soon to be announced.

In conclusion, I pray divine blessings upon the church and ask your prayers that the objective sought in the Conference here announced may be achieved.

Fraternally yours.

W. G. CRAM,
General Secretary of the Board of Missions.

POETICAL THOUGHTS.

By Mrs. George S. Brown.

"What shall I render unto all the Lord for all his benefits toward me?"—Psalm 116:12.

Which Shall It Be?

"I thought of it once as I sat by myself
And looked at the boxes that stood on the shelf,
One so large, one so small, with a contrast most grim,
A bandbox for me and a mite box for him.

"I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased downtown,
And when I returned it was plain as could be,
A mite box for him and a bandbox for me.

"I tossed in a dime, but it didn't seem right,
I couldn't be proud of that curious sight,
So I took out my check book and tried to be square,
For I wanted my givings to look like my prayer."

I have been thinking of that poem ever since I read it, for it made such an impression upon me that never again can I buy a hat without thinking of the mite box. The comparison in size struck me so forcibly. Of course precious things are often done up in small packages; but these are not often found in mite boxes and it is a well known fact that a hat costs far more than we ever put in our mite boxes.

However, it is not that thought that so much impresses me as the fact that we so gladly and rapturously pay what the milliner charges for the headgear while we so grudgingly put the small amounts in the mite boxes. A great big box for ourselves and such a tiny one for the Master! Given so freely and lavishly for outward adorning, and so grudgingly for what the mite box stands for! Such wealth as God has bestowed upon us, and yet we hear so many say, "Every time we go to meeting it is some collection." A handsome dress for ourselves and not enough in the mite box to buy a gingham for one of the unfortunates! Theatre tickets, opera tickets, hall games, trips night after night to the movies—but just a dime in the mite box to build churches, and send the gospel to the heathen, to feed the hungry and clothe the naked! Dollars squandered on our table for food and not enough in the mite box to feed one starving child! A trip abroad or to the mountains or seashore, and not a dime to send some sick person away for a rest cure! Oh the shame of it! It is a wonder that the Giver of all good gifts bears with us. He gave his life for us; what do we give for him and how do we give it?

RELIGIOUS APPRECIATION.

When Jesus preached his first sermon at Nazareth, things went well until he indicated that God was the God of all mankind, and not the special providence of any particular race or country or mode of religious approach. When he made this point of universalism, the meeting broke up in great confusion, and Jesus was obliged to seek safety by leaving the place. We think of ancient times when each nation or country had its particular deity and believed in the supremacy of its own. The whole world is on more intimate terms today, and a network of communication extends over every habitable place, yet necessary adjustments involved have affected economic rather than religious thinking and feeling. There is, of course, much separatism in many ways, but the change has been far less in religion than anything else.

It would be a healthy thing for our personal Christianity, as well as for the welfare of all non-Christian people, if we could bring ourselves to appreciate what others believe, whose faith is very different from ours. It is by understanding rather than by undermining their beliefs that the highest good will come to them and ourselves. We are a little too satisfied with ourselves. We make more of our convictions than of our consecration to them, and forget that God had people aside from the Christians and the Hebrews. We speak of the idol, fetich, totem pole, prayer wheel, and charm, but not many discern the counterpart of these tucked away quite definitely in the heart of our own satisfaction, under other names.

The fact is, we are insular and provincial to a greater degree than we think, and without the discipline of honest comparison or of sympathetic understanding we merely continue to deceive ourselves. It is not the form of religion but the spirit of life that always has and always will count most. In our formal choices we are so divided that we cannot catalogue the species, but under any form, anywhere, we may recognize the spirit of life as Jesus taught it, and curiously enough men find it in the jungle, in the desert, or on the mountains, in strange countries and on scattered islands, the world over, because somehow God is general and not particular; universal, not local. The only peculiar people God has, or ever has had, are those who honor him by the spirit of their life. Our little systems or requirements will shrink as we enlarge our vision and our heart, but we shall cease to think we can control the Most High, or lead him into captivity to our hard and fast precincts. It will help us to recall a fine phrase often, "God is greater than our heart," and our ideas of religon have never explored his realm.—K. R., in Christian Advocate.

PUSH THROUGH TO GOD!

And where shall we seek to cultivate reverence? We must seek to cultivate it everywhere. Cultivate it in the means of grace. Break through every external thing and make your way to God. Break through all the formalities of prayer, its words, its postures, its customs, and get away home to God! It may be that words and forms will sometimes fail you, and you will find yourself just calling, "God, my God, my God!" Hold on your way; push through to God! Break through the formalities of the sacrament; don't halt at the venerableness of the custom; don't stop at the material bread and wine! Bring out all the reserves of your will and break through the letter and push into the presence of God. At the Lord's Supper let nothing tempt you aside; let all your speech gather in the one word, "Lord, my Lord! my God!" And believe me, nay, believe the promise of God, your senses are thus being exercised to discern, and more and more you will know that your Redeemer liveth, and you will fold your wings in adoring contemplation of his grace and glory.—Rev. J. H. Jowett, D.D.

MISSISSIPPI CONFERENCE PROCEEDINGS.

(Continued From Page 1.)

church among the Methodist students of that school. The report was adopted.

The Joint Commission on the Seashore Camp Ground made its report. Mr. W. A. McKennon, one of the commissioners from the Louisiana Conference, was present and by invitation addressed the Conference. The report was laid on the table to be considered later.

Th following were advanced to the class of the second year, having been passed in character: Henry Lindsey Daniels, Robert Lee Walton, William Chester Baker, and Randolph Saucier. Frank Newell Ladner, Walter Cross, and Wesley Ezell made their reports; they were passed in examination of character and continued in the class of the first year. Wesley Ezell was elected to local deacon's orders.

The Bishop announced that Frank Adams Calhoun, who for the past year has been pastor at Pass Christian, has been transferred to the Tennessee Conference. He was passed in examination of character.

The name of Jay Coburn was called. It was announced that he had died during the year, and his name was referred to the Committee on Memoirs.

Linus Parker Anders, Murray Cox, Joseph William Laudenslager, Thomas Orien Prewitt, John Henry Morrow, and Henry Conrad Blackwell, having fulfilled all conditions, were charged by the Bishop and admitted into full connection. The Bishop delivered a very strong and appropriate address, and led in singing, "O Happy Day that Fixed My Choice."

W. G. Cram, D.D., Secretary of the General Board of Missions, was introduced to the Conference, and it was announced that he would be the chief speaker at the anniversary meeting of the Board of Missions to-night.

The report of the President of Whitworth College was referred without reading to the Board of Education. Report No. 1 of the Hospital Board was read by the Secretary, and on motion was referred to the Commission on Budget.

It was announced that Del Longgrear would preach at 3 o'clock. Other announcements were made, and the Conference joined in singing, "Praise God From Whom All Blessings Flow," after which it adjourned, the benediction being pronounced by J. H. Foreman.

Fourth Day—Morning Session.

The Conference opened at 9 o'clock, Bishop Candler in the chair; the Bishop announced hymn 309, "Amazing Grace! How Sweet the Sound," and M. L. White led in prayer. The Bishop read a lesson from the thirteenth chapter of Matthew, and commented in a helpful way on the parable of the tares and the wheat; and he led in singing hymn 628, "My Heavenly Home is Bright and Fair." The journal of the third day's session was read and approved.

Under question fifteen, John Byers Shearer, George Elmer Allan, Thomas Ernest Nicholson, Marlin Howard McCormack, Jr., Emmett Jackson Rutledge, Charles Assaf, and James William Sells were advanced to the class of the fourth year.

William Beckwith Hollingsworth, John Weems Moore, John Brogan Holyfield, Nicholas Smuts Loftus, Andrew Jackson Boyles, Charles Assaf, and Charles Franklin Nesbit were passed in examination of character and elected to elder's orders.

The Bishop announced the transfer of Charles Franklin Nesbit, a deacon in the class of the fourth year, from the Upper South Carolina Conference.

The Constitutional Amendment handed down by the General Conference referring to the transfer of members of the Annual Conference to other Conferences, delegates-elect to the General Conference, was defeated by a vote of 169 to 4.

A. M. Broadfoot, Treasurer of the Board of Missions, announced that the Board would pay seventy per cent of the appropriations to the Conference missionary appointments.

Dr. J. E. Crawford, of the General Board of Lay Activities, was introduced, and he addressed the Conference.

J. R. Jones, presiding elder of the Hattiesburg District, made a touching address to the Conference and asked for the reference of his name to the Committee on Conference Relations for the Superannuate relation. Brother Jones has been for years a leader in our Conference and it is with regret to the Conference that conditions make this step necessary.

The names of the pastors of the Brookhaven, Hattiesburg and Jackson Districts were called, one by one, by the Bishop, and were passed in examination of character, and they made their reports.

The Bishop announced the transfer of George Freeman Winfield, D.D., from the Texas Conference. Dr. Winfield is Associate President of Whitworth College.

The secretary was requested to convey the respects of the Conference to Dr. Rolfe Hunt, who is absent on account of sickness.

The name of L. A. Comfort was referred to the Committee on Conference Relations for the Supernumerary Relation.

The Committee on Public Worship announced the following appointments for Sunday services: Methodist Church—Love Feast, 9 a.m., led by M. L. White; preaching by Bishop Candler, 11 a.m., followed by the ordination of deacons; Memorial Service, 3 p.m., preaching by T. M. Brownlee, 7:30 p.m., followed by ordination of elders. Baptist Church—Preaching by W. G. Winfield, 11 a.m., preaching by Otto Porter, 7:30 p.m. Presbyterian Church—Preaching by J. A. Smith, 11 a.m., preaching by V. G. Clifford, 7:30 p.m. Colored M. E. Church—Preaching by W. J. Ferguson, 11 a.m.

Fourth Day—Afternoon Session.

The Conference was called to order at 3 o'clock by Bishop Candler, who announced hymn 332, "Close to Thee," and B. F. Jones led in prayer.

The minutes of the morning session were read and approved.

Under Question Twenty-One, the pastors of Meridian, Newton, Seashore and Vicksburg Districts were passed in examination of character and made their reports.

W. D. Davis, Mississippi Conference treasurer, made his report. For the Golden Cross Society the Mississippi Conference contributed the sum of $412.06, this going to the Methodist Hospital at Hattiesburg. For Conference work, $67,402.14 was contributed; and for general work $37,164.43.

The question for the place of the next Annual Conference was taken up. Crawford Street, Vicksburg; Hazlehurst; Yazoo City; and Fifth Street, Meridian, extended cordial invitations. Fifth Street received the highest vote and was declared the meeting place of our next Conference.

Dr. J. N. Culbreth, one of the secretaries of the General Board of Education, was introduced.

The report of the Special Committee on the Seashore Camp Ground property was made, and was adopted.

The Conference joined in singing "Praise God, from Whom All Blessings Flow," and adjourned, the benediction being pronounced by James G. Galloway.

Fifth Day—Memorial Session.

The Conference was called to order by H. W. Featherstun, Chairman of the Committee on Memoirs, in the chair by appointment of Bishop Candler. The Conference joined in singing hymn 583, "Asleep in Jesus, Blessed Sleep," and H. M. Ellis led in prayer. Hymn 584, "I Would Not Live Always," was sung.

Question fourteen, "What preachers have died during the year?" was called, and answered: Robert Selby, J. Wilson Brown, Jay Coburn, and W. E. Dickens.

The memoir of Robert Selby was read by A. F. Watkins; the memoir of W. E. Dickens was read by B. W. Ware; the memoir of Jay Coburn was read by J. L. Sells; the memoir of J. Wilson Brown was delivered orally by H. W. Featherstun.

Loving tribute was paid to the life and memory of these brethren by M. L. Burton, D. P. Yeager, M. M. Black, H. G. Hawkins, H. M. Ellis, J. A. Moore, P. H. Howse, A. S. Oliver, R. A. Allums, L. L. Roberts, W. J. Dawson, J. L. Neill, P. D. Hardin, C. H. Herring, and W. B. Jones.

On motion of A. F. Watkins, M. L. Burton was requested to prepare a memorial of J. Wilson Brown for record in the Journal.

On motion, the report of the Committee on Memoirs was received, and memoirs adopted.

On motion, the Conference adjourned to meet to-morrow morning at 8:30, the benediction being pronounced by W. B. Jones.

Sixth Day.

The Conference was called to order at 8:30 a.m. by Bishop Candler, who announced hymn 208, "I Love Thy Kingdom, Lord," which was sung, and W. W. Moore led in prayer. Hymn 19, "Come, Thou Fount of Every Blessing," was led by the Bishop, and helpful remarks were made by him on the subject of the Church.

The minutes of the fourth day, afternoon session, and the minutes of the fifth day, memorial session, were approved.

Question eighteen, "What traveling preachers and what local preachers have been ordained deacons?" was called, and question twenty, "What traveling preachers and what local preachers have been ordained elders?" was called, and these questions were answered.

Question eight, "Who are re-admitted?" was called, and Charles E. Downer, from the Jackson District, was readmitted.

J. L. Neill addressed the Conference on the importance of subscribing for the Methodist Quarterly Review.

Question ten, "Who are received from other churches as traveling preachers?" was called, and answered. No one.

Question thirteen, "Who are transferred to other Conferences?" was called, and Bishop Candler answered: F. A. Calhoun to the Tennessee Conference.

The report of the Committee on Conference Relations, answering questions twenty-two and twenty-three, was read and adopted.

The report of the Board of Temperance and Social Service was read and adopted.

A. F. Watkins delivered a brief address on the importance of supporting the Near East Relief.

The report of the Board of Finance was read and adopted.

The report of the Treasurer of the Board of Finance was filed for record.

Report No. 1 of the Board of Missions was read by J. L. Neill, and adopted.

Report No. 2 of the Board of Missions was read by J. L. Neill, and adopted.

Report No. 3 of the Board of Missions was read and adopted.

Report No. 4 of the Board of Missions was read and adopted.

Report No. 2 of the Hospital Board was read by the Secretary. Pending its consideration, the Conference was addressed by W. S. F. Tatum; and the report was adopted.

The Bishop retired for a conference with the presiding elders and requested A. F. Watkins to assume the chair.

Substitutions were made in the Sunday School Board and the Board of Missions.

The report of the Quadrennial Committee on Orphans' Home was read. Pending its consideration, the Conference was addressed by B. F. Lewis, Superintendent, and the report was adopted.

Report No. 2 of the Board of Education was read and adopted.

Report No. 3 of the Board of Education was read by O. S. Lewis and adopted.

Report No. 4 of the Board of Education was read. Pending its consideration, the Conference was addressed by Dr. D. M. Key, President of the Millsaps-Whitworth System; V. G. Clifford, Commissioner of Millsaps College and Millsaps-Whitworth System, and Dr. G. F. Winfield, Associate President of Whitworth College. The report was adopted.

The report of the committee on Evangelism was read by M. M. Black, and adopted.

The report of the Commission on Benevolences was read by J. A. Moore, and adopted.

The report of the Committee on Sabbath Observance was read by H. Mellard, and adopted.

The report of the Bible Board was read by W. A. Terry, and adopted.

The Bishop followed this report with some statements and exhortation as to the importance of the American Bible Society and the distribution of the Bible.

The report of the Board of Church Extension was read by W. A. Hays, and adopted.

The report of the Board of Christian Literature was read by W. J. Ferguson, and adopted after a brief address by W. H. Saunders, of the Publishing Committee, on the subject of our Conference Organ.

The report of the Conference Auditors was read by T. B. Cottrell for record.

The report of the Board of Lay Activities was read by J. M. Sullivan, and adopted.

The report of the Committee on the State of the Church was read by H. C. Castles, and adopted.

Question forty-three, "Who is elected Conference Lay Leader?" was called, and answered: J. M. Sullivan.

Report No. 2 of the Sunday School Board was read by W. J. Dawson, and adopted.

The report of the Commission on Budget was read by T. J. O'Neil. Pending its consideration the Conference was addressed by A. F. Watkins, T. J. O'Neil, J. L. Neill, and others. On motion it was ordered that the assessment for Missions be increased $650, and the assessment for publishing the Journal of this Conference be increased $200, above the amount named in the report, and the Commission on Budget instructed to apportion these amounts to the Districts on the same basis as the other assessments, and to readjust the figures of the report accordingly. The amended report was adopted.

The report of the Epworth League Board was read by J. F. Campbell, and adopted.

On motion, the time was extended to complete the business of the Conference.

The report of the Committee on District Conference Records was read, and adopted.

A. F. Watkins, in gracious words, introduced

Mrs. Warren A. Candler, and the Conference gave her a hearty welcome by rising.

The report of the Trustees of the Conference Endowment Fund was filed for record.

A resolution expressing gratification at the presence of Mrs. Candler was read and adopted.

The resolution concerning the development of the Seashore Camp Ground, and appointing representatives, was read and approved.

Questions 24-42 were called, and answered.

Resolutions of thanks were read by T. J. O'Neil, and after remarks of appreciation by Bishop Candler, and by George W. Mars, of the local church, were adopted by a rising vote.

The business of the Conference having been completed, the Conference joined in singing hymn 393, "Am I a Soldier of the Cross?" and prayer was offered by Bishop Candler.

Question Forty-five, "Where are the preachers stationed this year," was called, and the Bishop, after brief remarks, announced the appointments.

"Praise God From Whom All Blessings Flow" was sung, and the Conferenee was adjourned sine die, the benediction being pronounced by Bishop Candler.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

J. L. Decell, Presiding Elder.

Adams—F. J. Jones.
Barlow—To be supplied.
Bayou Pierre—N. S. Loftus.
Beauregard—Randolph Saucier.
Bogue Chitto and Norfield—L. F. Alford.
Brookhaven—A. F. Watkins.
Crystal Springs—L. E. Alford.
Foxworth—B. W. Lewis.
Gallman—L. J. Snelgrove.
Georgetown—H. G. Roberts.
Hazlehurst—T. J. O'Neil; L. A. Comfort, Supernumerary.
Magnolia—J. D. Ellis.
McComb:
  Centenary—L. L. Roberts.
  LaBranch Street—J. H. Jolly.
  Pearl River Avenue—J. F. Campbell.
Meadville and Bude—C. H. Strait.
Monticello and Pleasant Grove—J. E. J. Ferguson.
Osyka—W. W. Moore.
Scotland—Wesley Ezell.
Summit and Topisaw—J. O. Ware.
Tylertown—W. B. Alsworth.
Wesson—V. R. Landrum.
Associate President of Whitworth College—G. F. Winfield.
Chaplain in U. S. Navy—W. N. Thomas.
Conference Evangelist—W. T. Griffin.

Hattiesburg District.

W. A. Hays, Presiding Elder.

Avera—M. K. Miller.
Bonhomie—J. W. Laudenslager.
Collins—P. H. Grice.
Ellisville—F. B. Ormond.
Eucutta—To be supplied.
Hattiesburg:
  Broad Street—J. W. Thompson.
  Main Street—J. A. Smith.
  Court Street—W. J. Ferguson.
  Hattiesburg Circuit—E. J. Rutledge.
Heidelberg—P. H. Howse.
Leaksville—S. W. Bryant.
Lucedale—J. H. Moore.
Magee—J. B. Holyfield.
Mount Olive—S. F. Harkey.
New Augusta—A. J. Boyles.
Petal—H. W. F. Vaughn.
Prentiss—A. J. Davis.
Purvis—C. W. Wesley.
Richton—T. A. Ferguson.
Silver Creek—C. Y. Higginbotham.
Sumrall—W. H. Lane.
Taylorsville and Mize—M. R. Jones.
Williamsburg—C. H. Herring.
General Evangelist—J. M. Smith.
Chaplain to Sanatorium—W. M. Williams.
Student in Millsaps College—F. N. Ladner.

Jackson District.

J. T. Leggett, Presiding Elder.

Benton—G. H. Jones.
Bolton—F. L. Applewhite.
Brandon—Rolfe Hunt.
Camden and Sharon—R. E. Rutledge.
Canton—W. H. Saunders.
Clinton—R. L. Walton.
Eden and Bentonia—Perey Vaughn.
Edwards—H. L. Norton.
Fannin—E. J. Coker.
Flora—L. M. Sharp.
Florence—M. L. White.
Harrisville and Braxton—J. W. Ramsey.
Jackson:
  Capitol Street—T. M. Brownlee.
  Galloway Memorial—Hal S. Spragins.
  Glendale—C. E. Downer.
  Graee—B. M. Hunt.
  Millsaps Memorial—T. O. Pruitt.
Madison and Pocahontas—H. C. Castles.
Mendenhall and D'Lo—Del Longgrear.
Satartia—E. D. Simpson.
Terry—M. H. McCormack, Jr.
Vaughan—H. S. Westbrook.
Yazoo Circuit—To be supplied by E. A. Kelly.
Yazoo City—G. H. Thompson.
Associate Sunday School Editor—C. A. Bowen.
Commissioner Superannuate Homes and Endowment—J. M. Morse.
Conference Sunday School Secretary—J. C. Chambers.
Manager Orphans' Home—B. F. Lewis.
Superintendent Industrial Work—J. L. Ferguson.
Manager Mississippi Home Finding Society—J. L. Sutton.
Financial Agent of Orphans' Home—W. M. Sullivan.
Professor in Birmingham-Southern College—J. B. Berry.
Home Missionary—Charles Assaf.
Commissioner of Millsaps College and Millsaps-Whitworth System—V. G. Clifford.
Professors at Millsaps College—H. C. Blaekwell and C. F. Nesbit.

Meridian District.

H. G. Hawkins, Presiding Elder.

Bucatunna—T. E. Nicholson.
Cleveland—W. J. Walters.
Daleville—J. F. McClelland.
DeKalb—T. B. Winstead.
DeSoto—S. C. Moody.
Enterprise—D. W. Ulmer.
Lauderdale and Electric Mills—J. T. Abney.
Mathersville—J. C. Jaekson.
Meridian:
  Central Church—B. L. Sutherland.
  East End—C. P. Jones.
  Fifth Street—W. B. Jones.
  Hawkins Memorial—J. L. Smith.
  Poplar Springs—H. J. Moore.
  Seventh Aveuue—G. G. Yeager.
Pachuta—R. A. Allums.
Porterville—To be supplied by E. B. Hutchinson.
Quitman—J. A. Moore.
Scooba—J. A. Baxter.
Shubuta—W. J. Dawsou.
Vimville—A. J. Leggett.
Waynesboro—C. C. Evans.
Waynesboro Circuit—O. B. Matheny.

Newton District.

H. A. Gatlin, Presiding Elder.

Bay Springs—W. A. Terry.
Burnside—B. H. Williams.
Carthage—M. L. McCormick.
Carthage Circuit—J. W. Moore.
Chunky—D. P. Yeager.
Deeatur and Hickory—A. S. Oliver.
Forest and Morton—T. B. Cottrell.
Harperville—H. E. Raley.
Homewood—W. C. M. Baggett.
Lake—T. C. Cooper.
Laurel, First Church—C. W. Crisler.
Kingston—J. A. Wells.
West Laurel—G. E. Allan.
Montrose—D. E. Vickers.
Newton—J. E. Gray.
Philadelphia—A. M. Broadfoot.
Philadelphia Circuit—H. J. Oakley.
Raleigh—E. M. Allen.
Rose Hill—W. L. Blackwell.
Shiloh—T. H. King.
Trenton—E. W. Wedgeworth.
Union—J. L. Carter.
Walnut Grove—B. W. Ware.
Transferred to the Tennessee Conference— F. A. Calhoun.

Seashore District.

J. L. Sells, Presiding Elder.

Americus—W. B. Hollingsworth.
Bay St. Louis—C. C. Clark.
Biloxi—Otto Porter.
Brooklyn and Bond—W. F. Baggett.
Carriere—L. D. Haughton.
Coalville—W. W. Murray.
Columbia—C. M. Crossley.
Escatawpa—J. A. Broadus.
Gulfport:
  First Church—P. D. Hardin.
  Second Church—To be supplied.
Handsboro and Mississippi City—J. B. Shearer.
Kreole—A. A. Sims.
Logtown and Kiln—A. J. Beasley.
Long Beach and Pass Christian—H. L. Daniels
Lumberton—C. A. Schultz.
Mentorum—S. E. Flurry.
Moss Point—J. M. Corley.
Ocean Springs and North Biloxi—W. D. Barrett.
Pascagoula—J. W. Sells.
Picayune—J. E. Williams.
Poplarville—M. M. Black.
Saucier—S. N. Young.
Vancleave—W. C. Baker.
Wesley Memorial—Murray Cox.
Wiggins—T. M. Ainsworth; one to be supplied by E. B. Flurry.
Student in Emory University—C. H. Gunn.
Conference Evangelist—H. M. Ellis.

Vicksburg District.

W. H. Lewis, Presiding Elder.

Anguilla—J. T. Weems.
Centreville and Stephenson—H. Miller.
Fayette—J. B. Cain.
Gloster and Liberty—E. H. Cooley.
Hermanville—M. W. Porter.
Lorman—J. H. Grice.
Louise and Holly Bluff—I. H. Sells.
Mayersville—C. H. Williams.
Natchez—O. S. Lewis.
Nebo—To be supplied by R. M. Gibson.
Oak Ridge—A. S. Byrd.
Port Gibson—R. H. Clegg; H. W. Van Hook, supernumerary.
Rocky Springs—To be supplied by J. O. Williams.
Rolling Fork and Cary—J. M. Lewis.
Rosetta and Mt. Vernon—Walter Cross.
Roxie—J. H. Morrow.
Silver City—S. B. Watkins.
Vicksburg:
  Crawford Street—J. L. Nelll.
  Gibson Memorial—H. A. Wood.
Utica—E. A. King.
Washington and Natchez Mission—L. P. Anders.
Woodville—G. P. McKeown.
Conferenee Secretary of Education—O. S. Lewis.

ACTION CONCERNING THE SEASHORE CAMP GROUND PROPERTY.

Whereas, the Commission appointed by the last Annual Conference to consider the Seashore Camp Ground property, makes no recommendation in their report, therefore, be it

Resolved, first, That it is the sense of the Mississippi Annual Conference that the property be not sold.

Resolved, second, That the board of trustees be authorized to lease all the property north of the Louisville and Nashville Railroad, or as much as needed, to the city of Biloxi for an airport for a minimum consideration of the State, county and city taxes on property, provided that the contract may be terminated by either party on six months' notice.

Resolved, third, That the trustees continue to use, maintain and develop that part south of the railroad for religious and educational purposes, provided nothing be permitted on the grounds in violation of the discipline and usage of the Methodist Episcopal Church, South.

M. L. BURTON.
JAMES L. SELLS.
J. L. DECELL.

Whereas, this Conference has passed resolutions declaring against the sale of the Seashore Camp Ground property and for its development; Therefore, be it resolved:

1. That we request the Alabama and Louisiana Conferenees to unite with us in this enterprise of development.

2. That Rev. J. T. Leggett, Rev. C. W. Crisler, L. N. Dantzler, W. S. F. Tatum, and Rev. J. L. Decell, be appointed Commissioners to represent this Conference in negotiation with the Alabama and Louisiana Conferences, and that we request the Commission on Budget to allow $150 for expense of this Commission.

3. That we respectfully request the Alabama and Louisiana Conferences to appoint like Commissioners.

M. L. BURTON.
JAMES L. SELLS.
J. L. DECELL.

WHAT ARE PASTORAL CALLS WORTH?

By George H. Betts, Professor of Religious Education, Northwestern University.

Some four hundred and sixty-six ministers in Chicago were asked to rank a list of thirteen common enterprises or activities of their own churches in the order of importance as looked upon by the minister himself.

Pastoral calling was put at the head of the list.

This list included the following activities, which are here given from high to low as ranked by the ministers:

1. Pastoral calling by the minister.
2. Providing for the teaching of children in the Sunday school.
3. Preaching.
4. Supporting missions—home and foreign.
5. Maintaining the family altar.
6. Promoting moral and civic reform.
7. Having children attend the church service.
8. Having inspiring music for the church service.
9. Maintaining the prayer meeting.
10. Keeping benevolences up.
11. Promoting good fellowship through church socials, suppers, etc.
12. Maintaining a large circulation of church papers.
13. Conducting special evangelistic campaigns.

The placing of pastoral calling at the head of the minister's duties to his church makes it appear that to the minister this is more important than preaching, or than the religious education of the young, or than any other activity whatever in the church. The layman may be inclined to wonder why this unique emphasis on the pastoral call.

True, the minister is usually a likeable enough man and possessed of sufficient culture and conversational powers so that his call is welcome in our houses. But just what does this call accomplish that gives it so high a rank in the activities of the church?

Three possibilities occur to the writer in seeking an answer to this question: The pastoral call may help (1) the person or family called upon; (2) the pastor; or (3) the organization called the church.

If the pastoral call is to help the person or family called upon, how? If the home is under a burden of sorrow or trouble, the mere expression of sympathy is, of course, a help, just as it would be from any friend. Where normal conditions prevail, does the home feel the pastor's call an honor; does the home gain some accession of prestige through this recognition? Possibly in some cases, yes; in most cases probably no. The pastor is no longer the social and educational leader that he was a century ago. But however this may be, would the minister say that the real value of his call lies in the increased sense of prestige that may come to the home from the visit? Hardly. To validate placing pastoral calling at the head of the minister's duties to his church something more permanent and more basic should result—possibly some spiritual gain to the persons visited. Very well, what does the pastor do or say on his visit to bring about this spiritual result? Pray with the family? This, I believe, is a custom that has largely fallen into disuse. Discuss spiritual questions? Very seldom. Talk about the various activities of the church? Yes, that is the note that it usually struck. Shop talk is easy and may be interesting. It may even serve to bring the individual concerned to the services of the church or lead him to more active participation in its enterprises. This is, of course, a perfectly legitimate outcome of a pastoral call, but note that its incidence is upon the church primarily, and upon the individual only secondarily. It may help to build up or hold congregations; it may secure workers on committees or teachers in the Sunday school; but whether it strengthens the soul of the parishioner is not proved. It seems likely that the value of the pastoral call to the home is in the main indirect rather than direct, as such calls average to-day. If the pastor doubts this, let him think carefully over the topics of conversation which characterized his last half dozen calls.

But perhaps ministers place pastoral calling at the head of the list because of what they themselves get out of the calls. Like any other human being, the pastor needs human fellowship; he needs even to talk shop. The layman may be forgiven for doubting, however, whether the urge to self-improvement or the need for comradeship on the part of the minister is the governing urge in the pastoral calls. If such were the case, would so many pastors reduce the calls they make to statistical tables and take so evident a satisfaction in reporting their number at ministerial Conferences and to church boards? Is it not true that the pastor feels that to make many calls is to "acquire merit" rather than to strengthen his own spirit?

Keeping the Machine Running.

It seems likely that the chief use made of the pastoral call, its main function in the economy of the church, is to keep the wheels of the machine oiled and running smoothly. The church of to-day is rather a complex organization. It has many committees, organizations, programs, what not. There is a machine to run. And some parts of this machine require personal attention.

This is not peculiar to the church alone. A school superintendent remarked that he spent an hour or so every evening after school "dropping in" at the stores of the town. Asked what this was for, he replied: "It helps keep the machine running smoothly." Even statesmen look after their fences. Selling organizations have their "contact men." By calling on the members of his church the pastor can put a drop of oil here, add a stimulus there, buttress a weak place, put salve on a sore spot. And no doubt all this needs doing. At least the organization runs more smoothly, and reports to those higher up are quite certain to show more favorably if such functions are carried out.

But such things can hardly be called important in the spiritual sense except very indirectly. If they make the church as an organization run better—bring in more attendants, increase the offerings, promote good fellowship, then so far so good. These are, however, but the preliminaries to the true functions of the church. For a church is not fulfilling its function merely because the wheels of the organization go round. There must be something in it that defines and motivates the ideal life, something that gets hold of the lives of men and transforms them after a great Pattern. Again we return to the question. Just what does the pastor do in his calling that accomplishes this greater thing?—Western Christian Advocate.

SOME NEW MACMILLAN BOOKS.

The following books have recently come from the press of the Macmillan Company, New York and Dallas:

American Inquisitors. By Walter Lippman. Price, $1.25.

"This book is an examination of the position of the public school teacher in a period of conflict between fundamentalism and modernism in religion and between traditionalism and science in the field of history. It is, in fact, a consideration of the whole problem of public education and its relation to some of our most cherished democratic dogmas."

The Credentials of the Church. By Ozora S. Davis, president of the Chicago Theological Seminary. Price, $1.25.

"Speaking in the name of the church, this work does not scold men from a distance and demand or plead that they come back to it. It pictures the church on its way to where men to-day have gone to live, assures them that it can be of real use to them, and specifies some of the important ways."

Altar Stairs. By Joseph Fort Newton. Price, $1.75.

"A book of worship born of simple faith, free from the abject fear of olden times, rejoicing in the love of God revealed in the glory of the world and in the life of man, and most clearly in the life and face of Jesus." This book is a series of prayers that minister to the devotional life at all seasons and under all conditions.

The Literary Background of the New Testament. By George L. Hurst. Price, $1.50.

"An intelligent understanding of the New Testament depends, therefore, to some extent, upon our appreciation of the influence exercised by these pre-Christian writings upon the composition of the early Christian classics. * * * Here we are concerned with such writings as lay to the hands of Jesus and his early disciples when they began the tremendous enterprise of establishing the Christian movement."

Humanism and Christianity. By Bishop Francis J. McConnell. Price, $1.75.

"Religion has always been chiefly interested in the conservation of what it has found to be humanly worth while. It has been taxed as often with over as with under prudence in this respect. Both the Jewish and the Christian Scriptures, whatever opinion may be held as to some of the ways and means employed, have been notably successful in safeguarding an array of human values still considered indispensable." This book consists of the lectures delivered by Bishop McConnell on the Stephen Greene Foundation at the Newton Theological institution in 1927.

The New Quest. By Rufus M. Jones. Price, $1.75.

"These essays no doubt fall far short of the ideal as interpretations of reality and of fragrance. But they are honest attempts to speak to the conditions of the time. They seek to bolster up no sacred scheme or system. They defend no status quo, nor any pet theory. They reveal the bent and tempre of one of the present-day 'seekers' who feels a real conviction that he is in some degree one of Cromwell's 'happy finders.'"

The Gospel of the Living Jesus. By T. H. Davies. Price, $2.25.

"An attempt is here made to face its challenge and to restate that problem of Jesus and the Gospel in terms of the living issues of his spiritual character as a recreative energy of life and experience. These studies are addressed, not to experts, but to those who realize the very urgent demand in our day for a spiritual faith which is as vital and comprehensive as life itself."

Snowden's Sunday School Lessons for 1929. By James H. Snowden. Price, $1.50.

This is the best help in the study of the International Sunday school lessons that we know anything about.

THE LARGER PRAYER.

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

And next I prayed for Strength:
That I might read the road
With firm, unfaltering feet and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark his plan.

And Light and Strenth and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer.

—Mrs. E. D. Cheney, in Exchange.

The Home Circle.

SLEEP LONG.

Two little beds, and the sun goes down,
Pulling the darkness over the town.
Two little heds, all soft and white,
And one little moon that sails the night.

One little moon and two little beds
For two little sleepy, sleepy heads.
One little bird, head under its wing,
Fast asleep where the branches swing.

One littte bird and two little heads
Pillowed deep down in two white beds.
One little song, "Tick-tock, tick-tock,"
Sung by a sleepy, sleepy clock.

One little clock with one little song,
"Nick-nock, nick-nock," the whole night long.
One little song, and deep in their beds
Two little, dear little, sleeping heads.

—Youth's Compaulon.

"BETSY FINDS THE PENS."

Betsy came up the long lane shaded by old trees. It was evening and the trees took on all kinds of odd shapes and faces. Betsy had been out playing all that evening with Charlotte Cromwell. What a good time she had had!

She pushed open the big door; inside it was dark, but Betsy Madison was not afraid. Closing the old door, she walked to the stairsteps.

"Ginnie, Ginnie, where is mother?" she called; her voice echoed through the silent hall.

"Is dat you, honey? I's been waiting for you," answered a relieved voice, from somewhere.

Presently a fat colored mammy appeared from the back of the hall bringing a lighted lamp.

"Where's mother, Ginnie?" she asked again.

"She done gone ter see a sick friend, Miss Betsy, and won't be back 'til nearly time for supper. Where does you want dis here lamp?" replied Ginnie, with a smile spreading over her coal black face.

"In the library. I wish she were here. I am such a poor hand at writing," she answered, as Ginnie set the lamp on the library table.

Betsy went to her grandfather's desk, took up her tablet and turned to a clean sheet.

"Do you know anything about a composition, Ginnie? I have to write one for school to-morrow," she asked looking up at mammy.

"No, chile, I don't know anything 'bout composins. I must be gitting ter see 'bout yo' supper," Ginnie answered, going out of the room.

Left alone to think, in the big, quiet room, while outside night settled down upon the earth, Betsy picked up her Christmas pen and looked at the blank paper.

"What must I write? I can't think of a thing; if mother were here she could help me. I must have it written before supper, too. Here it is nearly time, and I haven't a word written, or an idea even! Oh, what can I write?" Betsy asked herself.

Laying down her pen she put her head in both hands, to think better, but it did not bring her an idea! Her pen rolled to the edge of the desk and fell, but it did not hit the floor. One of the desk drawers was not shut tightly and the pen fell into it.

"Now, where did you go, Mr. Pen? I think I had an idea coming, and now you have made me lose it. If I could think of something to write," Betsy said, as she stooped to get her pen.

She opened the desk drawer and reached for the pen. In doing so her hand struck against a box. She quickly drew it out. It was a small narrow mahogany box.

"What can be in it?" she asked hreself, as she opened the lid.

When the lid was opened a few gray quills met her curious eyes. Betsy could not remember ever seeing any like them before.

"They are queer looking! I wonder if they are funny to write with," she said, laying them down by her fountain pen. "But this isn't writing my composition. I am so sleepy and tired, I just can't think."

Betsy laid her head down on the desk and closed her weary eyes. Suddenly she heard talking.

"Who are you?" asked her fountain pen.

"We," answered an old voice by her hand, "are old and famous quills."

"Old and famous, eh? What are you famous for?" quizzed the fountain pen.

"For great things," replied the old quill, proudly nodding its head. "For writing great and famous things."

"I have written a great many things, too. Every week I write a three-page composition for my little mistress, also all her letters and names on Betsy's paper at school, every day she attends," replied the little black pen seriously.

"We have written great things, for the United States of America. Not a great many things, but great things," spoke up a second quill.

"What are they?"

"Almost a hundred and fifty years ago the great men of the States, recently freed from England, met to frame the Constitution of the United States. General George Washington was elected President of the convention. Many delegates were there, hut James Madison was chosen to help write it. The work took four long months.

"I am the pen that helped to write the Constitution, in the hand of James Madison, Father of the Constitution," finished the old quill pompously with a wave of its head.

"I," replied the second quill, "am the pen that wrote the signature of the president of the convention, George Washington, 'Father of our Country,' at the end of the famous document," it said with dignity.

"And I wrote Benjamin Franklin's name, who did his noble part," spoke up a third voice.

"We are famous pens and have never received any glory out of it. We have been lost to the eyes of the American public," replied the first gray quill.

"How?" asked the fountain pen.

"At the close of the convention, we three were put in this hox, and have stayed till just a while ago, when this little girl took us out of the box. There were many pens like us, but we got separated from them," answered the third quill, "and here we are. Quality, not quantity, is what counts, young pen."

The old grandfather clock struck seven; Betsy opened her eyes.

"Oh, I must have been asleep. What a great dream I have had, and what a fine composition it will make," she said, as she rubbed her eyes, and looked at the old pens: "thank you, dear quill pens, I will make you famous if I can."

Picking up her own pen she started to write the composition. She had nearly finished when she was called to supper. Writing the last two words, she hurried in, just as her mother opened the front door.

"Mother, I have had the grandest dream, and have written my composition about it! How was Mrs. Davis?" replied Betsy.

"She was much better, dear,' answered her mother.

After supper Betsy read the composition to her mother.

"Splendid, you have found the lost pens, and your composition is true. The pens really are your great-great-grand-uncle's, James Madison.—Southern Churchman.

SHEP'S NIGHT OUTDOORS.

Nobody could understand why Shep, the big collie, refused to be shut in the woodshed that night. He wouldn't go in even for Michael, and he was Michael's dog. The little boy dragged him firmly inside at last and slammed the door. For a few minutes Shep barked steadily—short, indignant barks full of meaning, and then he began to leap up to reach the window. He was going to jump through the pane!

"Better let him out, Michael," said Michael's father. "I don't know what's the matter with him, but it's a warm night and it won't hurt him to sleep out doors."

So Shep stayed outside, and when Michael went to bed he put his head out the upstairs window and saw the old dog lying on the lawn looking away down the road and out across the river with quiet, waiting eyes.

Later that night Michael was awakened in the dark by Shep barking under a back window. He heard a man's voice, and then his father getting out of bed and going downstairs. There was a good deal of talking, which Michael couldn't hear plainly, and then he saw a streak of light slide under the door and play for a moment along the wall. Though he was very drowsy, he knew that his mother had dressed and was going downstairs, too. He wondered what was happening, but he was too sleepy to care; so it was not until morning that he found out.

When he went down to breakfast there was a strange man covered with a quilt lying stretched out on the kitchen sofa, and Shep, with a platter of clean bones beside him, was curled up in his corner by the woodbox. He seemed to have enjoyed something extra in the way of breakfast, and plenty of it.

Michael's mother told him the story. The man on the sofa was a game warden who had been driving, late at night, to his home up the river after a visit to the trapper's camps in the woods out over the hills. It was dark and cloudy; and though he had a flashlight which he played over doubtful spots along the road where his horse picked the way carefully, the batteries in it had grown weak and the light was faint, with a queer dark blur in the center. The rains had been heavy, too, and here and there the frost had been coming out in soft boggy spots. There were a number of bad holes, and now and then he passed a place where a bit of the bank had given way and slipped into the river. The warden was watching, but he could not see clearly, and he reined his horse a little too close to one of these. Suddenly one side of the carriage sank, and horse, wagon, driver, and all toppled over the rim!

"We none of us understand why the man wasn't killed. It seems a miracle," says Michael's mother. "The horse came down on top of him, and he could move just enough to loosen some of her harness and push her off. He could hear both horse and wagon go rolling over and over down the hillside and land on the shore below. All was dark and still after that, till he heard Shep barking. The man whistled and called, and when Shep found his way down close, struggled to his feet, bruised and dizzy, but with no broken bones, and managed to follow the old fellow to the house. Shep barked to us, the man shouted, and your father woke and went downstairs."

It did, indeed, seem a miracle. Michael's father had gone down and brought up the horse and found the wagon. The former was scarcely scratched, and even the wagon would need only a few repairs.

"I need a few repairs, too," said the game warden, coming out of a nap and opening his eyes to look at Michael. "But like the horse and wagon, I came out in pretty good shape—leg a little lame, and will be for mayhe a week; but that's all. I heard your mother tell you that without your collie she doesn't believe I would have reached the house last night, and that's true. He's a fine dog."

Michael knelt down on the rug by Shep, took hold of his shaggy ears, and looked into the dog's wise brown eyes. He thought how stupid he had been last night when he had dragged the old fellow into the shed against his will.

"Shep must have felt something was going to happen," said he. "Wise old dog! I wonder how he knew!"—Greta Gaskin Bidlake, in Christian Register.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Mrs. Pauline McCoy, of Ethel, La., in renewing her subscription to the Advocate, says: "I hope I shall not miss a single copy."

Dr. N. E. Joyner, Louisiana Conference Secretary of Education, spent several days in New Orleans this week in connection with his work.

Mr. Charles O. Chalmers, Business Maager of the Advocate, was most hospitably entertained in the home of Mr. and Mrs. M. J. Urban during his stay at the Mississippi Conference, Philadelphia, Miss.

The sudden death of Mr. J. S. Sexton, distinguished lawyer and active Methodist of Hazlehurst, Miss., in the Union station at Memphis recently, was a great shock to his many friends. He was a prominent citizen of Mississippi.

The church at Bossier City, La., of which Rev. Don E. Dulany is pastor, was one of the first in the Conference to report all Conference collections in full to the treasurer. Of course, Brother Dulany will carry a good report to Lake Charles.

Colonel I. D. Wall, Baton Rouge, La., in renewing his subscription to the Advocate, says: "I would get more than two dollars' worth out of the paper even if I read only the letters from Dr. S. A. Steel and S. J. Davies."

Rev. John C. Chambers, Mississippi Conference Sunday School Superintendent, writes: "By some unaccountable error the name of Hazlehurst was omitted from the Sunday School Day Honor Roll. The name of C. P. Jones was omitted from the Leadership Training Honor Roll."

Rev. W. L. Linfield, who was granted the superannuate relation at the Mississippi Conference, will make his home with his two daughters in New Orleans. His address is 7411 Maple Street. Brother Linfield has rendered distinguished service for forty-two years to the Conference upon whose honor roll he has now been placed.

The official boards of the Algiers Methodist Church, Felicity Methodist Church, and the Carrollton Avenue Methodist Church, all of this city, have unanimously requested the return of their faithful and efficient pastors, Rev. Martin Hebert, Rev. R. L. Armstrong, and Rev. H. L. Johns, for another year.

Rev. Robert A. Cross, Jr., has completed his thesis on "The History of Methodism in New Orleans," which he is submitting for his divinity degree in the Candler School of Theology, Emory University. Brother Cross worked diligently in accumulating material for this study of the church in this historic city.

The editor of the Advocate was able to spend part of only one day—Thursday—at the Mississippi Conference, but the few hours were very happy ones. The kindness of the brethren was very greatly appreciated. Noonday hospitality was enjoyed in the home of Mr. and Mrs. J. B. Turner, fellow-guests being Dr. J. E. Crawford and Rev. J. L. Sutton. Philadelphia is a city beautiful for location, being set on a hill.

Rev. E. D. Hutchinson, serving the Beauregard charge as pastor, was married on Nov. 2 to Miss Isabel Corona Hollis, the eldest daughter of Mr. and Mrs. G. E. Hollis, of Beauregard, Miss. The ceremony was performed by Rev. W. H. Lewis, presiding elder of the Brookhaven District, at the district parsonage in Brookhaven. The Advocate extends all good wishes to the happy young couple. Brother Hutchinson reports a good year on the Beauregard charge.

Mr. Gus C. Kendall, one of the best men that the city of Meridian, Miss., had, prominent and relied upon in all religious and civic affairs, was buried from Central Methodist church at 3 p. m., Sunday, Nov. 4, Dr. A. F. Watkins officiating. The pastors of all denominations in Meridian were honorary pallbrearers, along with others. A large concourse attended, for he was greatly beloved. The Knights of Pythias held a service at the Rose Hill cemetery.

ANNUITY BONDS

They provide an income that will not shrink.

It is possible by this means to create a trust fund which will provide an annual income for yourself, or some loved one during their lifetime, and which will go eventually into a fundamental, world-wide, Christian program.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write J. F. Rawls, Treasurer, General Work, Board of Missions M. E. Church, South, Box 510,

NASHVILLE TENNESSEE

Protection Against Old Age

Rev. G. A. Morgan reports a delightful year as pastor at Arcadia, La., with a good report in prospect for the Annual Conference next week. One of the special features of Brother Morgan's work this year has been a "back-to-the-family-pew" movement. As a result of this movement, every member of quite a number of families attends church regularly. In recognition of their faithfulness and loyalty, Brother Morgan has designed an appropriate placard, which is given to the homes maintaining a one hundred per cent church attendance record. We are sure Brother Morgan would be glad to send a sample of the placard to other pastors who might be interested in a similar movement.

CHANGE OF ADDRESS.

It is important that all requests for change of address be made as promptly as possible. No change can be made without request. In writing, give the old address as well as the new.

BUSINESS MANAGER.

ADDITIONAL REPORT FROM LOUISIANA CONFERENCE MISSIONARY TREASURER.

Since my report to the Advocate on Oct. 25 of the payments on Missionary Maintenance and Specials to me as Conference treasurer, I have been advised by J. F. Rawls, the general treasurer, of the following amounts received by him since June 1:

First Church, New Orleans	$ 83.50
First Church, Shreveport	625.00
Park Avenue, Shreveport	102.91

This increases the totals for the Shreveport and the New Orleans Districts, and increases the Conference total by the amount of $811.41, bringing the total received for the Mission Special to $20,116.25. The district standing is as follows:

Alexandria District	$ 1,173.90
Baton Rouge District	2,027.62
Lake Charles District	1,529.67
Minden District	2,706.39
Monroe District	2,727.84
New Orleans District	3,433.98
Ruston District	2,377.05
Shreveport District	4,139.80
Total	$20,116.25

J. H. CARTER, Treasurer,
Louisiana Conference Board of Missions.

HOW READEST THOU?

By Bishop Warren A. Candler.

The lesson which Jesus taught in the Parable of the Sower is embodied in his exhortation, "Take Heed How Ye Hear." The Parable shows that the Sower was without blame in his diligent and generous sowing, that the seed was sound and good, but that only one-fourth of the area upon which the seed fell brought forth fruit. The trouble was in the soils, and that trouble arose from the different receptions given to the seed by the soils. In other words, the way men heard the truth explained its failure or success upon their hearts.

In the days of the Master's life in the flesh, truth was imparted more by speech to the ear than otherwise. There were no printed papers, or books, and the manuscripts or rolls among the Hebrew people were not accessible to most of them. It was, therefore, all-important that they should hear the truth with care and meditate on it seriously.

In our day the case is quite different. Through the printed page are propagated ideas both true and false, as they are not spoken by word of mouth. It is important, therefore, that reading be done with discrimination. Much that is published through papers, magazines, and books is unworthy of attention, and not a little is positively pernicious and hurtful.

A criticism of American conditions, customs, and habits has been published recently under the caption, "The Perils of Literacy." It is written by a Russian woman, and like most European criticisms of things American it is not altogether fair or just.

But we will do well to consider the criticism seriously; for it contains matter of value, notwithstanding its lack of balance and judgment.

The point of the article is that with the abundant literacy of our people their mental strength is deteriorating and sound thinking prevented. A

few paragraphs will reveal the general trend of this criticism. It reads as follows:

"I came to America with the firm belief that the more newspapers, magazines and books there are in a country, the more intelligent its people are. Having heard about your many newspapers and—wonder of wonders!—a free library in every larger town, I expected the masses here to be far more intelligent than in Russia.

"The truth is, as I see it now, that an average American is no more intelligent than an average Russian. Perhaps, even, in matters requiring independent thinking, in philosophy and religion, he is less intelligent. And I believe that it is because Americans read too much.

"Americans have more ideas than they possibly could have arrived at independently. Newspapers see to that. Brains, like gums, shrink and degenerate from too much predigested food. Not being called on to work for a long time, they refuse to function."

Going further, the writer says of Americans that "they are over-educated but not intelligent;" and then it is added "too much education is in this case a dangerous thing. It would be worth while to keep in mind not only the blessings but also the perils of literacy."

Undoubtedly there are "perils of literacy," because the ability to read opens the way to injurious and dangerous reading as well as worthless reading. Sir Francis Bacon said, "Reading maketh a full man;" but it is proper to inquire of what a reading man is full. He may fill himself with trash and clog his mental digestion with folly. In truth, very many people do thus fill themselves with foul stuff.

After months of trial a man was convicted in Los Angeles of murdering and mutilating a little girl in the most horrible fashion; and it was found that while in the high school he was a brilliant student and devoured all manner of demoralizing papers and books. He read of outlaws until he made heroes of them. He brooded on lawlessness till his soul became devoted to lawlessness. All the noblest sentiments that ought to characterize youth were excluded from his mind and the most vicious notions filled the space thus emptied in intellect.

As is usual in such cases, some thought to extenuate his dreadful offense by claiming he was insane; but post mortem examination following his execution showed no signs of disorder in his brain. He was not insane, but his reading had made him insensible to all that was good and responsive to all that was evil.

It is quite possible that too many of our people read newspapers only and rarely read books of any sort. Others read a few books, but the volumes they pursue are sensational. Most of them read for "thrills" and not for thought.

It is interesting, but not comforting, to observe how different members of a family read the daily paper. The case may be stated without much divergence from the facts when we say the father reads the reports of markets and trade; the mother reads the society page, and the daughter does likewise; the sons read the pages reporting games and sports; and the younger children pore over the comic sheets. The great matters that concern the welfare of mankind are passed over by all the members of the household; or, if read at all, they are read in haste and comparative indifference.

It is especially to be regretted that students in educational institutions, where it is supposed they are becoming literate, devote so much attention to reports of ball games and the like. This reading has been most hurtful to students and harmful to the work of serious education. It has begotten a mania which has injured both minds and morals.

In a recent issue of a great religious weekly published in New York the editor says with reference to this matter:

"'Are we sport mad?' The question is worth asking, and it is not asked by narrow-minded Puritans who frown on all healthy athletics, but by presidents of colleges and universities who are beginning to wonder how long the thing can go on without seriously lowering the real purpose of all healthy sport. Many institutions of learning seem to put more value on a winning football team than the possession of first-class scholars to head their departments of instruction. But after all, the expense and excitement that go with college athletics are not so serious as the standard set up of a false and superficial heroism. The names of the players are spread over the front pages of the great dailies, and their prowess is set forth in almost epic prose, as if the making of a touchdown or the kicking of a field goal were the ultimate end of education. To many thoughtful educators it seems as if the extreme limit had been reached in school athletics."

Young men who daily fall under this mania for games are likely to become utterly disqualified for anything more serious. When sport is made business, all serious business is likely to be treated as mere sport.

The reading of the Bible is not as general as it was in former days. A great many publications are made concerning the Scriptures which old and young alike handle; but the Bible itself is neglected.

Now, the English Bible is one of the finest pieces of style in all English literature; and if no other reason obtained for reading it, the cultivation of a good style would be sufficient to impel all to read it with constant and continuous care. But this is the least controlling reason for the reading of the Scriptures. The Bible is the source of the noblest inspiration for life; and when it is neglected the moral nature is thereby greatly impoverished. It ought to have high place in all our schemes of education. Even Thomas H. Huxley, the skeptic, perceived this and said, "There must be a moral substratum to a child's education to make it valuable, and there is no other source from which this can be obtained at all comparable with the Bible." Such being the case, the study of the Bible should be a compulsory course in all the institutions for higher learning.

Parents should supervise the reading of the children and youth in their homes. The young mind is no more capable of selecting its reading than it is qualified to go to a drug store and pick the drugs to cure its sickness. Some will say that such parental supervision of the reading of children and youth would be an improper interference with the freedom of their offspring. This is the merest nonsense. Parents provide the food and raiment for the bodies of their children, and it is quite as important to supply and select reading for their minds.

It is not necessary to have a great number of books in a home, but it is quite necessary that all the books supplied a family should be pure and wholesome. There are enough good books in existence to make wholly unnecessary the reading of one trivial or bad book. Indeed, in view of the abundance of good reading there is no time in even the longest life to indulge injurious and useless reading.

Generally speaking, the best reading is found in some of the oldest books. What the world keeps longest in the matter of books is likely to be best. Most books that are published do not live so much as one year after their publication. Mankind tastes them and throws them aside as insipid and useless. The books that survive through the centuries surely have a quality by which their enduring excellency is manifested.

Homer and Plato among the Greeks; Virgil and Seneca among the Romans; Dante among the Italians; Shakespeare, Milton, Bunyan and Bacon among the English, are writers whose works will never pass away. Among American authors many might be mentioned whose writings will live forever.

To read and inwardly digest the volumes of these celebrated authors will occupy most of the time that the average man can give to reading. Why should he neglect them and devour current trash?

A question, therefore, for all of us are the words which head this article, "How Readest Thou?" What we read and how we read will give color to our thinking and direction to our lives.

LOUISIANA CONFERENCE.

Committee on Admissions.

The Committee on Admissions for the Louisiana Annual Conference is requested to meet in the Methodist Episcopal Church, South, at Lake Charles, La., on Tuesday, November 20, 1928, at 7:30 p.m. Applicants and interested presiding elders please meet with us.

BRISCOE CARTER, Chairman.

Admission on Trial.

The Class for Admission on Trial into the Louisiana Conference will please meet the committee at First Methodist Church, Lake Charles, La., on Tuesday, Nov. 20, 1928, at 7:30 p. m.

W. H. JORDAN, Chairman.

Class of the First Year.

The Class of the First Year of the Louisiana Conference will please meet the committee, Tuesday night, Nov. 20, at 7:30 o'clock, in the Methodist Episcopal Church, South, at Lake Charles La.

P. M. CARAWAY, Chairman.

Class of the Second Year.

The Class of the Second Year of the Louisiana Conference is requested to meet the committee Tuesday night, Nov. 20, at 7:30, at First Methodist Church, Lake Charles, La.

The members of the committee are also requested to be present.

R. S. WALTON, Chairman.

Class of the Fourth Year.

The Class of the Fourth Year, Louisiana Conference, will meet their committee in Lake Charles at the Methodist Episcopal Church, South, Tuesday, Nov. 20, 1928, at 7:30 p. m.

R. E. SMITH, Chairman.

FRITZ KREISLER, THE FAMOUS VIOLINIST, ON CHRISTIAN STEWARDSHIP.

"I was born with music in my system. I knew musical scores instinctively before I knew my ABC's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

"Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly is a crime against society.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!"—Foreign Missions Conference of North America.

USED PIPE ORGAN FOR SALE.

We are offering for sale the organ which was used in the old First Methodist Church of Baton Rouge, La. Suitable terms may be arranged. For information, address J. Henry Bowdon, 160 South Eleventh Street, Baton Rouge, La.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, it has pleased our Heavenly Father to remove from the Wesley Bible class MR. M. S. TERRY, a true and faithful member, and one who was always a regular attendant when possible. He gave to his church his loyalty, attendance to its services, support to its institutions and prayer for the success of its work. Those who knew Mr. Terry best, appreciated him most, for the genuineness of his friendship, the range of his ideals and the strength of his character.

Resolved that:

The Wesley Bible class and Sunday school have lost one of their best friends, who was always ready to help those who needed help most. We feel that God's loving care not only followed him through life, but through his sad affliction.

That we extend our heartfelt sympathy to Mrs. Terry and Helen in the loss of a good husband, a devoted father and a true Christian, for his last thoughts were for his family and church.

That a copy of these resolutions be sent Mrs. Terry and to the New Orleans Christian Advocate, also to the Panola and Tate County papers.

WESLEY BIBLE CLASS.

MRS. SALLIE SMYLIE FERGUSON

Mrs. Sallie Smylie Ferguson was stricken Saturday morning, Oct. 20, 1928, at her home in Meridian, Miss., and soon sank into an unconsciousness which continued until her death at 6 p. m., the following Tuesday. She is survived by one sister, Miss Eva Smylie, and three brothers: Rev. Jim J. Smylie, of Houston, Tex.; Will S. Smylie, of Meridian, Miss., and Clarence Smylie, also of Meridian. Rev. W. S. Shipman, of Drew, Miss., member of the North Mississippi Conference, brother-in-law of Mrs. Ferguson, and his daughter, Mrs. Cooper, were present during the illness and at the funeral.

Mrs. Ferguson always, and especially during her younger years, was active and prominent in the woman's missionary work of the Methodist Episcopal Church, South, having for a prolonged period served as District Secretary and as Conference Corresponding Secretary. With few exceptions she had attended all the sessions of the Mississippi Conference and of the Woman's Missionary Conference for the past forty years, and had already made plans to attend the coming Mississippi Conference session, and also a quarterly conference to be held at Daleville, Oct. 24 (day of her funeral), where she had expected to meet her friend, Miss Bettie Hughes, ex-missionary to China.

The Meridian Star of Oct. 25, gave the following short account of the funeral:

"Funeral services for Mrs. Sallie Smylie Ferguson were held Wednesday at 3:30 p. m. from Central Methodist Church, Dr. A. F. Watkins officiating, assisted by Rev. H. G. Hawkins, Rev. W. B. Jones, and Dr. A. A. Little.

"The choir of the church rendered 'Asleep in Jesus,' 'The Home of the Soul,' and 'Abide With Me.' Mrs. J. D. Tucker, organist.

"Beautiful tributes to the consecrated life of the deceased were given by the ministers, who spoke of the influence of such a person.

"Dr. Watkins, Rev. W. B. Jones and Rev. H. G. Hawkins, all sons of Methodist ministers, recalled the fact that the father of the deceased, the late Rev. J. J. Smyle, was a member of the fraternity of Methodist itinerants at the same time that the fathers of these men were, and their earliest recollection of Mrs. Ferguson was when, as a young woman, she was engaged in the activities of the church.

"Interment followed in Rose Hill cemetery, and the exceptionally lovely floral designs completely covered the grave."

HENRY G. HAWKINS.

Meridian, Miss.

The Beatitudes
John, Three: Sixteen
The Ten Commandments
The Twenty-Third Psalm

These and all the marvelous messages from the Book of Books are being constantly broadcast through the efforts of the

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, N.Y.

Founded "to encourage the wider circulation of the Holy Scriptures without note or comment", the Society accomplishes the purpose of its founders through the translation, publication and distribution of the Bible. Last year over ten million issues of Bibles, Testaments, and Portions were published and distributed throughout the world in one hundred and sixty-six different languages. You will want to know more about this missionary agency. Write for booklet "*The What, Where and Why of the American Bible Society.*"

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
Organized August 27, 1903

Insurance at cost to Methodists from 1 to 60. Ordinary Life, 20 Pay, Endowment, Disability-Annuity, Juvenile.
We are observing the Silver Anniversary, by increasing membership. Will you coöperate?
If interested, write for literature and application blanks giving exact age.
REV. J. H. SHUMAKER, General Secretary.
REV. R. S. TINNON, Field Secretary.
Mail This Coupon To-Day

METHODIST BENEVOLENT ASSOCIATION.
Dept. 8. 808 Broadway, Nashville, Tenn.
Dear Brethren: I am interested. Send me booklet explaining your policies, plans, and methods.
My age is.....
Name.....
Address.....

"HIM THAT GIVES AND HIM THAT TAKES."

Do you remember when you were in school and you had to learn that long quotation about "The quality of mercy is not strained?" Well, you remember it goes on to say, "It blesseth him that gives and him that takes." If I were a preacher, I'd pretend that line was in the Bible and I'd preach a sermon on "him that gives." Mostly we forget about him that gives. We are concerned about getting the money for him that takes. The Epworth League Mission Special does a lot for the takers. It sends missionaries to Africa; it helps train Negro youth at Paine College; it finds its way out to the frontier in Arizona; it helps provide League literature for Leaguers in other lands, and does many other interesting and helpful things. It certainly blesses him that takes.

Even in this far-off land of Egypt there is a wide demand for products of the Willys-Overland Company. This picture shows a Whippet Four Roadster in front of the recently unveiled statue. "The Awakening of Egypt," at Cairo.

But the poor him that gives is often overlooked. Sometimes he is entirely forgotten because it is much easier to sell tickets to a play or have a rummage sale than it is to get "him" to give at all. So he doesn't get blessed a bit.

Then sometimes we just forget poor him. We get the old stand-bys together and they give the amount our League has pledged—what more could one ask? Lots more! For all those poor hims who didn't give are not getting blessed at all—and how they need it!

One of the importaut missions of the Epworth League is to train its members in the right habits of giving. That means that they should get the habit of giving regularly, generously, intelligently, and to such causes as will enlarge their interest and broaden their sympathies.

How can you do this? By getting every member of your League into the habit of giving regularly to the Epworth League Special. Be sure that your League knows what the Special is and where the money goes and what it does. This is more trouble than just "raising our pledge." But it is also worth infinitely more.

There are several things which will help you. The Central Office (still at 810 Broadway, Nashville, Tenn.), will send you free leaflets on "The Epworth League Around the World," which tells where the Mission Special money goes and what it does. Just tell us how many of these you can use.

Then the September Epworth Era had in it an Epworth League play called, "All Wet," which not only tells where the money goes but how you can get your Leaguers to want to give. A few extra copies of the play have been printed, and we will send single copies free of charge as long as they last. Better ask for it quickly though! The play is quite simple and can be put on at your regular League devotional meeting if you like, though it would be well to invite the rest of the church so they can see what the League is doing.

Don't neglect poor "him that gives" (or doesn't give) any longer. He needs the blessing he'll get out of giving. It is for his sake we have taken as our slogan, "A paid pledge from the last Leaguer in the last League."

Start in to-day to reach the last Leaguer in your League.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; no politics like those the Scriptures teach."—John Milton.

FROM THE MISSISSIPPI CONFERENCE PRESIDENT.

My Dear Co-Workers: During the past month or six weeks, the members of the Auxiliary Commission on Re-Evaluation have been studying our organization to see what we can do to bring it to a higher standing.

When you have finished your study, please fill out the questionnaire and return it to the District Secretary. Then the secretary shall forward her report to the Conference Re-Evaluation Commission.

The auxiliary reports sent by the District Secretary to the Conference Commission should be tabulated and forwarded by them with recommendations to Mrs. B. W. Lipscomb, Lambuth Building, Nashville, not later than Jan. 1, 1929.

The following women will compose the Re-Evaluation Conference Commission, Mississippi Conference: Chairman, Mrs. E. H. Galloway, 304 North Congress Street, Jackson, Miss.; Mrs. D. W. Bufkin, Mrs. C. L. Nugent, Mrs. J. W. Morley, Mrs. B. F. Lewis, Mrs. Sam Ewing, Mrs. Spragins, Mrs. Brownlee.

Let us give this commission our hearty co-operation.

Yours for service,

MRS. L. W. ALFORD.

QUESTIONNAIRE ON STANDARD OF EXCELLENCE.

1. Can a donation sent to the Orphanage or Flat Rock School be counted on Standard of Excellence?

Answer. No, only gifts sent to ministers, missionaries and to those Institutions fostered by Council can be counted.

2. Is the lending of Mission study books "Missionary Cultivation of New Societies?"

Answer. No, missionary cultivation means going into unorganized communities, putting on a missionary program, creating a missionary interest, distributing missionary literature and if possible organizing a missionary society. It also means playing the "Big Sister" to a new and weak auxiliary.

3. Does the Missionary Society receive credit for every "Voice" subscription that comes to the church?

Answer. No. An auxiliary may only count the subscriptions taken by the auxiliary members.

4. If a mother and daughter, both belonging to the society, take the "Voice" jointly, is it counted as two subcriptions?

Answer. No. it is listed as one subscription, but both mother and daughter may be counted as taking it; but this counting does not hold good when neighboring women take the "Voice" together.

5. In the item, "Fifty per cent attendance on monthly meetings," what meetings are included?

Answer. The business and social meetings.

6. Does an auxiliary have to have any certain membership increase?

Answer. No, but an auxiliary must have a net increase, in order to attain the membership count on the Standard.

7. Can the District Secretary represent an auxiliary at the Annual Conference?

Answer. There is no law to prohibit, but the District Secretary represents her entire constituency and not any individual society. Such a procedure would seem to be more of a money-saving device than a desire to have the society worthily represented.

8. If the members of an auxiliary agree to pray at home and make an offering, have they observed the Week of Prayer?

Answer. They have not. An auxiliary must come together, put on the programs sent out by Council, pray together and make an offering in order to count this item on the Standard.

9. If a group of missionary women hold meetings with and for Negro women, is this listed as "Missionary Cultivation?"

Answer. No, it comes under "Inter-Racial Work."

10. Does the auxiliary treasurer separate the Conference Expense Fund from the dues?

Answer. No, this should he done by the Conference Treasurer. It is not the prerogative of the auxiliary treasurer.—Official.

ZONE 2, MERIDIAN DISTRICT.

Zone No. 2, of the Woman's Missionary Society of the Meridian District, met in Enterprise, Tuesday, Oct. 16, in the home of Mrs. J. E. Williams. Mrs. A. S. Mason, of Quitman, presided and conducted the following program: Devotionals, Mrs. Risher, Pachutn; address of welcome, Mrs. Price, Enterprise; "our Jubilee offering," Mrs. Joe Jenkins, Stonewall; "Are We Christlike Toward Childhood and Youth?" Mrs. Horne, Quitman; Bible study—How? Why? Books? Mrs. Watkins, Quitmau; "Are We Christlike In Our Friendships?" Mrs. Gunn, Pachuta; Mission study—best plan—Books to be studied during October, Mrs. Weems, Shubuta; general discusslon.

Two beautiful vocal solos were rendered hy Miss Dorothy Buckley and Mrs. Wm. Estes. The hymn, "Forward Through the Ages," was sung.

Following the program, new officers for the coming year were elected: Mrs. A. S. Mason, of Quitman, zone chairman; Mrs. Wm. Estes, of Enterprise, zone secretary.

The attendance was the best on record. Present from Shubuta, 4; Quitman, 9; Stonewall, 5; Pachuta, 5; Enterprise, 20; and two visitors. The meeting was invited to Pachuta for the first session of the new year.

Following the program and business was a most delightful social hour, informally bringing together the ladies of the various societies in an intimately pleasant way. Delicious refreshments were served. For the charm and enjoyment of this hour we are indebted to the hospitality of Mrs. Williams.

MRS. WM. ESTES,
Zone Secretary.

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is a Prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

It is the most speedy remedy known.

ZONE MEETING, HICKORY, MISS.

A meeting of zone 4, Newton District, was held in the Hickory Methodist church, Sept. 20. Mrs. A. S. Oliver, zone leader, was in the chair.

Rev. R. H. Clegg, of Union, led the devotional. His subject was, "Woman, the first missionary from the tomb."

Mrs. Mattie Mae Norman, in a few well chosen words, welcomed the meeting to Hickory. The meeting was well attended: Sixteen present from Union, 12 from Decatur, 10 visitors from various places, and a full attendance from Hickory auxiliary.

A pleasing number was a vocal solo hy Mrs. Edd Majure, of Union.

"Why Have a Zone Meeting?" by Mrs. Adams, of Hickory, was very interesting and helpful to all.

"Spiritual Adventures," was given by Mrs. Hopkins. She also reminded us to send our boxes to the Wesley House.

(Continued on page 15)

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

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Splendid Recipe To Stop A Cough That "Hangs On"

The best cough remedy that money could buy, can easily be made at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this home-made remedy loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, it is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which usually follow the "flu", are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. Restores Health and Energy and fortifies the system against Malaria and Chills. Pleasant to take 60c.

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Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Conference Board meeting was an enthusiastic and happy meeting. Twelve out of the fourteen members were present, and one of those absent sent in an excuse. It was, I feel sure, weather conditions that kept this one away.

The Board was of one mind and heart. There was one motive, to go forward. There was no dissenting voice from this. There was a feeling that the time was demanding a more serious facing the task. The need far outstrips the Board's resources. The budget was adopted, $18,634. This is a big budget, and it is a great task.

The anniversary program was well received. Miss Alford made a fine impression upon the audience in her introduction to the Conference. The audience received her most kindly.

Mr. Hull is growing in favor with the leaders of the Conference. The Board was delighted with his work, and feels that he needs a whole-hearted backing on the part of all the workers.

The plans for the coming year are far-reaching and certainly look to the future. All of these will be published in the next issue of the "News Letter." We trust you will read this carefully.

The reports from "Childhood and Youth Week" are coming in slowly. We trust that these reports will be sent in rapidly. We need these reports to make out our reports.

If by any means you have not held the week, can't you hold the week even now and report your work? It is a most helpful work and it will bring life and strength to your workers.

Pray for the workers and the work.

JOHN C. CHAMBERS,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The Conference year of 1928 is a matter of history, the record has been made. We place a period at the end of the sentence and begin where we paused for a moment. We are grateful for the fine fellowship of the workers and for their hearty co-operation in our common task. Our sole aim is to help our workers to a clearer understanding of the work committed to us and to a closer walk with God. The same men are in the field as last year, Gladney, Mohler, Sharp, and Hammontree. The long battle line has moved forward and we are in a position to achieve greater victories than heretofore. There are two items that we should concentrate upon, the increase in membership and the training of officers and teachers. There is a large number of boys and girls in every community we are neglecting. Let us determine to bring them under the direct influence of the Sunday school. The Cokesbury Record System is designed to help those who are in the school reach those who are on the outside. The careful use of this record system will create interest and thus tone up the work of the entire school. Some one should be appointed to supervise the outside. His task is to use the machinery of the school to accomplish this aim. The outside is larger than the inside in some communities. The task of this supervisor is to train the people to attend the sessions of the Sunday school and the preaching services. The supervisor of the outside has a task large enough to challenge the biggest man in the church. When we get them we must give them something that will feed them. This calls for a Supervisor of Training. Point VII in the Program of Work gives an outline of what is required of this supervisor. The first step is to have every officer and teacher read an approved book, preferably a book pertaining to the work the officer or teacher is doing. Two things to do: bring them in; give them something when they come; increase the membership, do better teaching. Write me for any help you may need.

Important notice: All money should be sent to **the Sunday School Board,** Grenada, Miss. Make checks payable to **Sunday School Board,** not to any person. The money will be receipted for by Rev. E. G. Mohler. This is the order of the Conference Sunday School Board. Let all treasurers observe this order. It will not be changed so long as the present Board is in charge. Indicate on the remittance what the money is for, this will help keep the accounts straight. In addition to this order, address the office at Grenada for any help you may need.

Another item of importance: Let us settle the place and date for the District Standard Training School as early as possible. This should be done by the first of December. As your Conference Superintendent, I am required to have dates and places settled six months previous to the time of holding these schools. The date for the Conference Standard Training School is June 17-22. Any school wanting two courses taught during the winter will do well to confer with me early in the year. An early beginning means success.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. John C. Chambers, Jackson, Miss., Conference Superintendent of Sunday School Work, writes: "The wife of Rev. D. W. Poole, of your Conference, comes to you from my Conference. She was Miss Sells, daughter of our presiding elder, Rev. J. L. Sells, Gulfport, Miss. She is a graduate of Whitworth College and of Scarritt College. She is approved to teach 'Adolescent Recreation.' This unit counts for Intermediate, Senior and Young People. She is a good teacher. She taught for me, giving fine satisfaction."

Mrs. Marion S. Monks, Monroe, is the first Elementary District Superintendent to send in report on "Childhood and Youth Week."

Dr. Monk writes about his recent Training School: "This was the fifth session of the Training School for Monroe. There were about sixty in regular attendance, with thirty-six credits given. The enrollment was composed entirely of workers from Monroe and West Monroe. So confident are we of the good these schools bring to our own workers that we are now ready for another."

October report from the Training Section shows interesting items: Diploma issued to Rev. Claude K. Smith, of Pineville; Blue Seal to Mrs. D. W. Poole, of Choudrant, and Gold Seal to Mrs. J. T. Wood, of Winnfield. Total number of credits issued for October is 145.

Last Sunday your writer, in company with the presiding elder, visited Alco, in the Alexandria District. This place, with Kurthwood, has been one of the most pleasant charges in this district. The present pastor is Rev. L. E. Crooks. In the past this charge has always met its financial obligations "in full." We enjoyed hospitality in the homes of Mr. Thaxton and Mr. Perry. The Sunday school at Alco is small in attendance, having about fifty, but does a high type of work.

The past week has been "The Week of Prayer" in the Missionary Society at First Church, Alexandria. Your writer was asked to take part on the program one afternoon. During the service, we could not but think of the leadership the Louisiana women have had in the past in their work of Home and Foreign Missions: Mrs. F. A. Lyons, New Orleans; Mrs. E. R. Kennedy, Lafayette; Mrs. W. W. Carre, Sr., New Orleans; Mrs. C. F. Niebergall, New Orleans, and Mrs. A. P. Holt, of Crowley. The leadership of to-day are booked to hold a Council meeting in Alexandria on Thursday, Nov 15, with Mrs. W. H. Spinks as president.

Oakdale is in the midst of a Young People's revival. Mr. Charles N. White, State president of the Epworth League and district secretary of Sunday school work in the Alexandria District, led the service last night, using for his Scripture the fifty-first Psalm for his Bible message. The attendance and interest are reported good.

The pastor, Rev. I. W. Flowers, was recommended for admission on trial at the approaching Annual Conference at Lake Charles.

We were present at the recent fourth quarterly conference at First Church, Alexandria. There was a resolution passed offering their new educational building to the Conference Sunday School Board for its annual Statewide Conferences.

Alexandria being in the heart of Louisiana may be the logical place for the leadership, Conference, district and local, to meet annually.

C. D. ATKINSON,
Conference Superintendent.

HAUGHTON-DOYLINE CHARGE.

Dear Dr. Carley: Before the year closes, please let me say a few words, giving the facts very briefly concerning my work.

We were graciously received when we came on the work, both at Haughton and Doyline. We put the Advocate in over twenty homes. We raised our missionary quota in full in Haughton. We organized prayer meetings at Doyline. These services have been well attended. We had our revival in Haughton, which began June 10, running ten days. We had twenty accessions to the church. The pastor was assisted by Rev. L. I. McCain, of Minden. Our next revival was at Doyline, and the pastor was assisted by Rev. H. W. Cudd, of Jena. We had five accessions to the church. On the closing day, Aug. 29, the church was dedicated, Brother Cudd preaching the dedicatory sermon. We took pledges that night for Conference collections, and have had no trouble collecting them.

We just closed a Cokesbury Training School, in which fifteen units were issued.

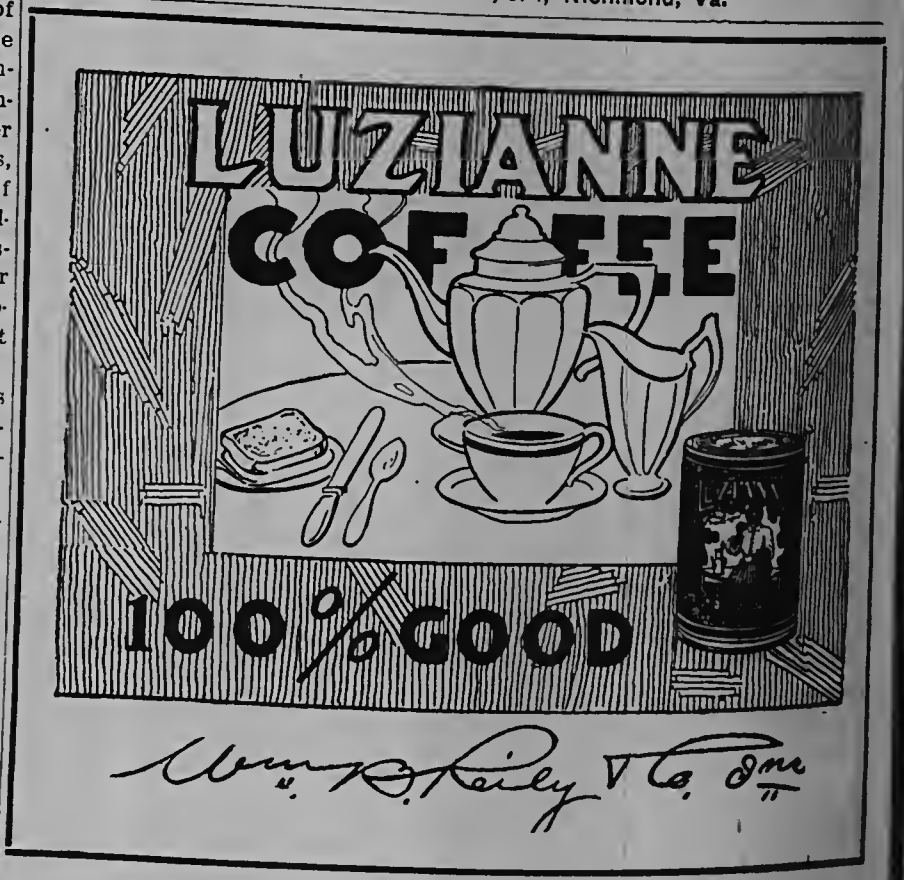
In many respects this has been a great year; and, may I say it, has been done through prayer, perseverance, and the splendid co-operation of both churches. The pastor and people are proud of what has been done, and we determined when we came on the work to make it the best year. The pastor has been paid in full, and will have a good report on Conference benevolences and Superannuate Endowment Fund.

Our slogan is, "Watch us grow!"

No, I don't want to move.

E. W. DAYE, P. C.

Wanted—$6,500 to pay balance campaign expenses Anti-Smith Democratic Committee. Make check payable Treasurer Anti-Smith Democrats, Box 674, Richmond, Va.



SHUBUTA METHODIST CHURCH—A HISTORY.

The fourth session of the Mississippi Conference met at William Foster's, in Adams County, Miss., Oct. 10, 1816. There appears in the list of appointments made at that Conference, Chickasawhay circuit, with Elijab Gentry as preacher in charge. Tbis was the first appearance of the Chickasawhay circuit, which, according to the historian of that period, originally extended very nearly a distance equal to the length of the stream under its various names.

The territory in which Shubuta is located was within the bounds of this circuit, but just how early there was preaching in this vicinity by the circuit riders of that early period we have no means of knowing. Tbe Chickasawhay circuit first appeared in the Mississippi District, but tbe next year appears in the Alabama District, with Edward Harper as preacher in charge.

The Shubuta Methodist church, according to the best information available, was probably organized in the year 1857 or 1858, by the Rev. Samuel Jones, a locai preacher, wbose grandson of the same name is a member of the Shubuta Methodist church at this time.

The first page of the Church Register has tbis title inscribed on it: "Register of members in Shubuta Methodist Episcopai Cburch, Clarke circuit, Mobile Conference, of the Methodist Episcopal Church, South." Just when the Mobile Conference came into existence, or when it became the Alabama Conference, I do not know, for the eason that I have been unable to fin. any bit of history that would throw light on the matter.

The first name appearing on tbis regiser is that of William T. Anderson. The date or manner of his connection with the church is not given, but tbe date of bis removai by certificate is given as Juiy 27, 1867. On tbe first page recording the membership of tbe church appear the names of four local preachers: Elisha M. Gilmore, George M. Gilmore, Samuel Jones, and William Cooper. Cooper was a deacon; the others seem not to have been ordained at this time. The earliest dated name enrolled is that of Talitha Boyakin, who was received by letter July 17, 1867, from Bear Creek, wherever that was. Tbe next earliest entry is that of J. R. Sbarman, who was received on profession of faitb July 25, 1867. The tbird earliest entry is the name of T. A. Ledyard, who was received by baptism in September, 1867, and wbo is still with us at the age of 83 years, highly respected and honored by all wbo know him, and wbo for forty-one years was superintendent of the Sunday school.

Opposite the name of Miss M. A. Heard is the entry that she was married Dec. 25, 1867, to Dr. West. Tbis, I presume, was the Rev. T. S. West, late of the Mississippi Conference. Truly a Christmas present.

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At the session of the Mississippi Conference held at Crystal Springs, Dec. 14-20, 1870, there appears in tbe list of appointments for 1871, the Meridian District, William B. Hines, presiding elder, and Clarke circuit, William J. Seale, pastor. For some cause there was a change of pastors during the year, as appears from the minutes of church conference held during this year. The church conference held May 8, was held by Wm. J. Seale, and the one held on Sept. 17, was presided over by P. H. Napier. P. H. Napier was preacher in charge for 1872.

In the minutes of the Conference held at Brandon, Miss., Dec. 11-17, 1872, there appears in the appoinments made at this Conference for 1873, Sbubuta Mission, with James M. Gann, preacher in charge. This is the first time that Shubuta appears as the head of an appointment. James M. Gann served two years, 1873 and 1874. T. S. West was pastor for 1875, and the register shows that he was pastor for 1878, while for the years 1876 and 1877 the records do not show wbo was pastor, but as Dr. West was pastor for 1875 and 1878, it is more than probable that he was pastor for the years 1876 and 1877, thus compieting a four-year pastorate. From 1879 to the present, the chronological record of pastors is compietc, and is as follows: 1879, Jas. M. Weems; 1880-81, J. J. Smylie; 1882-83-84-85, W. D. Dominick; 1886, E. F. Edgar; 1887-88, Lyman Carley; 1889-90-91-92, J. P. Drake; 1893-94-95-96, D. P. Bradford; 1897-98, J. T. Nicholson; 1899-1900-1901, A. T. Bell; 1902-03-04, G. A. Guice; 1905-06-07-08, H. L. Norton; 1909, James M. Weems; 1910-11-12-13, B. F. Jones; 1914, W. M. Sullivan; 1915-16, O. S. Lewis; 1917-18, L. E. Aiford; 1919-20-21-22, W. H. Huntley; 1923-24, W. A. Terry; 1925, John D. Ellis; 1926-27-28, the writer of this paper.

The first quarterly conference, 1871, probably March 13, tbe church had on roli 102 members enroiled according to sex as follows: females, 60, and males, 42. Not only did men and women sit apart at church during services, but their names were recorded on separate rolls. At the church conference held Sept. 17, 1871, tbe stewards' financial report is as follows: assessed for the support of the ministry, $250 made at the first quarterly conference May 8, and reported as paid to date, presiding elder, $34.50, preacber in charge, $64.75, leaving a balance of $150.75. At the church conference, Nov. 18, 1871, C. L. Watson, Sunday school superintendent, reported for the Sunday school the average attendance since May as 95 pupils and 14 teachers, with a totai enrollment of 109. He reported that the Sunday schooi had been much hindered because of the sickly season through which they had just passed, but that tbe attendance was improving and he hoped that before very long they would realize their expectations. Just wbat they expected, we are not told. The present enrollment and attendance is not much better than it was fifty-one years ago.

At the church conference of Sept. 17, 1871, a committee of three, consisting of C. L. Watson, J. W. Avera, and I. L. Pickens, were appointed to investigate certain charges against five members of the church who were charged with certain violations. This committee reported back to the church conference Nov. 18, 1871, as follows: "We have talked with Brothers C. S. and M. in regard to the charges against them, and they have acknowledged that their walk in some instances has not been as devoted as it sbould have been, and that they appeared penitent and asked the church to look over their sbortcomings." Brother L. had been charged with meddling with or dealing in counterfeit money. He stated tbat he was only trying to act as detective and catch the guilty parties. That he refused to receive from the express company the package of bad money sent him. Brother C. was charged with having money in a saloon and with profane swearing. In reply to the first cbarge he said that he had no money in any saloon, and that he had only loaned his son money to carry on his business (whicb I presume was saloon business). As to the charge of profanity the committee couid find no proof, any further than that he confessed to having called some one a d— rascai, but that he did not consider that cursing, but if tbe church so considered it he was sorry and would not do so any more. There are records of other investigating committees concerning charges of misconduct among tbe members of the church. The church was stricter in the enforcement of disciplines in those days than she is to-day.

It is interesting to note the disposition of many of the members of those days. Over against a great many of the names is written the word, "dropped," as showing how tbey got out of the cburch. What became of them? It is to be boped that their names were not dropped from the rolls of the Book of Life.

The records show that a number were expeiled from the church. The Metbodist church has been a great feeder of otber denominations. If she had retained all in her membersbip wbo have been converted under her ministry and at her aitars, her membership to-day would be much larger tban it is. Over against the names of a goodly number is the entry, "joined the Baptist church." Over against tbe names of that large and increasing number who have gone the way of ali the earth, the word "dead" or "died" shows how they left the church and closes tbe record of the best and most faitbfui. Against most of tbese names, "dead," or "died," is tbe oniy word entered. We would like to know if all died "in the faith," looking for the "city whose builder and maker is God." Over against some of these names is written, "died in tbe faith." In this phrase is revealed the purpose of the church—to guide unto tbat life which is eternai.

Shubuta Metbodist chnrcb has had a splendid history. My wish for her is that she may have a greater future. Fidelity and faitb in God on the part of her present membership will bring to her a more glorious day.

W. J. DAWSON.

$50 Reward

$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

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One or two Calotabs at bed-time with a swallow of water—that's all. No saits, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your coid has vanisbed, your system is thoroughly purified and you are feeling fine with a bearty appetite for breakfast. Eat what you please—no danger.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY, LOUISIANA CONFERENCE.

Dear Epworth Leaguers: I'm glad to report that I have spent a busy but profitable week in Ruston District. Last Sunday night I met with the Athens Leaguers at their League hour and remained for church hour, where the services were given over to the Sunday school for the presentation of a very attractive play well rendered by those taking part. The Athens congregation seems delighted with its new pastor, Rev. Mr. Henley, just coming to them from the Missouri Conference. Because of inclement weather I was unable to meet with the Lisbon Leaguers Monday night. On Tuesday night I had an unusually fine group of Leaguers present at our Haynesville meeting. Most of those present were from the Hi League, where Mrs. Joe Bivelle, their councilor, is doing a wonderful work. After the business and devotional hour we were invited to the social hall in the basement of the church, where we were greeted with the loveliest of Halloween sights. We enjoyed a happy hour of games, followed by a delicious salad course, served to about forty young people. Wednesday night I went to Summerfield and held a meeting with the Leaguers there that night. Though a small community this League is doing a splendid work. Mrs. D. S. Allgood is their counselor. I was sorry that I could not meet with the Farmerville young people Thursday night. Since that date was canceled I spent Thursday at my home in Joneshoro. Friday night I met with the Hi and Senior Leaguers at the Ruston Orphanage at 6:30, and was delighted to find a large group of sixty Hi Leaguers and twenty-nine Senior Leaguers. They report the very best development in their work, and deserve much credit for the splendid way in which they carry on their program. At 7:30 I met with the Ruston Leaguers and was pleased to find that they have improved greatly in their work under the presidency of Mr. Floyd James. Our District Secretary, Miss Beth Murphy, was present with us at these meetings. Saturday evening I went to Simshoro to meet with a new Hi League there. The Antioch Leaguers were also present. We had a large attendance, and though both Leagues represented are practically new they are doing splendidly. The Antioch Leaguers reported all pledges paid in full and money in the bank toward their Assembly fund. Brother McVey also reported a Hi League at Vienna, another of his charges. The Hilly Senior League is also on his charge and is keeping pace with the others. On Sunday morning I attended church in Arcadia and went from there to Gibsland with the Aracdia Leaguers to attend a union meeting. The Ruston District Secretary is redivlding the district into unions so that every League will he in one of the three unions. Sunday evening I took charge of the devotional services at the Gibsland League, where I found a splendid group of Leaguers. I enjoyed hearing Brother C. E. McLean at evening services. Monday Brother McLean took me to Bryceland, where I remained over night and met with another new League in that district. The Bryceland and Bear Creek Leaguers met together, and both organizations impressed me as anxious to do big things as Epworth Leaguers. The Bear Creek Leaguers, from a rural community and in a League less than a year old, report pledges paid in full and over $50 in the bank, drawing interest, to be used for Mansfield delegates next summer. Isn't that a fine record?

I'm sure you will agree with me that this has been a full week and will be glad to know that I am now spending several days at home and will then work Monroe District before Conference.

It is not yet too late to plan for your Mission study classes. These classes should be held at this time of the year if possible. I am glad to hear of the large number being held, but am listening out for still more reports on other classes. The October Era gave you the list of approved books which you should use in selecting your book for study.

Epworth Leaguers who knew and loved our Leaguers, Misses Alta and Evelyn McBride, of Bastrop, are grieved to hear of the death of their father a few weeks ago. Such a beloved character will he missed by all who knew him. We extend our sympathy to the family in their hour of sorrow.

As the pastors of the Louisiana Conference go to their Annual Conference in only a few days the Leaguers of this State are with them in thought and prayer as they report their past endeavors and strive to make plans for a new, richer and happier year of Christian service for their Master. We Leaguers appreciate the interest taken in our growth by our preachers, and I as Field Secretary especially appreciate many kind courtesies shown me in each district from time to time.

Your co-worker in his service,
ELIZABETH LANGFORD,
Field Secretary.

SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

A LETTER FROM MISS MERLE E. WHITMAN.

Mansfield, La., Oct. 29, 1928.

To the Epworth Leaguers of Louisiana Conference: By the kindness of the editor of the Christian Advocate, I wish to say "thank you" to the Epworth Leaguers of Louisiana Conference for the Mansfield College scholarship awarded me from the fund set aside for that purpose, and which you voted at the Mansfield Assembly this year to use at this session. The Executive Committee conferred this honor and privilege on me, which will, I trust, enable me to go further in service for my Master, and for you. I feel so undeserving of this trust that you have given me, but I do so earnestly pray that I might in some way repay your kindness and show you how greatly appreciative I feel.

The work here is very interesting, and to me it seems the beginning of a new life—a life of beautiful, closer fellowship with our great friend, Jesus, and of working with him, as the great Master, King.

The faculty is a splendid body of well-trained, cultured teachers, whose first interests are for the students' welfare, and are a great help to us in many ways, even outside the classrooms. The student body is a wonderful group of girls. We seem to be just a large family by our oneness of spirit and purpose. We have prayer groups each night in our rooms from 9 o'clock to 9:30, which reminds me so much of our assemblies, and which also proves a great strength. Our studying seems easier after this communion with the Father. The other school activities, Y. W. C. A., literary societies and such, engage us in numbers of pleasant, interesting events, and keep us very busy.

In closing, I will say that I cannot adequately express my appreciation, but ask that you remember me in your prayers, that I might do my best while here and continue in his blessed service. Remember also that I am praying for all the Leaguers of the State, that your efforts may find reward in great achivement in carrying out your splendid Epworth League program.

Most humbly yours,
MERLE E. WHITMAN.

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Have You Varicose or Swollen Veins and Bunches Near Ankle or Knee?

To stop the misery, pain or soreness, help reduce the dangerous swollen veins and strengthen the legs, use Moone's Emerald Oil. This clean powerful penetrating yet safe antiseptic healing oil is obtainable at all first-class drug stores.

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Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 11)

A pageant, "Changing from a Ladies' Aid to a Missionary Society," was presented by Union auxiliary.

After an intermission, during which a delicious plate lunch was served by the Hickory ladies, we reassembled, and Mrs. W. V. Horton gave the history of Union Missionary Society.

"Stewardship" was ably discussed by Mrs. L. Q. C. Williams, of Union.

Next was a vocal solo by Mrs. Sam Coleman, with Miss Mabel Guinn at the piano.

The Decatur High School girls then presented a playlette on "Tithing." Following this, Rev. R. H. Clegg, of Union, and Rev. A. S. Oliver, of Decatur, each made a very helpful talk on tithing.

An interesting feature was a solo by little four-year-old Terry Carleton, of Decatur, with Mrs. Montgomery Carleton, mother of little Terry, at the piano.

Union auxiliary asked that the next zone meeting be held with them, the date to be announced later. We were then dismissed with prayer by Mrs. L. Q. C. Williams.

MRS. W. W. HESTER, Secretary.

ZONE 5, VICKSBURG DISTRICT.

The third meeting of zone 5, Vicksburg District, was held in Washington, Miss., Oct. 18, with forty members and five visitors present. Mrs. George McNeil, zone leader, presided.

Rev. J. B. Cain led the devotional. Drawing his lessons from the first Psalm, he gave a beautiful missionary talk.

Mrs. Raiph McNeil's words of hearty welcome were responded to by Mrs. Kaiser, of Natchez.

Mrs. J. B. Cain, of Fayette, clearly explained "Why Every Woman in the Methodist Church Should be a Member of the Missionary Society."

Mrs. Greer, of Natchez, gave an interesting revlew of our Mission study book, "Women and the Kingdom," outlining the history of missionary work for the past fifty years and estimating the vast amount of work yet to be done.

Mmes, Healy and Simmons sang a beautiful duet, "Far Away He Saw Me."

A helpful and interesting paper on "Why We Should Have a Mission Study Class" was given by Mrs. Dennis, of Mizpah.

Mrs. Fore gave a report on the Re-Evaluation Committee of the Missionary Council, and Mrs. McKeown supplemented it.

At noon all enjoyed a social hour and a bountiful dinner provided by the Washington ladies.

Brother McKeown conducted the devotions, which opened the afternoon session.

A memorial service was held for our missinoary, Daisy Mae Ferguson. Mrs. Cammack, Mrs. McKeown, Mrs. Trimble and Brother McKeown paid beautiful and touching tributes to the memory of this rare and lovely character.

Mrs. Trimble revlewed and read extracts from another study book, "Memoirs of Scarritt."

On request, Mmes, Healy and Simmons gave us another beautiful duet.

Mrs. Kennison, of Fayette, talked on the Week of Prayer and the thank offering.

The feature of the afternoon session was a talk by our loved and gifted District Secretary, Mrs. McKeown. She gave a general outline of our work for the year, and urged that we make a great effort to get all our Methodist women into the Missionary Society during this Jubilee year. She spoke with appreciation of the presence of Mrs. Janie Drake Cooper, editor of our Woman's Page in the Advocate, and urged the auxliiaries to send reports to Mrs. Cooper.

For the coming year Mrs. T. M. Ford, of Lorman, was elected zone leader, and Mrs. T. F. Fore, of Natchez, zone secretary.

A rising vote of thanks was extended to Washington for their generous hospitality.

Natchez extended an invitation for the first zone meeting of the coming year.

Benediction was pronounced by Brother McKeown.

MRS. ALICE HARRIGILL,
Acting Secretary.

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Tongue Shows if Bilious, Constipated

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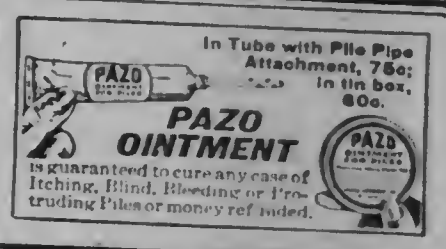
Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.



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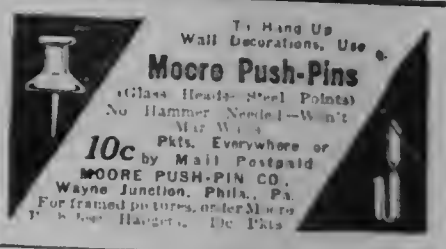

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New Orleans Christian Advocate

512 CAMP ST. · · NEW ORLEANS, LA.

RESOLUTIONS ADOPTED

By the Methodist Preachers of the Shreveport District, Shreveport, La., Nov. 5, 1928, Upon the Completion of his Quadrennium as Presiding Elder of the Shreveport District by Rev. W. W. Holmes, D.D.

Inasmuch as the constitutional law of our church limits a presiding elder's tenure on the same district to four successive years;

And inasmuch as our beloved presiding elder, Rev. W. W. Holmes, D.D., is closing his fourth consecutive year as presiding elder of the Shreveport District;

And inasmuch as the statutory limitation will terminate his leadership as our presiding elder at the coming Annual Conference, which will convene Nov. 21, at Lake Charles;

Be it resolved:

1. That we are thankful to God that, through these years, we have enjoyed the enrichment of his fellowship. We have not come into contact with him, as fellow-ministers, but to be made better men and ministers.

2. That his ministry in our pulpits has been, always, of a high order, revealing the mind of Christ. His clear thinking, couched in the phrases of forceful speech, has been instructive, encouraging, comforting and inspiring. To our own ministry he has been a strong and constructive ally.

3. That we gratefully recognize the progress of the Shreveport District under his leadership. His alert mind has been quick to see the avenues of possible advancement, and as an administrator he has been highly efficient in leading forward through those avenues opening into larger opportunities. Under his guidance churches have been built, revival work has prospered, congregations have been strengthened, Sunday schools have had remarkable growth, splendid institutions of social service have been launched, and a sense of pride and responsibility has been developed among us with respect to the great programs of the church at large. Perhaps never in the history of the district has there been so close an approach unto a perfect financial report of all claims as under the ministry of Dr. Holmes.

4. That we sincerely appreciate the love and sympathy of his brotherly spirit. Eager to be helpful, willing to labor, ready to share our burdens, we have found him to be a man easy to approach and always responsive in our difficulties or needs.

5. That the embodiment of all the aforesaid qualities makes of Dr. Holmes an ideal minister of Christ, and that they especially fit him as a district leader.

6. That we have found him ably assisted in all his labors by a noble and gentle wife, whose love for the church has made her to share her gifts with all churches and members of the Shreveport District.

7. That our love and prayers shall follow Dr. and Mrs. Holmes and their children as they take up their faithful labors in a new field to which they will be appointed at the coming Conference.

Signed:

ROBERT E. GOODRICH,
Acting Chairman.
DON E. DULANEY,
Secretary.

BATON ROUGE BUSINESS COLLEGE NOTES.

The Baton Rouge Business College is fortunate in being able to secure Dr. Bean, Dean of Psychology of the Louisiana State University, to conduct a series of lectures on Business Psychology. This gift from the faculty was made with the idea in mind that it would make of the students more efficient business men and women.

Mr. J. F. Paton, who holds his master's degree in Business Administration from the University of Texas, is now at the head of the commercial department of the Business College. Already some of the young men who have finished their bookkeeping course are taking advanced work in higher accounting with him.

A few months ago a department for public work was added for the benefit of the advanced students. This work consists of doing mimeographing, multigraphing, typing, letter writing and directing envelopes. It is not only very helpful to the students in their training, but often they pick up nice little sums that help them with their expenses. By far, the largest single order they have ever had came from Governor Long's office, when he sent over 50,000 envelopes to be directed and filled with circulars advocating the Good Roads Tax, to be voted on Nov. 6. The students thought they were getting into politics and helping a good measure along; and my! how they did enjoy spending the money.

WHAT IS NECESSARY?

I take it that if you want to understand a person, the first essential is that you should love him. It is only love that sees into the deeps and reads the story in the light of God. There is a proverb which says that love is blind. If that were true, then God would have no eyes. Love is not blind. It has the keenest sight. It can read the smallest print without assistance. And we call it blind because the things we see and, seeing, can detect no beauty in, are to the eyes of love transfigured, like a window that reflects the sunset.—G. H. Morrison.

The fruit of the spirit is love; what kind of love? Every kind of love. Be truer to your friends, love with a wider and more catholic sympathy; be merciful and helpful to all who are in need. Joy! What kind of joy? Every kind of joy. The merriment that maketh glad like a medicine; the soberer joy of maturer life in active living; and, most sacred of all, the joy that illuminates sorrow and gives us a song in our night.—Lyman Abbott.

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There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is *a purely vegetable product.* Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

Children Cry for Fletcher's CASTORIA

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The Most Complete Sacred Calendar

Thirteen costly religious paintings are reproduced in full colors; daily Scripture verses and lesson references for Sundays make this calendar a daily reference and joy in the home.

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Appropriate, thoughtful, useful, Messenger Sacred Calendars make ideal gifts for Christmas, for their beauty and interest keeps fresh through twelve months of the year.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75.—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3728.

HENRY T. CARLEY, D.D., Editor | NEW ORLEANS, LA., THURSDAY, NOVEMBER 22, 1928. | CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ONE THING HE KNEW—AND HE TOLD IT.

The healing of the man born blind is one of the most interesting and most significant incidents related in connection with the ministry of Jesus. Certain facts stand out clearly. The man was born blind—there is no doubt about that. Some of the neighbors bore testimony to that fact, though others contradicted them; but his parents gave unequivocal testimony—"We know that this is our son, and that he was born blind." The man was healed of his blindness. The neighbors asked him, "How were thine eyes opened?" his parents recognized the fact that he had gained his sight, and he himself declared that he could see. The Pharisees were sticklers for the ceremonial law; the neighbors were troubled about a question of identity; his parents were afraid to express an opinion; but the man himself declared: "One thing I know, that, whereas I was blind, now I see."

Jesus Christ had done something for this man; the man knew it, and he was willing to bear testimony to the fact.

Has Jesus Christ ceased to work wonders in the world? Certainly not. He is still opening blind eyes, still causing the deaf to hear, still raising the dead to life. The neighbors, too, are still arguing, and the Pharisees are quibbling; and some parents are still afraid to take sides. What is needed? That those who have been healed should stand up before the whole world and bear a sure word of testimony to the saving power of Jesus. In the face of uncertainty and doubt and fear, there is needed the positive declaration, "Whereas I was blind, now I see." If Jesus Christ has done anything for us, we surely ought to know it—and we surely ought to tell it. Hearsay testimony is not worth any more in the popular ear than it is in the courts of the land. Direct evidence alone is unassailable and convincing. "I was sick and he cured me," is the doctor's best recommendation. "I was lost and he saved me," is the best credential Christ can receive.

When men and women all over the land begin to tell others the story of Jesus and his love and of his power to save—not from hearsay, but from actual experience—there will be a revival of religion, a re-empowering of the church, a revitalizing of spiritual forces that will sweep millions of souls into the Kingdom of God.

A man cannot tell an experience unless he has had one.

THE NEAR EAST RELIEF.

On Wednesday of last week we received the following night letter from Bishop James Cannon, Jr., sent from New York City: "Have just been in consultation with Near East Relief and National Golden Rule Committee, and feel led to urge strongly that you lend all possible co-operation through your columns to this last Golden Rule appeal in behalf of the orphaned children of the Near East. This will bring to a worthy consummation a history-making philanthropy and prepare the way, we hope, for possibly more important and far-reaching expressions of Christian brotherhood as, in the future, International Golden Rule Sunday is observed on behalf of equally destitute, needy, and under-privileged children in other portions of the world, including our own fields of China, Mexico, South America, Africa, and other areas. I do trust we can secure one hundred per cent observance throughout the South on Dec. 2."

The cause of these helpless orphans of the Near East has long been on the heart of Christendom, and the appeal in their behalf will, we are sure, again meet with the generous response that it has elicited in the past. The contribution to the life of the Near East that these rescued orphans will make will be worth infinitely more than the money that was spent in saving them from starvation and death.

THANKSGIVING PROCLAMATION.

"The season again approaches when it has been the custom for generations to set apart a day of Thanksgiving for the blessings which the Giver of all good and perfect gifts has bestowed upon us during the year. It is most becoming that we should do this, for the goodness and mercy of God which has followed us through the year deserve our grateful recognition and acknowledgment.

"Through His divine favor peace and tranquillity have reigned throughout the land. He has protected our country as a whole against pestilence and disaster, and has directed us in the way of national prosperity. Our fields have been abundantly productive; our industries have flourished; our commerce has increased; wages have been lucrative and contentment has followed the undisturbed pursuit of honest toil.

"As we have prospered in material things, so have we also grown and expanded in things spiritual. Through divine inspiration we have enlarged our charities and our missions; we have been imbued with high ideals which have operated for the benefit of the world and the promotion of the brotherhood of man through peace and good-will.

"Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 29th day of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and in their homes and in their accustomed places of worship devoutly give thanks to the Almighty for the many and great blessings they have received, and seek His guidance that they may deserve a continuance of His favor.

"In witness whereof, I have hereunto set my hand and caused to be affixed the great seal of the United States.

"Done at the city of Washington, this 23rd day of October, in the year of our Lord one thousand nine hundred and twenty-eight, and of the independence of the United States, the one hundred and fifty-third.

"CALVIN COOLIDGE.

"By the President:

"FRANK B. KELLOGG,
"Secretary of State."

A PERSONAL WORD—FAREWELL.

As has been previously announced, my connection with the Advocate as editor will cease at the close of the session of the Louisiana Conference, and the editorial management will be placed in the capable hands of Dr. R. H. Harper.

I have spent ten of the best years of my life as editor of the Advocate. For me, these years have been busy, and oftentimes strenuous, ones; but, withal, they have been happy ones. I came to the Advocate in the closing months of the Great War, in the midst of a strain such as the world had never felt before. Then came the Armistice, with a resulting relaxation and reaction from the war strain that produced, if possible, an even more trying period of readjustment and rehabilitation. Throughout that trying period, I served my country, my church, and my God to the best of my ability in the responsible position in which I was placed.

Following the war period, the church entered upon one of the greatest eras of development and expansion in its history. The great Centenary Movement for Missions was enterprised; that was followed by the Christian Education Movement; that, in turn, was followed by the Special Effort in behalf of Superannuate Endowment. Along with it all, the regular activities of the church were carried forward. The New Orleans Christian Advocate gave itself unstintedly to the promotion of all these special causes, as well as to all the interests of the church.

The discussion concerning Unification is recent enough to be still in the minds of most of

(Continued on Eighth Page)

New Orleans Christian Advocate

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JESUS WILL SAVE.

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave:
Weep o'er the erring one,
Lift up the falleu,
Tell them of Jesus the mighty to save.
Rescue the perishing,
Care for the dying;
Jesus is merciful,
Jesus will save.

Though they are slighting him,
Still he is waiting,
Waiting the penitent child to receive:
Plead with them earnestly,
Plead with them gently:
He will forgive if they only believe.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

—Fannie J. Crosby.

WE WILL SWIM.

By Bruce S. Wright, D.D.

"The waters were to the ankles . . . the knees . . . the loins . . . waters to swim in."—From Ezekiel's vision.

Religion is only ankle deep to a multitude of people. We have all met the man who, with pompous and benevolent air, praises the church. We hear him, in his loud voice, declare: "The church is a great institution to the community. We are proud of our churches. No one would want to bring up his children in a community devoid of churches. Yes, we must support the church for the sake of our own good name." But his support ends with his boast. He never attends. He never prays. His religion is only ankle deep. Revival meetings are often criticized because there are so many people who hold up their hands, who come forward, who kneel at the altar or sign a card, and that is the end of it. And we are told how few of those who make a start under such circumstances hold out. But is that the fault of the method, or the people? It matters little how one begins the Christian life; it matters much how he holds out. To hold out he must wade more than ankle deep into the stream. Judas never waded very far into the stream of his religious life, it was only ankle deep with him.

There are others whose religious experience is illustrated by the man who waded out until he was knee-deep in the stream. They are a little more interested, a little more concerned, a little more consclentious. One does not get much out of life who wades into it only knee-deep. "Get into the game," one hears on every hand on the gymnasium floor or athletic field. Athletic contests are not won by those who get into the game only knee-deep. "How did you like the book?" one asks of another regarding a well-proved, generally-accepted good book. "Oh, I didn't care much for it." "You read it?" "No, I started it, read a chapter or two, didn't care for it, so stopped." One cannot get much out of a book who wades into it only knee-deep. In one's work he must get into it more than knee-deep, or it is neither a success nor a pleasure. The knee-deeper is a foregone failure in religion.

"More love to thee, O Christ,
More love to thee!"

must be the prayer of the one who discovers that he is satisfied with a knee-deep religious experience.

But now the waters become deeper. They are up to the waist. There are those who wade waist deep into the stream of life. How often do we say, "I want my child to have a better education than I had." That is, he wants his child to go waist deep, at least, into education. He had the three R's—Readin', Ritin', and Rithmetic—but he purposes that his child shall have more than that. Having more than that the chauces are that he will get more out of life. The great bulk of people do not go more than waist deep into citizenship. They keep the laws, pay their taxes; ordinarily they register and vote. We ought to be thankful that the majority of people are fairly good citizens. The same is true of the church. The great bulk of the membership of the church get waist deep into their religious life. They come to worship with a fair degree of regularity; they pay something into the Lord's treasury; they are interested, in a general sort of fashion, in the progress of Christ's kingdom in the world. But there is something better.

And so we see these men in Ezekiel's vision wading right out into the stream until the water is deep enough for swimming. They get the most out of life who get the deepest into life. One's returns are commensurate with his efforts and interest. If one wades into the stream of his work only ankle-deep, he will receive ankle-deep returns. If he continues in knee-deep, he will obtain ankle-deep returns. If he keeps on until he is waist deep the returns will measure waist deep. If he goes right on until the waters are deep enough for swimming, his experience and returns will be deep and full. I do not mean solely financial returns. They have their place, but their consideration is secondary. I mean that one does not get much satisfaction out of his work, whatever it is, unless he gets into it where the tide is deep and full. Religion was for years a prosaic, mechanical, all-but-useless thing to Wilfred Grenfell because he was in it only ankle deep. He confessed as much. Then one day in London, under the guidance of D. L. Moody, "the worker in souls," he saw the stream of spiritual experience and Christlike service flowing full and deep, and he waded out to the center of the current, and he has been swimming ever since. It is the same with all of us. Our religion means little or nothing until we plunge into its full tide. Saul Kane would never have found "The Everlasting Mercy" had he played about ankle-deep in the stream. Swimming it he was cleansed.

"E'er since by faith I saw the stream."

Let us swim!—The Advocate.

SAFETY SIGNALS.

By Rev. S. J. Davies.

All great truths, all movements for the things worthwhile, we are told, are projections of some great personality. Yesterday I was called upon to pay a tribute to the life and memory of a friend. We had known one another in the halcyon days of youth, and meeting again in after years were glad to renew a friendship of mutual regard. A quiet, reticent, modest man, the world at large knew but little of him. Kindliness and consideration for others, characterized by friendly favors to the needy, deeds of love and service, were the law of his living. The grief and intense sorrow at his passing on the part of those who comprised his immediate family were so intense that these moved other hearts to deepest sympathy. Only a friend, a husband, a father, a brother, only a man! Yet one of God's children, a son of light, an heir of immortality, had been borne to the far land where the everlasting summer sun of the Father's presence lights all things with glory unspeakable and splendor ineffable. There are harvest days on earth, seasons when the rich fruitage of field and orchard is gathered. My friend was ready for that larger garnering, that knows naught of autumnal days, nor springtime sowings. Of him it can be said in the words of an elder day: "He was a Christian and a gentleman—God rest his soul." His life was not a projection on the larger plans, but he lived honestly, uprightly, usefully where he found himself by God's grace in this world, and I feel sure his reward is with him.

* * *

Election day, Armistice day—these days have kept us all busy, working, planning, rejoicing, mourning. Well, I believe the world is still fairly safe for Democracy, and the South could not stay solid, for it was not sufficiently liquid to freeze in the molds of partisan politics. Yes, the South is still solid—on prohibition, and by God's grace, however we vote, let's stay together on that. Andrew Jackson, father, patron saint, grand sachem, and undisputed chieftain of the Democraitc party, threatened to hang Calhoun and his followers because they stood for nullification, and would have done so had these worthies not withdrawn from their position. This is only history. Morover, according to Noah Webster, who defines words for a goodly portion of English-speaking people, the primary principle of this old Southern Solid Democratic party is "a strict construction of the Constitution." See the International for yourself. And so after abont a half century of arguing, pleading, and praying, we put that noted Eighteenth Amendment in this great State paper, and nailed it down to stay there. An amendment generally carries the main question, according to good parliamentary law, and a good part of the old Solid South Democracy just riveted the thing in there once more. I am not losing any sleep, nor have I lost any religion as to the results of this election, for I still hold that this country, of which the South, old, new, or solid, is no small part, is still under the shield and guidance of Him who loveth and ruleth all things small and great.

Shreveport, La.

THE HERITAGE OF THE PARSONAGE.

By Ralph N. J. Brown, Genesee Wesleyan Seminary, Lima, New York.

"One-third of the sons of preachers remain obscure; one-third achieve mediocre success; the other third rule the world." Astounding statement though that may be, it appeared in one of our foremost magazines, and was proven true. The names of Woodrow Wilson, Charles Evans Hughes, Tennyson, Emerson, and many others were given as examples of the success of ministers' sons, and as I read the names of those truly great men, the thought came to me that I, too, was a preacher's son. There are reasons to account for the failure of some ministers' sons; there is proof enough why some achieve mediocre success, and after all it is not very astounding that some of our number attain the heights of success. We have privileges and opportunities which are not enjoyed by any other group of people.

My earliest recollections are of a Methodist parsonage. It was not unlike many of the ministers' homes on the itinerant charges. Though it was big and cold, my parents were becoming accustomed to that sort of thing and were not greatly alarmed by the small matter of a cold house in which to live. At that time the faithful president of the Ladies' Aid Society was a supreme being in my small life. On her frail shoulders rested

the responsibility of raising the pastor's salary, and if Mrs. Donation-Getter could not raise the money, our clothes and shoes were a dream.

The Advantage of Poverty.

Some one has said that poverty is an advantage to the young man starting out in life. It is not by chance or accident that the minister's son gets such a good start on that point; it is from necessity, and he has no choice about it. From the first, he knows that "flowery beds of ease" are not for him, and that he will have to work for all that he ever receives. Such a thing as an inheritance is never thought of, and no one in the youuger generation of the preacher's family is laboring under the delusion that some one will make life's tasks easy for him.

If the minister's son ever has to make frequent changes in later years, he gets his experience in his youth. Many ministers have the moviug game down to a science. They know in just which corner of a box to put the sixth volume of the encyclopedia, and how every chair rested in the moving van when the last move was made. Yet this change of surroundings is a distinct advantage to the ones who start their lives in the parsonage. Going from community to community, the minister's son has the opportunity to make new friendships and acqualutances. In later year he has not only friends in one town, but friends in many towns, and he has a breadth of knowledge of the different conditions in which many groups of people live.

As long as I can remember, the official board has been a topic of discussion in our family circle. Mr. Reactionary has a prominent seat in every church board, and is always very willing to throw his pail of cold water on any progressivo movement. All too well do we know Mr. and Mrs. Fizzle-Out, who become greatly enthused with each new minister. Soon their ardor dies; the new pastor has the audacity to say something in the sermon which offends Mrs. Fizzle-Out, and old First Church will be without Ezra Fizzle-Out's weekly contribution until the next new preacher arrives.

Ripples on the Surface.

Along about the middle of the first year in the new pastorate, Mr. Big-Wow will arrive from some other church and community. He tentatively seems to assume the leadership of the entire church, and particularly shines in the Sunday school department. Then one bright and fair Sunday morning the minister mentions something that strikes Mr. Big-Wow right between the eyes, and in less than a week later he has played the fade-out act and is heard from nevermore. Yet the church goes on just the same, for Mr. and Mrs. Steady, Mr. aud Mrs. Stand-By, and good old Mr. Big-Payer occupy their pews Sunday after Sunday, and are rarely moved by the little ripples caused by the Fizzle-Outs and Big-Wows.

Sometimes I wonder if some of the laymen ever happened to think that the younger generation in the parsonage might be very much like their own children. Their children may go anywhere and do about as they please, and no criticism is cast upon them. Let the minister's children do likewise, and an eruption occurs immediately. Mrs. Busybody will remark, "Our pastor's family are the most worldly people I ever did see!" However, there is some gain in being brought up in this atmosphere. It would seem that any preacher's son would be so accustomed to criticism that he could face the world without ever losing a wink of sleep worrying about what other people think of him.

To no other group in the world come some of the experiences enjoyed in the pastor's family. Weddings are a never-ending source of pleasure to some of the family, but not often to the preacher's son. It is almost impossible to guess the number of people who have had the happy thought that it would be fine to have the minister's son be ring-bearer at the ceremony. Years ago, when I came into the house and saw my white suit laid out ready to be put on, I well knew that a wedding was to be solemnized in the near future. Then for a few years I enjoyed the utmost freedom from serving in any capacity in the marriage service, but now the trouble has begun again since I am eligible as a witness or have to serve as best man. There should be no reason why any preacher's son should stumble over those familiar words, "With this ring I thee wed, and with all my worldly goods I thee endow;" yet only recently one of my school chums asked me if I had ever seen any one married!

Training for Life.

The minister's son ought to he a good salesman. Almost every person selling something in the community comes first to the parsonage. As the son of the minister enters the home it is not unusual for him to hear the smooth, suave tones of the salesman repeating that age-old sentence, "Well, doctor, if you feel you cannot purchase this wonderful set of books, would you kindly give us your endorsement of them?"

And thus the preacher's son goes out into the world with a heritage unlike that possessed by any other young man. His experiences have been instructive and beneficial, and he goes into the world to give it his best. The power of faith has been emhpasized in the atmosphere of the home, and assurances of great things are taught to those who would believe. The preacher's son is brought face to face with the fact that the Lord is on the side of the one who steadfastly believes and goes steadily on. Of the sons of preachers who have reached the heights of success and have become a part of the great group of **Who's Who**, few have neglected to give credit to their early training and environment.—Methodist Episcopal Press.

REPORT OF NAVY CHAPLAIN

U. S. S. Raleigh,
Cartagena, Spain, Oct. 24, 1928.

Rev. W. H. Lewis, Brookhaven, Miss.

Dear Brother Lewis: Again I shall miss the session of the Mississippi Conference with much regret. I shall not attempt to make a detailed report of my work during the year, but merely wish to assure you that I am endeavoring to be a good pastor to the five hundred young men who are attached to my ship.

This circuit of the sea requires quite a little travel, but fortunately not on horseback with saddle-bags. Since my last letter to you I have traveled over thirty thousand miles on the sea. I have held divine services on board my ship in the harbors of the following places: Hampton Roads, Va.; Baltimore, Md.; Yorktown, Va.; Charleston, S. C.; New York; Boston; Corinto, Nicaragua; Guantanamo, Cuba; Kingston, Jamaica; Gonaives, Haiti; Balboa, Canal Zone; San Diego, Calif.; Honolulu; Newport, R. I.; Funchal, Island of Madeira; Gibraltar; Cartagena, Spain. In most of these places I have held services in churches by request of the various pastors. If you will do me the honor of accepting my circuit as a part of your district, I think the Brookhaven District will easily lead the Conference in the amount of territory covered.

I am glad to report that the young men of the navy are always responsive to the story of the Christ. The beauty of his teachings, the consistency of his life, his superb character, and his princely manhood appeal to men more than anything I know.

May I be remembered to my brethren of the Conference.

With very best regards,
Your brother,

W. N. THOMAS,
Chaplain, U. S. Navy.

WEEK OF PRAYER FOR THE CHURCHES, SUNDAY, JAN. 6, TO SATURDAY, JAN. 12, 1929.

To the Churches of Christ in America:

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in inviting all the churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program here presented will not only be circulated through all English-speaking lands, but will be translated for use in over fifty countries.

Our scientists are telling us that however great may be the undiscovered forces of nature, the undiscovered power of prayer is even greater. They unite with our Christian poet in saying, "More things are wrought in prayer than this world dreams of," and that "the whole round world is every way bound by gold chains about the feet of God." If these things are so, it is evident that the most important thing in the life of the church is that she should give herself to prayer.

The prophets were surely right when they said the people perish for lack of vision. Israel lost its sense of proportion, secondary things were exalted to a place of primary importance, and God gave them meagerness of soul. Is this not true to-day? "While thy servant was busy here and there" might he said of many Christians, who, while maintaining all the outward activities of a Christian life, have nevertheless lost their vision, lost their first love, and consequently lost the divine fire and power of service. Meagerness of soul shows itself in an activity that crowds out the quiet hour, and in a service that loses the controlling sense of the abiding presence of Christ.

The mountaintops were ever to our Lord the place of vision. In the solitude of the mountains of Galilee he met the Father. He lived there "alone and apart" in that deep communion from which sprang his life of sacrificial service. He never despaired of humanity, because his face was ever toward his Father. His vision of the coming kingdom corrected the influence of a material and critical world.

Nineteen hundred and twenty-nine may begin on the Mount for us if we can at times and seasons withdraw from our activities and come apart to meet with God. The year will open with a new vision if we give God time and wait for the unveiling of his presence in our lives. But our vision is conditioned by our obedience to the heavenly vision; let us therefore wait in "stillness of soul" before him.

Christ came down from the Mount to meet unbelief and misunderstanding, to face bigoted opposition, and the hatred of evil men. He came into the valley clothed with power. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

We are called this New Year to learn afresh the source of power for service. Jesus said: "Ye shall receive power . . . tarry ye." The Holy Spirit is waiting, if we will have it so, to equip us for all the year may hold for us of life and service. His power is adequate to every need we face, and the challenge of the hour is for a Pentecostal blessing that will open the way to a world-wide spiritual revival. We ask you, therefore, to join with us in this great Universal Week of Prayer for a blessing upon ourselves and upon the whole world.

Faithfully and fraternally yours,
WILLIAM HORACE DAY, Chairman;
CHARLES L. GOODELL,
Executive Secretary.
Commission on Evangelism and Life Service.

THY MARKS, O SON OF GOD.

How beauteous were the marks divine,
That in thy meekness used to shine,
That lit thy lonely pathway, trod
In wondrous love, O Son of God!

O who like thee, so mild, so bright,
Thou Son of man, thou Light of Light?
O who like thee did ever go
So patient, through a world of woe?

O who like thee so humbly bore
The scorn, the scoffs of men, before?
So meek, so lowly, yet so high,
So glorious in humility?

—Arthur Cleveland Coxe.

TO THE PASTORS OF MISSISSIPPI CONFERENCE.

Dear Brethren: Some of you failed to send me a list of your missionary committee, and I will appreciate it if you will do this yet. If you were changed to another appointment at the Conference, I will appreciate your giving me the names and post office addresses of the members, indicating the chairman and the Voice agent. Please do this, as the pastor succeeding you will in all probability not have this information at hand, and it is very important that I have this. I will appreciate it and also thank you to comply with this request. Please remember to send the names of the entire committee, with their post office address.

I would be glad to have you mail this list to me at 501 Doctors' Building, Nashville, Tenn.; however, if you forget this address, mail it to Meridian and it will be forwarded to me here.

Thanking you for this and assuring you of my appreciation of your co-operation for the last year, and anticipating with a great deal of pleasure your co-operation for the coming year, I am,

Yours very sincerely,

W. D. HAWKINS, Missionary Secretary.

TO THE FRIENDS OF THE MISSISSIPPI ORPHANAGE OF MISSISSIPPI.

During Thanksgiving week, free cars will be run for all the orphanages of the city of Jackson on practically all of the railroads of the State.

We are hoping this notice, which has already been published in detail in our little paper, "Our Home," which will have reached 5,000 of our friends before this notice comes from the press, will stimulate interest in these cars.

We would earnestly request our pastors and friends throughout the State to make announcement of these cars and request some one in their charges to represent our Orphanges in the proper shipment of donations to this Home.

Any and everything that goes to maintain a home fits in nicely in an orphanage. We would be glad if every box or package intended for us would be distinctly marked, "Methodist Orphanage," giving the name of some party to whom a receipt may be sent in case of necessity. Depot agents, having received instructions from the railroad, will be glad to give you detailed information as requested.

Asking co-operation in making these cars a great success and help for the Orphanage, I am,

Yours sincerely,

B. F. LEWIS, Superintendent.

AN APPRECIATION.

This being the end of the present official service of Dr. J. L. Decell as presiding elder of the Jackson District of the Mississippi Conference, this fourth quarterly conference of the Madison-Pocahontas charge does hereby express its keen regret at the termination of our official church relations.

We state earnestly and sincerely that he has rendered in the past four years distinguished service to the church along all lines.

Under his wise and brilliant leadership all of the work of the church in this district has prospered and made substantial progress.

He has those qualities of mind and heart that make men love him and trust him. He will worthily wear any honor that the church may bestow upon him—even though it may be the highest in her gift.

Therefore, we express to him our confidence, our admiration, our respect and our love, and give him our abiding good wishes.

Signed: James Simrall, J. N. Coker, W. H. Lane, S. D. Persell, H. C. Montgomery, J. A. Bennett, C. L. Ray, A. G. Bennett, I. R. Clark.

WAS IT RELIGIOUS PREJUDICE?

By Rev. Rolfe Hunt, D.D.

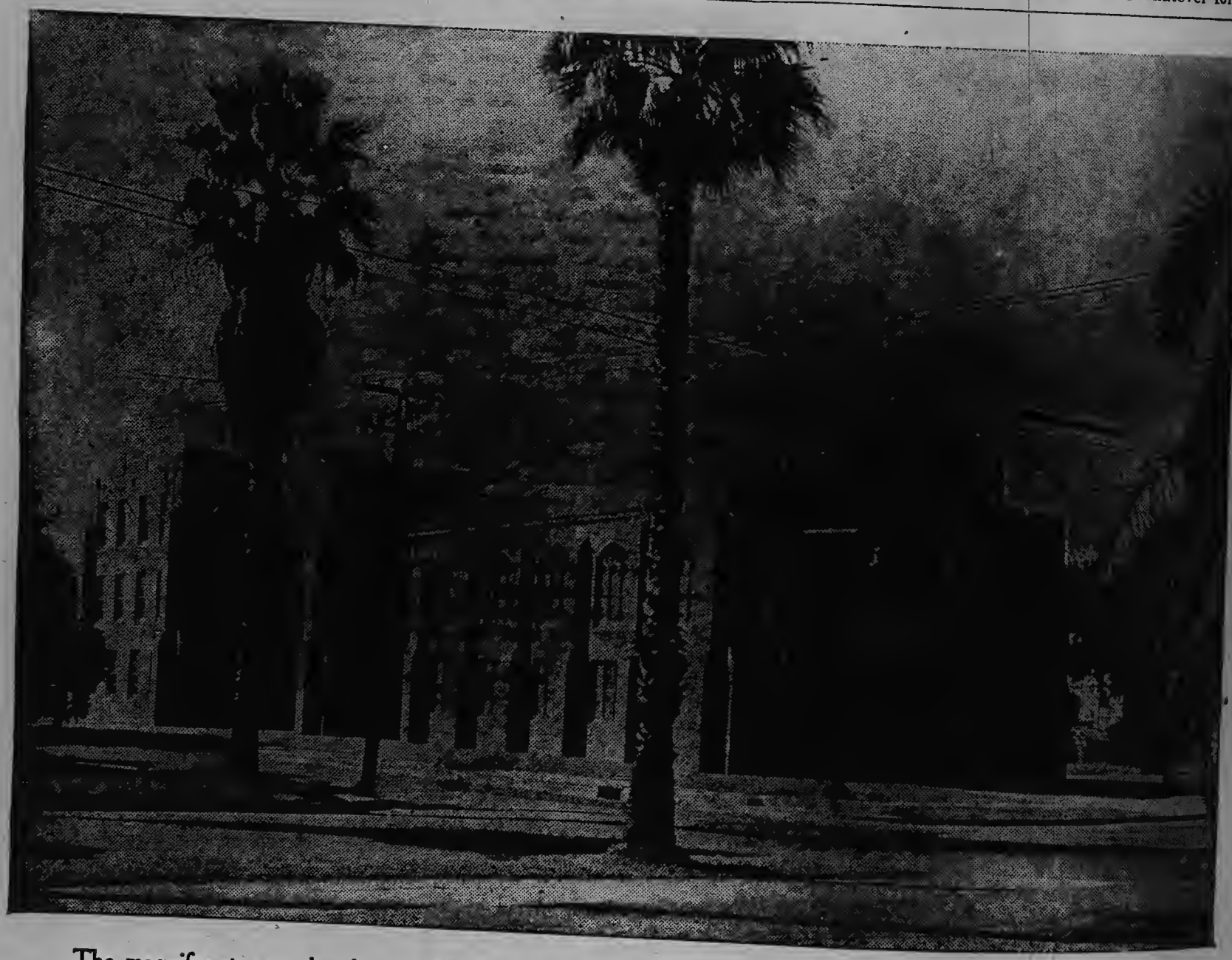
We should get away from the passions and misrepresentations of the recent unusual political campaign and return to sober reason.

We lose rather than gain, however, if in passing we fail to get clearer conceptions of truth.

Much has been said about the "religious prejudice, bigotry and intolerance" of Protestant people. The intention of this was to elect a candidate, but it had a holy air.

As for myself and multitudes of my acquaintances, I know that other considerations outweighed church affiliation. But as to those who opposed a candidate for the presidency because he was a Roman Catholic, were they actuated by religious prejudice and religious intolerance? So far as my knowledge extends, people were less concerned about what church a candidate belonged to than they were about divided allegiance. Men are not opposed for office merely because they are Methodists or Baptists, or Presbyterians or Unitarians or Quakers, or not because of religious creeds of Catholics; but many feared the allegiance with a foreign hierarchy with autocratic, un-American ideals of political rather than religious nature.

This fear of divided allegiance was naturally aggravated by the poltical history and avowed ideals and aspirations of the Roman Catholic Church, and by its activities and methods in the recent campaign. Our people know that Roman Catholicism claims to be the only church in the world and has no tolerance whatever for other re-



The magnificent new church at Lake Charles, La., where the Louisiana Conference is in session this week. Dr. R. H. Wynn is the pastor.

ligious bodies. A man on the streets who struts as the only man in existence cannot expect the same regard as one who recognizes the manhood of his neighbors. Extreme bigotry reacts unfavorably upon the most moderate and enlightened minds. Our people also knew that while Protestants were being denounced for opposing a candidate, Catholics themselves, in high official position, were declaring in official periodicals that Catholics were "feverishly" praying for the success of Governor Smith; that Protestantism would go down with its sinking straw; that one morning, perhaps in the early months of Smith's presidency, Catholics would awake to find themselves supreme in America, etc., etc. There was natural reaction against the unfairness in the effort to make it appear that Protestants were more intolerant than Catholics and that Protestants were active while Catholics were taking no part in politics.

My observations lead me to the conclusion that Roman Catholic officials are mainly responsible, by their own religious pretensions extraordinary and by their methods of procedure, for most of what religious intolerance that exists against their church, and that most of the feeling against a Catholic in the White House grows out of the fear of the Catholic's **divided allegiance**, an allegiance to an extraordinary foreign hierarchy in Rome, the seat of popes and Mussolinis.

We need to keep our thinking straight, and it is to be hoped that Catholicism may become as reasonable as some of its excellent individuals.

Brandon, Miss.

THE PROBLEMS OF LIFE.

How many and utterly perplexing are the problems that confront us in this strange and wonderful human life of ours! Any man who **thinks** about life at all will find himself compelled to ask a hundred questions about it for which he cannot possibly find an answer. And as we grow in years, and presumably in wisdom, too, our unanswered questionings seem to increase in number rather than diminish. And sometimes the complaint is forced from us that it is all too puzzling and unintelligible and difficult.

And yet what a poor life it would be if you and I could understand it all and search to the bottom of every question that could be asked about it! That we can not is surely matter for satisfaction rather than complaint, for the life that could have complete elucidation in the light of our poor human understanding and brief experience would be a very poor and trivial thing indeed. That life has problems, strange and puzzling and persistent and beyond the limit of our highest skill, tells us of its greatness and glory more than of anything else.

For we must hold to it with all the faith that is in us that even the most perplexing problem that life has to offer is possible of solution and may be reduced to understandable and rational terms. Life isn't a muddle, a throwing together of strange and unintelligible things, of tragedy and comedy and pathos, out of which no final and fundamental meaning can be made. And that in the midst of all our inability to understand its perplexities or explain away its mysteries we inevitably and irresistibly keep trying so to do gives us partly our proof that explanation and a clearing up of all that is dark and difficult and distressing lies somewhere.

And does not some of the ground of our assurance in immortality lies just here? I have a thousand question that I would ask about life, and I keep on asking them as irresistibly as I keep on breathing, even though no answers come, and I cannot believe that I shall be mocked in my questionings forever. Would it not seem indeed a reasonable thing that I might pass from this one into another life where there would be time and scope and better light to enable me to find my way through the problems of life that have so puzzled me here whether I would or would not? And what a prospect that opens up for any future life to which I might come, that I might spend its uncounted years entering into the meaning and mystery of life and coming to know the fullness of the thought and purpose of God! Surely that would be life indeed, and would fully justify the granting to me of that strange and troublesome and wonderful gift of wanting to know.—New Outlook.

HAST THOU WANDERED? RETURN.

O child, hast thou fallen? Arise, and go, with childlike trust, to thy Father, like the prodigal son, and humbly say, with heart and mouth, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." And what will thy heavenly Father do but what that father did in the parable? Assuredly he will not change his essence, which is love, for the sake of thy misdoings. Is it not his own precious treasure, and a small thing with him to forgive thee thy trespasses, if thou believe in him? For his hand is not shortened that it cannot make thee fit to be saved.—John Tauler.

PRAISE TO GOD.

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue

Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

—Isaac Watts.

When there is no fruit on the fig tree, no fruit on the Christian life, the tree withers and the life no less.

THE INTERNATIONAL MISSIONARY CONFERENCE
Memphis, Tenn., January 1, 2, 3, 1929

The Greatest Methodist gathering of the generation, bringing world leaders to its platform.

You will want to hear Stanley Jones of India, Y. C. Yang of China, Wladislaw Dropioski of Poland, Joseph Dobes of Czechoslovakia, Andres Osuna of Mexico, James Endicott of Canada, as well as our own missionary bishops, church leaders, and distinguished men of other denominations.

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PUT ON THY STRENGTH—AND BEAUTY.

By Rev. John A. MacSporran.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" . . . —Deuteronomy 32:11.

Let us imagine that we see a precipice with a ledge jutting out over it, some hundreds of feet up above the plain beneath. On the ledge is an eagle's nest with two young eaglets in it. For some weeks the brood is watched and tended with great care and love in their high nest in peace and without a dream of danger. They sleep and are fed, and then sleep on till they are hungry again. The time draws near, however, when the young eaglets should begin to use their wings, and this they stubbornly refuse to do. The parent birds flutter high over their nest and try to coax them out and up into the sky. But their offspring refuse. They come to the edge of the nest, and look over and survey the world beneath, and refuse to try. Then one day the resolution of the mother bird is taken. She soars high into the heavens and emits a piercing cry, swoops down upon the nest and strikes it with apparent fierceness and anger with her wings. The twigs and the feathers are sent flying, and the young eaglets are sprawling and screaming in the air. Then she flies beside them, and she flies under them, and she makes them do their best. When they are too exhausted to fly she will swoop underneath, and lift them up on her broad back, and rest them and comfort them, and then throw them off again. This is repeated time and again until the eaglets know they have wings, and what their wings are for, and they are at home in the heavens.

That is what we need, to put on our strength. That is what God gives it to us for. That is what he is seeking for every one of us.

Most of us have been in the nest too long. We are just nestlings. Don't you know what a comfortable, cozy nest you can have in your home or in your school or in your church? It seems to me that America, with our prosperity in these days, has gone in for the mass production of feathers, so there will be an ample abundance for every one to feather his nest. We are just supplying down and all these upholstered pieces, and making it so soft and so cozy that we are all remaining in the nest, while really we are not meant to make that our home. The religion of the Lord Jesus Christ is a high adventure. It is not for nestlings. It is for those who by the power of God and the Spirit of God are prepared to take their plunge at the voice of God, knowing that he is with them, and calls to them, and comforts them, and in their exhaustion swoops under them, and underneath them are the everlasting wings. That is what we want, strength to rise with our load, and soar into the heavens, and live above all the littlenesses and jealousies and meannesses and the trivial ambitions of the groundlings.

There is a wonderful little poem by a Canadian poet. Maggie was an unattractive girl, with a wide mouth, and warts. Until you discover the secret of her real beauty, her inner beauty, she is pitiful, and then the poet cries out in his last line: "O, if God had only made her inside out!"

But I think really, my friends, that our disappointment is greater when we find only the beautiful exterior, everything so perfect on the outside, and we then cry: "O, if God had only made her outside in!"

That is the thing I am speaking for, for that is the only thing that brings beauty, to put on the beautiful garments of Christian sympathy and understanding. There is nothing so distinguished, so charming, so irresistible in its appeal as sheer, old-fashioned, real Christian goodness. When it is the real thing, there is nothing so appealing in the world as just being good, having sympathy, and having a sense of humor.

I attended a luncheon in New York a while ago, and sat near the guest of honor, Charles Augustus Lindbergh. He is the best dressed young man in the world to-day. He is wearing a mantle or coat of many colors that the whole world has woven out of their affection and admiration and joy, and has put on him. There were thousands of us there, and thousands more outside trying to get a glimpse of him. I was looking at the garment he was wearing, a garment in which there were woven modesty, and humility, and quiet dignity, and self-reliance. It was most appealing. It was something that happened almost as a miracle.

I saw that that garment of his certainly had a history. It was not the gift of a doting father who made his millions and could afford to buy the best. It was not the inheritance of a proud social position carefully built up through generations of privilege. It was not the lucky reward of genius or fortune. That coat of honor was homespun. That boy was loved and cared for and given the best advantage his parents could afford. But he was not forced into a conventional mold. He wasn't petted and coddled. He wasn't infected with the deadly virus of a false ambition. He wasn't coaxed and bribed into becoming a popular play-boy. He was given the priceless advantages of a Spartan training, and was encouraged to be himself at his best.

Be yourselves! Give Christ a chance in your life to develop your own spirit, your own taste, your own loyalty, your own differentiation! There is no routine, there is no standard way of doing it. Listen to God's voice! Awake, put on your strength, put on your beautiful garments, so that you shall appear at your best in honor of your Saviour and Lord!—Record of Christian Work.

SAVING SOULS.

In other days we have heard it said that justification by faith was the article of a standing or failing church. The experience is, but the mere statement of a doctrine or its proclamation in preaching even sincerely fervent may not be.

Doctrines and even experiences do not necessarily maintain the church. It is the impartation of the experience that extends the kingdom. Experiences will wane and doctrines will be forgotten when they are not continually revitalized in teaching and sharing with others.

We have little or no doctrinal preaching to-day, and seldom do we hear any statement of religious experience or its exposition in preaching.

One might think listening to the average sermon that he was at a book club, a public forum or discussion group. Sermons, addresses, lectures and talks without number may be heard in every town and city, but witnesses to sins forgiven by the people and calls to repentance by the preachers are not frequently heard.

The meager increase in church membership in all denominations with some communions reporting a decrease is an occasion of alarm.

Elegant modern church houses with many attractive features in their services and splendid organizations to carry forward an institutional program are in all towns and cities, but the prophet's call to repentance and the heralding of the good tidings of salvation are not heard.

Saving souls is the old way in which men once spoke. It is not euphemistic to some church folk, but it is the power of God unto salvation of men and the joy of angels.

We should regret to think our ministry knows not the joy or has lost the passion of calling men to repentance. If the fault be with the ministry, let every one fall on his knees in penitent prayer, seeking pardon and the restoration of the joy of salvation.

We believe there is serious fault in the church. When strong preaching calling men and women to repentance comes from the pulpit, the Holy Spirit makes no discrimination between those who hear, he carries the message to every heart. If men and women in the church resist his convictions and quench the Holy Spirit, the preacher's efforts are in vain.

There is very serious fault here. Our fathers in their soul-saving efforts were profoundly convinced "that judgment began at the house of God." Our Lord Jesus had that conviction and he began his ministry by preaching repentance and cleansing the temple.

Would we have a revival? Let us not begin by making a program, developing an organization, or calling outside help. All these are agencies that may be used, but all at their best may be broken reeds on which we lean and their noise but sounding brass and tinkling cymbals.

Our first fault is an unwillingness to take time to prepare ourselves for soul-saving. We have conferences and schools of instruction and tell others how to interview the individual and tell him he must be "sold on religion" if he would "sell religion" to others.

Saving souls is not a matter of salesmanship. It does not partake of that method or spirit. Modest souls with stammering tongues imperfectly speaking have often been Christ's most effectual witnesses. John Wesley protested to his mother against the use of men lacking in scholastic training and unordained as preachers. Her reply was, "they have saved souls." What joys have come to uneducated Salvation Army workers in saving souls!

The organizations of modern times have been shackles and our many artificialities have paralyzed speech. God's amazing grace is best articulated and exemplified when the redeemed singing joyously exclaims, "He saved a wretch like me."

Religion has been made easy by saying to those without, "Come and join the church." When we said that, we weakened our appeal and lowered the standard of Christian living and service.

We must start all over again. We must begin by talking to those within the church as well as those without about their sins, the Holy Spirit's conviction, repentance, confession of sin, seeking forgiveness, finding God and the witness of the Holy Spirit.

Just what all these blessed states of grace and steps in the way of salvation from sin mean, one is tempted to say perhaps all ministers do not know. May God forgive us in our ignorance and sin as blind leaders of the blind.

Redeemed with the precious blood of the Lamb our salvation is at great cost. Effectual skill in tenderness of love saving souls is at no less cost.

The signs of an apostle are in this sacrificial service, and the seal of its power is in saving sinners from the error of their ways.—Editorial in St. Louis Christian Advocate.

TO PRAY, YES AND TO WATCH.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts, which you are conscious of, and which you pray to be forgiven. To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation: then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.—J. H. Newman.

HELP ME TO BELIEVE.

O my God, my Father! hear,
And help me to believe;
Weak and weary I draw near;
Thy child, O God, receive.
I so oft have gone astray;
To the perfect Guide I flee;
Thou wilt turn me not away,
Thy love is pledged to me.
—Hymns of the Spirit.

The Home Circle.

ECHO.

You always know what an echo will do;
Whatever you say, it sends back to you.
If you speak gently with voice low and sweet,
The echo your words and tone will repeat.
If your words are cross, and your voice is shrill,
The answering voice sounds crosser still.
Send a pleasant call with might and main,
You will hear a happy shout again.
When we are happy and cheery and bright,
The world around us is sure to go right.
We must be careful of voice and of word,
For they come back, as life's echo is heard.

—Southern Churchman.

"GOD IS EVERYWHERE."

Bobby came through the living-room where mother was sewing buttons on little sister's shoes.

"Mother, please come upstairs with me to get my marbles," he said.

Mother looked up in surprise as she answered, "Why, Bobby! Why do you want mother to go with you? They are in your box by the door—just where you left them."

"But, mother"—and Bobby looked in the fire and seemed reluctant to finish his sentence—"it's dark upstairs, mother."

"Yes, but you can reach the button, son; and, besides, you know where to find the marbles without even a light, don't you?" asked mother.

Bobby did not answer for a moment; he continued to look into the fire and his foot moved restlessly back and forth on the rug. Mother held her needle closer to the light and slipped the thread through; then as she reached for another button, she looked across at Bobby. "Well, little son?" she interrogated gently; but Bobby did not see the tenderness in her eyes.

"I'm afraid, mother! I'm afraid of the big dark!" came Bobby's answer. It was out at last, and his face flushed a little as he faced her.

"Then mother will go with you," she said quietly; and, taking his hand, she led him up the steps. As they reached the nursery door she put out her hand to press the electric button, but Bobby cried out, "Here they are; I can get them without the light," and he stooped over the box where his playthings were kept.

"There is nothing to hurt my little boy," replied mother. "There is nothing to be afraid of. Are you afraid now, Bobby?"

Bobby pressed her hand lovingly as he answered, "No, mother; I'm not afraid when you are here," and his face brightened and he jingled his marbles up and down in the bag.

The next day was Sunday—a warm, sunshiny Sunday morning. The birds were singing happily when Bobby waked up, and when, a little later, he set out for Sunday school, he felt as happy as the little birds. He kissed mother good-by and waved to baby sister; then he slipped his hand in daddy's and they started off.

There were many little boys and girls at Sunday school, and they sat in a row, on chairs made just for little boys and girls. After they had sung the Sunshine Song and dropped their pennies into the box to send across the sea to the little children who did not know about Jesus, it was time to say catechism. Miss Mary opened the catechism and asked, "Where is God?" Then she pointed to the line in their own catechism and taught them to say, "God is everywhere."

That was a short and easy one to remember; and soon she began to tell them the lesson story. But Bobby was not listening. He sat very still; his little pink catechism held fast in his sunburned hands, and his eyes looking far away.

"God is everywhere—God is everywhere." The sentence was saying itself over and over in his mind. "I just wonder if He is everywhere," he thought. "I'd like to know for sure. Maybe He was upstairs all the time and I didn't know it. God is everywhere."

That night mother missed Bobby. She looked in the dining-room and the hall and in the living-room, and when she did not find him she began to call, "Bobby, Bobby!"

"Yes, mother," came Bobby's voice from upstairs; and, as she went up, he came to the nursery door to meet her.

"Mother, God's up here," he said. "I'm not afraid in the big dark now. God is everywhere."—Western Christian Advocate.

THE STORY OF A DONKEY.

By Caroline Kellogg.

John had one habit. He would cry, long and loud, when things did not go to suit him. It distressed father and mother, for John was four years old, and they wanted him to be a man and not a cry-baby. They had talked to him many times, but still John cried.

One day something went wrong, and John began to cry. Aunt Helen went over to John's blackboard and picked up a piece of chalk. John saw her through his tears, but went on crying.

"Once," Aunt Helen began, "there was a boy whose name began with a J."

John heard her, but he only cried louder.

"Sometimes," Aunt Helen said, "he smiled; sometimes he looked cross; and some other times he opened his mouth wide and cried loud, like a baby, even though he was four years old."

John was not crying now. He was standing close beside Aunt Helen, watching her, but Aunt Helen didn't turn round to look at him. She just went on talking.

"This boy's name begins with a J, but it wasn't John. Oh, no! His name was Joey. Joey lived in the country, where they had horses, and cows, and pigs, and chickens, and almost everything except ponies; and Joey did wish he had a pony!

"One day a man came to Joey's home with something to sell. 'Oh, father!' Joey said, 'it is a pony.' It did look a bit like a pony, but it was not one. It was a dear little gray shaggy donkey, with long, floppy ears, and the kindest eyes you ever saw.

"'He's four years old,' the man said.

"'Does he cry?' Joey's father asked.

"The man looked puzzled, first at Joey's father, and then at Joey. 'Oh!' he said, and then he laughed. 'I don't think he knows how, but I guess he could learn.'

"'Oh, but we don't want him to learn, do we, Joey?' asked Joey's father, and Joey said, 'No, sir.'

"'Well,' the man said, 'if he doesn't ever hear anybody cry, maybe he won't learn how.'

"Joey's father bought the donkey, and Joey was so happy he felt as if he would never, never cry again.

"In a few days he and the donkey were very good friends. The donkey's name was Jerry. Every morning Jerry would come to the side door and wait for Joey to come out and ride him and play with him.

"But one morning something went wrong at breakfast, and Joey cried. He cried loud, and he didn't want to stop; but all at once he heard a noise. It was louder than his crying, and it was out of doors. Joey had to stop crying and listen

"'E-aw! E-aw-aw!' he heard.

"Joey's father got up from the breakfast table and looked out of the door.

"'Oh, dear; oh, dear!' he said. 'It's Jerry. Now he's learned to cry! A crying boy and a crying donkey—that's too much! We can't keep them both. We have to keep the boy, so we'll have to get rid of the donkey.'

"'Oh, father, father! please don't,' Joey begged, and he was starting to cry again, but remembered just in time. 'Truly father, I won't be a crying boy and then we can keep Jerry, can't we? And, father, maybe if I don't cry any more Jerry won't either.'

"Father promised to give them a trial, and Joey really did try not to be a cry-baby any more, and when you try real hard you can always do a thing, can't you, John?"

But John only answered, "Please tell me that again, Auntie."—Herald and Presbyter.

DAVID AND THE RABBIT.

By Steward Wykoff.

David went to the door when the door-bell rang.

"Do you want something?" asked a gruff, kindly-faced mountaineer. "I've brought it down especially for you."

David nodded.

He could scarcely restrain his curiosity as the mountaineer took from his wagon a small box. David looked through the strips nailed over the top. Inside was a very small rabbit, not more than three or four weeks old.

"And this is for me?" asked David excitedly.

"It's yours, if you want it. I caught it wild up in the mountains especially for you."

"Oh, thank you, thank you. I've always wanted a rabbit," said David, in great rapture.

David spent a day building a pen for the rabbit. He was very careful to see that he fixed it so that the little animal couldn't burrow out and make his escape. The rabbit grew fast, and in another month was attaining the full vigor of young rabbithood. David was very proud, feeding and watering it every day.

But when the rabbit was half grown, a change came over it. It ate less and less. The choice plantain and alfalfa leaves that David gave it were left untouched. Choice grains, bran, and bread it treated the same way. It never seemed to drink any more. It became thinner and thinner, more and more listless. And David grew sadder and sadder. If this kept up, the rabbit could not live much longer. David thought and thought. Finally, he made his decision.

"It must be," he said to himself. "It would be different if this were a tame rabbit. But to take a wild one, used to the freedom of the mountains and the fields, and expect it to be happy, and grow, and thrive in a pen four feet square is asking too much even of Mother Nature. How would I feel if I were shut up in a room, never allowed out, and gazed at nearly all the time? Guess I'd feel about the same way, and lose my appetite and grow thin."

These thoughts came to David just before he fell asleep one night. The next morning he arose, put the listless rabbit in a box, and went up to the edge of the mountain. There he set it free. He could not help thinking of a poem he had read not long before, one by James Whitcomb Riley, his favorite poet, called "Good-by, Jim, Take Care of Yourself." As the rabbit scampered joyously away among the trees, David whistled to it, and called, "Good-by, bunny! Take care o' yourself."—Our Dumb Animals.

WHAT MEANS IT?

What does following Christ mean? . . . Christ loved the truth and lived up to it. So must we. . . . He found his delight in duty. His meat and drink was to do his Father's will. So must we delight in duty, not as with a whip on our backs, but with a song in our hearts. He stooped toward all men with a hospitable heart. He knew the meaning of self-denial; he knew the meaning of sacrifice. So must we. . . . To follow Christ means sacrifice; without there is no fertility in the Christian life. We were both born and born again for that. He is King, and the whole end of our Christian faith is to follow him.—D. L. Ritchie.

HE IS NEAR!

We may not climb the heavenly steeps
To bring the Lord Christ down.
In vain we search the lowest deeps,
For him no depths can drown.

O Lord and Master of us all,
Whate'er our name or sign.
We own thy sway, we hear thy call,
We test our lives by thine!

—Whittier.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A PERSONAL WORD—FAREWELL.

(Continued from First Page.)

the readers of the Advocate. I think the files of the Advocate will bear me out in the statement that I was fair in my editorial attitude toward both sides of the controversy.

At the beginning of the most trying political situation that has arisen during my lifetime, I announced an editorial policy difficult to carry out, but one that I am still fully persuaded was for the best interests of the church and the Kingdom of God.

It is not likely that there will be another ten years into which will be crowded so many difficult, perplexing, and trying situations as the past ten years have held. If it should be so, however, we have a great God, upon whom we may rely for strength and guidance.

During these ten years I have shirked no duty, and evaded no responsibility. As to mistakes, I have made plenty of them; but they were of the head and not of the heart. As true to my convictions as I knew how to be, I have never written one word that I thought would wound a friend or that would be personally offensive to an opponent. I have never thought of the Advocate as a personal or partisan organ, but always as an agency of the church for the establishment, extension, and maintenance of the Kingdom of God upon earth. Tender personal friendships have remained unbroken through irreconcilable differences of opinion.

I cannot find words to express my deep appreciation of the many kindnesses that have been shown me by the readers of the Advocate, both known and unknown. Many a hard place has been made easy by a kind word, and many a heartache has been cured by a gentle "God bless you." The aroma of these flowers along the way will last through the years.

And now I say, "Farewell." With the utmost cheerfulness and good will I turn the work over to other hands, with hearty commendation of the new editor and an earnest plea for the adequate support of the Advocate. In the words of Little Tim, "God bless us every one."

HENRY T. CARLEY.

PERSONAL AND OTHER NOTES.

The new church at Gulfport, Miss., was opened with preaching services last Sunday, Rev. M. L. Burton doing the preaching.

Rev. Lester M. James writes that he has been given a most cordial welcome at Cockrum, Miss., and that he is delighted with the charge to which he has been assigned.

Rev. and Mrs. George H. Jones, of the Mississippi Conference, announce the birth of a son, George Hawkins, Jr., at Meridian, Miss., on Wednesday, Nov. 14. Blessings upon the young man!

The annual union Thanksgiving service of the Southern Methodist churches in New Orleans will be held at First Church at 11 o'clock on Thanksgiving morning. Dr. R. H. Harper will preach the sermon.

Rev. W. M. Sullivan, who was appointed financial agent of the Mississippi Methodist Orphans' Home at the recent session of the Mississippi Conference, requests us to say that his address for the present will be Box 51, Bay St. Louis, Miss.

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---That Will Not Shrink

At the recent opening of the Texas Conference, Bishop Sam R. Hay announced on the opening day the appointment of the presiding elders for the new Conference year. So far as we know, this had never been done before in any Conference.

We notice in the list of appointments of the recent session of the North Alabama Conference that Dr. W. G. Henry was appointed presiding elder of the Huntsville District. Dr. Henry has been professor of Religious Education in Emory University.

Rev. H. C. Murphy writes from Eros, La.: "On Friday, Nov. 9, we buried Brother J. A. Hughes, one of our oldest members. He was in his eighty-fourth year. He died in the faith." The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Saturday, Nov. 17, was observed as the first "Home-coming Day" at Millsaps College. A large number of alumni, former students, and parents of students was in attendance, and an interesting program was enjoyed. In the afternoon, the Millsaps football team won a game from Louisiana Normal College.

From the Grant Parish Enterprise: "Brother Fomby filled his regular appointment, the last of the Conference year, on last Sunday, after which a business session was held. The presiding elder attended. Montgomery citizens are hoping that Brother Fomby will be 'sentenced' to another year with them."

Rev. R. G. A. Carlisle, who was granted the superannuate relation at the recent session of the North Mississippi Conference, will make his home at Ackerman, Miss. In writing to ask that the address of his Advocate be changed, he says: "I think we shall like our new home, but it seems odd not to be in the ministry."

The new preachers in Meridian, Miss., filled their appointments last Sunday, all of them receiving a cordial welcome, according to reports in the Meridian Star. The new preachers are: Rev. B. L. Sutherland, at Central; Rev. H. J. Moore, at Poplar Springs; Rev. C. P. Jones, at East End; Rev. G. G. Yeager, at Seventh Avenue.

At the recent session of the Texas Conference, Dr. S. H. Werlein, transferred from the Pacific Conference, was appointed associate preacher at Bering Memorial Church, Houston, Rev. W. H. Wallace, pastor. In a recent number of the Houston Post-Dispatch, Dr. Werlein has a thought-provoking article on the subject of Christian unity.

The Christ Episcopal Church, Vicksburg, Miss., celebrated its one hundredth anniversary recently. One of the beautiful features in connection with the event was the presentation of congratulatory resolutions adopted by the Crawford Street Methodist Church, suitably engrossed, and presented by a committee. What a beautiful thing it is for brethren to dwell together in peace!

The Advocate office had an appreciated call from Dr. and Mrs. George E. Scrimger on Monday of this week. Dr. Scrimger is a member of the Illinois Conference of the Methodist Episcopal Church, and was recently placed on the superannuate roll. His wife was Miss Emma Tracy, daughter of Thomas G. Tracy, who was at one time superintendent of the mint at New Orleans, and was later connected with the Item. They were married in New Orleans more than forty years ago. They are visiting friends in the South.

At the first meeting of the board of stewards of the West Point Methodist Church, West Point, Miss., the following were elected officers for the new year: B. L. Smith, Jr., chairman; E. C. Cochran, vice chairman; L. J. Howard, secretary; A. B. Cottrell, treasurer. Sunday, Nov. 18, was set as the date to make the every-member canvass for pledges to the budget. District stewards of the Columbus District will meet at West Point at 1:30 p. m., Nov. 26. Rev. W. N. Duncan is the presiding elder. Some notable records were made during the past Sunday school year at West Point, Miss. Miss Ethel Hines has not missed being present and on time for sixteen years; Mrs. B. M. Howorth has a record of continuous attendance for fourteen years; Miss Lucile Belk, Miss Mable Blanche Howorth and Mr. Roy Snider had a record of twelve years.

CREATORS OF THE BEAUTIFUL.

By Bruce S. Wright, D.D.

"God hath made everything beautiful in his time."—Ecclesiastes 3:11.

We scarcely need to be told this. We already know that God has made everything beautiful. But we do need to be reminded of it. This is a beautiful world in which we live. The seasons are given us, lest we forget. June, among all the months, is most eloquent in her tetsimony that this is a beautiful world. The historic city of Winchester, Va., holds every year an Apple Blossom Festival. People come from all over the State to attend the festival. Why, every orchard has a blossom festival. Every trco in every orchard, every blossom on every trec chants the song: God hath made everything beautiful in his time. The clouds are beautiful. William Blake said of the feathery cirrus clouds: "They look as if the angels had gone to worship and left their plumes lying there." The world of created nature, however viewed, through the telescope or microscope or with the naked eye, leads one to exclaim, "How beautiful!"

But there is a higher beauty than the beauty of the world of nature; that is the bcauty of character. How beautiful upon the mountains are the feet of him that bringeth gool tidings. Here the prophet is speaking not of the mountain hut of the man who climbs tlic mountain. His feet are beautiful, his face is heautiful, hecause his character is beautiful, because he is the bearer of a beautiful message. The most beautiful thing in Genesis is not the Genesis picture of created nature, order emerging from chaos, mountains taking form, seas spread out before the enraptured eye, dawn and sun, night and moon and stars—all that is beautiful. But the most beautiful thing in Genesis is the portrait of a character, Abrabam, the friend of God. Is not this true of the entire Bible? If you were asked to epitomize the Bible how would you do it? Would you cali to mind some hit of created nature, Mount Sinai, or thc Sea of Galilee, or the Jordan River, or a Palestine lily, and say, "That is the Bible epitomized?" No, you would point to a character, the central, beautiful character, Christ, and you would say, "He is the Bible epitomized."

"He's the lily of the valley,
The bright and morning star."

Man, too, is a creator. But man can make things ugly as well as beautiful. Just as man can do much to mar or make more lovely the pristine beauties of nature, so he can do much to mar or make more beautiful human character and human life. Religion, one of the most beautiful things God has given us, is marred or made more beautiful by our attitude toward it. How ugly men have often made religion! We flave only to turn the pages of history to discover this. What persecutions, imprisonments, brandings, chains, burnings, scarlet letters, have been imposed in the name of religion! One of the most beautiful institutions in history is the Christian church. Yct man, by his actions, has sometimes made it ugly. Controversy, jealousy, strife, envy, backbiting, have no place in the Christian church, but now and then tbey come, and when they come they only succeed in making ugly the beautiful thing God has given us. Men look upon death as ugly. They surround it with uniovely thougbts and bestow upon it ugly names. But God, through Christ, says that death is not ugly, deatb is beautiful. He walked with God, and he was not, for God took him, is the Father's beautiful picture of death.

God, who has made everything beautiful in his time, asks us to look for the beautiful, to cultivate the beautiful. In one of the earlier chapters of "Les Miserahles," Victor Hugo tells how the good bishop was upbraided because fully one-fourth of his garden was given over to the cultivation of flowers "It would he much better," she said, "to grow lettuce rather than bouquets." "Ah, madame," replied the bishop, "the beautiful is as useful as it is beautiful." Have you ever gone through the poorer portions of a great city and noted the change wrought in the aspect of an entire neighborhood by a little garden of gay flowers, growing, it may be, hard by a broken fence; or by a single box of flowers in a window, or on a fire escape? The same thing is true in life. The atmosphere of a whole church has been changed by a single beautiful soul within that church. The tone of an entire shop has been made different hy the spirit of a noble man who worked there. To see Phillips Brooks walk along a Boston street made the day, if it was dark and gloomy, hright and sunny.

Making life beautiful ratber than ugly is what God asks us to do. Strive to give Beauty to ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Let us join hands with our Heavenly Father, in order that, working together with soil and souls, we may be creators of the beautiful!—Tbe Advocate.

SEASHORE DISTRICT—FIRST ROUND OF QUARTERLY CONFERENCES.

(The list of the first round of quarterly conferences of the Seashore District, Rev. J. L. Selis, presiding elder, was received after the pages containing the regular announcements were locked in the forms. We give here the first part of the list. —Editor.)

Logtown, Dec. 2, 11 a.m.; Bay St. Louis, Dec. 2, 7:30 p.m.; Van Cleave, Dec. 9, 11 a.m.; Pascagoula, Dec. 9, 7:30 p.m.; Escatawpa, at Caswell Springs, Dec. 15, 16, 11 a.m.; Ocean Springs, Dec. 16, 7:30 p.m.; Americus, at Pleasant Hill, Dec. 22, 23, 11 a.m.; Moss Point, Dec. 23, 7:30 p.m.

The district stewards are called to meet at First Church, Gulfport, Nov. 27, at 10 o'clock a. m. The presiding elder requests that there be a full attendance of district stewards and pastors.

PASTOR WANTED.

I need a supply pastor for a circuit of four churches. The charge has a comfortable parsonage in a country village, near a good school. Will pay, including missionary appropriation, about $1,000. If interested, let me hear from you at once.

W. A. HAYS, Presiding Elder,
Hattiesburg District.

Hattiesburg, Miss.

WHAT A MISSIONARY SEES IN AFRICA.

By the Rev. Walter B. Williams, Liberia, Africa.

Travelers, visitors to Africa's shores, especially along the Ivory and Gold Coasts, are struck by the sight of mighty walls of sacks of cocoa and coffee, and with the valuable woods from Africa's forests, waiting to be shipped abroad. Penetrating inland, they are struck with the game, mines of copper and diamonds, ivory tusks; the dense jungles and mighty rivers, lakes and waterfalls. And as likely as not, they get real thrills at the sight of some of Africa's magnificent cities.

The missionaries have eyes like other people and a like capacity of appreciation of all that natural Africa unfolds; hut everything fades into comparative insignificance when compared with the richness of Africa's human cargoes, the teeming masses of her children found everywhere one moves. These are the real thrillers to us who labor for the uphuilding of Christ's kingdom on this vast continent. They are a never-ceasing source of pleasure and happiness and surprise to us all the time, this rich supply of huoyant, youthful life to he found in each African village and township, at river sides and crossings.

Africa, the Princé Charming.

Africa, God's richest material gift to humanity! Africa, the Prince Charming among the nations of the earth for its natural wealth! But covering its surface like a mighty ocean is the mass of unregulated and ignorant young African life, Africa's supreme wealth of hrain and brawn and spirit, calling for special help and training. Here are her richest mines of cheerful hearts and precious souls, waiting for God's messengers to come down into the lowest depth, in the Christ's name of friendship and love, and hring out the priceless jewels for his diadem.

Here are vast rivers of spiritual life, misdirected and undirected, waiting for the teacher in the name of tbe Lord who shall train them to flow in the proper channels, enriching and beautifying throughout their whole course until they lose themselves in the great ocean of God's love and eternal being. Human waters, asparkle with the smiles of Africa's children, aflood with their tears; heaving with their sobs of pain and fear, surging with their youthful vigor, glooming with their passions and dimpling with their smiles; sounding out, not the Lorclei song whose strains drive men to madness and to death, but tbe Macedonian cry, "Come over and help us."

"Big Game."

Africa's "big game!" Not her elephants with their ivory tusks, nor her lions and leopards with magnificent skins, to bo shot with the foreigners' guns to adorn the strangers' houses, but her young life, to be hunted down, caught and brought into that captivity to Christ which is the truest liberty and the highest happiness of man. Hunted, not with foreigners' guns, hut with all the weapons of heart, soul, mind and strength at the command of teachers and pastors of sound education, loving heart, filled with the spirit of that greatest of all Teachers and Lovers of little children. No wonder the God-inspired man or woman dreams dreams at the sight of the rich resources to be worked on and the rich harvest to be reaped in Africa's young life, waiting, waiting.

Here it is, waiting like a mighty Niagara to be harnessed so that its migbty power shall not be wasted but shall be enabled to give back to Africa spiritual warmth and light and wealth. Here it is, a cataract, an ocean of latent friendliness and richest humor, ready to be out-poured upon the outside world.

This young life of Africa has vast possibilities if trained to become a powerful factor in the universe. One day when I was chatting with President King, then Secretary of the Treasury of Liberia, he said very earnestly to me: "Mr. Williams, we can always find some place to get financial help in time of need. But we cannot find good young men to fill offices in the government. If we change one man, the next may be more inefficient and less capable. We need, badly, men."

Africa, rich in exports! Copper, diamonds, ivory, mahogany and other valuable woods, cocoa and coffee, oils and fiber, Firestone rubber from Liberia—these are some of her commercial wealth. These are the lure and objective that make white men from every land willing to endure and toil, suffer and die, to attain them.

Who will come over to Africa, lured by the richer exports of Africa's children, Africa's youth, Africa's mighty army of the young, to he secured, not for personal gain nor for one nation's wealth, but for the Master's satisfaction of heart and for the kingdom of God? These people, a multitude, offering imperishable and invaluable exports of righteousness, helpfulness, love, purity, peace, joy and eternal life, its nerve-center, the rich crimson flow of its life-blood, is its young folk. No nation is rich without them. Here they are, and here they wait.

USED PIPE ORGAN FOR SALE.

We are offering for sale the organ which was used in the old First Methodist Church of Baton Rouge, La. Suitable terms may be arranged. For information, address J. Henry Bowdon, 160 South Eleventh Street, Baton Rouge, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, the soul and visible form of our beloved friend and co-worker, MISS CORA McCLELLAN, has passed from our earthly vision; be it resolved by the Woman's Missionary Society:

1. That this society has lost a noble worker, one who has given a long life of devoted service to her Lord and Master. Even in time of pain and weakness she was ever anxious and sympathetic in the work.

2. That we have lost a personal friend, who was always interested in our lives, and proved inspiring. She was true, loyal, cheerful, sincere and lovable. We shall always cherish her memory.

3. She had keen insight and interest in foreign missionary work. A niece of hers is doing work for the Master in far away Japan, and this added intimate sympathy and zeal to her endeavors.

4. We extend to her bereaved family our heartfelt sympathy in the loss of a dear sister and aunt, who meant so much to their lives.

We pray that the God she loved, and whom they worship, will comfort and bestow upon them that "peace that passeth understanding."

5. "When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

6. A copy of these resolutions shall be sent to her sister, Mrs. Chas. Coltharp, of Tallulah; to the Madison Journal; to the New Orleans Christian Advocate, and spread upon the minutes of the Woman's Missionary Society. Signed:

MRS. J. R. LINTON,
MRS. H. W. RICKEY,
MRS. A. M. HEBERT.

The Beatitudes
John, Three: Sixteen
The Ten Commandments
The Twenty-Third Psalm

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IN MEMORIAM.

June 14, 1928, marked the passing of one of God's noblemen, JOSEPH TURNER TILMAN, who lived a consistent Christian life for 56 years.

He was the center of a large circle of devoted friends, and his influence widened far and embraced many who grieve at his passing, and whose tears mingle with those of his loving wife and children in this time of trial. Mr. Tilman was born in Lauderdale County, West Tennessee, Jan. 19, 1859. He was the youngest son of William Turner Tilman and Polly Ann Voss. He lost his mother in early childhood, and, with five brothers and two sisters, his father had a hard struggle, especially on account of the Civil War; but a dear old aunt assisted the father in the care of his motherless children.

He began his education at the age of seven years with a Webster's Blue Back Speller, his last school being McTyeire Institute, McKenzie, Tenn. Dr. E. B. Chappell was president. Mr. Tilman was the first convert in what is now old Melville church; at that time this church was one of the best on that large circuit. He was a regular attendant at this church for over 50 years, and secretary of the Sunday school for 20 years, and very active in all lines of the church work. He was the most loyal man to his pastor the writer of this sketch has ever known, and he would make any sacrifice rather than fail to meet the obligations he assumed for his beloved church or its pastor. He was happy in his Christian life, always jolly, and a glance at his face showed that he kept, "The Joy Bells Ringing in His Heart." He was married to Miss Laura Josephine Sims, daughter of Dr. John Sims, in 1884. Five sons and three daughters came to bless this Christian home, all of whom were dedicated to God in baptism in infancy.

The family lived on a rich Tennessee farm for a number of years, after which he engaged in the mercantile business. In 1907 he came with his family to Bossier City, La., where he at once took up his church work, along with his business, doing all he could in assisting the little struggling band of Methodists, organizing a Sunday school, and lending a helping hand wherever needed. In 1917 his beloved companion was taken from the home, and, as he expressed it, this came as the greatest trial of his life. At this time he was engaged in the furniture business in Shreveport, La., though still taking an active part in the work of his church in Bossier City, always planning and looking forward to the time when this little congregation would be comfortably housed in their own building. He lived to see this accomplished.

In 1920 Mr. Tilman was married to Miss Elizabeth Lamb Hill of Livingston, Texas, daughter of Judge James E. Hill, again making his home in Bossier City. In December, 1927, they moved out on the Mansfield-Shreveport highway, where they had a little bome, anticipating many more qulet, happy years, where they would be at home to their friends and loved ones. This home was dedicated to God in a beautiful service by their pastor, Rev. Don E. Dulaney, and his wife.

It was the great desire of this good man to have a part in the building of a modern brick church in Bossier City, where God's people could worship in joy and gladness. This desire was not fulfilled, for God had other plans for Mr. Tilman, but his hands have left the task for others to finish.

His parting message to his children was typical of the man. It was his hope that they would get as much joy and happiness out of the Christian life as he had.

If ever any one got real joy and happiness out of his service to God and his fellowman, Mr. Tilman did. He kept open house to his friends and was always ready to help in any good cause. The town and community have lost a good citizen, the church a loyal and devoted worker and the family a loving companion and counsellor, whose place it will be hard to fill. But, dear bereaved ones, he isn't lost to you. The beautiful life he lived should be an inspiration to each of you to follow in his footsteps. He has left you an heritage of which you can well be proud, he just "did the best he could" as he often expressed it.

His friends and business associates should strive to emulate the example he left them. This writer is proud to have had the honor of calling him friend. His words of encouragement at a time when courage was at a low ebb will ever be a cherished memory. Would there were language sufficient to express the sympathy felt for his heart-broken wife and his children, but only the God he delighted to serve can make the sunshine for you again. Then look up through your tears and know you will join him again some day on that Beautiful Shore. We know the world has been made better for his having lived, and "Some time when all life's lessons have been learned and sun and stars forever more have set, we shall see how all God's plans were right, and how what seemed reproof was love most true, and shall clearly know and understaud; God knew the best."

JUST ONE OF HIS FRIENDS.

MRS. MINNIE JONES MACK, wife of W. H. Mack, was born Aug. 28, 1867, and died on Sept. 22, 1928. She was a devout Christian. She joined the church when a child at Pine Grove, in St. Helena Parish, at which church she was laid to rest by the side of her loving husband, who preceded her 14 months. She was married to W. H. Mack on Feb. 3, 1890. Of this union there were 9 children—6 boys: U. A., Fulton, Floyd, and Paul, of Beaumont, Tex.; Herbert, of DeQuincy, La.; and Earl, of Pine Grove, La.; 3 daughters—Mrs. Clarence Graham, of Denham Springs, Tex.; Mrs. Laura Tuney, Jackson, La., and Mrs. Joyce Watts, of Bayou Barban, La. Sister Mack was a sweet-spirited Christian, a loving and dutiful companion to her husband, a self-sacrificing mother to her children and delightful neighbor with many friends. May God's abiding grace be the stay and comfort of the loved ones left behind. We miss her, but we know where to find her.

J. S. RUTLEDGE.

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FROM EUNICE, LA.

Dear Dr. Carley: As I am near the end of my second year as pastor of the Eunice charge, I wish to state a few facts concerning same. There are within the bounds of this pastor's charge some as fine spirits as can be found anywhere in our great church. They have done wonderfully well in many ways, being alive to the interests of the kingdom. If their number could be multiplied ten or more, they would turn "these ends of the earth upside down" for God. But the burden is too great to be carried by the few who are under it, and the charge must have assistance to accomplish that which ought to be done. We are in a beautiful town, of some 4,000, which is building constantly; we have good church property, and are well located; but need a strong man, and financial help, or surrender the field to others, which is unthinkable. Our Missionary Society has raised this year upwards of $600, while our Sunday schools have raised nearly $300. The work is fairly well organized, and if we had means, might do some things worth while. Our Sunday schools rased $100 for the Orphanage. The people have been exceedingly kind to us, and we love them very much. Pray for our continued success.

I. T. REAMES, Pastor.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

God's sovereignty is not in his right hand; God's sovereignty is not in his intellect; God's sovereignty is in his love.—Henry Ward Beecher.

ATTENTION, YOUNG PEOPLE!

Harvest Day Program.

The time for the Harvest Day program is the December meeting of the society. A special program has been prepared which may be ordered from Literature Headquarters, 706 Church St., Nashville, Tenn. It is hoped that this Harvest Day program will be used merely as a suggestive program and that the program committee of each society will arrange its own program. The Harvest Day meeting serves as a time when the fruits of the year are gathered in full and brought into the storehouse. All financial obligations that have been assumed for the year should be met. Reports of the five goals of the Jubilee year should be given and time allowed for the members to say just what the Jubilee year has meant to them. The members who have been received into the society this year should be honored in a special way and should receive their Jubilee membership cards at this meeting.—Y. P. Bulletin.

Jubilee Membership Cards.

Jubilee membership cards for young people who joined the Young People's Missionary Society during the Jubilee year, 1928, will be available the first of November. These cards should be presented to the Jubilee members at the December meeting of the society. The President of each society should send in an early order for as many cards as there are Jubilee members. The cards may be ordered free of charge from Literature Headquarters, 706 Church St., Nashville, Tenn.—Y. P. Bulletin.

Bad Legs

Do Your Feet and Ankles Swell and Inflame and Get so Sore You Can Hardly Walk?

Have You Varicose or Swollen Veins and Bunches Near Ankle or Knee?

To stop the misery, pain or soreness, help reduce the dangerous swollen veins and strengthen the legs, use Moone's Emerald Oil. This clean powerful penetrating yet safe antiseptic healing oil is obtainable at all first-class drug stores.

In hundreds of cases Moone's Emerald Oil has given blessed relief. Try it for Ulcers, old Sores, Broken Veins and Troublesome Cases of Eczema.

MOONE'S EMERALD OIL

YOUTH'S PLACE IN LIFE.

Bishop Leete, in the Western Christian Advocate, offers some very impressive facts in the following story of youth's place in life. The Bishop says:

"Over eighty per cent of all Christian people took their stand for the Christian life before they were eighteen years of age.

"As a youth you stand at the beginning of things. Yours is the great privilege of choice. Only choose well.

"Hannibal, at the age of nine, swore on the altar of sacrifice eternal enmity to Rome, and this determined his future career.

"Mendelssohn made his public appearance as a pianist when he was ten.

"Joan of Arc was but twelve years of age when her first vision came to her, and she heard the call summoning her to deliver France.

"Alexander the Great was a thirteen-year-old pupil when as a student under Aristotle he awoke to the most powerful ambitions.

"Spedding regards the most important year in Bacon's life to have been the fifteenth, when he began a new method of studying nature.

"The East Indian Company sent Warren Hastings out as a writer in their service when he was but seventeen years old.

"Sir William Blackstone began the study of law in his eighteenth year. In his farewell to the muse he salutes his chosen program thus:

"'Then welcome business, welcome strife,
Welcome the cares and thorns of life,
The visage wan, the purblind sight,
The toil by day, the lamp by night,
The tedious forms, the solemn prate,
The pert dispute, the dull debate,
The drowsy bench, the babbling hall,
For thee, fair Justice, welcome all.'

"At nineteen Dr. C. H. Spurgeon was called to New York Street Chapel, Southwark, and was in a very short time the most popular preacher in his day.

"Make much of the privileges of youth. The to-morrow has vistas of supreme delight or crags and rocks of dark and dismal despair.

"The happy future is dependent on the keeping of God's laws, in close fellowship with godly people, and in living an open-hearted, devoted Christian life."

ZONE 2, MINDEN DISTRICT.

The first meeting with the new leader, Mrs. A. E. Woodward, of Ringgold, in Zone No. 2, was held at the Methodist parsonage in Sibley, La., Wednesday, Oct. 31, 1928. The societies represented were Ringgold, Sibley, and Minden. About 30 members were present.

The meeting opened with song and a prayer offered by the leader. After this, Mrs. E. B. Gillon made a most inspirational and helpful talk on the subject of "Consecration." A vocal solo, "His Yoke is Easy," was rendered by Mrs. G. O. Thomas.

A round table discussion on "How to Enlist Women of our Church in the Missionary Work" was ably led by Mrs. Boyett, of Sibley. Mrs. Perritt, of Minden, made a splendid talk about "Our Jubilee Year." Impromptu talks were made by the Rev. L. I. McCain, of Minden, on the "Family Altar" and Rev. C. F. Sheppard, of Sibley, on "Sacrifices."

During the business session Mrs. C. J. Frye, of Ringgold, was elected secretary. It was agreed that a banner be purchased and given to the society with the largest percentage of members present at future zone meetings. The next zone meeting is to be held in Minden, Jan. 25, 1929.

The refreshments served at noon were brought by members of all the societies represented. The Methodist ladies of Sibley assisted their pastor's wife, Mrs. Sheppard, in serving hot coffee and chocolate with this lunch.

In the afternoon, a plea was made by the leader for more sacrificial giving during the week of prayer. Each member was urged to make a sacrificial gift to the Lord's work, to make a record of these gifts and discuss them at the next zone meeting.

The meeting was a great spiritual blessing to all. Many left with a realization that God's Spirit had filled their hearts with love to Him and with a new desire to work for the Master.

Mesdames D. L. Blake, of Minden, W. C. Talton, of Sibley, and R. W. Lawson, of Ringgold, were appointed to help prepare programs.

666

Is a Prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

It is the most speedy remedy known.

ZONE 4, ALEXANDRIA DISTRICT.

The Woman's Missionary Society of Oakdale was hostess to Glenmora, Elizabeth, and Hineston auxiliaries, zone 4, Alexandria District, for the third quarterly meeting, October 25.

The different auxiliaries comprising the zone were represented as follows: Glenmora, 16; Elizabeth, 11; Hineston, 4; Oakdale, 23; visitors, 41. Total, 58.

The morning session was opened with song, and Scripture lesson by Mrs. Terry, of Hineston, and prayer by Mrs. W. A. Poinboeuf, of Elizabeth.

The meeting was called to order by Mrs. T. E. Brown, of Oakdale, zone leader. She welcomed the visitors, and introduced the District Secretary, Mrs. Overton Grant, of Boyce, La. Mrs. Grant's talk was in keeping with the line of work and duties of our missionary officers and members. She appealed to the women to do their utmost to bring up all phases of the work in an effort to make this Jubilee year a banner year.

(Continued on Page 15.)

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Dr. Fitzgerald S. Parker sends us this message for the Young People of our Conference:

"As a member of the congregation of the Louisiana Avenue Methodist Church, under the pastorate of the Rev. Dr. Werlein, I acquired an appreciation of Christian work for young people that remains with the passing of many years.

"In the beginning of my ministry at the Carrollton Avenue Church, a Young People's Society was organized, which had much of the character of an Epworth League. Later I became the president of the Louisiana State Society of Christian Endeavor, and when, in 1890, the church organized the connectional Epworth League, I devoted such efforts as I could to the advancement of our church's Young People's Society.

"Having been in the connectional work of the Epworth League in Nashville for twenty-four years, I have had opportunities to watch the work of our young people grow to its present magnificent dimensions. Meanwhile, the work of the Sunday school has gone on in its direction to the achievement of a magnificent system and an inclusive program. Even when I came to Nashville from Louisiana, the Sunday School Department here consisted of an editor, and assistant editor, a Superintendent of Training and one stenographer. As it is now, I am unable just off-hand even to estimate how many editors, secretaries, superintendents of departments, heads of bureaus, stenographers and business men are kept under high pressure in preparing literature and curricular material and in promoting the movement. I do not know that we have anywhere anything like an equal evidence of God's blessing upon our church.

"It has been received under conditions on the part of the church of faith, vision, prayer and work. Under the same conditions there are yet things undreamed of for us."

* * *

Mrs. Ben F. McClure, Jr., District Elementary Superintendent of the Ruston District, writes: "I want to report the observance of Childhood and Youth Week in our church here in Ruston. I really feel that some good will come of the work done by the teachers and officers during this week. A larger per cent of homes was visited than heretofore, and we can see the difference in our department (Beginners) already. The officers of other departments report a similar feeling.

"On Sunday night following the visitation week a 'Stockholder's Meeting" of all interested in Sunday work was held at the regular service hour. Different officers were on the program and gave interesting talks as well as instructive talks concerning the Sunday school, carrying out the idea of the Sunday school as a 'Company' and reporting of stockholders, capital, dividends, etc.

"The forward step adopted as an outcome of this week is the plan for the organization of a Parent-Teacher organization. The leader of this work has not been definitely decided upon."

* * *

We have before us program of the dedication of the new building for Religious Education and Worship of St. John's Methodist Church, St. Louis, Mo. Rev. Ivan Lee Holt is the pastor, and Rev. R. L. Duckworth, Director of Religious Education. Dr. T. G. Soares, professor of Religious Education in the University of Chicago, and Bishop W. F. McMurray were among the speakers at the dedication occasion. We congratulate all parties concerned on their new $200,000 building.

Mr. W. A. McKennon, Superintendent of First Church Sunday school, Shreveport, writes: "Enclosed is a check from the Four Square Bible class for $50, which is their offering to the First Methodist Church for Sunday School Day offering. We have already sent you our check for $250, and this additional $50 makes a total of $300 from First Church."

Rev. C. C. Wier, pastor at Winnfield, says: "Just a short note to compliment you on the last issue of the Outlook. It is surely very neat. I believe it is your nicest issue."

Conference exhibits at Lake Charles will be under the supervision of our Extension Secretary, Rev. A. K. McLellan. We hope all Conference delegates and others will visit the exhibit room.

Sunday, Nov. 11, we visited the Pineville Sunday school and church. The pastor, Rev. Claude K. Smith, is winding up his sixth year. Their Sunday school enrollment to-day is 193, with only 60 reported six years ago. The increase in property assets has been from $6,000 to about $30,000.

On Tuesday, Nov. 13, we visited in what is known as the "Center Point Community," some fifteen miles from Alexandria, on the new gravel road to Marksville. This community is the birthplace of Rev. John Paul, formerly professor in Asbury College. I saw the large tabernacle built by him some years ago for annual revival meetings. His work and influence still abide in this community.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Sunday School Board had a fine reception at the Annual Conference. The brethren were most kind in their attitude. The program the night of the anniversary went off well, and many compliments were passed. Dr. Bowen gave us a great address, and it struck fire in the hearts of the folks and made a lasting impression. There was some real thinking and some real seeking for more light. This was a most happy experience for us.

Out of the fourteen members of the Sunday School Board, twelve were present and took part in the meeting. The other two members had their excuses present. This was fine. The Conference meeting to one side of the territory, we thought perhaps there would not be a full attendance. We are proud of the Conference Sunday School Board. We really think they deserve the commendation of the Conference for their interest and faithfulness.

The reports of the workers showed an increase over last year in the amount of work done and the types of work. The income from Sunday School Day was a disappointment; but as other causes suffered the same, we are glad to share in the common experience, hoping that a better day will come for all. We were glad to see so many of the smaller Sunday schools on the Honor Roll and to realize they were seeking to measure up to all that was asked of them. We were glad also to get many nice contributions which were more than the mere requirement.

The outstanding piece of work was the training work. This gave us joy. We reached the goal set; not quite in the Cokesbury work, but to my mind we did something better here—we reached forty-two communities which had never before had any training work. This going into new fields is where we are to get the largest and most abiding gains.

The surveying of the counties is, too, bringing out many items which will cause men and women to think and be serious about the work. We hope to be able to have a number of counties surveyed each year and thus finally have the Conference where we can tell at a glance the entire story.

The work planned for this year is in advance of anything yet attempted, and we are anxious to get the items before the workers. We are trusting to have our District Worker's Conferences before Christmas, but cannot at this time tell.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Methodist Worker's Guide for 1929 has been mailed to 200 superintendents of the Conference as a gift from the Publishing House and the North Miss. Conference Sunday School Board. If it is worth anything to you in your work, drop me a card saying what you think of it. Enclosed with the Guide is a leaflet of value to the superintendent.

Two things we should unite upon in the beginning of the year: increase the membership of the school and have every officer and teacher read a book pertaining to the work they are expected to do. Let our slogan be, "Get them and give them something when they come." The Cokesbury Record Books are designed to help make the school grow regularly. Appoint some one to supervise the membership campaign and some one to supervise the training of officers and teachers.

Tell the treasurer of your school when he remits the fourth Sunday

FREE—To prove to you that
ASTHMA CAN BE CURED
Bi-Respin, a new medical discovery, brings quick relief in 94 out of 100 cases. No burning powders to inhale, no sprays, no inoculations, no harmful after-effects. Bi-Respin easily and effectively relaxes the swollen, congested muscles and blood vessels of the bronchial tubes—you breathe freely, and restful sleep awaits you. Send no money—just write at once for free trial treatment to
BI-RESPIN, INC., Dept. G-7, 41 East 42 St., New York City, N. Y.

Wanted—$6,500 to pay balance campaign expenses Anti-Smith Democratic Committee. Make check payable Treasurer Anti-Smith Democrats, Box 674, Richmond, Va.

100,000 Sunday School Workers Yearly Depend on
PELOUBET'S
Select Notes
(55th Annual Volume)
AMOS R. WELLS, Litt.D., LL.D.
BECAUSE—It is supreme in scholarship, interest and true helpfulness and it is adapted for all grades. Prepaid $2.00.
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For Bible Classes for Men's Classes. Concise treatment with application to modern life. Vest-pocket size. Cloth 35c. Leather 50c.
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1500 questions (answers in back) on text of the Bible and covering the entire Bible. Postpaid $1.00.
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Daily meditations for a year. An inspiring thought each day gives courage and strength for the day's tasks. Postpaid $1.50.
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Applied Christianity and the key to happiness. Postpaid $1.50.
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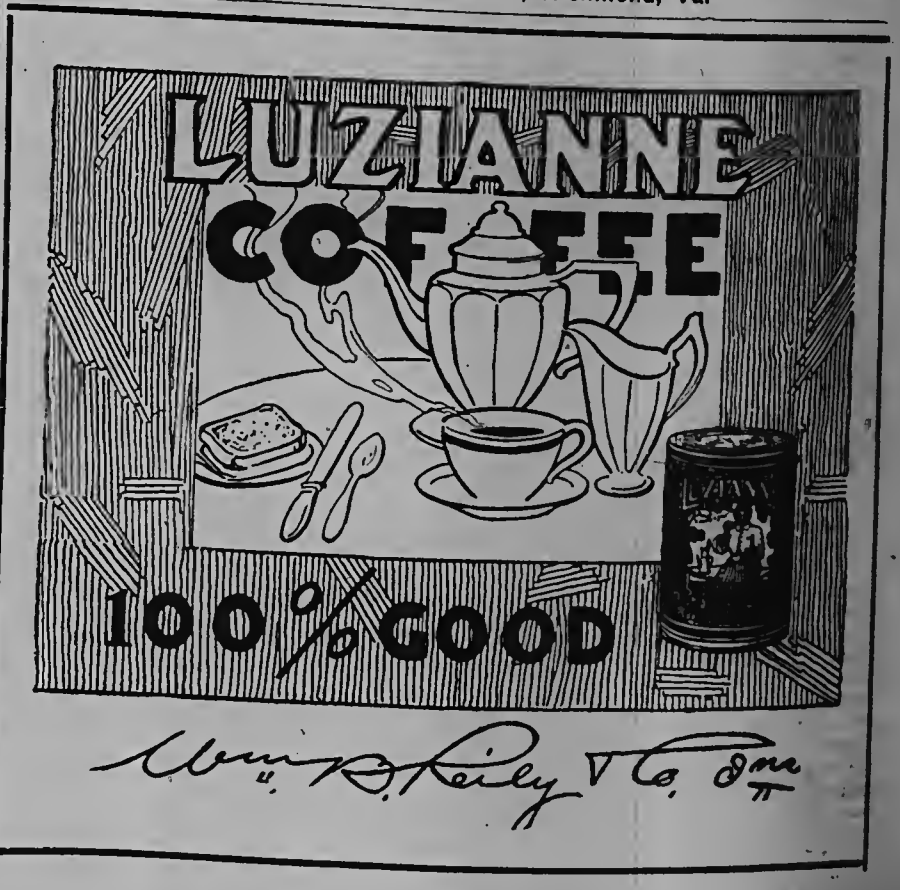

offering for missions to make the check payable to Sunday School Board, Grenada, Miss. Two things are needed to run a Sunday school successfully: More religion and better business methods. These two items will help the entire church. The Sunday school is a good place to train members of the church.

Classes were taught in the following churches, using the standard texts. These classes had a leader, and the papers were sent to Miss Frances McLester, Nashville, Tenn.: Mrs. J. B. Randolph taught a class at Columbus, four units were given; Miss Martha DuBerry taught two classes, eight units. These classes were taught in the Tupelo church. Mrs. Hazel Smallwood, two classes at New Albany, nine units; Maudie Lee Caraway, two classes at Ashland, nine units; W. R. Lott, two classes at West Point, twelve units; Mrs. J. H. Holder, Grenada, fourteen units; Mrs. J. W. Allen, Kosclusko, five units; Mrs. W. H. Ratliff, Sherard, three units; Mrs. W. N. Duncan, Macon, two units.

Diplomas were issued to the following: Rev. F. H. McGee, Mrs. Vic. Thompson, Rev. J. W. York, Miss Gladys York, Miss Troy York, Miss May McGuire, Mrs. Glen D. Thomason, Louzelle Thompson, Mrs. J. T. McCafferty, Dorothy Gladney, Winnie Crenshaw, Robbye Gilbert, Mary Louise Hasie, Mildred Hasie, Annie Salmon, Mary Holmes, Frankie Heard, Jessie Haston, Ruby Blackwell, Dora Langley, Mabel Wessles, Willie Payne Ramsey, Mary Lawson, Mrs. Jamie Houston, Willie C. Page, Oscar Robinson, J. L. Seawright, Jr., Claire Sistrunk, W. F. Howell, J. R. Kirkpatrick, Dorothy Carothers, Annie Mae Bailey, Prof. R. N. Price, Mrs. R. N. Price, Velma Blissett, Rev. N. N. Maxey, J. B. Reynolds, Mrs. W. S. Selman, Rev. A. Y. Brown, Rev. Guy D. Burt, Rev. W. C. Beasley, Claudia Mae Hopper, Rev. A. M. Bennett, Mrs. Ada DuBerry. Total, 44.

Blue Seal Diplomas: Rev. F. H. McGee, Katherine Bryson, Sadie Lee Clark, Miss Sallie Parnell, Louzelle Thompson, Arline McFarland, Troy York, Katherine Johnston, Dorothy Gladney, Winnie Crenshaw, Robbye Gilbert, Mary Louise Hasie, Mildred Hasie, Annie Salmon, Elizabeth Carothers, Dorothy Carothers, Mrs. G. H. McMorrough, Mrs. J. M. Bradley, Mrs. Frank Gammon, Mrs. Melville Johnson, Mary Holmes, Frankie Heard, Jessie Haston, Dora Langley, Mabel Wessels, Willie Payne Ramsey, Mary Lawson, Sarah Hodges, Racbel Jones, Melba Yarborough, Velma Blissett, Martha DuBerry, Lucile Pierce. Total, 32.

Gold Seal Diplomas: Mrs. Mellville Johnson, Mrs. Frank Gammon, Mrs. R. A. McRee, Mrs. A. W. Stokes, Sadie Clark, Rev. C. A. Northington. Total, 6.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Kosciusko ct., at Bethel, preaching and Q. C., Dec. 1, a.m.
Kosciusko sta., preaching and Q. C., Dec. 2, p.m.
Caledonia ct., at Piney Grove, preaching and Q. C., Dec. 8, a.m.
Shuqualak ct., at Shuqualak, preaching and Q. C., Dec. 9, a.m.
Longview ct., at Longview, preaching and Q. C., Dec. 16, a.m.
Brooksville, preaching and Q. C., Dec. 16, p.m.
West Point, preaching, Nov. 25; Q. C., Dec. 19, p.m.
Cedar Bluff ct., at Cedar Bluff, preaching and Q. C., Dec. 29, a.m.
Sturgis ct., at Sturgis, preaching and Q. C., Dec. 30, p.m.
High Point ct., at White Hall, preaching and Q. C., Jan. 5, a.m.
Mashulaville ct., at New Hope, preaching and Q. C., Jan. 6, a.m.
Columbus, Central, preaching, Nov. 18, a.m.; Q. C., Jan. 9, p.m.
Chester ct., at Salem, preaching and Q. C., Jan. 12, a.m.
Ackerman and W., at Ackerman, preaching and Q. C., Jan. 13, p.m.
Columbus, First, preaching, Nov. 11, a.m.; Q. C., Jan. 16, p.m.
Noxapater ct., at Flower Ridge, preaching and Q. C., Jan. 20, a.m.
Louisville, preaching and Q. C., Jan. 20, p.m.
Starkville, preaching, Dec. 9, p.m.; Q. C., Jan. 22, p.m.
Crawford and M., at Crawford, preaching, Nov. 18, p.m.; Q. C., Jan. 23, p.m.
Macon ct., at X-Prairie, preaching and Q. C., Jan. 27, a.m.
Artesia and S., at Artesia, preaching and Q. C., Jan. 27, p.m.
Macon sta., preaching, Nov. 25, p.m.; Q. C., Jan. 30, p.m.
Ethel ct., at Ethel, preaching and Q. C., Feb. 2, a.m.
McCool ct., at McCool, preaching and Q. C., Feb. 3, a.m.

W. N. DUNCAN, P. E.

Grenada Dist.—First Round.

Grenada, Nov. 18, morning.
Water Valley, First Church, Nov. 18, evening.
Oxford, Nov. 25, morning.
Holly Springs, Nov. 25, evening.
Coffeeville, at Coffeeville, Dec. 2, morning.
Water Valley, Main Street, Dec. 2, evening.
Ashland, at Ashland, Dec. 8, 9.
Lamar at Lamar, Dec. 9, 10.
Duck Hill, at Gore Springs, Dec. 13.
Winona ct., at Bethlehem, Dec. 15, 16.
Winona sta., Dec. 16, evening.
Durant, Dec. 23, morning.
Vaiden and West, at Vaiden, Dec. 23, evening.
Pickens and Goodman, at Goodman, Dec. 30, morning.
Lexington, Dec. 30, evening.
Abbeville, at Abbeville, Jan. 5, 6.
Waterford, at Waterford, Jan. 6, 7.
Tie Plant, at Tie Plant, Jan. 10.
Poplar Creek, at North Union, Jan. 13.
Paris, at Paris, Jan. 17.
Kilmichael, at Kilmichael, Jan. 20.
Holcomb, at Holcomb, Jan. 23.
Sallis, at Sallis, Jan. 26, 27.
Ebenezer, at Ebenezer, Jan. 2, 3.

The district stewards are called to meet in First Church at Grenada, Tuesday morning, Dec. 4.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—First Round.

Dublin and Mattson, at Dublin, Nov. 25, 11 a.m., 2:30 p.m.
Tutwiler, at Rome, Nov. 25, p.m.
Marks and Belen, at Marks, Dec. 2, 11 a.m., 2:30 p.m.
Lambert and Crowder, at Crowder, Dec. 2, night.
Belzoni, Dec. 9, 11 a.m., 2:30 p.m.
Inverness, Dec. 9, night.
Acona, at Emory, Dec. 15, 16, 11 a.m.
Tchula, Dec. 16, night.
Greenwood, Dec. 18, night.
Moorhead, Dec. 20, night.
Black Hawk, at Black Hawk, Dec. 22, 23, 11 a.m.
Carrollton, at North Carrollton, Dec. 23, night.
Schlater, at Schlater, Dec. 30, 11 a.m., 2:30 p.m.
Minter City, at Minter City, Dec. 30, night.
Drew ct., at Ridgeway, Jan. 5, and 3 p.m., Jan. 6.
Drew sta., Jan. 6, 11 a.m., 1:30 p.m.
Price Memorial, Jan. 9, night.
Sunflower, at Sunflower, Jan. 13, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 13, night.
Indianola, Jan. 16, night.
Swiftown, at Swiftown, Jan. 20, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 20, night.
Webb and Sumner, at Webb, Jan. 27, 11 a.m. and 2:30 p.m.
Ruleville, at Ruleville, Jan. 27, night.

It is very important that every official shall attend this first quarterly conference. Vital business demands your presence. Let us start the new conference year with a greater loyalty to our Lord, and by prayer and hard work we shall have good success in our work for him this year.

District stewards meet at 1 p. m., Nov. 27, First Church, Greenwood.

L. P. WASSON, P. E.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Hazlehurst, Nov. 18, 11 a.m.; Feb. 6, 7 p.m.
Adams, at Adams, Nov. 24, 25, 11 a.m.
McComb, Pearl River Avenue, Nov. 25, 3 p.m., 7 p.m.
McComb, Centenary, Dec. 2, 11 a.m.; Feb. 13, 7 p.m.
Magnolia, Dec. 2, 7 p.m.; Jan. 9, 7 p.m.
Brookhaven, Dec. 9, 11 a.m.; Feb. 11, 7:30 p.m.
Bogue Chitto, at Norfield, Dec. 9, 3 p.m., 7 p.m.
Scotland, at Bethesday, Dec. 15, 16, 11 a.m.
Wesson, Dec. 23, 11 a.m.; Jan. 23, 7 p.m.
Gallman, at Bethesda, Dec. 29, 30, 11 a.m.
Beauregard, at Beauregard, Dec. 30, 3 p.m., 7 p.m.
Monticello, at Pleasant Grove, Jan. 5, 6, 11 a.m.
McComb, LaBranch Street, Jan. 6, 7 p.m.; Jan. 16, 7 p.m.
Foxworth, at Sandy Hook, Jan. 13, 11 a.m., 2 p.m.
Tylertown, at Tylertown, Jan. 13, 7 p.m.; Jan. 14, 10 a.m.
Meadville, at Bude, Jan. 20, 11 a.m., 7 p.m., 3 p.m.
Barlow, at Brandywine, Jan. 26, 27, 11 a.m.
Bayou Pierre, at Center Point, Jan. 27, 3 p.m., 7 p.m.
Georgetown, at Providence, Feb. 3, 11 a.m., 1:30 p.m.
Crystal Springs, Feb. 3, 4 p.m., 7 p.m.
Summit, at Topisaw, Feb. 9, 10, 11 a.m.
Osyka, at Osyka, Feb. 10, 3 p.m., 7 p.m.

District stewards, pastors, and charge lay leaders are called to meet in the First Methodist Church, Brookhaven, at 10 a. m., Tuesday, Dec. 4.

J. L. DECELL, P. E.

OVER-RUNS AND MILL ENDS

SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Panama Checks, Chambrays, Tinted Dimities, Ginghams, All Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.

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How Doctors Treat Colds and the Flu

To break up a cold over night or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8235 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Miss Bertha Nall, Conference Superintendent of Epworth Hi Leagues, advises that the following Epworth Junior Hi League district secretaries have been appointed: Brookhaven District, not yet appointed; Hattiesburg District, Miss Carmen Galloway, Eiiisviiie; Jackson District, Miss Lera Beiie Lewis, care Kennington's, Jackson; Meridian District, Miss Alpha Matheny, R. F. D., Meridian; Newton District, Miss Ina B. Anderson, Laurel; Seashore District, Miss Eiizabeth Stapleton, Gulfport; Vicksburg District, Mrs. T. M. Ford, Lorman.

Miss Nail wishes to urge ali Hi Leagues to send at once the names of ail chapter officers, including the Hi League counseior, to your respective district seretaries and to herseif. This is very important and should be attended to immediately. Miss Nall is anxious to get in personal touch with every Hi League; this wiil heip both you and the Conference officers very much.

So far, the Conference cabinet hasn't iocated a person for this very important office in the Brookhaven District, but that office wiii no doubt be fiiied in the near future. But Miss Nali asks that the Leaguers in her department in that district write to her direct so that she might be in touch with them.

Miss Berta says: "Our Conference cabinet has secured for us these splendid secretaries, and aren't we proud of them? Now, iet's all get together under the direction of our Great Leader, and work together to make this year our Epworth Hi Leagues take a big, big, step forward."

Miss Nali's address is Petal, Miss. Write her there.

* * *

Some very interesting things are shown in the quarteriy reports coming from our mission field in the African Congo. We note in one station at Minga, where we have two workers, Miss Fiora Foreman, nurse, and Miss Janet Miller, physician, the report shows a totai of 3,007 patients treated, with eighty-two in the hospital at the end of the quarter. There were only two deaths in that hospitai for the entire quarter, one a case of sieeping sickness which was gotten hoid of too iate for the doctor to give any reiief; the other, the report reads, was a boy with "elephantiasis feet." We don't know what kind of feet that is, but we don't want any, ours are big enough. There are many other things carried in these reports that we wish our Leaguers could read, things that are reaiiy startiing when one realizes that these doctors and nurses are also preachers and teachers. The reports of evangelist and industriai departments are equaiiy good; and it is hard for us in Christian America to think of an average attendance on Sunday church services of 570 when the church membership for that station is oniy 226. Another station, at Tunda (this station has no teacher) has a total membership in church of ninety-two, yet they have average church attendance of 334, Sunday school, 274, and daiiy prayer service, 182.

Our workers there are, besides doctors, nurses and preachers, house buiiders, and they teii us of building houses with brick that they had to burn themseives, with mahogany doors and woodwork. Wouldn't it be fine now to have a house with mahogany doors, floors, and window frames, with mahogany furniture? But I suspect it wouid not be so fine to get if we had to fashion all the lumber by hand as they do. Leaguers, doesn't it reaiiy make you want to do more for our workers there when you realize that they can do so much with the very iittie we send them? How about your African Speciai piedge? Has your chapter made a iiberai one, and are you going to see that it is paid?

Our Conference measures up weii on per capita giving as compared with the other Conferences, yet we gave oniy about 41 cents per member last year; we ought to doubie that this year.

J. H. WEEMS.

DR. CALDWELL'S THREE RULES

Dr. Caidweil watched the results of constipation for 47 years, and beiieved that no matter how careful peopie are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caidweil always was in favor of getting as close to nature as possibie, hence his remedy for constipation is a miid vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourseif and members of the famiiy in constipation, biiiousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three ruies of heaith: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticeiio, Illinois.

$3.00 BIBLE for $1.00

With large clear black face nonpareil self-pronouncing type, old King James Version, chapter numbers in figures, with 60 pages of splendid Bible helps; beautifully bound in flexible morocco-tal, stamped in gold on back and backbone, size 5x7½x⅞ in. thick; weight, 20 ounces. White Bible paper, red edges, opens flat. A good $3 value that we are offering for $1. Same as above, with 8 pages of illustrations, black face minion type and concordance, $1.25; or with the words of Christ in red, $1.50. Any of these guaranteed to please.

Postage 15c Extra

Pentecostal Publishing Co., Louisville, Ky.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

COMMENDATION OF PASTOR.

Dear Dr. Carley: I think if we would practice handing a few more bouquets to the deserving ones iiving, instead of of waiting until after they have left us, we would make our appreciations better known and more people stimuiated to do even better work, so I am bound to hand our pastor, Brother Day, a few bouquets.

This has been the best year we have ever had in Doyline. He has built up this place from a $1,300 to a $1,700 work. The church has been paid out and dedicated this year; aiso, another oid debt has been paid. Now we have a nice new church, free of debts, and our pastor paid up for the year.

Brother Day has gone out in the country and oii fieids and preached the gospel. He is a deserving man and shouid be highly commended as a pastor. He is leaving Tuesday for Conference, and we are trusting he might be sent back to Doyline to give us another good year.

A MEMBER OF THE DOYLINE METHODIST CHURCH.

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Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

TROUBLED WITH BOILS
Quickest permanent relief with
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Grove's Tasteless Chill Tonic
Stops Malaria, Restores Strength and Energy. It Purifies and Enriches the Blood. You can feel its Strengthening, Invigorating Effect. 60c.
(Pleasant to Take)

When Whooping Cough Strikes

be ready with Roche's Embrocation, the old and time-tested remedy. No nauseous medicine to upset the stomach. Roche's is applied externally. It quickly breaks congestion and loosens the choking phlegm. Sold by all druggists or
E. Fougera & Co., Inc., New York
W. Edwards & Sons, London, Props.
ROCHE'S EMBROCATION

HOUSEWORK IS EASY FOR HEALTHY WOMEN

Lydia E. Pinkham's Vegetable Compound Gave These Women Strength

MRS. ROSA SWICEGOOD
R. 1, Woodleaf, N. C.

Woodleaf, N. C.—"I was nervous and suffered most of the time and sometimes I would have to go to bed. My sister told me she was in the same condition and how Lydia E. Pinkham's Vegetable Compound had helped her. After taking the first bottle I found I was stronger than I was before. Now I have taken three bottles, I can do my housework and most every other kind of work that I want to do. I will recommend Lydia E. Pinkham's Vegetable Compound to anyone. I will answer all mail received asking about the Vegetable Compound."—Mrs. Rosa Swicegood, R. 1, Woodleaf, N. C.

Benefited Beyond Expression

Jacksonville, Fla.—"I read an advertisement of Lydia E. Pinkham's Vegetable Compound and have been taking it now for four years and find it a wonderful medicine for weak, run-down women. I do my own housework and work in an office besides and I would get cross and irritable and too sick to work. I have benefited beyond expression by the Vegetable Compound and will gladly answer letters from anyone who is suffering and needs help."—Mrs. Rose Morris, 2140 Walnut St., Jacksonville, Florida.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

A vocal solo, "Holy City," by Rev. Ira W. Flowers, was especially enjoyed.

"The Mite Box," a Jubilee Thanksgiving, was given by Mrs. Huthnance, of Oakdale.

Scripture lesson by Mrs. Blevins, of Glenmora, on the home life of Mary and Martha, stressed the effect of Martha's neglect to cultivate the spiritual side of life and called attention to the fact that many of us are going through life as did Martha.

Rev. S. S. Bogan, of Glenmora, gave an interesting talk showing the progress of woman's work and what it means to the church.

At the noon hour, a delicious plate luncheon was served.

Mrs. Ferguson, of Glenmora, presided over the afternoon session. Devotional was led by Mrs. Poinboeuf, of Elizabeth. Following this, Mrs. Bryan, of Alexandria, in an impromptu talk, took up the main thought of Mrs. Poinboeuf's talk—"Christ In Us"—and brought out further glimpses of real Christian living.

A beautiful and impressive pageant, "Women of the Bible," was given by the ladies of Oakdale auxiliary.

Reports from Presidents of the different auxiliaries were interesting.

A playlet entitled, "Dismissing the Missionary Society," was presented by members of the Glenmora auxiliary.

Life of Mrs. McDonald in the Mexican Mission field, also her work in the home field, was presented by Glenmora ladies.

The histories of settlement houses of Nashville, Tenn., Atlanta, Ga., Dallas, Texas, and St. Louis, Mo., were given by four members from Glenmora.

A vocal duet by Mrs. Crowder and Miss Petz was beautifully rendered. At the suggestion of Mrs. W. A. Poinboeuf, a rising vote of thanks was tendered the members of the Oakdale auxiliary for their royal entertainment.

The meeting was closed with prayer by Mrs. Overton Grant, District Secretary.

FIRST REPORT OF JUBILEE WEEK OF PRAYER.

The Woman's Missionary Society of Mt. Olive, Miss., observed the Jubilee Week of Prayer with interesting programs. The period of worship was a most helpful part of the services.

The leader for the first day was Mrs. E. L. Calhoun. The countries of China, Korea, and Japan were discussed in a most interesting manner.

The leader for the second day was Mrs. W. A. Holloway. This program consisted of discussions of the needs of Belgium, Poland, Czechoslovakia, Latin America, America, Brazil, and Mexico.

The leader for the third day was Mrs. S. A. Head. The work in Africa, and the homeland was presented in a most impressive manner.

At the conclusion of the program the Jubilee offering was taken, the amount being $42.05. Some members were absent, and we feel that more will be added to this amount when their offering is sent in.

Mrs. E. L. Calhoun presented an interesting "Contest of Mission Fields," which was enjoyed during the social hour. Refreshments were served by Mrs. E. D. Worthy, Mrs. E. L. Calhoun, and Mrs. W. D. Lowry.

There were seventeen ladies preseut at this meeting. The members feel that the Jubilee Week of Prayer has been a power for good in our Society, and that greater services will be rendered because of the observance of it during the year of Jubilee.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Avera, at Piave, Dec. 2, 11 a.m., 2 p.m.
Bonhomie, at Deuco, Dec. 9, 11 a.m., 2 p.m.
Collins, at Collins, Dec. 16, 11 a.m., 2 p.m.
Eucutta, at Eucutta, Dec. 21, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Dec. 23, 11 a.m., 2 p.m.
Main Street, at Main Street, Dec. 30, 11 a.m.
Broad Street, at Broad Street., Dec. 30, 7 p.m.
Court Street, at Court Street, Jan. 6, 11 a.m.
Hattiesburg Ct., at Sanford, Jan. 9, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, Jan. 11, 11 a.m., 2 p.m.
Leakesville, at Leakesville, Jan. 13, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Jan. 13, 7 p.m.; Jan. 14, 9:30 a.m.
Mount Olive, at Mt. Olive, Jan. 20, 11 a.m., 2 p.m.
New Augusta, at New Augusta, Jan. 24, 11 a.m., 2 p.m.
Purvis, at Pervis, Jan. 25, 11 a.m., 2 p.m.
Magee, at Magee, Jan. 27, 11 a.m., 2 p.m.
Petal, at Petal, Jan. 28, 7 p.m.
Richton, at Richton, Feb. 3, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Feb. 8, 11 a.m., 2 p.m.
Taylorsville, at Taylorsville, Feb. 10, 11 a.m., 2 p.m.
Williamsburg, at Williamsburg, Feb. 12, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Feb. 15, 7 p.m.
Prentiss, at Bassfield, Feb. 17, 11 a.m., 2 p.m.

The District Stewards are called to meet at Court Street Church, Hattiesburg, Tuesday, Nov. 27, 9:30 a.m. The pastors of the district are invited to be present for a conference.

W. A. HAYS, P. E.

Jackson Dist.—First Round.

Capitol Street, Nov. 25, 11 a.m.; Jan. 4, 8 p.m.
Glendale, Nov. 25, 7 p.m.; Jan. 8, 7 p.m.
Camden, at Camden, Dec. 1, 2, 11 a.m.
Canton, Dec. 2, 7:30 p.m.; Jan. 14, 7:30 p.m.
Galloway Memorial, Dec. 9, 11 a.m.; Jan. 7, 8 p.m.
Millsaps Memorial, Dec. 9, 7 p.m.; Jan. 9, 7:30 p.m.
Fannin, at Fannin, Dec. 15, 16, 11 a.m.
Brandon, at Pelahatchie, Dec. 16, 3 p.m., 7 p.m.
Satartia, at Mount Olive, Dec. 29, 30, 11 a.m.
Eden, at Bentonia, Dec. 30, 2 p.m., 7 p.m.
Clinton, at Clinton, Jan. 6, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 6, 7 p.m.; Jan. 7, 10 a.m.
Terry, at Forest Hill, Jan. 13, 11 a.m., 1:30 p.m.
Bolton, at Raymond, Jan. 13, 4 p.m., 7 p.m.
Flora, Jan. 20, 11 a.m., 3 p.m.
Madison, at Pocahontas, Jan. 20, 7 p.m.; Jan. 21, 10 a.m.
Mendenhall, at Mendenhall, Jan. 27, 11 a.m., 2 p.m.
Florence, at Star, Jan. 27, 7 p.m.; Jan. 28, 10 a.m.
Harrisville, at Harrisville, Feb. 3, 11 a.m., 1:30 p.m.
Grace, Feb. 3, 7 p.m.; Feb. 4, 7:30 p.m.
Benton, at Midway, Feb. 9, 10, 11 a.m.
Vaughan, at Vaughan, Feb. 10, 3 p.m., 7 p.m.
Yazoo City, Feb. 17, 11 a.m., 4 p.m.
Yazoo ct., at Lintonia, Feb. 17, 2 p.m., 7 p.m.

District steward, pastors, and charge lay leaders are called to meet at the Methodist Orphanage on Thursday, Dec. 6, at 10 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Fifth Street, Meridian, Nov. 25, 11 am.; Jan. 9, 7 p.m.
De Soto, at De Soto, Dec. 2, 11 a.m., 1:30 p.m.
Quitman, Dec. 2, 4 p.m., 7 p.m.
Matherville, at Poplar Springs, Dec. 8, 11 a.m., 1:30 p.m.; Dec. 9, 11 a.m.
Shubuta, Dec. 9, 3 p.m., 7 p.m.
Scooba, at Scooba, Dec. 16, 11 a. m., 2 p.m.
Hawkins Memorial, Meridian, Dec. 16, 7:30 p.m.
Porterville, at Porterville, Dec. 22, 11 a.m., 2 p.m.; Dec. 23, 11 a.m.
Lauderdale and E. Mills, Dec. 23, 3 p.m., 7 p.m.
Pachuta, at Adams, Dec. 29, 11 a.m., 1:30 p.m.; Dec. 30, 11 a.m.
Enterprise, at Enterprise, Dec. 30, 4 p.m., 7 p.m.
Cleveland, at Hopewell, Jan. 5, 11 a.m., 1:30 p.m.; Jan. 6, 11 a.m.
DeKalb, at DeKalb, Jan. 6, 7 p.m.; Jan. 7, 9:30 a.m.
Central, Meridian, Jan. 13, 11 a.m.; Jan. 15, 7 p.m.
Poplar Springs, Meridian, Jan. 13, 7 p.m.; Jan. 16, 7 p.m.
Vimville, at Pleasant Hill, Jan. 19, 11 a.m., 1:30 p.m.; Jan. 20, 11 a.m.
Seventh Avenue, Meridian, Jan. 20, 3 p.m., 7 p.m.
Daleville, at Andrew's Chapel, Jan. 26, 11 a.m., 1:30 p.m.; Jan. 27, 11 a.m.
Waynesboro ct., at Hebron, Feb. 2, 11 a.m., 1:30 p.m.; Feb. 3, 11 a.m.
Bucatunna, at State Line, Feb. 3, 3 p.m., 7 p.m.
East End, Meridian, Feb. 10, 11 a.m.; Feb. 13, 7 p.m.
Waynesboro sta., Feb. 10, 4:30 p.m., 7 p.m.

The district stewards' meeting will be held at Central Church, Meridian, Dec. 7, at 10 a.m. Pastors and charge lay leaders are asked to attend.

HENRY G. HAWKINS, P. E.

Newton Dist.—First Round.

Montrose, at Montrose, Nov. 25, 11 a.m., 2 p.m.
Chunky, at Chunky, Dec. 2, 11 a.m., 2 p.m.
Bay Springs, at Bay Springs, Dec. 9, 11 a.m., 2 p.m.
Shiloh, at Shiloh, Dec. 15, 16.
Rose Hill, at Homewood, Dec. 22, 23.
Decatur and Hickory, at Decatur, Dec. 30, 11 a.m., 2 p.m.
Carthage ct., at Bethel, Jan. 5, 6.
Carthage sta., Jan. 6, 7 p.m.; Jan. 7, 9 a.m.
Newton, Jan. 9, 7 p.m.
Forest and Morton, at Morton, Jan. 13, 11 a.m., 2 p.m.
Union, Jan. 20, 11 a.m., 2 p.m.
Homewood, at Homewood, Jan. 26, 27.
Lake, at Lake, Jan. 27, 3 p.m., 7 p.m.
Trenton, at Trenton, Feb. 2, 3.
Raleigh, at Raleigh, Feb. 3, 7 p.m.; Feb. 4, 10 a.m.
Philadelphia ct., at Sandtown, Feb. 9, 11 a.m., 2 p.m.
Burnside, at Longino, Feb. 10, 2:30 p.m.
Philadelphia sta., Feb. 10, 11 a.m.; Feb. 11, 9 a.m.
Harperville and Lena, at Harperville, Feb. 16, 17.
Walnut Grove, at Walnut Grove, Feb. 17, 2:30 p.m., 7 p.m.
Laurel, First Church, Feb. 24, 11 a.m.; Feb. 25, 7 p.m.
Laurel, Kingston, Feb. 24, 2:30 p.m.
Laurel, West End, Feb. 24, 7 p.m.

District stewards will meet in the Methodist church at Newton, Nov. 27, at 10 a. m. Pastors, charge and church lay leaders are requested to meet with us.

H. A. GATLIN, P. E.

Vicksburg Dist.—First Round.

Vicksburg, Crawford Street, Nov. 24, a.m.
Vicksburg, Gibson Memorial, Nov. 25, p.m.
Lorman, at Lorman, Dec. 2, a.m.
Fayette, Dec. 2, p.m.
Woodville, at Woodville, Dec. 9, a.m.
Centerville and Stephenson, at Centerville, Dec. 9, p.m.
Washington and Mission, at Washington, Dec. 16, a.m.
Natchez, at Jefferson Street, Dec. 16, p.m.
Rosetta and Mount Vernon, at Union, Dec. 22.
Gloster and Liberty, at Gloster, Dec. 23.
Hermanville, at Hermanville, Dec. 30, a.m.
Utica, at Utica, Dec. 30, p.m.
Silver City, at Midnight, Jan. 6, a.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 6, p.m.
Mayersville, at Mayersville, Jan. 12.
Anguilla, at Delta City, Jan. 13, a.m.
Rolling Fork and Carey, at Rolling Fork, Jan. 13, p.m.
Roxie, at Roxie, Jan. 20.
Rocky Springs, at Willows, Jan. 23.
Oak Ridge, at Bovina, Jan. 27.
Port Gibson, Feb. 3.
Nebo, at Cool Springs, Feb. 10.

The district stewards are called to meet in Crawford Street Church, at 1:30 p.m., Dec. 4, 1928. The pastors and lay leaders of the district are requested to meet with the district stewards.

W. H. LEWIS, P. E.

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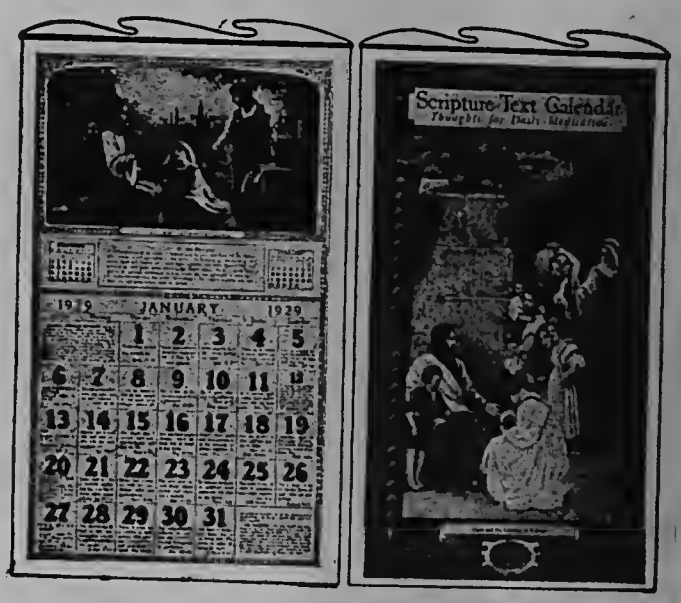

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CHRISTIAN ADVOCATE

Vol. 75—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3729.

ROBERT H. HARPER, D.D., Editor NEW ORLEANS, LA., THURSDAY, NOVEMBER 29, 1928. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE LOUISIANA CONFERENCE.

First Day.

The eighty-third session of the Louisiana Conference convened in the beautiful new First Methodist Church, Lake Charles, La., at nine o'clock on Wednesday morning, Nov. 21. Bishop Candler announced and the Conference sang the hymn, "O, For a Thousand Tongues to Sing," after which the Bishop led in prayer. The Bishop then read and commented on the account of the conversion of Zaccheus.

After roll call, the organization of the Conference was compieted by the election of R. H. Harper as secretary, with J. F. Foster and J. C. Rousseaux as assistant secretaries, and R. W. Vaughan as statistical secretary, with H. W. Cudd, R. L. Clayton and H. B. Hines as assistants. On motion, a representative was appointed from each district to audit the reports of the pastors before they were handed to the statistical secretary. The hours of meeting and adjourning were fixed at 9 a.m. and 12 m. The usual Conference committees were appointed on nomination of the presiding elders.

Various communications were referred to appropriate boards and committees.

Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, a native of Louisiana, was presented to the Conference and he spoke concerning his new book on "John Bunyan—Tinker and Thinker." The Bishop commended the book in high terms.

Dr. George S. Sexton, president of Centenary College, read his report and, at his request, was granted leave of absence for the remainder of the Conference. His report brought out the fact that 560 students are enrolled for the fall session and that there are nineteen ministerial students in attendance. Dr. Sexton also brought out the fact that an enthusiastic campaign is now under way in Shreveport to raise $500,000 for endowment and additional buildings, and that the Rotary Club has already piedged $100,000 to this fund and that additional piedges of more than $100,000 have been made. It was in order that he might be present during the campaign that he asked for leave of absence from the Conference.

The pastors of various local churches were presented to the Conference. Rev. Sam Yancey, superintendent of the Western Methodist Assembly, Mount Sequoyah, Ark., was presented, and he addressed the Conference concerning this great institution.

The names of all the presiding elders were called, their characters passed, and they made their reports as follows: A. S. Lutz, Alexandria District; L. W. Cain, Baton Rouge District; W. L. Doss, Jr., Lake Charles District; K. W. Dodson, Minden District; Elmer C. Gunn, Monroe District; R. H. Harper, New Orleans District; W. D. Kleinschmidt, Ruston District; W. W. Holmes, Shreveport District. These reports showed that more than 2000 members have been added to the church on profession of faith during the year.

The names of the following superaunuated preachers were called, their characters were passed, and those present made their reports: G. D. Anders, D. C. Barr, A. E. Barrett, J. O. Bennett, H. J. Boltz, A. J. Coburn, B. T. Crews, W. F. Henderson, Sr., S. J. Davies, S. S. Holladay, H. W. May, J. F. Patterson, Robert Randle, J. T. Sawyer, J. G. Sloane, S. A. Steel, F. N. Sweeney, T. J. Warlick, G. P. White.

On motion of their respective presiding elders, the names of H. W. Bowman, C. H. Mayo, P. H. Fontaine, J. S. Rutledge, and S. L. Riggs were referred to the Committee on Conference Relations for the superannuate relation, and the name of A. L. Harper was referred for the supernumerary relation.

S. J. Davies offered his resignation as a member of the Board of Christian Literature, and, on motion, A. M. Shaw was elected to fill the vacancy.

A telegram of greeting was read from the Louisiana State Baptist Convention, and the secretary was instructed to make suitable reply. The secretary was also instructed to send a message of greeting to the Presbyterian Synod, now in session in Shreveport.

It was announced that Dr. S. A. Steel would preach at three o'clock p. m., and that the Board of Lay Activities would observe its anniversary at 7:30 p. m., the principal address to be delivered by Dr. Robert E. Goodrich. Other announcements were made, the hymn, "Come, Ye that Love the Lord," was sung, and the Conference was adjourned with the benediction pronounced by S. S. Holladay.

SECOND DAY.

The Conference convened at 9 o'clock a.m., Bishop Candler in the chair. The Bishop led in singing that great hymn, "Jesus, the Name High Over All," and R. W. Tucker led in prayer. The Bishop read a Scripture lesson from Luke 15, and spoke on the subject, "The Joy of Saving the Lost." At the conclusion of his address, which was one of the greatest discourses the Bishop has delivered before the Louisiana Conference, the hymn, "I Love To Tell the Story," was sung.

The roll call of absentees from the opening session was called, and, on motion, further calling of the roll was dispensed with. The minutes of the previous day's session were read and approved.

On motion of W. W. Holmes, a message of greeting was sent to the absent superannuates.

A telegram from Rev. J. T. McVey was read, stating that he was prevented from attending the Conference by an automobile accident.

An invitation, signed by the Chamber of Commerce and by the city officials of Mansfield, La., to hold the next session of the Conference in Mansfield, was read.

On motion, the report of the Board of Education concerning the Conference Educational Bond Issue was made the order of the day for ten o'clock Saturday morning.

The report of the Orphanage Board was read and adopted.

The Bishop announced the transfer of Rev. J. E. Henley, an elder, from the Southwest Missouri Conference.

The following preachers were elected to deacons' orders and advanced in their class standing: R. L. Clayton, J. D. Fomby, J. T. Harris. It was announced that E. W. Day, already in orders, was advanced in class standing. J. J. Rasmussen and F. P. Moss were continued in the class of the second year. A. A. McKnight was discontinued at his own request. It was announced that J. M. Norris had gone to the Orient as a missionary. He was continued in the class of the second year.

A telegram of greeting from the Presbyterian Synod in response to the one sent by the Conference, was read.

Ira W. Flowers, J. E. Hearn, A. D. Lemons, and B. F. Roberts were admitted to the Conference on trial, J. E. Hearn being admitted under the two-thirds rule. H. W. Brown, applying for admission under the same rule, was not admitted, but authority was given to employ him as a supply.

The following were advanced to the class of the second year: J. P. Bonnecarrere, E. C. Dufresne, S. S. Holladay, Jr., G. A. La Grange, A. M. Martin, W. D. Poole, R. H. Stapies, David Tarver, C. B. White, A. C. Lawton, R. A. Cross, Jr. J. M. Johnson was discontinued.

The following were graduated from the course of study and elected to elders' orders: J. B. Grambling, L. R. Nease. H. B. Hines, already an elder, was graduated from the course of study. C. W. Lahey and B. W. Waltman were continued in the class of the fourth year.

Rev. C. C. Neal, of the Colored Methodist Episcopal Church, was presented to the Conference and he made a speech in behalf of Paine and Haygood Colleges. Following his address, a collection was taken for the benefit of these schools.

Rev. H. K. Faulk, of the Methodist Episcopal Church, was received into the membership of the Louisiana Conference.

Dr. O. F. Sensabaugh, Commissioner of the School of Theology of Southern Methodist University, was presented and he addressed the Conference concerning his work. Bishop Candler exhorted on the subject of ministerial training.

On nomination, H. W. Ledbetter was put on the Committee on Admissions to fill a vacancy.

It was announced that Dr. R. E. Smith would preach at three o'clock p. m., and that the Sunday School Board would observe its anniversary at 7:30 p. m., the principal address to be delivered by Dr. F. P. Turner. Bishop Candler announced that he would receive the class into full connection at eleven o'clock on Friday. Other announcements were made and the Conference adjourned with the doxology and the benediction, pronounced by Dr. F. S. Parker.

THIRD DAY.

With Bishop Candler in the chair, the third day's proceedings began with the hymn, "I Need Thee Every Hour." Rev. Wm. Schuhle led in prayer, after which the hymn, "Nearer, My God, to Thee," was sung. Bishop Candler then read a Scripture lesson from Matthew 25, and gave an exposition of the lesson. The hymn, "The Home Over There," was sung.

The minutes of yesterday's session were read and approved.

Bishop W. N. Ainsworth, recently returned from the Orient, was presented to the Conference.

Report No. 1 of the Board of Education, relating to the Seashore Camp Ground property and recommending the appointment of T. L. James, W. A. McKennon, and A. S. Lutz as commissioners with full power to sell the Louisiana Conference's interest in the property, was presented. Rev. J. T. Leggett, a member of the Mississippi Conference, officially designated by his Conference to represent its position, was given the privileges of the floor, and he addressed the Conference in behalf of the maintenance of the Seashore Camp Ground property by the church. The report of the Board was further discussed by W. A. McKennon, F. S. Parker, E. C. Gunn, R. H. Harper, C. C. Miller, N. E. Joyner, R. W. Tucker, P. O. Lowrey, H. T. Cariey, Leon Picone, H. W. Ledbetter, Briscoe Carter, H. W. Rickey, W. L. Doss, Jr., and ohers. The vote was then taken and the report was adopted by a vote of 104 to 58. The discussion of the report consumed most of the time of the morning session.

The following preachers, having met all the disciplinary requirements, were called to the chancel, addressed by the Bishop, and admitted into full connection in the Conference by a unanimous vote: R. L. Clayton, J. T. Harris, J. D. Fomby, E. W. Day.

Dr. R. M. Allen, Associate Secretary of the General Board of Church Extension, and Rev. J. W. Mills, presiding elder of the Beaumont District, Texas Conference, were presented to the Conference.

On motion, H. K. Faulk and C. B. Powell were added to the Orphanage Board to fill vacancies.

Announcement was made that Dr. W. W Drake would preach at three o'clock p.m., and that Bishop W. N. Ainsworth would be the principal speaker at the anniversary of the Board of Missions at 7:30 o'clock. A meeting of the Woman's Missionary Society was announced for 2:30 o'clock at the Presbyterian church.

An invitaton from the Chamber of Commerce of Lake Charles to the members and visitors for an automobile ride over the city at 4:30 o'clock, was announced, with the promise of having pointed out to them the largest rice mill in the world, the magnificent new deep water harbor, and other interesting features of this beautiful city.

The hymn, "Am I a Soldier of the Cross?" was sung, and the Conference stood adjourned with the benediction pronounced by Bishop Ainsworth.

FOURTH DAY—Morning Session.

Conference convened at nine o'clock, with Bishop Candler in the chair. After singing and prayer, led by Dr. A. S. Lutz, and another hymn, the Bishop read and commented on Matt. 20:1-16. The Conference then sang the hymn, "More Love to Thee, O Christ."

The minutes of the previous session were read and approved.

T. D. Lipscomb and A. R. Hoffpauir were re-

(Continued on page 4)

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POETICAL THOUGHTS.

By Mrs. George S. Brown.

"A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter."—Proverbs 11:13.

A Good Rule.

"If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

"Three narrow gates—first, 'Is it true?'
Then, 'Is it needful?" In your mind
Give truthful answer, and the next
Is last, and narrowest, 'Is it kind?'
"And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

—Selected.

I guess one of the besetting sins of folks is to repeat things they have heard. They do not, as a rule, mean to be unkind, or to make trouble. It is just a desire to be interesting, to have some news to tell, to be the center of a little excitement; but down in our hearts we know it is not Christlike, and if we let the tale we are about to reveal pass the three golden gates, it would never be told. So often the gossip is prefaced with, "I don't know how true it is, but I have heard;" "They tell me" (the identity of the mysterious "they" seldom being revealed); "I don't believe it, but I understand," and then the story goes on and on, never stopping until the tiny snowball is as big as a mountain, and though it started out clean and spotless, it has been mixed, as it grew, with dirt and mud until the original is lost.

The next golden gate we are sure it could never pass, for we know it is not needful. Even if true, it is not necessary that others know about it; and if we keep silent tongues, the whole thing may die out.

And then the narrowest gate, "Is it kind?" Why, of course it is not kind to repeat anything that would hurt or harm another, not even to our dearest, most confidential friend. As we search our own hearts, I fear few of us would not recall something we repeated that were better left unknown. If we kept our hearts and minds filled with pure, sweet, wholesome things, we would not be dependent upon gossip to make us entertaining; so let's resolve to think, before we repeat what we hear, of the three golden gates—"Is it true? Is it needful? Is it kind?"

THE MINISTER'S GOAL.

(The substance of an address to the ministers of Atlanta by Bishop W. F. McDowell, of the Methodist Episcopal Church.)

I am always thinking of the kind of minister that I wish to be. I have not yet attained the ideal and I do not know any minister who has, but it is important that one should not lose his ideals. On the contrary, he must always keep striving for the goal.

Some years ago I called upon a distinguished professor in Rochester, New York. In the course of the conversation the name of a minister friend was called. "What happened to him?" I asked. "Twenty years ago he was one of the most promising men that I knew." The reply was, "He caught up with his own horizon and consequently there was nothing more for him."

Let me begin with a bit of personal experience. About forty years ago I was a semi-student of theology in an Eastern university. One day the dean said to me, "Have you met Bashford?" When I replied in the negative he said, "You must meet him. I shall introduce you to him." Some time after that I did meet him and there then began a friendship that did not end until his death—aye, that has not ended yet, though he is in one part of the universe and I in another. Our friendship did not end when he went to China and it has not ended now that he has gone to heaven. The conditions have changed, but the friendship abides.

We saw much of each other. Both of us were full of the ambitions and plans that are proper for young ministers. One of the discouraging things about the older men is that they are likely to lose their ambitions. Some times the older ministers adjure me to deal faithfully with the younger men. That is important but I am also troubled about the older men—the men who have overtaken their horizons and are just wearing out shoe leather. I am going to tell you some of the things that we talked about in those days.

We agreed that such ministry as it would be given us to perform must be exercised in the forty years that lay just ahead of us. It would not be exercised in the forty years that lay behind nor in the forty years that lay beyond the first forty years. After that forty years we should either be dead or retired. We agreed that it would be worthless to speculate about the kind of ministry that would have been proper for the preceding forty years or the succeeding forty years. We did not live in the former and we would not live in the latter, except as might be able to project ourselves into those coming years through some lives that we had influenced. If we were to have any efficient ministry, it must be in the period in which we were to live. Both of us knew men who were living in the past and preaching there, and men who were living in the future in the conceited imagination that they were ahead of their times. They were putting their gospel into a situation that had not arrived and would not arrive in their day. That kind of ministry was not prophetic nor apostolic. The essence of a prophetic ministry is that it shall be timely. The element that gives permanency to one's ministry is its timeliness.

We agreed that we must exercise our ministry in the atmosphere of our own day—political, educational, social, philosophic, national and international. We should try as best we could to penetrate to the core, base, heart of our own day. As we looked ahead, we sought to fathom the times to which we must preach that we might be able to interpret the gospel of Christ to that people and that time.

What do we mean by the gospel of Christ? It seemed to us then and it seems to me now that there are many useful things attached to the gospel that are not a part of the gospel; secondary things but not essential. There were true statements about Jesus but they were not necessary either to His life, His teaching, or His ministry. A preacher could do a lot of useful things that were not necessarily primary. What we wished to do was to stand as near the center of things with Christ as it was possible for a man to reach. The circumference may be broad but there is only one Center. Both of us wished to stand there. "Jesus Christ, the same yesterday, today and forever" is not a statement to be announced, but a truth to be taken account of. Jesus Christ keeps on being the same kind of being that He has always been. That is the meaning of the text. It would be a great catastrophe to have to waken morning by morning and wonder whether Christ is the same kind of person that he was yesterday. This does not mean that he is static, but consistent. He eternally persists without change of moral character.

As we looked ahead the best that we were able, we believed that in the forty years lying ahead there would be new problems. We could foresee the development of the labor and capital situation. There would develop a condition that had never existed in that form before—the rise of great labor unions, great trusts. We had not thought of entering the class of capitalists and we never contemplated joiniug a labor union. But we were trying to find out how we could put across the gospel —I know there is a more elegant way of saying it than that—in that kind of atmosphere. We could foresee in the educational world that scientific questions would have to be met; that the doctrine of evolution would probably occupy the center of the stage, as it has. It was evident to both of us that we should have to put the gospel over in an atmosphere of that kind if we put it over at all. We would have to deal with the intellectual atmosphere that would exist, not some other.

As we conceived it, it was not necessary to adopt a gospel of evolution or a gospel against evolution; it was not necessary to adopt a gospel of higher criticism, or against criticism. It was not to be by a gospel either for or against either of these that men were to be saved.

I wish that I could take those representatives of both classes as regard evolution and sew them up in a bag and let them evolve together. I wish that I might sew up in a bag the apostles of higher criticism and anti-higher criticism and let them work it out for themselves, though I guess they would wear out the bag.

Neither evolution nor anti-evolution, neither higher criticism, nor anti-higher criticism, constitute for any age a gospel by which they can be saved. There can be salvation in no other way except through the gospel of Jesus Christ. That gospel must be put across. It is a great task so to interpret the glorious gospel of the blessed God to the age in which we live that it shall make its appeal to all alike; to interpret it in such way, with such spiritual devotion, with such understanding of him that we shall be able to win men from all shades of belief and not alienate any of them from him.

There would also be other questions—international, inter-racial, etc. These are questions particularly for the younger among you, though I would not overlook the older. There are different ways in which to grow old. One may just go ahead traveling toward death, or he may face life with the springs of the mornings on his brow and in his heart.

As we look at it this morning, have we preached the gospel to the age in which we live? We are grateful for all the gracious things that have come to us because of the church, but we have to confess that nowhere has the kingdom of Christ come. Many fine things can be said about Atlanta. I echo what Billy Sunday said about Atlanta being the most religious city in the country. But is Atlanta Christian? There is much good in the churches, but how nearly would Atlanta be considered Christian when judged by the standards of Christ? It is far from being a Christian city nor is it likely that it will be soon.

There are some new things that we must face.

1. Temperance. Conditions here have changed much. The old sermons at this point are now out of date. If we put over the gospel in reference to temperance, we shall have to develop a new set of sermons.

2. Race relations. There is here a new atmosphere that never existed in the days of our fathers. There are two ways to look at the race question. One way is a small, near, immediate way—how can whites and blacks live together? If we can not solve that in the spirit of Christ, what shall we do in the great racial questions of the world? "If thou hast run with the footmen and they have wearied thee, how canst thou contend with horses? and if in the land of peace wherein thou trustest they wearied thee, then how wilt thou

do in the swelling of Jordan?" We have got to interpret this gospel in a period in which yellow men and black men and brown men and red men and white men are brought into contact with each other. These races have got to dwell together in the earth and if their impact is not made in the spirit of good will they will, in their hostility to each other, sweep civilization from the face of the earth. The Chinese question is not a mere matter of concessions, of whether a man shall be tried by the courts of his own nation or by the Chinese. It is far larger than that. Here is a great movement among one-fourth of the race, a change in their thinking, in their aspirations, a new development of their life. In other words, we must apply this gospel in a racial contact not dreamed of by our fathers. Dr. Young J. Allen and all of the missionaries of his day had a noble but small conception of what the gospel ought to do. Then we hoped to evangelize and teach as many Chinese as possible. But now we have to learn how to live on terms of good will with them in a world grown very small. There is no use to abuse them, no use to talk of how unreasonable they are. Most of all, we must not say that if this is their attitude toward the gospel we shall just withdraw and leave them to themselves. No, we must interpret the gospel with reference to race relations in world relations. This question has quit being small and has become almost unbelievably large.

3. International relations. Pretty soon in my city I shall begin to hear the farewell address of the father of his country read again. When I first went to live in Washington I used to hear a rumbling down the Potomac every time that passage about entangling alliances was read. I did not know what it was. But every time that passage was read with false emphasis, I would hear it. Later I discovered what it was. Every time that passage was read with false emphasis, Washington would roll over in his grave. He has nearly worked out of his grave by now. There must be a new interpretation of international relations. Entangling alliances must no longer be the keynote of our relations. We must project our world relations on the basis of the spirit of Christ, making our contacts helpful and our relations unselfish.

A minister by a misinterpretation may help to block this relation. Let us remember that the gospel of Christ is not an American institution. We are not to seek to Americanize the world, but to Christianize it.

This new application of the gospel must come chiefly to young ministers. It is a great call, but difficult. How I envy their opportunity! I had a sad birthday not long since. As I looked out and saw what is going on, saw how Christ is going to change these things, thought how unworthily I had wrought, how I wished that I might have a new chance.

There is no use to shut our eyes and say, "Glory to God. Everything will work out all right, anyway." That is a blind fatalism that is not justified in relation to Christianity. There is no group or class or nation that is yet Christian. There are many nice people, but there is not a single saved nation or saving nation.

To put the gospel across in a world that has grown as small as this one has is not a small matter.

Bishop Bradley said to me not long since that there was another phase to this question. The problems that stare us in the face have to be worked out where they are.

There is the new question of comparative religions. This has arisen in a new way, as Christianity has come in contact more intimately with other religions. This has to be worked out. We have assumed that Christianity is the final religion and I believe that it is. But Christianity is coming now for the first time in a large way face to face with Mohammedanism, Buddhism, Confucianism. In India Christianity is facing this question. Hinduism has a way of extinguishing other religions by absorbing them. This is going on now with some forms of Christianity. In Japan, Buddhists are singing, "Buddha, lover of my soul," and singing it to the old tune. This question has to be worked out where it is. It is not in the United States but it is in India, China and other fields. We must so interpret Christianity as to give it supremacy over the millions now in the grip of these other religions.

We do not confront some of the questions that face these mission fields. We do not face the philosophic atheism that confronts Europe. But we do face the problem of spiritualizing the powerful material civilization that has been developed in America. Ours is not the problem of comparative religions, not of atheism, but it is of overwhelming material emphasis.

We can not meet these questions by emphasizing one phase of Christianity alone. We must not encounter them with a palsied, weak religion. We must bring to it the best thinking and the highest spirituality. It will take this to lift America.

We can not go to China with a weak Christianity. We can not go to India with a weak Christianity. We shall be just as powerless with a weak Christianity as though we were not there.

We must face these conditions, not in fear and weakness, but with highheartedness. Christ has not grown wearied nor has he been outgrown. Let us make much of Christ; make much of the living spirit. Then all things near and far shall feel the touch of the redemption of God, of the salvation of the world from sin. Then shall we present every man perfect in Christ Jesus. Then shall the nations become the kingdoms of our God and of his Christ.

It is a desperately serious thing to be a minister. I wonder that any man can take it complacently. It is desperate for Christ that he must depend upon people such as we. It is desperate for us that we must face this responsibility. It is desperate for the people that they have to depend upon us.—Wesleyan Christian Advocate.

HENRY BIDLEMAN BASCOM.

By Bishop H. M. DuBose.

An address delivered at the unveiling of the monument to Bishop Bascom, at Louisville, Ky., October 14, 1928.

When God and nature seek to recreate the divine image in humanity respect is had to heredity, habitat, and environment. Blood, soil, and atmosphere have relativity to life. Whence, where, and wherein are tremendous interrogatives in appraising the soul and mentality of life. A landscape, a well-horizoned sky, a river, or a bit of sea in perpetual vision in collusion with healthy atavism have made the prophetic beginnings of many a life and placed it in the way of a continuous ongoing toward truth and greatness in human effort.

Henry Bidleman Bascom, renowned as preacher, educator, chaplain to Congress, and Methodist bishop, was born to frugal fortune and to rustic and uneventful infancy, childhood, and boyhood on the banks of the romantic east branch of the Delaware River near the junction of the two streams in Delaware County, N. Y., on May 27, 1796.

In his irregularly kept diary Bascom gives a pleasing sketch of the terrane washed by the Delaware, beside which stood his childhood home, a log structure of primitive design and appointments. The shores of the stream were flanked and hastioned by huge rocks and bold cliffs, beyond which the native woods tangled themselves into a contortion of brakes and wolds. In the freedom of these forest shades and solitudes the days of the farmer lad were largely spent in fellowship with their bird life and intoxicated with the breath of their summer and autumn foliage. The friendly river, rolling but a few paces from the door of the farmhouse, also became a center and source of interest and a ministrant to his springing sensibilities and deepening emotions. The many-colored pebbles that paved the shoreline and the low-tide shoals of the stream were gathered, matched and came to speak to the glowing brain of the boy, not the speech of science, but the speech of a creative mystery transcending the terms and catagories of science.

Sporting and bathing in the clear eddies and launching mimic rafts into the hurrying middle currents of the friendly river furnished healthy recreation and stimulated the sense of adventure and enterprise. So passed the years that brought the farmer boy into serious but none too affluent opportunities for study and school day work. These opportunities found him with a vigorous body, red blood, and a brain alert to every insinuation and approach of knowledge. In view of his limited scholastic training, his school attendance having ended with the close of his twelfth year, the grasp of his mentality and the diversity of his learning at thirty are a miracle of the Methodist itinerancy, which under its rugged curricula has tutored and finished a multitude of scholars during the hundred and fifty years since its beginning.

Bishop Bascom was descended from Huguenot ancestors and inherited from his Gallic forbears the religious instincts, as also the love of intellectual freedom, which characterized the earliest of the reformers. It was the Pilgrim and Huguenot zeal for religion which, crossing with the wild virginity of the American hinterland, produced what we now know as American Protestantism and the unconquerable American fealty to the ideals of the Reformation, creating the finest type of civilization the world has ever known. No more nearly perfect example of this spiritual Americanism has appeared in our history than in the wilderness nourished personality of Henry Bidleman Bascom. He seemed to absorb learning through his pores and to inhale with his vital breath the passion of eloquence and the prowess of spiritual being.

Bascom's school day experiences began when he was between five and six years of age. During the two and a half years succeeding he was under several teachers and made but indifferent progress; but at eight years of age he became the beneficiary of a kinsman, Henry Bidleman, and was placed in a school at Easton, Pa., where he remained until his twelfth year. During this period he made marked progress and laid the mental foundation of his future distinguished career.

When he was thirteen years of age or thereabouts the family removed to Little Valley, in the western part of New York, where his real life struggle began, the always small fortune of the family having suffered distressing diminution. He worked with his father on the farm and planned for himself an early career in which appeared no ideal beyond that of being an artizan or a subaltern. His powers had not yet been tried, and, unlike the youthful Joseph, he had not the stars of heaven and the sheaves of the wheat field to presage his greatness.

While the Bascom family was abiding in Little Valley the region was visited by a Methodist exhorter, and under his preaching young Bascom was converted. A year later in Western Pennsylvania he united with the church. The limits of Little Valley were confined within the reaches of what was at this time described as a veritable wilderness. In this sequestration the soul of the future bishop might have atrophied or reverted to type had not a simple good providence come to him. A lay preacher by the name of Gilmore, who preached through the scattered communities of the region and built aqueducts for the pioneer settlers, invited the wilderness nurseling to accompany him, act as exhorter in his meetings, and learn the trade of an aqueduct builder. This opened to him a new world of promise and opportunity. Soon after this the family removed to Kentucky and settled for a time near Maysville, but later crossed the river into the State of Ohio. The Ohio Conference which met in Chillicothe in September, 1812, had resulted from the action

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PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

(Continued from page 1)

admitted to the traveling connection. J. W. Sudduth and O. W. Spinks were admitted on trial. Daniel X. Lagrone was received as a deacon in the class of the third year from the Methodist Episcopal Church. He is in the junior class at Centenary College.

The order of the day having arrived, Report No. 2 of the Board of Education was taken up for consideration. The report recommended the fixing of the educational assessment at $40,000, an increase of $29,000 over the present assessment, in order to guarantee the payment of the interest on the Conference Educational Bonds. After discussion, the report was unanimously adopted.

The report of the Committee on Conference Relations, granting the relations asked for by those referred to it, was read and adopted.

Dr. C. C. Jarrell, General Secretary of the Hospital Board, was presented to the Conference, and he spoke concerning his work.

G. H. Corry and Leon Picone were granted locations at their own request.

Question 21, "Are all the preachers blameless in their life and official administration?" was resumed, and a considerable number of preachers made their reports and their characters were passed.

An afternoon session of the Conference was ordered for three o'clock. The Bishop appointed Dr. F. N. Parker to preside at the afternoon session.

A report of the group insurance committee was made, and W. W. Drake, H. L. Johns, and J. T. Harris were appointed a committee to handle the matter during the year for the Conference.

A resolution by the Conference, confirming action of the Legal Conference in clearing title of church property in Lake Charles, was adopted.

Announcements were made, and the Conference adjourned with the benediction pronounced by H. N. Harrison.

Afternoon Session.

Conference convened at three o'clock, with Dr. F. N. Parker in the chair. R. H. Wynn led in prayer. The minutes of the morning session were read and approved.

Reports were adopted as follows: Board of Lay Activities; Treasurer of the Woman's Missionary Society; Legal Conference; District Conference Records; Board of Finance; Bible Board; Committee on Memorial Home; Board of Temperance and Social Reform; Committee on Sabbath Observance; Hospital Board; Board of Christian Literature; Sunday School Board. Under reports of their respective Boards, T. W. Holloman was elected Conference Lay Leader; J. G. Snelling was recommended for appointment as Conference Missionary Secretary; A. W. Turner was recommended for appointment as Legislative Director of the Louisiana Legislative Prohibition League; W. W. Drake, S. J. Davies, and J. G. Snelling, Publishing Committee of the New Orleans Christian Advocate.

The selection of the place for holding the next session of the Conference was taken up. Mansfield and Lafayette were placed in nomination. Lafayette was chosen.

The reports of the Orphanage Board, the Board of Church Extension, and the Committee on Prison Reform were read and adopted.

President D. B. Raulins, of Mansfield College, addressed the Conference concerning his work.

R. H. Wynn called attention to the beautiful flowers in the church and expressed appreciation to those who were furnishing them.

On motion, the Conference adjourned to meet in Memorial Session at three o'clock Sunday afternoon, the benediction being pronounced by H. T. Carley.

Fifth Day—Sunday.

The Conference love feast was held at nine o'clock Sunday morning, with Rev. B. T. Crews, one of the honored superannuate members of the Conference presiding. This was a gracious occasion of spiritual refreshing.

At eleven o'clock Bishop Candler preached a great sermon to a congregation that filled all available space in the auditorium. After the sermon, the Bishop ordained R. L. Clayton and J. T. Harris as deacons.

At three o'clock in the afternoon the Conference met in Memorial Session, Dr. W. Winans Drake presiding by appointment of the Bishop. It was reported that Rev. S. D. Howard, a beloved member of the Conference, Mrs. S. S. Holladay and Mrs. J. T. Sawyer, wives of preachers, had died during the year. The Committee on Memoirs made its report in memory of the deceased, various members of the Conference paid tender tribute to their lives, and the report of the Committee was adopted. On motion, the Conference adjourned to meet at 8:30 o'clock Monday morning.

At 7:30 o'clock p.m. Dr. F. N. Parker preached to a great congregation. After the sermon, Bishop Candler ordained J. B. Grambling and L. R. Nease as elders. H. K. Faulk, coming as an elder from the Methodist Episcopal Church, assumed the vows without the re-imposition of hands.

Sixth Day—Monday.

Conference convened at 8:30 o'clock Monday morning, Dr. W. Winans Drake in the chair by appointment of the Bishop. J. B. Williams led in prayer. The minutes of the Saturday afternoon session and of the Memorial session were read and approved.

On motion of A. W. Turner, Dr. F. S. Parker was requested to prepare a memoir of the late Dr. H. B. Carre, professor in Vanderbilt University and formerly a member of the Louisiana Conference, for insertion in the Conference Journal.

Report No. 3 of the Board of Education was read, amended as to item concerning the Western Methodist Assembly, and adopted.

The representative of the insurance company made a statement about the matter of group insurance.

On motion, a Conference advisory committee for the Western Methodist Assembly was appointed, as follows: W. W. Drake, W. R. Harvell, R. E. Goodrich, R. L. Armstrong, S. M. McReynolds. This committee submitted a report, which was adopted.

The Commission on Budget made its report, which was adopted. The total assessment for Conference Work is $85,200, and for General Work, $51,565.

The report of the Epworth League Board was read and adopted.

The Bishop reported the ordinations of the day before.

The Constitutional Amendment providing that a delegate to the General Conference must be a member, at the time of the General Conference, of the Annual Conference which elected him, was submitted by the Bishop. After discussion the vote resulted: For, 31; against, 108, and the amendment was not approved.

The report of the Conference Treasurer was referred, without reading, for record.

The Bishop announced the following transfers from the Conference: J. M. Norris to the Korea Conference; A. D. Lemons to the North Texas Conference; S. J. Starkey to the Southwest Missouri Conference.

Question 21, "Are all the preachers blameless in their life and official administration?" was resumed. The names of those not previously called were called, those present made their reports, and their characters were passed.

W. R. Harvell suggested that a love offering be made for Rev. S. L. Riggs, superannuated at this session of the Conference, who is ill. The offering amounted to $203.

The Statistical Secretary, R. W. Vaughan, read the Statistical report. The membership of the church is 58,809, an increase of 1,143 over last year.

The report of the trustees of the New Orleans Methodist Depository was presented and ordered to record.

The report of the Board of Missions was read and adopted.

Announcement was made by W. W. Drake that Guy M. Hicks had been appointed Conference director of publicity for the Conference on Religious Education, to be held at Lake Junaluska, N. C., in July, 1929.

By common consent, a collection was taken for the benefit of the janitor of the church, who rendered such efficient service throughout the sessions.

A resolution of thanks for hospitality and courtesies was unanimously adopted by a rising vote.

On behalf of the preachers of the Minden District, Rev. George Fox presented to Rev. K. W. Dodson, who has just completed four years of service as presiding elder on the district, a token of their esteem. Brother Dodson made appropriate response.

The minutes of the morning session were read and approved, "Am I a Soldier of the Cross?" was sung, Bishop Candler led in prayer, the appointments were read, and the Conference adjourned sine die, with the doxology and the benediction pronounced by Bishop Candler.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

A. S. Lutz, Presiding Elder.

Aico—T. D. Lipscomb.
Alexandria—W. W. Holmes.
Boyce—L. C. Wilson.
Bunkie—J. F. Foster.
Colfax and Montgomery—J. D. Fomby.
Elizabeth—H. B. Hines.
Eunice—G. D. Purcell.
Glenmora—S. S. Bogan.
LeCompte—I. T. Reames.
Lottie—G. A. LaGrange.
Marksville—C. B. White.
Melder—To be supplied by P. S. Carpenter.
Melville—J. S. Knight.
Natchitoches—H. N. Brown.
Oakdale—D. B. Boddie.
Oberlin—H. B. Thomason.
Opelousas—D. F. Anders.
Pineville—L. N. Hoffpauir.
Pleasant Hill—L. E. Crooks.
Provencal—To be supplied by W. E. Anding.
Ville Platte—To be supplied by J. B. Harper.
Conference Superintendent of Sunday Schools—C. D. Atkinson.
Dual Sunday School Extension Secretary—A. K. McLelian.

Baton Rouge District.

L. W. Cain, Presiding Elder.

Amite—S. A. Seegers.
Baker—B. W. Waltman.
Baton Rouge:
First Church—F. L. Wells.
Istrouma—J. W. Booth.
Keener Memorial—J. H. Bowdon.
Bogalusa—W. C. Scott.
Clinton—B. D. Watson.
Denham Springs—To be supplied by Harry M. Brown.
Franklinton—J. A. Alford.
Gonzales—To be supplied by W. DeWitt Milton.
Greensburg—J. T. Parsons.
Hammond—J. B. Grambling.
Jackson—W. H. Royal.
Kentwood—Wm. Schuhle.
Natalbany—R. T Pickett.
Pearl River—To be supplied by Edwin G. Keatzell.
Pine Grove—To be supplied.
Plaquemine and Donaldsonville—A. R. Hoffpauir.
Ponchatoula—Briscoe Carter.
St. Francisville—J. M. Boykin.
Springfield—To be supplied by A. L. McQueen.
Walker Circuit—J. P. Bonnecarrere.
Washington—To be supplied.
Zachary and Slaughter—A. M. Wynne.
Conference Director of Superannuate Endowment Fund—F. L. Wells.

Lake Charles District.

J. W. Lee, Presiding Elder.

Abbeville—H. N. Harrison.
Acadia Circuit—To be supplied by J. H. Hoffpauir.
Cameron and Converse—To be supplied by J. H. French.
Crowley—W. H. Jordan.
DeRidder—K. W. Dodson.
Gueydan and Kaplan—R. L. Clayton.
Hornbeck—J. L. Lay.
Indian Bayou—J. T. McVey.
Lafayette—Louis Hoffpauir.
Lake Arthur—T. F. King.
Lake Charles—R. H. Wynn.
Leesville—H. W. Cudd.
Many and Zwolle—R. F. Harrell.
Merryville—A. A. Bernard.
New Iberia—J. E. Selfe.
Rayne—J. R Roy.
Sulphur and Vinton—R. S. Walton.

Minden District.

W. R. Harvell, Presiding Elder.

Campti—C. B. Powell.
Cotton Valley—A. H. Parker.
Coushatta—J. B. Williams.
Ferriday—A. M. Shaw.
Hall Summit—P. B. McCullen.
Haughton and Doyline—E. W. Day.
Jena—E. C. Dufresne.
Jonesville—S. S Holladay, Jr.
Minden—L. I. McCain.
Minden Circuit—J. E. Hearn.
Plain Dealing—H. E. Pfost.
Ringgold—W. W. Perry.
Rochelle—J. T. Harris.
Selma—Byron F. Roberts.
Sibley—E. L. Cargill.
Sicily Island—P. O. Lowrey.

Springhill—G. A. Morgan.
Standard—W. E. Akin.
Trout and Good Pine—John J. Rasmussen.
Winnfield—C. C. Wier.
Winnfield Circuit—E V. Duplantis.
Zenoria Circuit—To be supplied by O. W. Nally.

Monroe District.

E. C. Gunn, Presiding Elder.

Bastrop—Ellis Smith.
Bonita—C. F. Sheppard.
Columbia—H. W. Jordan.
Delhi—Otis Spinks.
Epps Circuit—R. H. Bamburg.
Gilbert J. C. Price.
Lake Providence—A. D. George.
Mangham—J. W. Faulk.
Mer Rouge—J. D. Nesom.
Monroe:
First Church—M. S. Monk.
Gordon Ave.—C. E. McLean.
Newellton—To he supplied.
Oak Grove—A. S. J. Neill.
Oak Ridge—To be supplied hy S. W. B. Colvin.
Rayville—H. W. Ledhetter.
Sterlington and Swartz—David Tarver.
Tallulah—H. W. Rickey.
Waterproof—L. W. Smart.
West Monroe—F. J. McCoy.
Winnsboro—W. S. Henry.
Wisner—O. L. Tucker.

New Orleans District.

W. L. Doss, Jr., Presiding Elder

Covington—D. E. Dulaney.
Delta Circuit—To be supplied.
Franklin—J. A. McCormack.
Houma and French Mission—B. H. Andrews; C. J. Thibodeaux and A. D. Martin junior preachers.
Morgan City—J. C. Rousseaux.
New Orleans:
Algiers—Martin Hebert.
Carrollton Avenue—H. L. Johns.
Epworth—G. M. Hicks.
Felicity—R. L. Armstrong.
First Church—J. B. Peters.
Louisiana Avenue—B. C. Taylor.
McDonoghville—D. W. Poole.
Parker Memorial—P. M. Caraway.
Rayne Memorial—J. B. Mitchell.
St. Mark's—W. H. Giles.
Second Church—Ira W. Flowers.
New Orleans and Reserve—A. J. Martin.
Patterson—J. W. Suddith.
St. Martinville—A. M. Martin.
Slidell—E. J. Buck.
Chaplain U. S. Army—A. F. Vaughan.
Dean Candler School of Theology—F. N. Parker.
General Secretary Epworth League Board—F. S. Parker.
Editor New Orleans Christian Advocate—R. H. Harper.
Conference Missionary Secretary—J. G. Snelling.
Financial Commissioner of Memorial Home—C. K. Smith.
Student in Emory University—Robert A. Cross, Jr.
Superintendent Memorial Home—J. G. Snelling
Student in University of Brussels—A. M. Serex.

Ruston District.

R. M. Brown, Presiding Elder.

Arcadia—N. E. Joyner.
Athens—J. E. Henley.
Bernice—L. P Moreland.
Bienville—To he supplied hy I. A. Patton.
Calhoun—J. L. Cady.
Choudrant—R. H. Staples.
Clay—R. V. Fulton.
Duhacn—J. F. Waltman.
Eros—To be supplied hy H. C. Murphy.
Farmerville—R. A. Bozeman.
Gibbsland—H. K. Faulk.
Haynesville—H. M. Johnson.
Hodge—To be supplied by A. L. Humphreys.
Homer—W. C. Childress.
Joneshoro—J. F. Dring.
Lapine—To be supplied by J. Fordham.
Marion—F. P. Moss.
Ruston—W. W Drake.
Simsboro—W. F. Henderson, Jr.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.
Conference Secretary of Education—N. E. Joyner.

Shreveport District.

H. T. Carley, Presiding Elder.

Belcher and Gilliam—Alonzo Early.
Blanchard and Flournoy—To be supplied by A. T. Long.
Bossier City—F. B. Hill.
Grand Cane—L. R Nease, Jr.
Greenwood and Bethany—H. S. Johns.
Ida and Hosston—T. J. Holladay.
Logansport—Geo. Fox.
Mansfield—R. W. Tucker.
Mooringsport—W. F Roberts.
Oil City—C. W. Lahey.
Pelican—Alton Lawton.
Shreveport:
Cedar Grove—J. M. Alford.
Claiborne and Keatchie—To he supplied hy Thurmond Spinks.
First Church—R. E. Goodrich.
Mangum Memorial—W. D Kleinschmidt.
Noel Memorial—Cleanth Brooks.
Park Avenue—R. T. Ware.
Shreveport ct.—To be supplied hy Carl Lueg.
Vivian—C. C. Miller.
Centenary College:
President—George S. Sexton.
Professor—R. E. Smith
President Mansfield College—D. B. Raulins.
Legislative Director of Louisiana Legislative Prohibition League—A. W. Turner.
Student in Centenary College—D. X. Lagrone.

Transferred.

John M. Norris to Korea Conference
Andrew F. Lemons to North Texas Conference.
S. J. Starkey to Southwest Missouri Conference.

CONFERENCE PERSONALS.

Several of the brethren were called away from the Conference to officate at funerals and on account of illness.

Dr. Jno. F. Foster and Rev. J. C Rousseaux are able assistants to the capable secretary of the Conference, Dr. R. H. Harper.

Dr. R H. Wynn is a great Conference host. He and his committees had everything arranged for the comfort and convenience of the guests.

The Conference adjourned Monday morning barely in time for the preachers going south to catch the train. In fact, quite a number of them were unable to make the connection.

Dr. F. M Freeman, formerly of the Louisiana Conference, hut now pastor at Texarkana, Ark., was a welcome visitor to the Conference. Dr. Freeman has many friends in Louisiana.

Dr. W. H Neison, editor of the Pacific Methodist Advocate, a native of Louisiana, received a hearty greeting from his old friends—and he made many new ones.

The meals served in the dining hall of the church were hountiful and appetizing. The committee of ladies in charge did their work to the complete satisfaction of all concerned.

The singing of the Negro male quartet at the Epworth League anniversary on Saturady evening was greatly enjoyed. The quartet was composed of members of a local Negro church.

Lake Charles is a beautiful city. It has many paved streets, attractive homes, and a most hospitable people. The automobile ride given hy the Chamber of Commerce was greatly enjoyed.

The weather was perfect throughout the Conference. The unbounded hospitality of the good people of Lake Charles, combined with the ideal weather, made the Conference delightful in every way

The Conference learned with sorrow of tho death of the father of Rev. Guy M. Hicks, our pastor at Epworth, New Orleans, which kept Brother Hicks from attending. The Conference sent a message of sympathy to Brother Hicks

The retiring editor of the Advocate was most graciously entertained in the lovely home of Mr. and Mrs. H. B. Huffman. Mrs. Huffman is the daughter of the late Dr. I. W. Cooper, of the Mississippi Conference. She is, as he was, the friend of the preachers and a lover of the church.

Mr. Charles O. Chalmers, Business Manager of the Advocate, was delightfully entertained in the hospitable home of Mr. and Mrs. J. F. Eaves during the Conference. Mr. Eaves is a member of the official board of the First Methodist Church, where the Conference was held.

The statistical secretaries are certainly entitled to the thanks of the Confsrence for their faithful work. The nature of their work requires that they miss most of the early sessions of the Conference. The statistical staff is composed of Revs. R. W. Vaughan, H. W. Cudd, R. L Clayton, and H. B. Hines.

It was with sadness that the Confsrence granted the superannuate relation to Revs. H. W. Bowman, C. H. Mayo, P. H. Fontaine, J. S. Rutledge, and S. L. Riggs. All these brethren have served the church faithfully. Rev. A. L. Harper was granted the supernumerary relation. It is hoped that a year's rest will completely restore him to health.

THANKSGIVING THOUGHTS.

This is the most beautiful period of the year; beautiful in its fullest sense, for it represents a fullness, a richness, which no other period can—for at this time we give thanks to our God, who has so graciously watched over and brought us to see the close of autumn, which represents in life the sweetness and joys of a rich life given to the upilfting of our fellowman and the service of Christ our Savior.

We might compare infancy to the spring of the year, youth to the summer, manhood to autumn, and old age to winter.

In the spring time we sow, in the summer time we cultivate, in autumn we harvest, and in winter we enjoy the fruits of our labor. If we have been faithful to use the opportunities and have not abused the privileges God has given us and have improved them, as we were ushered from one period to the other; living close to him, keeping our hand upon him while he kept his eye upon us, then we can enter into the harvest time and give thanks for the many blessings that have been bestowed upon us, and pass on to the hoary winter of life feeling content and secure, for we have improved the moments of life, sown well, cultivated diligently, and now garnering the fruits of an upright life, and have no fear when the sun of life begins to drive his chariot down the western slope of life; and we can view the sunset in all its beauty and splendor as it begins to sink into the evening shades, and can sing that beautiful song, "The End of a Perfect Day"—Life.

Let those who are just entering into the summer of life be careful of their associates, and when tempted hy worldly amusements, stop and ask themselves, "What would Jesus do?"

So live that you would be a joy to your parents, a credit to your church, and glorify your Father who is in heaven.

If we would be happy, we must be spiritually minded—we must lean upon the everlasting arm of God, and give thanks for the many blessings which we enjoy, to him whose eye is ever upon us.

Let us he patient, gentle, loving, kind and ever ready to help the downfallen, cheer the faint and succor the sick; and when the silver cord of life is severed, the immortality bursts forth from its mortal cage and takes wings and soars up, passing worlds and systems of worlds, suns and planets, and sits beside the "Great White Throne," there to enjoy the fruits of a well spent life. The angel bands will surround you and sing, "All Hail the Power of Jesus' Name; let angels prostrate fall; bring forth the royal diadem and crown you one of them."

Let us give thanks for God's mercy—give thanks for his saving power.

J. B. TULLIS.

THE GOODS.

You've got to have the goods, my boy.
If you would finish strong;
A bluff may work for a little while,
But not for very long;
A line of talk all hy itself
Will seldom see you through;
You've got to have the goods, my boy,
And nothing else will do.

The fight is pretty stiff, my boy,
I'd call it rather tough,
And all along the route are wrecks,
Of those who tried to bluff.
They couldn't hack their lines of talk,
To meet the final test,
You've got to have the goods, my boy,
And that's no idle jest.

—Bide Dudley, in Exchange.

HENRY BIDLEMAN BASCOM.

(Continued From Page Three.)

of the General Conference in dividing the old Western Conference into two bodies. To this Conference young Bascom, now sixteen years of age and a licensed exhorter, was a visitor, having at the cost of prodigious manual labor secured the means of buying a horse and otherwise equipping himself for the journey. His object was not at this time to enter the Conference, but only to learn and appraise as far as he might the greatness of the calling he so ardently desired to espouse. The president of the Conference was the venerable Bishop Asbury. From the bearing and personality of this apostolic man he received at this time impressions that distinctly shaped and determined his later career. Especially as touching Asbury's conservative view of slavery as it was being dealt with by the church, so different from his former radical view, as also touching the more apparent matters of Methodist administration, he answered with instant and steadfast conviction. In these matters the Methodism of the South found in him one of its most brilliant and dependable leaders.

In February, 1813, he was licensed to preach, and in the autumn following, being well advanced in his seventeenth year, he was received as a probationer into the Ohio Conference. The three years succeeding found him traveling circuits in the midland of Ohio and the mountain reaches of Western Virginia under conditions of labor and evangelistic returns characteristic of the field and time. Only one thing differentiated him from the men, young and old, of his fellowship, and that was his amazing eloquence and his power of acquiring and using knowledge. The future orator and ecclesiastic was manifested in the rustic circuit rider.

In appearance young Bascom was unusually handsome and impressive, and his manners were refined and punctillous. His dress also, while it materially differed in nothing from the style of the day, became an offense to the older itinerants. These things, with his ornateness of public speech, seemed to be out of harmony with the spirit of the pioneer ministry and provoked such opposition to him as led to his being denied admission into full connection in the Conference until the end of his third year of trial.

In October, 1813, he was transferred to the Tennessee Conference and stationed at Danville, Ky. Two years were spent on this work, and in 1819 he was stationed at Louisville, where he was continued for two years. It was about this time that he met that remarkable man, Henry Clay, and the two formed a close friendship which lasted to the end of Bascom's life. The statesman and the preacher were mutually attracted and each was accepted as matchless in the eloquence of his own realm.

At the session of the Tennessee Conference held at Hopkinsville in September, 1820, the Kentucky Conference was formed, and Bascom fell into that jurisdiction. At the end of the year 1822 he was transferred to the Ohio Conference. In 1823 he was stationed at Stubenville, but was scarcely settled in the pastorate when he received notice that through the advocacy of his great friend Henry Clay he had been elected chaplain to Congress. His services in this distinguished station were not a source of great satisfaction to him, and he passed through its tenure in somewhat mechanical fashion. During the summer, autumn, and winter following the adjournment of Congress he preached in the cities of Baltimore, Philadelphia, and New York and at many camp meetings and other assemblies in a continuous triumph of evangelistic power and to the admiration of countless multitudes. At Annapolis he preached before the national Congress, the heads of the army, and the venerable Marquis de la Fayette, who was there as a guest of the nation.

In 1825 he was stationed at Pittsburgh. From this time forward to the end of his life his years were crowded with incessant and abundant labors and such as counted in the history of the church. For a time he was missionary secretary in the Pittsburgh Conference, in the discharge of the duties of which office he traveled over wide areas, thrilling the cities of the land with the eloquence of his pulpit deliverances. For some time he served as agent of the African Colonization Society, whose efforts resulted in the establishment of the republic of Liberia. After this he was called into the educational field and organized and became president of Madison College, so called for the then incumbent president of the United States. Later he was made professor in Augusta College, and still later, having transferred to the Kentucky Conference, he became president of the Transylvania University, at Lexington, where he rendered his crowning service as a Christian educator.

As Dr. Bascom he was sent as a delegate from the Kentucky Conference to the General Conference for the quadrennial sittings of 1832, 1836, 1840, and 1844. At the last named session fell out the memorable debates on slavery and the nature of the episcopacy which led to the separation of the church into two jurisdictions. In these debates Dr. Bascom took a leading and determinative part and was the author of the historic protest and other documents upon which the plan of separation was finally settled. He took a no less important part in the proceedings of the Louisville Convention of 1845, which formally and finally settled the separation and created the connection since known as the Methodist Episcopal Church, South. At the first General Conference of the Southern Church held at Petersburg, Va., Dr. Bascom was elected to edit the newly established Quarterly Review of the church. This fairly was the beginning of the distinctive literature of the Methodism of the South, which reached a climax in the editorial work of Albert Taylor Bledsoe, between the years of 1870-77. Discussional periodical writing in America has known no exhibit which quite reaches the level of this remarkable output.

At the General Conference of 1850, the body having decided to elect but one bishop, on the second ballot Dr. Bascom was declared elected and was duly consecrated at the hands of Soule and his colleagues. But the honors and preferences thus accorded him by his brethren were not long to be enjoyed in the earthly house. Having held in September of the year the session of the St. Louis Conference, he returned to Louisville, suffering from a long-endured and incurable malady and expired in the presence of his family and sorrowing friends at about the hour of seven o'clock on Sunday morning, September 8, 1850. On Tuesday, the 10th, his body was laid to rest in the soil consecrated by the memorial we now dedicate to his deathless name.—The Christian Advocate.

NEW SCRIPTURES FOR THE BLIND.

The American Bible Society is publishing for the blind the first interpoint edition of the Standard Revised Version of the Old Testament in Revised Braille, Grade one and one-half. There will be fifteen volumes in the new standard size, 11x11 inches. The Scriptures will be supplied at 50 cents a volume, the lowest price ever offered. This has been made possible through the use of new methods of embossing and binding.

The American Bible Society is also supplying its present edition of the Small Volume of Scripture Passages, designated by the blind as their Pocket Bible, at 25 cents a copy instead of 50 cents as formerly. The Society continues to supply volumes of Scripture for the blind in other editions and systems at $1 a volume.

Scriptures for the blind are supplied by the American Bible Society at considerably less than cost, and these prices will obtain so long as the Society's appropriation for this phase of its work will enable it to meet the difference between the cost and sale price. Further information may be obtained from the American Bible Society, Bible House, Astor Place, New York City.—American Bible Society Bulletin.

ARGUING WITH TRAGEDY.

By Halford E. Luccock.

"When they reached the disciples they saw a large crowd around them, and some scribes arguing with them."—Mark 9:14 (Moffatt).

That was all the scribes could think of doing in the presence of a heartbreaking suffering—argue about it! Coming down from the mount of transfiguration, Jesus finds the epileptic boy in the midst of a distressing seizure. The scribes are waging hot argument with Jesus' disciples. The disciples, helplessly enough, were at least trying to do something to relieve him. The scribes were merely disputing with them, rushing eagerly from secondly to thirdly and fourthly.

That heartless argument of the scribes represents a permanent liability of humanity confronted by acute need—the danger of approaching it from the angle of a theory, of being lost in arid speculation when the demand is for sympathy and help. Emerson records a biting picture of a professional mind, more interested in analysis and speculation than in cure. "How is the patient today?" he once asked the village physician of Concord, concerning the minister, Doctor Ripley, lying at death's door. "It's the most correct apoplexy I ever saw," replied the physician. "Face and hands livid; breathing sonorous, and all the symptoms perfect." And he rubbed his hands with delight!

Correct apoplexy! Fine comfort for the patient and his family!

Argument has been a persistent reaction to tragedy. In the presence of some monstrous social evil decades of argument and fiery rebuttal have been engaged in as to whether the State or Federal Government should regulate it. What matter that the tragedy went on unchecked as long as the argument was engrossing? It has been the same with war. Men have even gone out to non-Christian lands and, in the very presence of appalling miseries, have allowed much of their energies to be dissipated in theological and ecclesiastical pitched battles.

There is only one Christian response to suffering—well expressed by Shakespeare's heroine Miranda: "Oh! I have suffered with those that I saw suffer." When that Christlike identification with need is made, there is no heart, mind or breath left for disputation. The cure for heartless argument has been perfectly pictured, strangely enough, by the author of the most terribly pessimistic poems in the English language, James Thompson, author of "The City of Dreadful Night." Thus he describes a walk in London:

"And I wandered about the city, the vast metropolis, which was become a vast necropolis ... desolate indeed I was, although ever and anon, here and there, in wan, haggard faces, in wrinkled brows, in thin compressed lips, in drooping frames, in tremulous gestures, in glassy, hopeless eyes, I detected tokens of brotherhood, I recognized my brethren in the great Freemasonry of Sorrow."

Jesus was the founder of that greatest of all fraternal orders, the Freemasonry of Sorrow.

Have you ever joined it?—Exchange.

THE ORIGIN OF CHEESES.

The cheesemites ask how the cheese got there
And warmly debated the matter;
The orthodox said that it came from the air,
The heretic said from the platter.

They argued it long, and they argued it strong.
And I hear they are arguing now,
But of all the brave spirits that lived in that cheese
Not one of them thought of a cow!

—Quoted by Edward Shilito, in the Christian Century.

The Home Circle.

BABY'S PLAYTHINGS.

Ten cunning little playthings
He never is without—
His little wiggle-waggle toes
That carry him about.

They look so soft and pinky,
And good enough to eat.
How lucky that the little toes
Are fastened to his feet!

Ten little pinky playthings
He cannot eat or lose,
Except when nursey hides them
In little socks and shoes.

—Congregationalist.

HOW JOHNNY WAS CURED.

Johnny was a great boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort, and exclaim:

"Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting room. Father was reading, grandma and mother were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing, I did it to-day in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and going to Joe, asked him to let her see his drawing.

"I wish I could do as well as you, Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Father was reading, grandma and mother were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mother, contemptuously, "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Father, look at my examples, please. I have done every one of them and have not made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh, that's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything and work went on as before. Johnny was greatly engrossed in the history of Crusoe's adventure, and the other children continued their studies.

"My flowers look so well! I believe that the geraniums are going to bloom again," remarked mother.

"Pooh! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have had only a few blossoms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When father remarked presently that he had stepped into the grocer's and been weighed that afternoon, and that he "tipped the beam" at 168 pounds, and that was doing "pretty well" for him, mother said crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds, and no one ever heard him bragging of it."

Everybody laughed. Father shouted. It was such a surprise and grandma got up and left the room to keep from choking with laughter.

"Father," said Johnny, "what are you all laughing about? Is it at me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments and see how you thought it sounded; but mother spoiled the game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do or had done, and he resolved to break himself of the habit.—Our Morning Globe.

HOW GOOD IT TASTED.

"I touched the goal first!" cried Carrie. The rest came running up one by one, all of them just as hot and tired as Carrie.

"I wish I had a drink," said Clara.

"So do I," said Rob.

"I think I saw a drinking fountain down at the end of this path," said mamma. "Suppose we all go and look for it?"

In a few minutes the children were drinking to their hearts' content, giving the first drink to Bennie and Baby May.

"Isn't it good!" said Carrie. "It just seemed as if I couldn't wait another minute, my throat was all so dried up, and now I am ready to play again."

"Yes, indeed, water is one of our best friends," said mamma. "What would we do without it?"

"We'd have to drink lemonade," said Clara.

"But how could we make lemonade without water?" asked Rob, laughing.

"Well, then, we could drink milk," said Clara.

"But cows would not give milk very long if they did not have nice, fresh water to drink," said mamma.

"And the grass would dry up so they wouldn't have anything to eat," Rob said.

Mamma smiled. "Yes, that is true, Rob. Everything would dry up pretty soon without the rain and the dew which God sends so lovingly. One year when I was a girl, we lived in a part of the country where there was never very much water, and that year especially the wells and cisterns became dry all around us. We had to get all our water from a river five miles away, and it was brought in barrels, so you see it did not taste very fresh when we got it. And we had to be careful to use as little as we could for cooking and housekeeping and everything. How glad we were when the rains came!"

"I'm glad we have plenty of water right at home," said Carrie, and all the children thought the same.—Apples of Gold.

THE IMP OF DISCOURAGEMENT.

This splendid little story, which is quoted from an old clipping of unknown origin, points its moral so plainly that there is nothing we need to say to simplify the lesson it teaches:

In the Street of Life, walking in the darkness of the shadows, hungry old Satan was out hunting with his dogs, the little imps of human weakness. A man came walking down the street. Satan said to the little imp, scowling with a bitter face: "Go, get him for me!"

Quickly the little imp crossed the street, silently and lightly hopped to the man's shoulder. In his ear he whispered, "You are discouraged."

"No," said the man, "I am not discouraged."

"You are discouraged!"

This time the man replied, "I do not think I am."

Louder and more decidedly the little imp repeated, "I tell you, you are discouraged."

The man dropped his head and murmured: "Well, I suppose I am."

The imp, darting back to Satan, said proudly: "I've got him; he is discouraged."

Another man passed. Again old Satan said: "Get him for me!"

The proud little demon of discouragement repeated tactics. The first time he said, "You are discouraged," the man replied emphatically, "No!" The second time the man replied, "I tell you I am not discouraged!" The third time he said, "You lie! I am not discouraged!" And he walked down the street, his head erect, going toward the light.

The imp of discouragement returned to his master, crestfallen. "I couldn't get him," he retorted. "Three times I told him he was discouraged. The third time he called me a liar, and that discouraged me!"—Exchange.

THE TEN SERVANTS.

There was once a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess, so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. This kind father did not send his daughter alone. He gave her ten servants to wait upon her and care for her.

Two of these servants were to show her all the beautiful and useful things that she would meet in her absence; and when she got homesick they were to tell it to father, and he would hear and comfort her.

Two more were to help the little girl to hear sweet music and sounds that would tell her about what she saw and bid her always remember her father's love.

Two more were to carry her wherever she went; and poor indeed would she have been without the little servants.

Another told her all she wanted to say to those around her, and sang songs of praise to her father, the king.

Two of them helped her to do everything to make herself and others happy.

But the last servant was seen only by her father and herself. This last servant always told his little mistress to love her father dearly, and not want to guide the other servants to do what would displease him.

Sometimes the princess would say to herself, "Father is not here, and I will do what I please;" then, in spite of this servant's pleading, she sought to guide the others into forbidden paths, and thus brought upon herself trouble and pain.

At last the loving father gave a command to each one of his daughter's servants, calling them by name as he spoke. The names and commands were these:

Little Eyes, look up to God;
Little Ears, hear His word;
Little Feet, walk His ways;
Little Mouth, sing His praise;
Little Hands, do His will;
Little Heart, love Him still.

—Buds of Hope.

GOD IS GOOD.

And, all day, I sent prayer like incense up
To God the strong, God the beneficent,
God ever mindful in all strife and straits
Who, for our own good, makes the need extreme,
Till at the last he puts forth might and saves.

—Robert Browning.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. Waldo W. Moore sends a telegram reading as follows: "Osyka, Miss., has a remarkable Missionary Society—every member tithes." That is remarkable indeed—and very fine.

Rev. E. M. Shaw writes from Iuka, Miss.: "We are in our new home at Iuka, and a good one it is. Our reception was full of genuine Christian fellowship and hospitality. We preached twice to good congregations Sunday, despite the rain. We are happy to have so fine a people to serve."

Southern Methodist University announces the gift of two $200 scholarships for the benefit of students of its school of Theology, both coming from the Texas Conference recently held in Houston. The donors of the scholarships are Bishop S. R. Hay, bishop of the Conference, and the S. M. U. Ex-students' Association of the Conference.

Rev. R. B. Craig, district evangelist of the Aberdeen District, North Mississippi Conference, writes: "Can the Spirit of God move in the winter as well as in the summer? Plan to hold your revival the first of the year. I would like to hold at least four meetings within the bounds of the Aberdeen District during January and February." Brother Craig's address is Houston, Miss.

A news item in the Clarion-Ledger, Jackson, Miss., from Harrisville, Miss., reads: "The people of this section of the State, including all denominations, are profoundly grieved at the transfer of Rev. Geo. G. Yeager from the Harrisville-Braxton charge to a station church at Meridian. He is an exceptionally strong preacher, pastor, and a man of high intellectual attainments. He is universally loved."

The First Methodist Church, Brookhaven, Miss., gave a "turkey dinner" in honor of the new presiding elder, Dr. J. L. Decell; the new pastor, Dr. A. F. Watkins; the other Methodist pastors of the city; the Board of Stewards, and the Junior Board of Stewards on Tuesday evening, Nov. 27. The new officers of the Board of Stewards are: President, S. E. Moreton; vice president, A. B. Furlow; secretary, K. W. Bridges; treasurer, W. D. Davis.

Rev. E. S. Lewis, Corinth, Miss., writes, under date of Nov 18: "We had our first service this morning. Had a magnificent congregation. A most cordial reception has been given us on every hand. The outlook for the year is most encouraging. We have a fine people here, every department of the church being well organized. Rev. A. T. McIlwain did an excellent work here for the past two years and could have remained as pastor indefinitely. The decks have been cleared and we are ready for action."

On last Sunday, Mr. and Mrs. Jacob Cohen celebrated the forty-second anniversary of their wedding. For 42 years Mr. and Mrs. Cohen have been actively identified with every interest of the Carrollton Avenue Methodist Church, this city, giving liberally of their money, time, and talents for the promotion of its work. As a token of esteem, the Men's Bible class of the church presented them with beautiful flowers, which act was expressive of the high esteem in which this fine couple is held throughout the church. The present pastor of Carrollton Avenue, Rev. H. L. Johns, and all the former pastors of the church joined in sending a telegram of greeting from Lake Charles, where the Annual Conference was in session.

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---That Will Not Shrink

THE BELLS OF THE KINGDOM.

By Albert D. Knapp.

Ever sweeter to me ring the bells of the Kingdom. Often in the walking moments of the morning I hear them as far-away music; and I lie still in my bed to listen, and tell God how beautiful it is. Every now and then through the day, brief lulls in the jargon and jostle of the street, I hear their ringing—the symphony of eternity amidst the voices of time. I hear it as God bidding me not to lay up treasure upon earth, lest, when He comes, He finds me playing wanton with the true riches.

Sometimes, when the day's rush of work would allure me from quiet and content, I take down my New Testament—mentor in hours of temptation—and read again: Let not your heart be troubled. A little while, and I will come. Or I read in the vision of the last enraptured seer: Behold he cometh with clouds, and eye shall see him. I close the book and look out on the troubled world, the wild and noisy world, the blind and heedless world, saying to myself: "It has been so from the beginning, and for how many ages is it yet to be?"

But the bells ring on, now far away, now nearer, and I know I love the music of them—its comforting, ravishing sweetness.

All absorbed in the vision, faith again ascendant, I see Him coming. Troops of angels go before Him; troops follow after; thousands hover over Him; thousands under the sapphire pavement of His throne. I wait attent for the sound of trumpet and clanging horns. The vision dims and passes, and He is not here; but the bells ring on, nor lose any of their sweetness, nor my faith its high hope.

In the mists of the morning, in the evening fog and dew, no glittering pageantry, but quietly and without observation, He cometh. In every gentle word, in kindly thoughts and deeds, in brave, strong souls, in all true manliness and womanly purity, He is coming; and every eye shall behold Him.

Ring on, sweet bells! And sing, O angels of Bethlehem: Peace and good will toward men. I will open my heart to His coming; I will hasten it, loving His world more fervently, finding unspeakable joy in comforting sad hearts, making weak hands strong, and helping blind eyes to see beauty and goodness everywhere.

And the bells ring on, and will; and the music grows ever sweeter and sweeter; while I pray without ceasing, Father, Thy Kingdom come!—Selected.

THE WIDOW WHO WON.

By Luther E. Lovejoy.

In our World Service office was an interesting young man, commonly known as "Pat." He is quiet and undemonstrative, somewhat sarcastic, and does not invite familiarity. I had labored under the misapprehension that he was a sort of temperamental Ishmael, "ag'in' the government," whatever that might be. Accordingly I had inferred that he would naturally be critical of whatever the rest of us were doing, and probably particularly unfriendly to stewardship. What was my surprise, therefore, when we happened to be alone in the office, to have him say to me: "I am very much interested in Christian stewardship and in the work of your department. I have had some stewardship experiences of a quite intimate sort."

Concealing my surprise, I said: "I am very glad to know that. Tell me of your experiences."

"One bleak December day in 1889," said Pat, "we laid my father to rest in a little cemetery in Central Ohio. My mother was left a widow with five little children. The oldest, Frank, was sixteen; I was three, and between us were two more boys and a little girl. The relatives gathered about, after the funeral, and wondered what poor Aunt Nan was going to do now to keep her little brood together and keep them from starvation. 'Why, I'm going to the farm,' she said, 'and bring my children up as a Christian family.'" (It appears that the father had been a Methodist preacher, who had somehow acquired a little farm, but unstocked and without money.)

The relatives protested, but the mother stood firm, and three or four days after the funeral the little party sorrowfully took the train for the little farm. The neighbors came, with sympathy and condolences, and said to the mother: "Now, let us help you. Frank's a husky boy; we'll take him and hire him out for $16 or $20 a month and his board, and you take care of the other children, the best you can. But don't try to run the farm."

"No," said the mother again, "I must keep my children together, bring them up right, and educate them, and this winter Frank must go to college."

"Go to college!" Was the woman wild?

So the neighbors went away, saying among themselves: "Of course Mrs. Mac is a perfectly good Christian, but a plain fool. Anybody can see that."

The struggle began. In the winter term Frank went away to Ohio Wesleyan University. His mother helped him all she could, and he did all he could to help himself. Times were hard. There

was little money to be had. The mother was obliged more than once to horrow money of her neighbors, and at that time the interest rate was 8 per cent, and often 10 and 12 per cent.

The struggle went on. By and hy another son was sent to college, and at last Pat himself. Three, at least, of the hoys went to Ohio Wesleyan, and graduated, and then to Boston University and graduated. It was there I first met Frank. Three sons became Methodist ministers, one a Christian business man, and the daughter a minister's wife. Some record for one family, and a poor widow!

"That's a remarkable story," I said. "But what's all this got to do with stewardship? Of course your mother was actually practicing the very highest form of stewardship, hut—"

"O," said Pat, "of course mother always paid her tenth. And it wasn't any skimped tenth, either. It was a tenth of her gross receipts. You tell us that the tithe is a tenth of the net income, and that's right; but mother took the first tenth out of all she raised—eggs, hutter, chickens, grain, apples, potatoes—without figuring the cost of production, and laid it up for the Lord—no lame ducks or dead calves for the Lord's portion. He always got the hest."

"You know," Pat continued, with the glimmer of a reminiscent smile, "whenever I think of the tithe I can smell coffee. Mother used to put her tithe money in an old coffee can, away up on the shelf, and our church and Sunday school money always smelt like coffee."

"Well, hy and hy, in that prosperous farming community, they had to build a new church, and here again mother practiced her ten-per-cent habit—she furnished a tenth of the whole cost of that church. But it was a good investment. For out of that little country church have come seventeen Methodist ministers, including mother's three, and even the stingy Methodist brother who collected the fourteen cents compound interest at last got grace enough to send his own sons to college to prepare for Christian service."

"But, of course," I hear some level-headed, practical, "feet-on-the-ground" hrother object, "all this was hardly rational, fit only for old-fashioned Christians, in a crude and bucolic period of history. This mother was douhtless a good, humhle, simple-minded, country woman, and her lamblike sons probably grew up to he plodding, unprogressive, obscure Methodist preachers!"

Well, maybe; let's see.

It is no mark of genius to doubt or to sneer, nor are all humhle, trustful disciples simpletons. Her practical wisdom was so ahundant that she became the oracle of her community, the Solomon to whom the neighbors came with their disputes and troubles, an unofficial judge, a Deborah in this present-day Israel. She became, in the hest sense, the "leading memher" of her church. She kept up with the times and with her college sons. She was elected and served as a memher of the Methodist General Conference. Her name is Nancy J. McConnell, and this youngest son is the Rev. Charles M. McConnell, professor in Boston University, and her eldest son is Bishop Francis J. McConnell, whose character and ahilities would adorn the record of the church in any century, and whose career renders lustrous the healthy, sacrificial, and full-orbed stewardship of a nohle mother.

In ten thousand Methodist homes to-day such stewardship is thriving and bearing fruit.—Central Christian Advocate.

AMERICA'S GIFT TO ANCIENT LANDS.

By John R. Voris, Associate General Secretary, Near East Relief.

I stood on the balcony of the American House at Jebail, Syria. Jebail is the seaport town called Gebal in the Book of Kings. It was to this town that the cedars of Lebanon were brought from the mountains to the Mediterranean to he floated as rafts down the coast of Haifa, and from there taken overland to the Holy City to build the Temple of Solomon. It was here that the Egyptians and later the Romans found a port of entry, and it was here that they left notable monuments now heing uncovered hy the French.

Below me where the soft waters of the Mediterranean lapped against the shores, I could see the dim outline of slender columns of an ancient Roman temple, recently uncovered by the excavators, and could fancy, at least, that I could see a great sarcophagus in which the earlier Egyptians had huried one of their leaders. In my mind's eye I could see the great cedars of Lebanon drawn on rough wheels hy a multtude of dark-skinned servants, cedars that would go to build a temple of the Lord. Raising my eyes, I saw outlined against the sky above to my right a great castle built by crusaders in the twelfth century.

I found myself awed by the march of history. I was conscious of being on ground trodden hy the kings of old. Alexander the Great had been here, Philip of Macedon, and Napoleon. In imagination one could review civilization as it marched past. Each conqueror had left his monument in marhle or stone.

Earlier in the day I had heen talking with some of the older boy leaders of the American orphanage center and their teachers, and now I thought of the monument America was erecting there, not a monument of hrick or stone, hut one measured in terms of human life. In the building near me seven hundred hoys were sleeping. Fine, healthy and alert youngsters they were. I had seen them all at their work, at their meals, in the sea enjoying their morning plunge, and also in the church service. All these boys owed their lives to America's gifts of food and shelter and care. And I said to myself: "We're not leaving a crusader's castle or a Solomon's Temple or Roman monument or even an Egyptian sarcophagus; not even a shrine or church. We have invested our money in childhood."

Here we are leaving the kind of a monument that the earlier civilization would have scorned. Just children! Even to-day childhood has hut little place in these Eastern lands. Parents love their offsprings, to he sure. But children are valued only as potential adults, not as children. Civilization is huilt for adults. The result is that there is a complete lack of child care movements. Money, if spent, is expended upon shrines and great churches built of lasting materials, but not for education or care of children. Now comes the richest nation on the globe, and it leaves only children, strong, sturdy, trained children to he sure, hut only children. A strange spectacle!

And so I turned to my couch with a feeling of content, for I knew that we had not only huilded unselfishly, but we are leaving a trained leadership among youth and a new ideal for all childhood.

We have brought to the land of him who said, "Suffer the little children to come unto me," a demonstration of the meaning of that message.

THE CHALLENGE.

Ever since Vera Schofield came home from college her pastor had been waiting for her. He knew that things—the deep and vital things of life—had changed for her. She had come from college with a splendid body and a keen mind, hut she had not come hack to the old faith. Knowing her well, he was sure that she would come and tell him—she was too honest not to.

One afternoon she came. There was pain in the clear, gray eyes, hut no flinching. She went straight to the mark.

"I'm going to hurt you, I know, Dr. McGregor. I've come to tell you that I don't feel ahout things—about God and Christianity—as I used to. Sometimes I wish that I could, hut the old helief seems so small heside the universe that science reveals."

"You mean through hiology?"

The girl's face hrightened. She had not expected him to understand.

"That's it!" she cried. "Biology explains everything so. And that's sure, not imagining. You can see it through your microscope—the evolution of—everything!"

"Except one thing. Did you ever see spirit under your microscope?"

"Why—no," the girl answered. "Of course not."

"Yet you don't deny that you aro spirit, do you—that the real you is not in flesh or nerves, or brain, but only uses them?"

"Of course!"

"And the times when you wish you could keep the old helief have been times when there was some spiritual demand?"

"When—Kathleen's baby died," Vera answered, with a catch in her voice.

"Exactly. And, child, you are only beginning life. The need will grow greater and greater. Now I have a charge against you. You have not been honest with God."

"Not honest!" the girl cried indignantly.

"Not honest," he repeated. "When you were studying chemistry, for example, you had to examine some haking powder, let us say, for alum; you couldn't see it or taste it. What did you do?"

"I tested for it."

"Exactly. You acted as if the alum were there and applied the test. Well, you have no right to say that God is not until you have applied the test. His Son gave it. 'God is a spirit, and they that worship him must worship him in spirit and in truth.' How much time have you given to seeking for God in life?"

Vera was silent.

"Unless you will do that each day—praying and using your Bihle and keeping at the problem until you have solved it—you are less fair to God than you have heen to your hiology or your mathematics."

Vera rose. "Thank you," she said. "I accept the challenge."—Youth's Companion.

FIRST DOUBT, THEN DISCOURAGEMENT.

Discouragement is an inclination to give up all attempts after the devout life, in consequence of the difficulties by which it is heset, and our already numerous failures in it. We lose heart; and partly in ill-temper, partly in real douht of our own ahility to persevere, we first grow querulous and peevish with God, and then relax in our efforts to mortify ourselves and to please him. It is a sort of shadow of despair, and will lead us into numherless venial sins the first half-hour we give way to it.—F. W. Faber.

Hope is the warp through which the shutties of the Christian's life shouid pass. We can fill these shuttles with the threads of discontent and impatience, and weave a cloud so thick and dark that the face of our dear Lord is hidden from us, or we can fill them with the threads of praise and thanksgiving, and weave a cloud through which that Face is always plainly visible. Which is the better way?—Selected.

TINKER AND THINKER—JOHN BUNYAN." (1628-1688)

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

DEATH OF MRS. C. L. DICKERSON.

The sudden death of Mrs. C. L. Dickerson, on November 2, brought grief and sorrow to the little community of Shrock (Attala County), and to all who knew her. She had made Shrock her home for twenty-four years, having moved here from Kosciusko, where she was well known and loved.

She truly lived her life for others, never failing to grasp every opportunity to help those in need, and to comfort and encourage those in trouble and sorrow. Her ideas for the higher and nobler things were felt by all who came in contact with her. She was president of the Shrock Missionary Society for ten years and a most active member of the Methodist Church. Her influence in our community will help us to carry on, but the place she filled among us will ever be vacant.

She leaves a husband and four children—Dr. Blanche Colton Williams of Hunter College, New York; Professor Wirt A. Williams of State Teachers College, Cleveland, Miss.; Dr. Sidney Williams of Pittsburg, Pa., and Mrs. Joe Shrock of Shrock, and a host of kindred. Our hearts go out in love and sympathy to these loved ones.

Funeral services were held at the home by her pastor, Rev. A. W. Bailey. She was laid to rest in the Kosciusko Cemetery. The love and esteem that was held for her was made manifest by the lovely and numerous floral offerings.

ONE WHO LOVED HER.

THE SWEETEST SOUND.

I might have sung great songs to-day—
My soul was in the muse's sway,
And yet, somehow I lost my song;
My hands were busy all day long.

I bound a hurt and throbbing finger,
And dried the tears that tried to linger.
I buttered bread, and baked a cake;
I kissed two sleepy eyes awake.

My song is gone—but in my heart
Is music that can ne'er depart.
The world will never hear its note—
Its sweet srains did not leave my throat;

But resting softly in their beds
I see three tousled little heads,
And, sweeter sound than any other,
Come whispered words: "I love you, mother!"

—Helen Young Snyder.

RESOLUTIONS OF APPRECIATION.

Whereas, in accordance with the rules of the Methodist Episcopal Church, South, our pastor, Rev. M. L. White, will be sent to other fields of labor, having served here full four years:

Therefore, be it resolved:

1. That the members of this congregation take this menas to express their appreciation of his loyalty to the church, and his untiring efforts in behalf of Christianity in this community.

2. That this congregation pray God's richest blessings on him and his good wife wherever they may go.

3. That these resolutions be spread on the minutes of the fourth quarterly conference, and a copy be sent to the New Orleans Christian Advocate.

Signed: Official and lay members, Lake, Miss., by

THOS. H. VANCE,
Recording Secretary.

RESOLUTIONS OF APPRECIATION.

Jackson, Miss., Oct. 30, 1928.

To the Fourth Quarterly Conference of Capitol Street Methodist Church, Assembled.

Whereas, our beloved pastor, Rev. T. M. Brownlee, has served us in the cause of Christ and his church, faithfully, earnestiy, loyaliy, and untiringly, for the past two years; and,

Whereas, he has endeared himself to us by his kindly, patient, and sympathetic devotion to all, his kindness and brotherly love for those who were sick and in distress, or sorrow; and,

Whereas, the Conference year is now closing and he goes to the Annual Conference to meet at Philadelphia, Miss., beginning Nov. 7;

Therefore, be it resolved, That we, the members of the fourth quarterly conference of Capitol Street Methodist Church, do hereby express to Brother Brownlee our affectionate iove, high esteem, and full appreciation of him, both as a man, and our spiritual advisor.

Be it further resolved, That we earnestly hope and pray that the Annual Conference may see both the wisdom and great benefit that will be derived by returning him to us for the next year; and,

Be it further resoived, That if it be the will of God and the plan of the Conference that he be returned to us, that we do hereby piedge ourselves, jointly and separately, to give him the very best that is in us, moraliy, mentaliy, and spiritually, to faithfully support him and to uphold him in his every effort to advance Christ and the church.

Be it further resolved, That a copy of these resolutions be delivered to Rev. J. Lloyd Deceli, presiding eider, for transmitting to the Bishop, and a copy be spread upon the minutes of the Board, that a copy be sent to the New Orieans Christian Advocate, and aiso a copy be given to him as a token of our love and esteem.

G. M. LESTER, Secretary.

METHODIST EDUCATIONAL TOURS.

Many Methodists entertain a worthy desire to see the places and peoples studied about in the colieges and universities, churches, Sunday schools, Epworth Leagues, Missionary Societies, pastors' schools, summer conferences and the church periodicais.

A study of the history of civiziiation, reiigion and philosophy, fine and iiberal arts and sciences, is largely to be credited for this noble desire to enrich the minds and imaginations of those desiring actual contact with these historic piaces and countries.

The emphasis being piaced on religious education through the various educationai interests is causing a zeal among many members for further information concerning the religious history and environment of such men as Luther, Wesley, Knox, Caivin, and our early writers, Scott, Wordsworth, Cariysie and others.

With the endorsement of the Executive Committee of the General Board of Education, the Transportation Bureau is making plans to provide information concerning an appeaiing form of educational travel to Europe during the summer of 1929. The pian is to be known as the "Methodist Educationai Tours." The exact date and cost of the tours will be avaiiable soon.

These tours will inciude England, Scotland, Belgium, Switzerland, and France, and will require about thirty-five days from New York back to New York at a cost of approximately five hundred dollars.

An extension of fifteen days into Itaiy, at a small additional cost, will be arranged for those who desire it.

The executive secretary of our Steamship and Railroad Transportation Bureau will provide the travel service without cost to those interested.

A communication addressed to Rev. W. M. Cassetty, Jr., Executive Secretary of the Transportation Bureau, P. O. Box 26, 810 Broadway, Nashville, Tenn., will receive a prompt reply containing the required information for those who may desire it.

The Transportation Bureau was suggested nine years ago by Mr. Cassetty, who assisted in the organization. It has rendered a distinct service to the church. Mr. Cassetty has been its secretary from the beginning and is provided with the necessary facts not only concerning the above mentioned Tours, but the Bureau having the agencies of steamship and touring companies, he can provide free information regarding travel to any part of the world.

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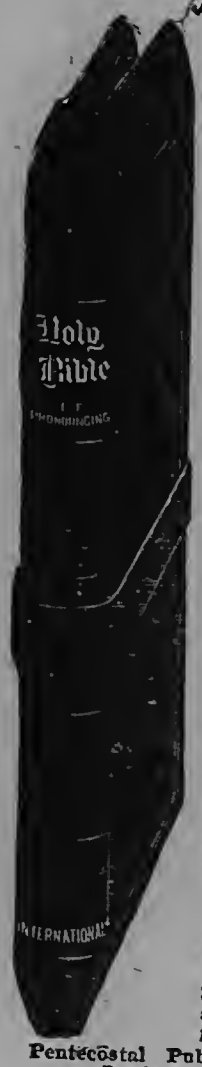

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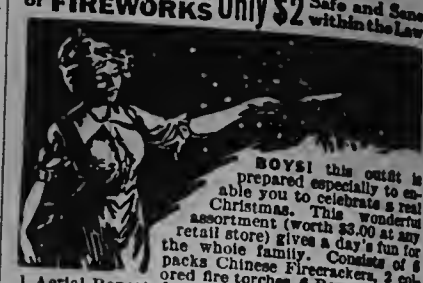

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All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

Say to yourself first: What have I done for my instruction? and, as you gradually advance, What have I done for my country? until the time comes when you may have the immense happiness of thinking that you have contributed in some way to the progress and good of humanity.

—Louis Pasteur.

NOTES.

The address of Mrs. T. B. Cottrell, Corresponding Secretary of W. M. S., of the Mississippi Conference, has been changed from Meridian to Forest, Miss.

Mrs. B. F. Lewis, Mississippi Conferencs Historian, reports that many auxiliaries have not sent her their histories. She urges that this matter be attended to at an early date. She is gathering from these histories some very interesting data heretofore unknown. One item concerns the age of some of our auxiliaries. From the report from Washington, Mississippi, she finds that Mrs. Caroline Thayer, Principal of Elizabeth Academy, organized the Washington Auxiliary in 1826—one hundred and two years ago. Mrs. Lewis regrets that she did not have this report before Miss Howell wrote her book as this would have put the Woman's Missionary Society of the Mississippi Conference far ahead in the matter of early societies. Other auxiliaries may be withholding information of importance to Mrs. Lewis. So please see to it that the history of your auxiliary is sent to Mrs. Lewis at once.

A PIONEER PROMOTED.

From Pickens, Mississippi, comes the news of the death of Mrs. Minnie Suber McCool, who had been a member of that auxiliary for forty-six years past. Her going is a loss to the town as well as to the auxiliary.

The Publicity Superintendent at Okolona, Mississippi, writes of an "all day" meeting held there on the eighth of November. During the day a free will offering of $30 was made by these consecrated women. They were challenged to further effort by a talk from the pastor of the local Baptist church. Rev. Mr. Riley. He told them that to meet a church debt the members of his congregation had put themselves on their honor to tithe during October. The result was $499 for the church treasury. Why not tithe? Is there any reason against it except selfishness?

ATTENTION YOUNG PEOPLE!

Young People, your Council pledge for 1928 is $51,925.95. You have already paid $28,688.11 of the amount. This leaves $23,537.84 for you to pay this last quarter. This sounds like a large sum doesn't it, but it really isn't when it is divided among thirty-eight conferences. Last year your pledge of $53,042.87 was overpaid. But you did not pay quite all of it by yourselves for the adults in a few conferences helped their young people. This year at the special request of your Council Superintendent you shall not be assisted by the adults. This is your trust, your obligation, and you must either meet or fail to meet your pledge yourselves. Study the financial report below carefully. See how much your conference lacks of paying its pledge. Find out if every member of your society has contributed to the budget this year. If your society has raised money over and above its total budget do not use it for local work but send it to the conference treasurer and ask that it be applied on the Council pledge. By just a little extra effort your pledge can be met. We are expecting our largest gifts this Jubilee year. We are counting on you, young people!—Young People's Bulletin.

A BUSY BEE.

The Gloster Auxiliary, taking lessons of her little neighbor, the busy bee and improving each shining hour, has produced record accomplishments in the past eight weeks.

Beginning the last Monday in September, we put on, through five consecutive weekly meetings, the Jubilee mission study book "Women and the Kingdom." Mrs. B. M. Hunt, as leader, added her own magnetic enthusiasm and compelling charm to Miss Howell's wonderful array of absorbing facts and living history, and so gave the class a glowing season of inspiration and enrichment. The attendance averaged 100 per cent.

Our Bible leader, Mrs. Priest, is soon to give a like series on "Spiritual Adventuring." The other three books of the "Bookshelf" are passing around in a reading circle. So we are drawing abundant wealth from the treasure-trove of Jubilee literature!

Following this study feast, the supply and local work claimed attention, and we gladly poured enthusiastic energy into the packing of two boxes aggregating $140 and two rummage sales netting $48.

Then, with the coming of Thanksgiving month, we have drunk deeply at the fountain of refreshment in the Week of Prayer services. To make this a memorable time we employed a new feature—we met in homes for these three afternoons, and the devotional season was followed each day by a program of entertainment and concluded with a cheery social hour. The result proved delightfully satisfactory and the attendance most gratifying.

Sunday morning, at the 11 o'clock hour, we entertained a generous congregation with the public program, amplified somewhat into a Jubilee Pageant, presented by children, Epworth Juniors, Young People and Adults. The Week of Prayer offering, all departments, totals $50—one gleaming round dollar for each of our golden years.

And now our faces are set to one more big accomplishment in this epochal year—100 per cent for the Missionary Voice..

"From all that dwell below the skies
Let the Creator's praise arise."

MABEL LOVE BROWN.

ZONE MEETING AT REEVES CHAPEL, JACKSON DISTRICT.

On October 24th, Reeves Chapel was hostess to Zone No. 3, Jackson District. Mrs. John Bush, chairman, called the meeting to order and conducted the devotional from Mark, 14 chapter. Prayer was offered by Rev. F. L. Applewhite, of Bolton. The roll call found twenty-four present, including three visitors. Clinton was not represented. Mrs. Hagman, of Holly Bluff, was introduced and gave us an excellent talk on "Our Task." Mrs. Bush read a letter from Mrs. Cottrell, reminding us of our pledge, our dues, and history of our auxiliary. After singing, the morning session was dismissed by prayer by Rev. J. O. Ware, of Edwards. The hostesses invited us to a delicious dinner, served under the oaks. The afternoon session was opened at 1:15 o'clock by singing, followed by a prayer by Mrs. Hackler, of Edwards. Mrs. Gaddis, of Bolton,

(Continued on page 15)

666

Is a Prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

It is the most speedy remedy known.

OLD FOLKS SAY DR. CALDWELL WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Home-Made, but Ends Bad Cough In a Hurry

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Put this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. It loosens the germ-laden phlegm and soothes away the inflammation. At the same time it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in obstinate bronchial coughs and "flu" coughs.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Malaria in the Blood

GROVE'S TASTELESS CHILL TONIC destroys the malarial germs in the blood and removes the impurities. It restores Energy and Vitality by creating new healthy blood and fortifies the system against Chills. You can feel its Strengthening, Invigorating Effect. It brings Color to the Cheeks and Improves the Appetite. Pleasant to take. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Conference Workers' Council held a meeting at Grenada, Nov. 20, to check up on what has been accomplished and to set goals for 1929. The Council was of one mind, that we go forward by faith on our knees. First, we are to work for at least ten per cent increase in the membership of our schools. Second, we are to hold seven Standard Training Schools, one in each district, one Conference School at Grenada, June 17-22, in the eight schools to issue 500 units. Seven non-standard schools, 100 units, twenty-five classes, 200 units, individual units, 200. Cokesbury schools and classes, 150, 1500 units. Membership Campaign in 50 schools, Evangelistic Campaign, 50 schools, all classes organized into Wesley Bible Classes in 50 schools, Childhood and Youth Week observed in 50 schools, Sunday School Day observed in 210 schools with an offering of $300 in each district, Missionary Day in 210 schools with an offering of $900 in each district, charge and district institutes to be held in each district as a means of reaching these goals.

The following men were nominated by the presiding elders to act as District Superintendents: C. A. Parks, W. R. Lott, H. P. Lewis, A. T. McIlwain, F. H. McGee, J. E. Stephens, and R. G. Lord. They were assigned the following as a minmum task: two institutes. two membership campaigns, two evangelistic campaigns, two classes taught, two schools to observe missionary day, two Sunday School Days, two schools to organize Wesley Bible classes, two to observe Childhood and Youth Week.

Take Notice. If you want a school of any kind or a class taught in your charge you will do well to put in your application before the holidays. It takes time to prepare for any kind of school. Those who have not completed the work for the Gold Seal should let me know the course you lack that it may be included in one of the schools.

The past year Sunday School Day was observed as follows: Aberdeen District, 26 schools, offering, $163; Columbus District, 18 schools, offering, $187; Corinth District, 27 schools, offering, $176; Greenwood District, 27 schools, offering, $237; Greenville District, 23 schools, offering, $294; Grenada District, 18 schools, offering, $186; Sardis Dstrict, 26 schools, offering, $170. Clarksdale made an offering of $70, Grenada, $50; every school on the Carrollton charge observed the day; so did every school on the Swiftown charge, the Byhalia charge, and the Evansville charge; 165 schools observed the day and we are expecting 210 schools to take part the comng year.

We held an institute for the two churches in Water Valley. These two charges propose to take the Program of Work and go down the line until every point is covered. Rev. C. L. Oakes and his wife enrolled to study the Organization and Administration of the Sunday School. The two churches propose to have a Standard school held some time in the near future.

Our plan to finance these schools is to have the churches that mean to take part in these schools to observe Training Day and on that day raise the amount needed. If you know of a better way, there is nothing to hinder you from using your own method. Use some method, however. After a certain point, the more you help people, the less good you do them. Have them pay their way and they will like it better.

When you remit your missionary money, address as follows: Sunday School Board, Grenada, Miss. Also make all checks payable to SUNDAY SCHOOL BOARD. Do this and you will help keep things straight.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Chunky, at Chunky, Dec. 2, 11 a.m., 2 p.m.
Bay Springs, at Bay Springs, Dec. 9, 11 a.m., 2 p.m.
Shiloh, at Shiloh, Dec. 15, 16.
Rose Hill, at Homewood, Dec. 22, 23.
Decatur and Hickory, at Decatur, Dec. 30, 11 a.m., 2 p.m.
Carthage ct., at Bethel, Jan. 5, 6.
Carthage sta., Jan. 6, 7 p.m.; Jan. 7, 9 a.m.
Newton, Jan. 9, 7 p.m.
Forest and Morton, at Morton, Jan. 13, 11 a.m., 2 p.m.
Union, Jan. 20, 11 a.m., 2 p.m.
Homewood, at Homewood, Jan. 26, 27.
Lake, at Lake, Jan. 27, 3 p.m., 7 p.m.
Trenton, at Trenton, Feb. 2, 3.
Raleigh, at Raleigh, Feb. 3, 7 p.m.; Feb. 4, 10 a.m.
Philadelphia ct., at Sandtown, Feb. 9, 11 a.m., 2 p.m.
Burnside, at Longino, Feb. 10, 2:30 p.m.
Philadelphia sta., Feb. 10, 11 a.m.; Feb. 11, 9 a.m.
Harperville and Lena, at Harperville, Feb. 16, 17.
Wainut Grove, at Wainut Grove, Feb. 17, 2:30 p.m., 7 p.m.
Laurel, First Church, Feb. 24, 11 a.m.; Feb. 25, 7 p.m.
Laurel, Kingston, Feb. 24, 2:30 p.m.
Laurel, West End, Feb. 24, 7 p.m.

District stewards will meet in the Methodist church at Newton, Nov. 27, at 10 a. m. Pastors, charge and church lay leaders are requested to meet with us.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Logtown, Dec. 2, 11 a.m.
Bay St. Louis, Dec. 2, 7:30 p.m.
Van Cleave, Dec. 9, 11 a.m.
Pascagoula, Dec. 9, 7:30 p.m.
Escatawpa, at Caswell Springs, Dec. 15 and 16, at 11 a.m.
Ocean Springs, Dec. 16, 7:30 p.m.
Americus, at Pleasant Hill, Dec. 22 and 23, 11 a.m.
Moss Point, Dec. 23, 7:30 p.m.
Picayune, Dec. 30, 11 a.m.
Long Beach, Dec. 30, 7:30 p.m.
Mentorum, at Alexandria Memorial, Jan. 5, 6, 11 a.m.
Wiggins, Jan. 6, 7:30 p.m.
Kreole, at Orange Grove, Jan. 13, 11 a.m.
Handsboro and Miss. City, at Handsboro, Jan. 13, 7:30 p.m.
Columbia, Jan. 20, 11 a.m.
Lumberton, Jan. 20, 7:30 p.m.
Carriere, at Byrd's Chapel, Jan. 27, 11 a.m.
Poplarville, Jan. 27, 7:30 p.m.
Gulfport, First Church, 11 a.m.; Feb. 3.
Gulfport, Second Church, 7:30 p.m.; Feb. 3.
Coalville, at Coalville, Feb. 10, 11 a.m.
Wesley Memorial, at Epworth, Feb. 10, 7:30 p.m.
Saucier, Feb. 17, 11 a.m.
Biloxi, Feb. 17, 7:30 p.m.

Let us have a full attendance of the district stewards and pastors.

JAMES L. SELLS, P. E.

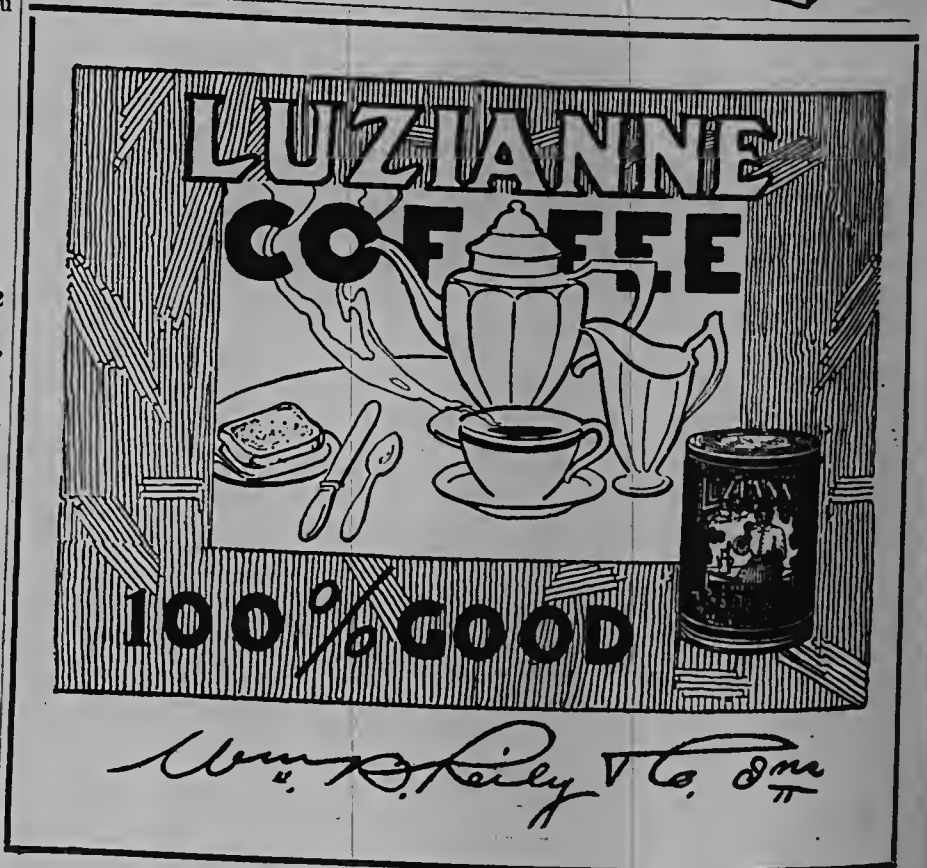
Vicksburg Dist.—First Round.

Vicksburg, Crawford Street, Nov. 24, a.m.
Vicksburg, Gibson Memorial, Nov. 25, p.m.
Lorman, at Lorman, Dec. 2, a.m.
Fayette, Dec. 2, p.m.
Woodville, at Woodville, Dec. 9, a.m.
Centerville and Stephenson, at Centerville, Dec. 9, p.m.
Washington and Mission, at Washington
Rosetta and Mount Vernon, at Union, Dec. 22.
ton, Dec. 16, a.m.
Natchez, at Jefferson Street, Dec. 16, p.m.
Gloster and Liberty, at Gloster, Dec. 23.
Hermanville, at Hermanville, Dec. 30, a.m.
Utica, at Utica, Dec. 30, p.m.
Silver City, at Midnight, Jan. 6, a.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 6, p.m.
Mayersville, at Mayersville, Jan. 12.
Anguilla, at Delta City, Jan. 13, a.m.
Rolling Fork and Carey, at Rolling Fork, Jan. 13, p.m.
Roxie, at Roxie, Jan. 20.
Rocky Springs, at Willows, Jan. 23.
Oak Ridge, at Bovina, Jan. 27.
Port Gibson, Feb. 3.
Nebo, at Cool Springs, Feb. 10.

The district stewards are called to meet in Crawford Street Church, at 1:30 p.m., Dec. 4, 1928. The pastors and lay leaders of the district are requested to meet with the district stewards.

W. H. LEWIS, P. E.

Work Called for and Delivered



QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—First Round.

Glen Allan and Avon, at G. A., Nov. 18; Q. C., Jan. 8.
Greenville, Nov. 18, p.m.; Q. C., Jan. 9.
Arcola and Murphy, at Arcola, Nov. 25, a.m.; Q. C., Jan. 10.
Hollandale, Nov. 25, p.m.; Q. C., Jan. 10.
Leland, Dec. 2, a.m.; Q. C., Jan. 14.
Shaw and Litton, at Shaw, Dec. 2, p. m.; Q. C., Jan. 15.
Boyle and Pace, at Boyle, Dec. 9, a.m.; Q. C., Jan. 16.
Cleveland, Dec. 9, p.m.; Q. C., Jan. 16.
Clarksdale, Dec. 16, a.m.; Q. C., Jau. 17.
Friar's Point and Lyon, at F. P., Dec. 16, p.m.; Q. C., Jan. 17.
Duncan and Alligator, at Duncan, Dec. 23, a.m.
Shelby, Dec. 23, p.m.
Gunnison and Sherard, at Sherard, Jan. 6, a.m.
Coahoma and Jonestown, at J., Jan. 6 and 7.
Rosedale and Benoit, at R., Jan. 13.
Merigold and Deeson, at M., Jan. 20, a.m.
Tunica, Jan. 20, p.m.
Evansville and Dubbs, at E., Jan. 27 a.m.
Lula and Dundee, at L., Jan. 27, p.m.
Lake Cormorant and Robinsonville, at L., Feb. 3.

L. M. LIPSCOMB, P. E.

Grenada Dist.—First Round.

Coffeeville, at Coffeeville, Dec. 2, morning.
Water Valley, Main Street, Dec. 2, evening.
Ashland, at Ashland, Dec. 8, 9.
Lamar at Lamar, Dec. 9, 10.
Duck Hill, at Gore Springs, Dec. 13.
Winona ct., at Bethlehem, Dec. 15, 16.
Winona sta., Dec. 16, evening.
Durant, Dec. 23, morning.
Valden and West, at Valden, Dec. 23, evening.
Pickens and Goodman, at Goodman, Dec. 30, morning.
Lexington, Dec. 30, evening.
Abbeville, at Abbeville, Jan. 5, 6.
Waterford, at Waterford, Jan. 6, 7.
Tie Plant, at Tie Plant, Jan. 10.
Poplar Creek, at North Union, Jan. 13.
Paris, at Paris, Jan. 17.
Kilmichael, at Kilmichael, Jan. 20.
Holcomb, at Holcomb, Jan. 23.
Sallis, at Sallis, Jan. 26, 27.
Ebenezer, at Ebenezer, Jan. 2, 3.

The district stewards are called to meet in First Church at Grenada, Tuesday morning, Dec. 4.

E. H. CUNNINGHAM, P. E.

Sardis District—First Round.

Sardis ct., at Terza, Dec. 1, 2.
Crenshaw and Sledge, at Crenshaw, Dec. 9, 11 a.m.
Sardis sta., Dec. 9, 7 p.m.
Olive Branch, at O. B., Dec. 15, 16.
Byhalia, at Byhalla, Dec. 16, p.m.; Q. C., 2:30 p.m.
Shuford, at Eureka, Dec. 18, 11 a.m.
Longtown, at See's Chapel, Dec. 19, 11 a.m.
Horn Lake, at H. L., Dec. 20, 11 a.m.
Tyro, at Free Springs, Dec. 22, 23.
Red Banks, at Red Banks, Dec. 29, 30.
Senatobia, Dec. 30, 7 p.m.
Como, Jan. 4, 4 p.m.
Courtland, at Courtland, Jan. 5, 6.
Batesville, Jan. 6, 7 p.m.
Arkabutla, at Strayhorn, Jan. 10, 11 a.m.
Hernando, Jan. 13, 11 a.m.; Q. C., Jan. 16, 7 p.m.
Coldwater, at Coldwater, Jan. 13, 7 p. m.; Q. C., 2:30 p.m.
Pleasant Hill, at P. H., Jan. 16, 11 a.m.
Mt. Pleasant, at Mt. P., Jan. 20, 11 a.m.
Oakland, at Oakland, Jan. 27, 11 a.m.
Charleston, at Charleston, Jan. 27, 7 p.m.
Cockrum, at Cockrum, Feb. 2, 3.

The district stewards are called to meet at Sardis, Tuesday morning, Dec. 4.

T. M. BRADLEY, P. E.

Two BOOKS for YOU and Your FRIENDS This CHRISTMAS

For YOU because they will delight you as they have delighted thousands of readers this year.

For YOUR FRIENDS because you will speak about them to your friends when you read them.

For YOU and YOUR FRIENDS because "helpful devotional books are rather scarce," and these will help your friends as they will help you.

"These volumes have been a delight to me as I have gone through them," comments Eugene B. Hawk, of Fort Worth. "I shall speak of both volumes this week in the paper published here at First Church."

Walking with God

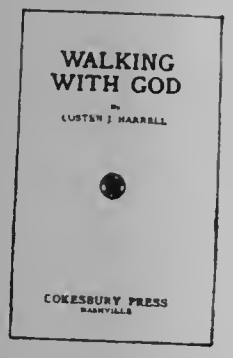
By Costen J. Harrell

We wish we could lay before you the thousands of lines of praise received from the press and readers themselves about this book. The best we can do is to reproduce a few lines:

"I think the studies by Harrell are a distinct contribution to devotional life," writes Eugene B. Hawk. "Wherever you dip into them you find something good," comments the Record of Christian Work. "Ask people to buy it with the idea of reading a chapter each morning," suggests Robert L. Russell. And part of the Theological Monthly Review reads: "The brief interpretation of Scripture passages given in this book are examples of how new interests can be aroused in old truths."

"Messages from the Church bulletin that are brief, to the point, and vital. . . . The subjects are very suggestive."—The Congregationalist.

"Excellent for devotional reading, and good for the basis of many an illustration and Scriptural talk."—The United Presbyterian.



Other comments: "A devotional volume of high order, rings true, and will also be valuable to those who are called upon to give short talks upon any religious subject." . . . "We gladly commend this book for either public or private devotions.

PRICE $1.00
Gift style and binding

"It is really very hard to read either one of these books and not use them in the next sermon," writes R. S. Truesdale, of Lincolnton, N. C. "They are great."

"Both these books are very high type and suggestive."—R. L. Russell.

The House of Happiness

By Bruce S. Wright

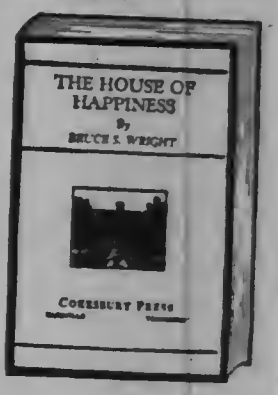
Enthusiastic letters and press comments would fill several pages if we were to reproduce them. Here are a few:

"I purchased this book and am very pleased with it," writes Dr. Fred R. Chenault, of Richmond, Va. "Written in a captivating style, it strikingly reminds us of the studies of F. W. Boreham, the noted Australian essayist," comments the Baltimore Southern Methodist. "This book would be a great contribution to any home. It would save thousands of couples from the divorce courts," declares Eugene B. Hawk. "These are remarkably fresh messages about the house of our own body, of home, Church and world, our faith and God," states the Presbyterian Banner.

"Helpful discussions and a fine presentation of what will lead anyone who builds his life after God's plan into the 'house of happiness.' "—The Baptist.

"A home builder and home mender this book is destined to be, both from the fact that the author has been both."—Evangelical Messenger.

Other comments: "Many a refreshing message is contained herein." . . . "Very helpful and inspirational are the studies in this book." . . . "This is a charming title, and the book is just as charming as the title indicates." . . . "The book is beautifully printed."



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Both these books---contents and bindings---make splendid gifts!

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Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. N. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Materi for this Department from the several Conferences should be sent to the editors named above Copy must be in the Advocate office by Thursday preceding the week of publication

FROM YOUR FIELD SECRETARY.

Dear Epworth Leaguers: I'm afraid I'm in a bad fix, because, for the first time, I've forgotten when and where I wrote my last letter to you. Of course, it's because I failed to write last week and I travel so fast that I cannot recall the time of writing my last letter.

After spending a few days at home trying to catch up with my correspond ence, I went first to Eros to meet with the Leaguers there for the first time. We had such a splendid group of young people present and enjoyed a happy hour together.

I spent a very profitable week in Monroe District, assisting our fine District Secretary, Miss Helen Hunt, of West Monroe, and Mr. W. I. McDuffy of Rayville. On Sunday, Nov. 11th, I attended Union services at the Baptist church in Rayville, and in the afternoon went to Chase, La., with Mr. McDuff. We met with the Leaguers of Gilbert at their League hour. On Tuesday evening I was delighted with the fine Leaguers I found at Stealington. With the help of Miss Winnie Riggs of Monroe their pastor, Rev. David Tarner, has succeeded in organizing a fine Epworth League, and their enthusiasm promises to develop the best of Leaguers.

I went to Jones Wednesday night where I met with another new group of Leaguers. Although Jones is a small community, the interest manifested in League work was very encouraging. Since I was unabie to meet with the Leaguers of Lake Providence, I remained in Monroe Monday night. Friday I went to Talluiah and on to Waterproof to assist another one of our fine new Leagues. Brother Smart is fortunate in having a splendid group of young people who are very anxious to follow the leadership of their president, Mr. Clifton Watson, who comes to us from the Mississippi Conference.

The Monroe District Leagues held a meeting in Rayville Sunday afternoon. Leagues from Bastrop, Gilbert, Monroe First Church, Gordon Avenue Church, Monroe, West Monroe and Rayville were all present. Monroe District is trying to keep up with the other Districts in its interest and growth and a bright year of League work is before us.

After the District meeting I returned to Monroe and attended Devotional Services with the Norris Epworth Leagues at Gordon Avenue Church of Monroe. This is a new League in the District but it is certainly manifesting interest and growth.

Leagues who count Mr. and Mrs. Edgar Cayard among their friends will be pleased to know that a new Leaguer has arrived in their family and has been christened Donald Edgar.

Miss Beth Murphy of Arcadia, Ruston District Secretary has improved greatly with the second issue of her monthly 'The Tattler' which she sends out to the Leaguers of her District. The Field Secretary is thinking of employing her as chief editor.

Just about the time I feel that my weekly letter in the Advocate is becoming tiresome to my readers I receive an answer from one who reads my column and I feel that I never want to omit a copy. Mrs. A. W. Turner of Shreveport answered me this week with a sure enough love letter that I appreciated so very much.

Conference is convening now and I am having just the finest time with all these preachers and other friends. At the close of their year's work I'm glad that I can thank them for their loving co-operation and untiring efforts in serving our young people so loyally.

Leaguerly,
ELIZABETH LANGFORD,
Field Secretary.

FROM RUSTON DISTRICT SECRETARY.

Dear Epworth Leaguers:

The Leaguers in Ruston District have been honored to have our Field Worker in our District, visiting the different chapters and giving out new inspiration. We feel that now we can accomplish more work, and are better able to continue on through the rest of the League year. Though she did not get to visit all the chapters as scheduled, we hope that on her next visit she can cover the entire district, for we need her so much, both for information and enthusiasm.

The Arcadia Epworth League carried on a very successful Young People's Revival in October. They were fortunate to secure the services of Rev. Jas. B. Grambling, our Assembly Dean, who delivered a wonderful message each of the five nights which reached the heart of every one who attended. A novel feature of this revival was the contest which was put on to increase attendance. Due to this fact there was a full house every night. Out-of-town Leaguers from Simsboro, Antioch, Bear Creek, Bryceland, Bienville, Minden, Mt. Moriah and Hurricane churches attended. The contest culminated at the close of the sermon Friday night, when every one adjourned to the basement of the church to enjoy a social hour of recreation and refreshments. This revival instilled a spiritual lesson in each Leaguer's heart, and we feel that it will greatly benefit the community.

This District is organizing its Unions and planning to do better and finer work than it has been doing. We hope to have every chapter represented at the summer assembly.

We are glad to report a new Hi-League at Vienna and a Senior League at Eros. Who said Ruston District was the "Baby District" asleep on the job? We're waking up—now watch us grow!

Leaguerly yours,
BETH MURPHY,
Ruston District Secretary.

TEARS.

By Charles N. Pace.

A chemist tried to analyze
The tears that often blind our eyes,
But with the problem could not cope
Since all he had was a microscope.
He did not have the power to see
Their elements of mystery.

He could not find a trace of pain,
For happiness he looked in vain.
The beauty of the earth and sea,
Its wonder and its majesty,
So often cause for silent tear,
Did not beneath his lens appear.

He could not find a sign of woe,
Or joy that set the face aglow,
Or love that has its gain and loss,
Or suggestion of a cross,
Or hope, or prayer, or tender dreams;
Perhaps there's more in tears than seems.

—Selected.

UNIVERSAL BIBLE SUNDAY

DECEMBER 9th 1928

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WOMAN'S MISSIONARY SOCIETY.

(Continued from page 11)

gave us a splendid talk. "Work Among the Colored People in our Community" was discussed by Mrs. Hagman. The following officers were elected for the year 1929: President, Mrs. John Bush; Vice president, Mrs. Robt. Bush; Secretary, Mrs. J. W. Ratliff.

Appreciation of the Christian leadership of Mrs. John Bush and Mrs. J. O. Ware, retiring secretary, was expressed by rising vote from the session.

Mrs. F. L. Applewhite, of Bolton, thanked the ladies of Reeves Chapel for the pleasant day we had spent with them, and for their gracious hospitality.

Raymond invited the zone meeting for the first quarter of next year.

Mrs. Hackler dismissed the meeting with prayer.

MRS. J. O. WARE, Secty.

ZONE 4, SEASHORE DISTRICT.

The fourth session of the fourth zone of the Seashore District was held at Columbia, Miss., Oct. 30, 1928.

The meeting was called to order by the president, Mrs. W. H. O'Donnell, and the devotionals were conducted by Rev. T. J. O'Neli, of Poplarville.

Mrs. H. H. Hinton, of Lumberton, charmed the audience with a vocal solo, "I Am Satisfied With Jesus." After this, Mrs. Thad Tatum, also of Lumberton, discussed "What the Auxiliary Means to the Community."

Miss Sallie Eilis, Superintendent of the Moore Community House at Biloxi, gave a very interesting account of the organization of the mission, and of the work being done in that great institution.

Mrs. Charley Carver, of Poplarville, most delightfully sang "Just As I Am, Without One Plea." Then Mrs. Thos. Ford, of Columbia, district secretary, outlined plans for observance of the Week of Prayer.

Miss Mary Annie Stokes, a deaconess from the Wesley House at Biloxi, told in her charming way of the great work being done through the Wesley House—especially among the foreign element of Bixoli.

After this, recess was taken for lunch, which was served in cafeteria style in the ladies' parlor of the church by the members of the Columbia Auxiliary.

The afternoon session was opened with the singing of the Jubilee hymn. The president then called for reports, and all the auxiliaries within the zone responded. These reports indicate that encouraging progress has been made during this Jubilee year.

A vocal solo was very beautifully rendered by Mrs. Nellie Ford, of Columbia. Then Mmes. A. L. Jones and J. E. Williams, of Picayune, acted a dialogue, illustrating a good plan for securing subscribers to the Missionary Voice.

Since this was the last meeting for this Conference year, officers for the incoming year were elected. Mrs. L. D. Simmons, of Columbia, was elected president, and Mrs. C. McDonald, of Picayune, was elected secretary. Lumberton was selected as the place for holding the next zone meeting.

An offering of $18.75 was taken for Misses Stokes and Eilis. Resolutions of thanks to the ladies of Columbia for their royal entertainment, and of appreciation to Mrs. O'Donnell for her faithful and efficient service as president during the year, were adopted, and the meeting adjourned.

MRS. D. B. STEVENSON,
Secretary.

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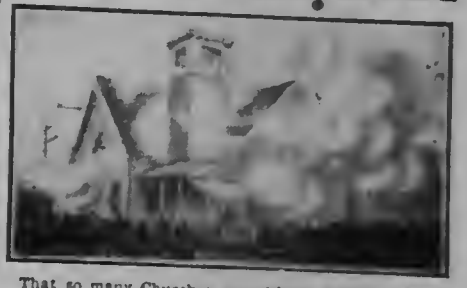

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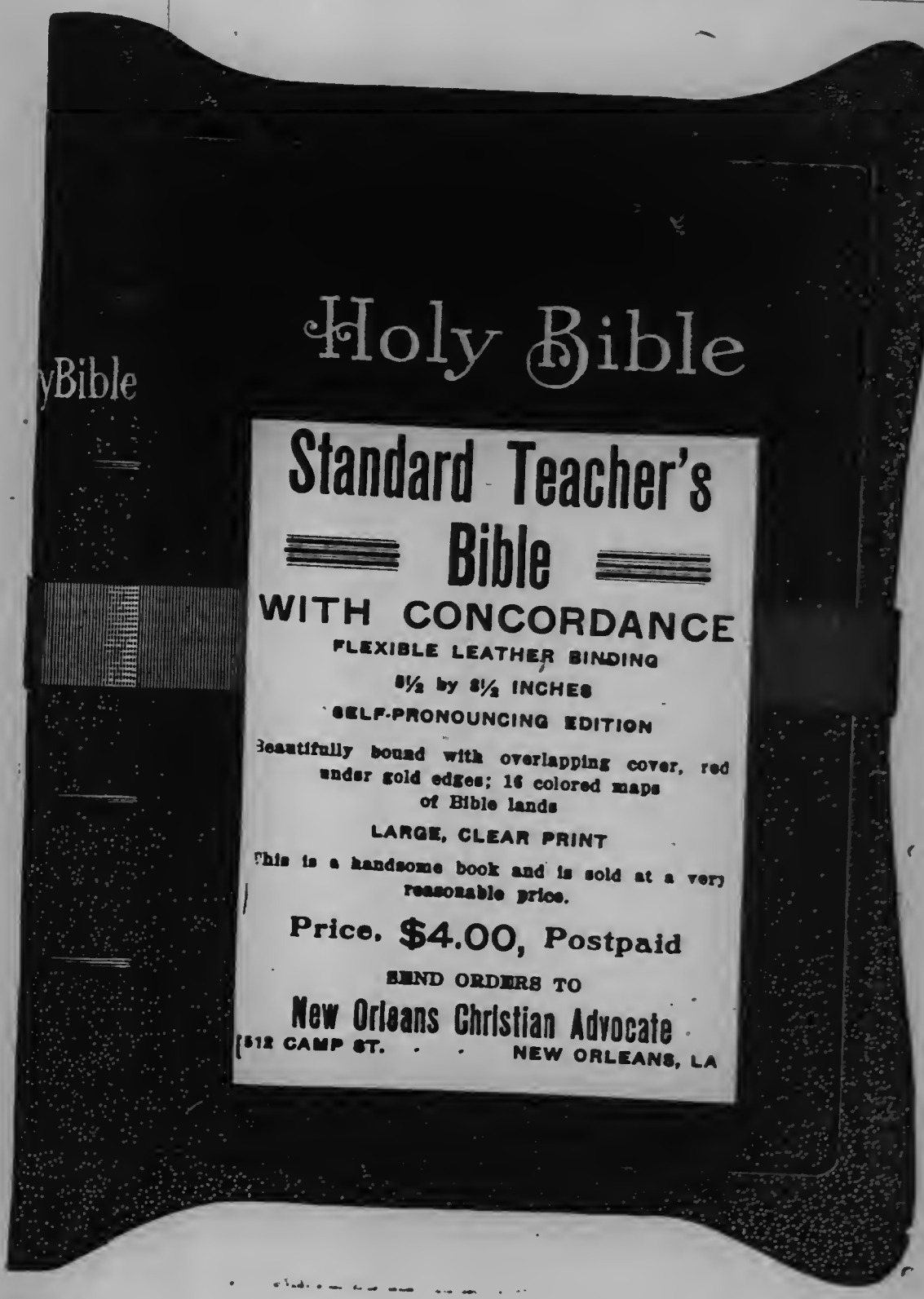
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SUNFLOWER MINISTERIAL ASSOCIATION.

The Sunflower Ministerial Association will meet at the Methodist Church in Tutwiler on Tuesday, December 11, at 10 o'clock. At that hour Rev. A. T. McIlwain, of First Church, Greenwood, will preach.

All the preachers, and their wives, of the Greenwood District are members of this association. They are urged to be present. Some new preachers have moved into the district, and they are most cordially invited and urged to be present at the Tutwiler meeting. Any preachers outside the Greenwood District who will join in with us are most cordially invited also. Membership is not restricted to the Greenwood District.

The program of the day will be helpful round-table discussions of plans for the conference year.

A. Y. BROWN, Reporter.

ALL MANKIND.

Why do I dare love all mankind?
'Tis not because each face, each form,
Is comely, for it is not so;
Nor is it that each soul is warm
With any Godlike glow.
Yet there's no one to whom's not given
Some little lineament of heaven,
Some partial symbol, at the least, in sign
Of what should be, if it is not, within,
Reminding of the death of sin
And life of the divine.
There was a time, full well I know,
When I had not yet seen you so;
Time was, when few seemed fair;
But now, as through the streets I go,
There seems no face so shapeless, so
Forlorn, but that there's something there
That, like the heavens, doth declare
The glory of the great All-Fair;
And so mine own each one I call;
And so I dare to love you all.

—Henry Septimus Sutton.

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SACRED RADIO PROGRAM.

Saturday, Dec. 1.

12:30 p.m.—Bible Class—Hot Springs, Ark.—KTHS.
6:30 p.m.—Weekly Review of International Sunday School Lesson—Fort Worth, Tex. WBAP.
8:45 p.m.—Negro Spirituals—Gainesville, Fla.—WRUF.

Sunday, Dec. 2.

9:30 a.m.—Sunday School — Cincinnati, Ohio—WLW.
10:30 a.m.—Pres. Church of Covenant Cincinnati, Ohio—WLW.
10:55 a.m.—First Baptist Church—Charlotte, N. C.—WBT.
11:00 a.m.—Second Pres. Church—Richmond, Va.—WRVA.
First Baptist Church—Hot Springs, Ark.—KTHS.
Church Services—Raleigh, N. C.—WPTF.
First Pres. Church—San Antonio, Tex.—WOAI.
Church Services — Washington, D. C.—WJSV.
1:00 p.m.—Religious Music—Raleigh, N. C.—WPTF.
2:00 p.m.—Religious Services, University of Fla. — Gainesville, Fla.—WRUF.
3:00 p.m.—Young Peoples Conference—NBC system.
Stations WJZ and WEAF, New York, and chain.
4:00 p.m.—Dr. Cadman—NBC system. Stations WJZ and WEAF, New York, and chain.
Hymn Hour—Fort Worth, Tex.—WBAP.
Organ Recital — Cincinnati, Ohio—WLW.
4:45 p.m.—Instrumental Trio and soprano—Cincinnati, Ohio—WLW.
5:00 p.m.—Vesper Services — Fort Worth, Tex.—WBAP.
5:30 p.m.—Vesper Hour Quartet — Charlotte, N. C.—WBT.
6:00 p.m.—Old Familiar Hymns — Hot Springs, Ark.—KTHS.
7:15 p.m.—First Pres. Church—Nashville, Tenn.—WSM.
First Pres. Church—Cincinnati, Ohio—WLW.
7:30 p.m.—St. Mark's Episcopal Church—Richmond, Va.—WRVA.
First Baptist Church — Charlotte, N. C.—WBT.
Church Services—Raleigh, N. C.—WPTF.
Ladies Choir of Fairfax, Va.—WJSV.
First Pres. Church—Fort Worth, Tex.—WBAP.
8:00 p.m.—Union Congregational Church—Jacksonville, Fla.—WJAX.
8:30 p.m.—Sermonette — Washington, D. C.—WJSV.
8:45 p.m.—Sacred Song Trio—Washington, D. C.—WJSV.
9:05 p.m.—Old Hymns—Washington, D. C.—WJSV.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3730.

ROBERT H. HARPER, D.D., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 6, 1928. CHAS. O. CHALMERS, Manager.

JOHN BUNYAN: THE IMMORTAL DREAMER.

By H. H. Smith.

Just three hundred years ago—November, 1628—John Bunyan was born at Elstow, near Bedford, England. His parents were poor but of respectable descent. He was sent to school until he could read and write, but he cannot be regarded as an uneducated man, for, by the constant reading of the English Bible, he learned "how to write his mother tongue with purity and force—an accomplishment which even a university does not always impart." But he learned more than the English language by reading the Bible incessantly. Professor Phelps says: "You can learn more about human nature by reading the Bible than by living in New York." And Bunyan's writings reveal a remarkable knowledge of human nature.

Bunyan grew up in a wicked age among evil companions. He says: "Even as a child, I had few equals in cursing, swearing, lying and blaspheming." However, he seems to have been entirely free from intemperance and licentiousness, habits which were so common among his associates. His profanity was such as to make even the ungodly shudder. But with all his sinful habits, he seems to have had a tender conscience and a strong religious nature. When he began to feel conviction of sin, he was often frightened with terrible dreams, and even in his waking hours was horrified at the thought of a future judgment. His conscience condemned him for using profane language, and he says: "I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing, and from this time forth I left off my swearing." Hearing three or four godly women conversing on spiritual matters, he was greatly affected by their words and often went into their company to hear them speak of religion. He was tormented with the fear that he might not be among the elect, and with eager longing sought every passage of Scripture that offered any encouragement. He says: "Oh, how I loved those words that spake of a Christian's calling: as when the Lord said: 'Follow me.' 'Oh, thought I, that He would say so to me, how gladly would I run after Him! I cannot express with what longings I cried to Christ to call me. I saw such glory in a converted state that I could not be content without a share therein. Had I a whole world it had all gone ten thousand times over for this, that my soul might have been in a converted state."

Luther's commentary on Galatians brought him untold consolation, and he regarded it before all books, "as most fit for a wounded conscience." It was at the Cross that the load finally fell from his back, and he describes his experience in these lines:

"Thus far did I come laden with my sin;
Nor could aught ease the grief that I was in
Till I come hither; what a place is this!
Must here he the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!"

Bunyan was baptized about 1655, in a small stream near Bedford bridge. Not long after his conversion he was asked to speak a word of exhortation at some of the religious services of his church. His hearers were deeply moved, and soon afterward he was ordained to the ministry. As a preacher he was so diligent that he was called Bishop Bunyan. After preaching a few years, he was arrested as a non-conformist and imprisoned in Bedford jail. His imprisonment lasted twelve years, because he steadfastly refused to accept his freedom on condition that he give up preaching the Gospel. During the early days of imprisonment he feared that the gallows might be his end. He did not shrink from hanging so much as from fear that when the time came he might

(Continued on Page 9.)

DR. HENRY T. CARLEY.

Henry T. Carley, D.D., a son of the late Rev. Lyman Carley, of the Mississippi Conference, was educated in Millsaps College and in the theological department of Vanderbilt University. He began his ministry in his native state but soon transferred to the Louisiana Conference, serving pastorates in New Orleans and teaching in Centenary College, Shreveport, during the years preceding his election as editor of the New Orleans Christian Advocate. These facts, briefly told, show how thoroughly he was prepared, by his intimate acquaintance with both Mississippi and Louisiana, to edit a journal devoted to the interests of the Methodists in those States, and how fully he was also prepared for this work by his familiarity from childhood with the affairs of our church, and by his literary and theological training.

In the length and the value of his service he made a fine record. For ten years he ably edited the New Orleans Christian Advocate and rendered a great service to the church. During those years some of the mightiest tasks of the church were accomplished—through the Centenary of Missions and other enterprises, and to all of these Dr. Carley gave his unstinted and loyal support and contributed much to their success in the three Conferences which the Advocate serves. As was his right, he expressed his convictions upon great issues before the church, but he did not address his arguments against the men from whom he differed and his policy left no bitterness in their hearts.

He has set a high standard for the New Orleans Christian Advocate and given a chaste tone to its editorial utterances and to its literary form—for Dr. Carley knows his mother tongue and has the ability to use it.

In all he has exhibited the character of a Christian gentleman and made for himself many staunch friends whose hearty good wishes follow him into his important work as presiding elder of the Shreveport District.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D. D

Well, that lovable P. E.—and they never made a better one—W. W. Holmes, sent me a pass over the railroad, and I went to Conference at Lake Charles. Dr. Wynn treated me kindly, putting me at the hotel, Amen, and inviting me to preach, Amen and Amen! I love to preach. Sixty years' practice has made a permanent groove, and when Sunday comes and I have nowhere to preach, I feel like something has gone amiss. If you don't want me to preach, don't ask me, for I am sure to snap at the chance. And the manager of the Hotel Majestic treated me nicely, gave me a quiet room, and when I left slipped into my bag a couple of ducks for milady. I like Mr. Calvert. He glides about his hotel, with an eye on everything, and making his guests feel easy. I sat vis-a-vis in the dining room with Turner from Nashville, an old-time friend, and Turner from Shreveport, the temperance watch-dog of Louisiana, and that brainy Smith from Centenary, Dean I believe he is—good fellows all. If there is a more beautiful church than Dr. Wynn's I don't know where it is, or one that seems better adapted to its purpose. The acoustics are perfect, especially in the gallery; and everything is as it should be inside. I say inside, for I like a tower, especially one like the one at the Scarritt College in Nashville. A church like Dr. Wynn's is a sermon in stone, more eloquent than any sermon that will be preached in its pulpit.

I came home Thursday evening. I'm on no committee, or board, and had nothing to do but listen. I was strongly tempted to stay just to hear Mars Warren expound the Scriptures each morning; but work at home was urgent. I am trying to get a book ready for the press, and keep my typewriter clicking at a lively rate. I have never made any money by what I have published, but I get a lot of pleasure out of writing. I have Emerson's works in 12 volumes. According to a rough estimate, if my writings were published in book form, they would make more than fifteen volumes the size of his. And I know better if some of my stuff isn't as good as his. (Here is the place to quote against me the proverb, "Self-praise is half scandal." Don't fail to punch me with that). But I live in the South and am a Methodist preacher; he lived in New England, a nursing-mother of letters, and kicked clear out of the harness! He is famous and I am unknown. All right. I'm not kicking. It is what we may expect in this topsy turvy world.

So we go to Lafayette next fall. I hope to be there, for I love old Louis Hoffpauir. He will take good care of the Conference; but I think the Conference ought to select Alexandria as its permanent place of meeting, and not jog around to different towns. Alexandria is central to the territory, has good hotel facilities, and other things needed by a Conference session. We are sorry to give up W. C. Childress. He is a fine preacher and a lovable man, and has done excellent work here. I am glad he landed in a good place, which he doubtless will make better. Homer, O dear me, the old Greek bard. I read his "Iliad" and "Odessey" with endless delight. So, too, we are

(Continued on Page 9.)

New Orleans Christian Advocate

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THE MEMPHIS MISSIONARY CONFERENCE.

With nationals and Christian leaders from the ends of the earth hurrying o Memphis, Tenn., to attend the first International Missionary Conference of the Methodist Episcopal Church, South, January 1-3, 1929; with every town and city in Southern Methodism pledged to support the church-wide gathering by sending its quota of the 5000 delegates; and with every bishop of the church and leading church officials, editors, college presidents, laymen and missionaries behind the movement, there is every indication that the approaching meeting will mark a new day in religious assemblies, according to W. D. Hawkins, director of the Conference, who, with Dr. W. G. Cram, head of the Board of Missions, sponsoring body, and other leaders, spent the week-end in Memphis conferring with local leaders and making final arrangements for the great meeting to be held in the municipal auditorium in that city.

Y. C. Yang, of China, new president of the Methodist University at Soochow, an official delegate and program speaker, has sailed from the Orient, according to advices received here, and is expected at Missionary headquarters in Nashville several days prior to the meetlng.

Wladislaw Dropioski, of Poland, and Joseph Dobes, of Czechoslovakia, are on the way, and Andres Osuna, of Mexico, another speaker of international reputation, will also be ou hand.

Leaders from other denominations who have accepted invitations to speak on the program include Dr. E. Stanley Jones, missionary to India, author of "Christ of the Indian Road"; Dr. Ralph E. Diffendorfer, of New York City, general secretary of the Board of Foreign Missions of the Methodist Episcopal Church; Dr. James Endicott, of Canada, moderator of the United Church of Canada; and Dr. William P. Schell, of New York City, home base secretary of the Board of Foreign Missions of the Presbyteerlan Church, U. S. A.

Among Southern Methodists, the list of speakers includes Bishops Warren A. Candler, James Cannon, Jr., W. B. Beauchamp, U. V. W. Darlington, W. N. Ainsworth, H. A. Boaz and S. R. Hay, all of whom have supervision of mission fields; and Dr. Frank Onderdonk, superintendent of the Texas Mexican Missions. In addition, the program will include the denomination's most capable pastors, laymen and women, who will take part as speakers, presiding officers and leaders of groups.

A popular feature, according to Mr. Hawkins, will be the presence of all the missionaries of the Methodist Episcopal Church, South, who are in the States on furlough. It is also planned to bring to the Conference numbers of young foreign Christians who are in America attending college. An international night during the Conference, when representatives of all nations and races will be on the platform to take part, is among the program plans.

Music will be featured and song leaders of ability will be secured. Lamar & Whitmore, church publishers to more than three milllon Methodists, have announced their purpose to issue a special song book, containing old and new missionary hymns; among the latter is "The Missionary Marseilles," recently printed. Folk songs and spirituals by the Paine College colored quartet of Augusta, Ga., promise to lend variety and interest to the program.

Mr. Hawkins, who has returned to Nashville headquarters from Memphis, seat of the Convention, reports local plans are shaping rapidly for the entertainment of the big church body composed of 5000 Methodists representing every department of organization and membership. Local Methodists and the Memphis Chamber of Commerce, Mr. Hawkins said, are leaving nothing undone which will contribute to the success of the meeting.

R. E. Logsdon, director of the Convention and Tourist Bureau of the Memphis Chamber of Commerce, is looking after hotel reservations.

The Rev. Felix R. Hill, Jr., is chairman of local arrangements and Dr. Lud Estes is directing the movement in the bounds of the Memphis Conference, which, in addition to its quota of 200 selected aud 55 official delegates, is entitled to 500 "home guards" from Methodist churches in Memphis.

The idea of the meeting originated with Dr. W. G. Cram, geueral secretary of the Board of Missions, Methodist Episcopal Church, South, and he was authorized by that body to call the Conference, the purpose of which, he says, is strictly inspirational and informational. It is believed the Conference will not only increase interest in the church's missionary program, but will be the means of developing new ideas and policies with reference to foreign missions.

The theme of the Conference is, "A Missionary Motive for this Generation."

The entire church, leaders say, is solidly behind the project, which it is believed will assemble the greatest gathering of church workers which has been attempted in more than a generation.—Secular Press Bureau, M. E. Church, South.

REV. S. W. MILLER GIVE INTERESTING INCIDENTS.

Dear Mr. Editor: I have been thinking of giving you a few thoughts in regard to my association with Sardis, Miss. I was on the Tyro circuit in 1870, and A. J. Sea was at Sardis station, and in March he began a series of meetings, during which time he took sick. The brethren concluded to continue the meeting in a prayer meeting, and use preachers as they dropped in. Two young brethren came in and preached. I also went to see Brother Sea, at which time my horse got loose from me, and Brother Vanderpool took me in his buggy and drove over the town until we found him. In our ride he told me of the meeting and that I must hold the service that night; but why he failed to ask me to preach, I could not understand. In getting to the church several came to me and said, "You must conduct the service." I said: "I have been preaching in school houses and under brush arbors, and if I conduct the service, you must take the bridle off, for I can't work under constraints." They all said, "The meeting is in your hands to conduct as you please." I read a scripture and made a running comment on it and invited penitents, and we had a great service. So when I closed they came to me and said, "You must preach tomorrow night." I said, "Brethren, why did you not ask me to preach to night?" They said, "Those two young college graduates used so much Latin and Greek in their discourses that we were afraid you would do the same." I will not give their names. I preached the next night and Dr. J. W. Boswell, that great man of God, came up from Grenada and took the pulpit. Brother Sea died later and went home to God, whom I expect to see some sweet day.

In 1885 I attended our last district conference before coming to Texas. I stayed with that lovely character and his wife, Dr. and Mrs. T. C. Weir, who told me that Dr. Galloway was to preach for him the first week, and Dr. J. W. Ramsey was to preach the next week, and I must come and preach the third week, which I did. The church was greatly stirred, but no visible results. On Saturday morning, at the close of sunrise prayer meeting Dr. Weir and Brother Terry, that saint of God whom I saw three years ago, were at the pulpit, talking, when Brother Terry said, "Brethren, we had just as well give this town up to the devil." I said, "I don't want to hear you say that any more." "Well," he said, "after the preaching of Galloway, Ramsey, and yours, and no more results, it seems we had just as well give it up." I said, "I have not preached a single time that I have not felt the presence of God with me, and you will see the result of this meeting before long." The next March Dr. Cameron, in his mid-week meeting, saw spiritual power manifest and said, "There will be service here tomorrow night"— and there was eighty-odd souls saved. I ask, where did the revival begin? The great trouble with our modern evangelists and our popular preachers is like Dr. Cottrell once said—one is like a man trying to burst a great rock with his pick and hammer; he is drilling down into the center of the rock to locate his blast, and along comes one of our modern revivalists and says there is no use in that, just hollow out a place and put your blast down and have a chuck. So it is with many of our revivals—they are still-born babes, with a great smoke which evaporates as soon as it strikes the air.

I hope I may be able to attend the sixtieth session of the North Mississippi Conference and be with J. J. Brooks, the only one living who was charter member of that conference with me.

Enclosed find a dollar to renew the Advocate. I am superannuate. Yours in Christ,

Frisco, Texas. S. W. MILLER.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

(For the convenience of many readers of the Advocate, we are giving in this issue the appointments of the three patronizing Conferences. This is a good issue to keep for reference.—Editor.)

Aberdeen District.

E. Nash Broyles, Presiding Elder.

Aberdeen—S. L. Pope.
Algoma—G. B. Love.
Amory Circuit—T. L. Oakes.
Amory Station—C. A. Parks.
Bellefontalne—To be supplied by W. T. Barzell.
Buena Vista—W. R. Crouch.
Calhoun City—E. C. Driskell.
Derma—J. V. Stewart.
Eupora—W. C. Newman.
Fulton—W. R. Goudelock.
Greenwood Springs—T. W. Smallwood.
Houlka—W. W. Bruner.
Houston—A. S. Raper.
Mathiston and Maben—W. L. Pearson.
Nettleton—J. W. York.
Okolona—R. G. Lord.
Pittsboro—G. W. Robertson.
Pontotoc—J. J. Baird.
Prairie and Strong—W. C. Galceran.
Randolph—To be supplied by D. E. Crowson.
Salem and Friendship—J. A. Biffle.
Shannon—W. W. Young.
Smithville—S. M. Butts.
Toccopola—To be supplied by J. C. Nelson.
Tremont—L. B. Wimberly.
Tupelo—Carroll Varner.
Vardaman—W. M. Hester.
Verona—W. C. Mattox.
Woodland—R. T. Hollingsworth.
Chaplain in U. S. Navy—J. H. Brooks.
Sunday School Extension Secretary—W. R. Hammontree.

Columbus District.

W. N. Duncan, Presiding Elder.

Ackerman and Wier—A. R. Beasley.
Artesia and Shaeffers—W. L. Atkins.
Brooksville—G. C. Schwartz.
Caledonia—W. H. Heath.
Cedar Bluff—F. F. Coggins.
Chester—John B. Burns.
Columbus, Central—W. M. McIntosh.
Columbus, First Church—J. W. Ward.
Crawford and Mayhew—W. M. Langley.
Ethel—J. W. Gibson.
High Point—Knight E. Clark.
Kosciusko Circuit—O. A. Clark.
Kosciusko Station—R. P. Neblett.
Longview and Sessums—W. J. Henry.
Louisville—W. L. Storment.
Macon Circuit—C. W. Avery.
Macon Station—W. W. Hartsfield.

Mashulaville—W. R. Liming.
McCool—A. F. Youngberg.
Noxapater—H. H. Wallace.
Shuqualak—W. W. Milligan.
Starkville—V. C. Curtis; A. T. Law, Junior Preacher.
Sturgis—W. M. Wright.
West Point—W. R. Lott.

Corinth District.

J. H. Felts, Presiding Elder.

Baldwyn—D. R. McDougal.
Belmont—H. E. Carter.
Blue Mountain—N. N. Maxey.
Booneville Circuit—R. C. Nanney.
Booneville Station—W. H. Mounger.
Burnsville—A. A. Martin.
Chalybeate—C. W. Baley.
Corinth Circuit—J. L. Nabors.
Corinth, First Church—E. S. Lewis.
Corinth, South Side—B. F. Bullard.
Dumas—T. J. Hopper.
Guntown—W. C. McCay.
Hickory Flat—To be supplied by R. M. Papasan.
Iuka Circuit—To be supplied by E. P. Craddock.
Iuka Station—E. M. Shaw.
Kossuth—G. D. Burt.
Mantachie—J. N. Humphrey.
Marietta—To be supplied by J. D. Boggs.
Mooreville—W. R. Crouch.
Myrtle—W. T. Phillips.
New Albany Circuit—R. W. Evans.
New Albany Station—T. H. Dorsey.
Potts Camp—W. F. Rogers.
Rienzi—Guy Ray.
Ripley Station—H. P. Lewis.
Sherman—A. M. West.
Silver Springs—To be supplied by L. P. Jumper.
Tishomingo—W. I. White.
Wheeler—A. C. Johnson.
Conference Evangelist—W. A. Wilson.
District Evangelist—To be supplied by J. T. Gullett.

Greenville District.

L. M. Lipscomb, Presiding Elder.

Arcola and Murphy—G. O. Clark.
Boyle and Pace—W. D. Bennett.
Clarksdale—H. F. Brooks.
Cleveland—R. A. Tucker.
Coahoma and Jonestown—N. J. Golding.
Duncan and Alligator—E. E. McKeithen.
Evansville and Dubbs—J. E. Lawhon.
Friars Point and Lyon—P. F. Luter.
Glen Allen and Avon—J. M. Guinn.
Greenville—J. E. Cunningham.
Gunnison and Sherard—J. J. Garner.
Hollandale—L. A. McKeown.
Lake Cormorant—J. O. Dowdle.
Leland—W. C. Galceran, Sr.
Lula and Dundee—T. H. Magee.
Merigold—E. B. Sharp.
Rosedale—W. M. Campbell.
Shaw and Litton—S. A. Brown.
Shelby—T. E. Gregory.
Tunica—W. W. Woollard.
Chaplain in U. S. Navy—J. M. Moose.
Conference Evangelist—J. W. Robertson.

Greenwood District.

L. P. Wasson, Presiding Elder.

Acona—J. C. Wasson.
Belzoni—J. V. Bennett.
Black Hawk—R. L. Ellis.
Carrollton—S. E. Ashmore.
Cruger and Sidon—C. A. Northington.
Drew—W. N. Dodds.
Drew Mission—Earle B. Ellington.
Dublin and Mattson—B. F. Hammond.
Greenwood, First Church—A. T. McIlwain.
Greenwood, Price Memorial—W. C. Beasley.
Indianola—J. D. Wroten.
Inverness—W. S. Shipman.
Itta Bena—W. B. Baker.
Lambert and Crowder—T. B. Thrower.
Marks and Belen—A. Y. Brown.
Minter City—Seamon Rhea.
Moorehead—J. A. George.
Ruleville—J. T. McCafferty.
Schlater—J. B. Conner.
Sunflower—G. C. Gregory.
Swiftown and Isola—H. D. Suydam.
Tchula—A. T. Clanton.
Tutwiler—W. W. Mitchell.
Webb and Sumner—C. L. Rogers.

Grenada District.

E. H. Cunningham, Presiding Elder.

Abbeville—E. L. Jernigan.
Ashland—R. B. Pearson.
Coffeeville—W. L. Robinson.
Duck Hill—J. S. Maxey.
Durant—R. G. Moore.
Ebenezer—J. A. Patterson.
Grenada—J. H. Holder.
Holcomb—W. J. Wood.
Holly Springs—J. M. Bradley.
Kilmichael—J. R. Murff.
Lamar—G. R. Williams.
Lexington—J. E. Stephens.
Oxford—S. H. Caffey; William J. Cunningham, Junior Preacher.
Paris—To be supplied by E. F. Tucker.
Pickens and Goodman—M. E. Scott.
Poplar Creek—N. L. Threet.
Sallis—A. W. Balley.
Tie Plant—To be supplied by G. T. Sledge.
Vaiden and West—W. O. Hunt.
Water Valley, First Church—J. Tillery Lewis.
Water Valley—Main Street—C. L. Oakes.
Waterford—Ray Arnold Grisham.
Winona—Melville Johnson.
Winona Circuit—S. W. Hemphill.
President of Grenada College—J. R. Countiss.
Student at Columbia University—J. S. Duncan.
Sunday School Extension Secretary—E. G. Mohler.
Conference Secretary of Education—J H. Holder.
Confereuce Missionary Secretary—R. G. Moore.

Sardis District.

T. M. Bradley, Presiding Elder.

Arkabutla—A. L. Davenport.
Batesville—H. R. McKee.
Byhalia—J. D. Simpson.
Charleston—J. T. Lockhart.
Cockrum—Lester M. James.
Coldwater—G. A. Baker.
Como—C. M. Chapman.
Courtland—A. J. Henry.
Crenshaw and Sledge—W. W. Jones.
Hernando—A. C. McCorkle.
Horn Lake—W. P. Balley.
Longtown—B. D. Benson.
Mount Pleasant—M. H. McCall.
Oakland—H. N. McKibben.
Olive Branch—G. H. Boyles.
Pleasant Hill—W. M. Jones.
Red Banks—S. B. Potts.
Sardis Circuit—R. C. Mayo.
Sardis Station—C. T. Floyd.
Senatobia—E. R. Smoot.
Shuford—S. P. Ashmore.
Tyro—K. S. L. Cook.
Conference Superintendent of Sunday Schools—R. H. B. Gladney.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

J. L. Decell, Presiding Elder.

Adams—F. J. Jones.
Barlow—To be supplied.
Bayou Pierre—N. S. Loftus.
Beauregard—Randolph Saucier.
Bogue Chitto and Norfield—L. F. Alford.
Brookhaven—A. F. Watkins.
Crystal Springs—L. E. Alford.
Foxworth—B. W. Lewis.
Gallman—L. J. Snelgrove.
Georgetown—H. G. Roberts.
Hazlehurst—T. J. O'Neil; L. A. Comfort, Supernumerary.
Magnolia—J. D. Ellis.
McComb:
  Centenary—L. L. Roberts.
  LaBranch Street—J. H. Jolly.
  Pearl River Avenue—J. F. Campbell.
Meadville and Bude—C. H. Strait.
Monticello and Pleasant Grove—J. E. J. Ferguson.
Osyka—W. W. Moore.
Scotland—Wesley Ezell.
Summit and Topisaw—J. O. Ware.
Tylertown—W. B. Alsworth.
Wesson—V. R. Landrum.
Associate President of Whitworth College—G. F. Winfield.
Chaplain in U. S. Navy—W. N. Thomas.
Conference Evangelist—W. T. Griffin.

Hattiesburg District.

W. A. Hays, Presiding Elder.

Avera—M. K. Miller.
Bonhomie—J. W. Laudenslager.
Collins—P. H. Grice.
Ellisville—F. B. Ormond.
Eucutta—To be supplied.
Hattiesburg:
  Broad Street—J. W. Thompson.
  Main Street—J. A. Smith.
  Court Street—W. J. Ferguson.
  Hattiesburg Circuit—E. J. Rutledge.
Heidelberg—P. H. Howse.
Leaksville—S. W. Bryant.
Lucedale—J. H. Moore.
Magee—J. B. Holyfield.
Mount Olive—S. F. Harkey.
New Augusta—A. J. Boyles.
Petal—H. W. F. Vaughn.
Prentiss—A. J. Davis.
Purvis—C. W. Wesley.
Richton—T. A. Ferguson.
Silver Creek—C. Y. Higginbotham.
Sumrall—W. H. Lane.
Taylorsville and Mize—M. R. Jones.
Williamsburg—C. H. Herring.
General Evangelist—J. M. Smith.
Chaplain to Sanatorium—W. M. Williams.
Student in Millsaps College—F. N Ladner.

Jackson District.

J. T. Leggett, Presiding Elder

Benton—G. H. Jones.
Bolton—F. L. Applewhite.
Brandon—Rolfe Hunt.
Camden and Sharon—R. E. Rutledge.
Canton—W. H. Saunders.
Clinton—R. L. Walton.
Eden and Bentonia—Percy Vaughn.
Edwards—H. L. Norton.
Fannin—E. J. Coker.
Flora—L. M. Sharp.
Florence—M. L. White.
Harrisville and Braxton—J. W. Ramsey.
Jackson:
  Capitol Street—T. M. Brownlee.
  Galloway Memorial—Hal S. Spragins.
  Glendale—C. E. Downer.
  Grace—B. M. Hunt.
  Millsaps Memorial—T. O. Pruitt.
Madison and Pocahontas—H. C. Castles.
Mendenhall and D'lo—Del Longgrear.
Satartia—E. D. Simpson.
Terry—M. H. McCormack, Jr.
Vaughan—H. S. Westbrook.
Yazoo Circuit—To be supplied by E. A. Kelly.
Yazoo City—G. H. Thompson.
Associate Sunday School Editor—C. A. Bowen.
Commissioner Superannuate Homes and Endowment—J. M. Morse.
Conference Sunday School Secretary—J. C. Chambers.
Manager Orphans' Home—B. F. Lewis.
Superintendent Industrial Work—J. L. Ferguson.
Manager Mississippi Home Finding Society—J. L. Sutton.
Financial Agent of Orphans' Home—W. M. Sullivan.
Professor in Birmingham-Southern College—J. B. Berry.
Home Missionary—Charles Assaf.
Commissioner of Millsaps College and Millsaps-Whitworth System—V. G. Clifford.
Professors at Millsaps College—H. C. Blackwell and C. F. Nesbit.

Meridian District.

H. G. Hawkins, Presiding Elder.

Bucatunna—T. E. Nicholson.
Cleveland—W. J. Walters.
Daleville—J. F. McClelland.
DeKalb—T. B. Winstead.
DeSoto—S. C. Moody.
Enterprise—D. W. Ulmer.
Lauderdale and Electric Mills—J. T. Abney.
Mathersville—J. C. Jackson.
Meridian:
  Central Church—B. L. Sutherland.
  East End—C. P. Jones.
  Fifth Street—W. B. Jones.
  Hawkins Memorial—J. L. Smith.
  Poplar Springs—H. J. Moore.
  Seventh Avenue—G. G. Yeager.
Pachuta—R. A. Allums.
Porterville—To be supplied by E. B. Hutchinson.
Quitman—J. A. Moore.
Scooba—J. A. Baxter.
Shubuta—W. J. Dawson.
Vimville—A. J. Leggett.
Waynesboro—C. C. Evans.
Waynesboro Circuit—O. B. Matheny.

Newton District.

H. A. Gatlin, Presiding Elder.

Bay Springs—W. A. Terry.
Burnside—B. H. Williams.
Carthage—M. L. McCormick.
Carthage Circuit—J. W. Moore.
Chunky—D. P. Yeager.
Decatur and Hickory—A. S. Oliver.
Forest and Morton—T. B. Cottrell.
Harperville—H. E. Raley.
Homewood—W. C. M. Baggett.
Lake—T. C. Cooper.
Laurel, First Church—C. W. Crisler.
Kingston—J. A. Wells.
West Laurel—G. E. Allan.
Montrose—D. E. Vickers.

Newton—J. E. Gray.
Philadelphia—A. M. Broadfoot.
Philadelphia Circuit—H. J. Oakley.
Raleigh—E. M. Allen.
Rose Hill—W. L. Blackwell.
Shiloh—T. H. King.
Trenton—E. W. Wedgeworth.
Union—J. L. Carter.
Walnut Grove—B. W. Ware.
Transferred to the Tennessee Conference— F. A. Calhoun.

Seashore District.

J. L. Sells, Presiding Elder.

Americus—W. B. Hollingsworth.
Bay St. Louis—C. C. Clark.
Biloxi—Otto Porter.
Brooklyn and Bond—W. F. Baggett.
Carriere—L. D. Haughton.
Coalville—W. W. Murray.
Columbia—C. M. Crossley.
Escatawpa—J. A. Broadus.
Gulfport:
First Church—P. D. Hardin.
Second Church—To be supplied.
Handsboro and Mississippi City—J. B. Shearer.
Kreole—A. A. Sims.
Logtown and Kiln—A. J. Beasley.
Long Beach and Pass Christian—H. L. Daniels.
Lumberton—C. A. Schultz.
Mentorum—S. E. Flurry.
Moss Point—J. M. Corley.
Ocean Springs and North Biloxi—W. D. Barrett.
Pascagoula—J. W. Sells.
Picayune—J. E. Williams.
Poplarville—M. M. Black.
Saucier—S. N. Young.
Vancleave—W. C. Baker.
Wesley Memorial—Murray Cox.
Wiggins—T. M. Ainsworth; one to be supplied by E. B. Flurry.
Student in Emory University—C. H. Gunn.
Conference Evangelist—H. M. Ellis.

Vicksburg District.

W. H. Lewis, Presiding Elder.

Angullla—J. T. Weems.
Centreville and Stephenson—H. Miller.
Fayette—J. B. Cain.
Gloster and Liberty—E. H. Cooley.
Hermanville—M. W. Porter.
Lorman—J. H. Grice.
Louise and Holly Bluff—I. H. Sells.
Mayersville—C. H. Williams.
Natchez—O. S. Lewis.
Nebo—To be supplied by R. M. Gibson.
Oak Ridge—A. S. Byrd.
Port Gibson—R. H. Clegg; H. W. Van Hook, supernumerary.
Rocky Springs—To be supplied by J. O. Williams.
Rolling Fork and Cary—J. M. Lewis.
Rosetta and Mt. Vernon—Walter Cross.
Roxie—J. H. Morrow.
Silver City—S. B. Watkins.
Vicksburg:
Crawford Street—J. L. Nelll.
Gibson Memorial—H. A. Wood.
Utica—E. A. King.
Washington and Natchez Mission—L. P. Anders.
Woodville—G. P. McKeown.
Conference Secretary of Education—O. S. Lewis.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

A. S. Lutz, Presiding Elder.

Alco—T. D. Lipscomb.
Alexandria—W. W. Holmes.
Boyce—L. C. Wilson.
Bunkie—J. F. Foster.
Colfax and Montgomery—J. D. Fomby.
Elizabeth—H. B. Hines.
Eunice—G. D. Purcell.
Glenmora—S. S. Bogan.
LeCompte—I. T. Reames.
Lottie—G. A. LaGrange.
Marksville—C. B. White.
Melder—To be supplied by P. S. Carpenter.
Melville—J. A. Knight.
Natchitoches—H. N. Brown.
Oakdale—D. B. Boddie.
Oberlin—H. B. Thomason.
Opelousas—D. F. Anders.
Pineville—L. N. Hoffpauir.
Pleasant Hill—L. E. Crooks.
Provencal—To be supplied by W. E. Anding.
Ville Platte—To be supplied by J. B. Harper.
Conference Superintendent of Sunday Schools—C. D. Atkinson.
Dual Sunday School Extension Secretary—A. K. McLellan.

Baton Rouge District.

L. W. Caln, Presiding Elder.

Amite—S. A. Seegers.
Baker—B. W. Waitman.
Baton Rouge:
First Church—F. L. Wells.
Istrouma—J. W. Booth.
Keener Memorial—J. H. Bowdon.
Bogalusa—W. C. Scott.
Clinton—B. D. Watson.
Denham Springs—To be supplied by Harry M. Brown.
Franklinton—J. A. Alford.
Gonzales—To be supplied by W. DeWitt Milton.
Greensburg—J. T. Parsons.
Hammond—J. B. Grambling.
Jackson—W. H. Royal.
Kentwood—Wm. Schuhle.
Natalbany—R. T Pickett.
Pearl River—To be supplied by Edwin G. Keatzell.
Pine Grove—To be supplied.
Plaquemine and Donaldsonville—A. R. Hoffpaulr.
Ponchatoula—Briscoe Carter.
St. Francisville—J. M. Boykin.
Springfield—To be supplied by A. L. McQueen.
Walker Circuit—J. P. Bonnecarrere.
Washington—To be supplied.
Zachary and Slaughter—A. M. Wynne.
Conference Director of Superannuate Endowment Fund—F. L. Wells.

Lake Charles District.

J. W. Lee, Presiding Elder.

Abbeville—H. N. Harrison.
Acadia Circuit—To be supplied by J. H. Hoffpauir.
Cameron and Converse—To be supplied by J. H. French.
Crowley—W. H. Jordan.
DeRidder—K. W. Dodson.
Gueydan and Kaplan—R. L. Clayton.
Hornbeck—J. L. Lay.
Indian Bayou—J. T. McVey.
Lafayette—Louis Hoffpaulr.
Lake Arthur—T. F. King.
Lake Charles—R. H. Wynn.
Leesville—H. W. Cudd.
Many and Zwolle—R. F. Harrell.
Merryville—A. A. Bernard.
New Iberia—J. E. Selfe.
Rayne—J. R Roy.
Sulphur and Vinton—R. S. Walton.

Minden District.

W. R. Harvell, Presiding Elder.

Campti—C. B. Powell.
Cotton Valley—A. H. Parker.
Coushatta—J. B. Williams.
Ferriday—A. M. Shaw.
Hall Summit—P. B. McCullen.
Haughton and Doyline—E. W. Day.
Jena—E. C. Dufresne.
Jonesville—S. S. Holladay, Jr.
Minden—L. I. McCain.
Minden Circuit—J. E. Hearn.
Plain Dealing—H. E. Pfost.
Ringgold—W. W. Perry.
Rochelle—J. T. Harris.
Selma—Byron F. Roberts.
Sibley—E. L. Cargill.
Sicily Island—P. O. Lowrey.
Springhill—G. A. Morgan.
Standard—W. E. Akin.
Trout and Good Pine—John J. Rasmussen.
Winnfield—C. C. Wier.
Winnfield Circuit—E V. Duplantis.
Zenoria Circuit—To be supplied by O. W. Nally.

Monroe District.

E. C. Gunn, Presiding Elder.

Bastrop—Ellis Smith.
Bonita—C. F. Sheppard.
Columbia—H. W. Jordan.
Delhi—Otis Spinks.
Epps Circuit—R. H. Bamburg.
Gilbert J. C. Price.
Lake Providence—A. D. George.
Mangham—J. W. Faulk.
Mer Rouge—J. D. Nesom.
Monroe:
First Church—M. S. Monk.
Gordon Ave.—C. E. McLean.
Nowellton—To be supplied.
Oak Grove—A. S. J. Nelll.
Oak Ridge—To be supplied by S. W. B. Colvin.
Rayville—H. W. Ledbetter.
Sterlington and Swartz—David Tarver.
Tallulah—H. W. Rickey.
Waterproof—L. W. Smart.
West Monroe—F. J. McCoy.
Winnsboro—W. S. Henry.
Wisner—O. L. Tucker.

New Orleans District.

W. L. Doss, Jr., Presiding Elder.

Covington—D. E. Dulaney.
Delta Circuit—To be supplied.
Franklin—J. A. McCormack.
Houma and French Mission—B. H. Andrews; C. J. Thibodeaux and A. D. Martin junior preachers.
Morgan City—J. C. Rousseaux.
New Orleans:
Algiers—Martin Hebert.
Carrollton Avenue—H. L. Johns.
Epworth—G. M. Hicks.
Felicity—R. L. Armstrong.
First Church—J. B. Peters.
Louisiana Avenue—B. C. Taylor.
McDonoghville—D. W. Poole.
Parker Memorial—P. M. Caraway.
Rayne Memorial—J. B. Mitchell.
St. Mark's—W. H. Giles.
Second Church—Ira W. Flowers.
New Orleans and Reserve—A. J. Martin.
Patterson—J. W. Suddith.
St. Martinville—A. M. Martin.
Slidell—E. J. Buck.
Chaplain U. S. Army—A. F. Vaughan.
Dean Candler School of Theology—F. N. Parker.
General Secretary Epworth League Board—F. S. Parker.
Editor New Orleans Christian Advocate—R. H. Harper.
Conference Missionary Secretary—J. G. Snelling.
Financial Commissioner of Memorial Home—C. K. Smith.
Student in Emory University—Robert A. Cross, Jr.
Superintendent Memorial Home—J. G. Snelling.
Student in University of Brussels—A. M. Serex.

Ruston District.

R. M. Brown, Presiding Elder.

Arcadia—N. E. Joyner.
Athens—J. E. Henley.
Bernice—L. P Moreland.
Bienville—To be supplied by I. A. Patton.
Calhoun—J. L. Cady.
Choudrant—R. H. Staples.
Clay—R. V. Fulton.
Dubach—J. F. Waitman.
Eros—To be supplied by H. C. Murphy.
Farmerville—R. A. Bozeman.
Gibsland—H. K. Faulk.
Haynesville—H. M. Johnson.
Hodge—To be supplied by A. L. Humphreys.
Homer—W. C. Childress.
Jonesboro—J. F. Dring.
Lapine—To be supplied by J. Fordham.
Marion—F. P. Moss.
Ruston—W. W Drake.
Simsboro—W. F. Henderson, Jr.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.
Conference Secretary of Education—N. E. Joyner.

Shreveport District.

H. T. Carley, Presiding Elder.

Belcher and Gilliam—Alonzo Early.
Blanchard and Flournoy—To be supplied by A. T. Long.
Bossier City—F. B. Hill.
Grand Cane—L. R Nease, Jr.
Greenwood and Bethany—H. S. Johns.
Ida and Hosston—T. J. Holladay.
Logansport—Geo. Fox.
Mansfield—R. W. Tucker.
Mooringsport—W. F Roberts.
Oil City—C. W. Lahey.
Pelican—Alton Lawton.
Shreveport:
Cedar Grove—J. M. Alford.
Claiborne and Keatchie—To be supplied by Thurmond Spinks.
First Church—R. E. Goodrich.
Mangum Memorial—W. D Kleinschmidt.
Noel Memorial—Cleanth Brooks.
Park Avenue—R. T. Ware.
Shreveport ct.—To be supplied by Carl Lueg.
Vivian—C. C. Miller.
Centenary College:
President—George S. Sexton.
Professor—R. E. Smith
President Mansfield College—D. B. Raulins.
Legislative Director of Louisiana Legislative Prohibition League—A. W. Turner.
Student in Centenary College—D. X. Lagrone.

Transferred.

John M. Norris to Korea Conference
Andrew F. Lemons to North Texas Conference.
S. J. Starkey to Southwest Missouri Conference.

REV. T. W. DYE GONE.

Early Thanksgiving morning Rev. T. W. Dye of Clarksdale passed to his heavenly home. Brother Dye was widely known and beloved by all who ever met him. He was one of the greatest men of the North Mississippi Conference two and three decades ago when there were giants among us.

He was 85 years of age and had been an honored superannuate for several years. He was making his home in the latter days of his life with his son, a distinguished and beloved physician who is in honor and usefulness on the board of stewards of his church.

Brother Dye belonged to that old school of great preachers, theologians, scholastics and expounders of the Word of God of a full generation ago and he was one of the greatest of them all.

He was deeply learned in the scriptures, in the Latin and Greek classics, the great masters of logic, metaphysics, moral and intellectual approaches to the profound question of life and destiny. He was familiar with the best sources of human thought. His mind was of high order and he went to the highest authorities for information and analyzed and thought them through and reached his own conclusions which he was ever able to defend and make vital with impregnable and unanswerable proof.

He ranged with love and interest and the joys of an adventurer and discoverer, the fields of literature, philosophy, and ethics.

His faith in the Word of God, his grip on moral and spiritual things was not second-hand or a vague guess but a living, potential experience, founded on the clearest, deepest insight and fortified by the final and everlasting testimony of the ultimate facts of physical and moral being. His love of the Bible, its great doctrines, its portrayal of redemption and the heights of revealed human and spiritual attainment through grace divine was his specialty and glory. He was a mighty doctrinal preacher. No booted knight of old ever wielded a more shivering lance than did this knight of the Word when false ideas or doctrines came to the fore.

He was a mighty defender of the faith that saves men's souls. And his faith was fully exemplified in his life and character. His whole life was truly genial, sweet, gentle, and full of love and charity for all, without a shadow, a spot or an acid of bitterness or gloom to mar its wholesomeness and attraction. How we loved him can never be known until we are able to speak the language of the New Jerusalem.

Brother Dye was built on the highest lines of intellectual and spiritual manhood.

His funeral was held in the Methodist church at Clarksdale in the afternoon of November 30, marked by a beautiful and loving service, very large and rich floral offerings and a great throng of loving and sorrowing friends. The service was conducted by his beloved pastor, Dr. H. F. Brooks, assisted by Rev. N. G. Augustus, Rev. W. W. Woollard, and the writer; and besides these, others of his ministerial friends were present.

Brother Dye reared a noble family, praiseworthy, useful and honorable. One of his daughters is a noted missionary, the wife of Rev. J. L. Gerdine of historic note and labors in Korea for more than a quarter of a century now.

She was the last one of his loving children to reach his bedside. He was sweetly awaiting her coming. Had given each of the others his parting blessing and message. The chariot was waiting just outside the door to take him home, but the Lord held it until "Daisy" arrived. She entered the room; he kissed her with the last affectionate kisses of his love, patted her lovingly on the back and held her in his embrace a little, then turned over and said, like Simeon of old: "Lord, now lettist thou, thy servant depart in peace." And heavenly peace settled upon the cold face and he stepped into the charlot and was whirled away, like grand old Elijah, to realms of light forever. He had expressed several times the desire to spend Thanksgiving in heaven and the dear Lord granted him his soul's request.

Brother Augustus, a life long and devoted friend to Brother Dye, will write his memoir.

L. M. LIPSCOMB.

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS OF THE COLUMBUS DISTRICT.

I have been appointed by the Conference Sunday School Council as District Superintendent of Sunday Schools in the Columbus District. In this position I stand ready to give any reasonable assistance in the field that I am able to do. Rev. R. H. B. Gladney, our Conference Superintendent, will outline and suggest the type and phases of work we should best devote ourselves to. He has already said that he wants us to hold several Sunday school institutes and at least one district training school, in which the presiding elder shall be the director. The place and time for this district school will he determined by the presiding elder. We are asked to raise this year on Sunday School Day's offering at least $300 in the entire district. It is our plan to increase the number of schools giving fourth Sunday offering for missions, so that it will bring in more than last year.

W. R. LOTT,
West Point, Miss.

THE OLD AND THE NEW—UNION AND PORT GIBSON.

Dear Mr. Editor: Just a word from me for your paper. We finished up our quadrennium at Union this last Conference year. As we look back over the four years we are very happy over our stay there.

In the first place, we are the first pastor to serve Union four years in succession since there has been a pastor living there. When we were appointed to Union there were three churches on the work, Union receiving one-half time, paying $1350 for the support of the ministry; had never paid its Conference claims in full (the three churches paying $69 on benevolences the year before we went there); church buildings at Conehatta and Union in very bad repairs; and consequently Sunday schools not organized.

During the first year we built a modern building at Conehatta and equipped it throughout, and we continued to serve this church for the first three years, paying all but a small amount of the indebtedness on building and equipment; paid all claims in full, and increased the pastor's salary. At close of the third year it was taken off and put with Lake charge.

This left Union with full time and Mt. Zion to be served in afternoon. Mt. Zion church paid all claims in full each year and increased pastor's salary.

At Union we remodeled and added to our old building until we have a working plant ample for the fast growing town and church. We paid off all indebtedness on this church, and a small debt on the parsonage, which leaves the property free from debt for the first time in twenty years; a well organized Sunday school by departments, having worship services in each department to themselves; a piano in each of these departments and a nice new Baby Grand just installed for the auditorium. Union paid all its benevolences in full each year, all the Mission Special, and increased the salaries from $1350 to $2400, thus making the two churches on the charge paying $2650 for support of ministry as we closed out the year for meeting of Annual Conference. Also, the two churches have 62 subscribers to the New Orleans Christian Advocate. The parsonage was remodeled on inside, and refurnished throughout, including bathroom fixtures, making it one of the most comfortable and well furnished parsonages we have had the pleasure of being in.

We were read out for Port Gibson Monday noon, packed our books, and were in Port Gibson the following Friday night. We were met by a number of the ladies, who made us feel at home. They had supper on the table for us, and groceries in the pantry to start us off with. They have been nice to us ever since we arrived. The ladies have bought some things for the parsonage and are planning to do more.

Our church building is in bad repair. We do not have much Sunday school equipment—only three small rooms and a basement. We are installing a new heating plant this week. Our people are interested in arranging the basement into a working plant for Sunday school, also make some other repairs to church throughout. We hope to get started at this as soon as we can get plans and specifications from an architect. We want to attempt great things for the Lord this year, and expect great things from Him.

Yours for Service in His Kingdom,

R. H. CLEGG, P. C.

FROM ACKERMAN, MISS.

We are beginning another Conference year under the leadership of our new pastor, Rev. A. R. Beasley. He has been on the ground about two weeks, and we have found him to be more than equal to the occasion. He has filled his appointment here twice and delivered at each time master sermons to a large and appreciative congregation. The people of Ackerman are all highly pleased with our new pastor, and are looking forward to one of the greatest years in the history of the Methodist church at this place. Since coming to us Brother Beasley has met practically all of the people in the town, shaking hands with them in the old fashioned Methodist way, and with it that usual smile which is so characteristic of his winning way.

On last Tuesday night the official board was called together for organization, by the chairman. Every member was present. J. H. McKinnon was elected chairman, C. J. Murphy, vice chairman, Clyde F. McGee, secretary-treasurer, with the following who compose the membership of the board: W. F. Burney, C. E. White, R. B. Fulcher, S. W. Harrington, J. H. Johnson, W. A. Leach, J. R. Brinson, R. L. White, Joe Weaver. After a pleasant social hour, and making plans for the coming year, it was decided to hold a joint meeting with the official board at Weir. Last night we met in the hospitable home of Hon. W. Roy Pollard; the meeting was presided over by the chairman of the Ackerman board. After prayer by the pastor, the apportionment of the churches' finances were discussed freely and satisfactorily apportioned to the two churches. The official board of Weir was then organized as follows: Hon J. T. Moore was elected chairman; E. L. Gatlin, vice chairman, W. Roy Pollard, secretary-treasurer.

Then followed an hour of old time Methodist prayer, praise and experience meeting, each member of the two boards pledging himself to support his new pastor with his time, talent and money. The pastor and his family are happy, and the people of the charge are more than delighted with them. Surely God led the Bishop and presiding elders in sending this good man our way.

Our outgoing pastor, Rev. C. A. Northington, served this charge for two years. Brother Northington is a good man and a hard worker. We hope he is pleased with his new work and wish him great success in his new field.

We desire to thank Bishop Candler and his cabinet for their kind consideration in sending to us a man whom we regard as one of the outstanding young preachers of our Conference.

There are many other good things we might say, but space will not permit.

Trusting the Advocate may have the best year of its history, I am with best wishes,

Cordially Yours,

J. H. McKINNON,
Chairman Board Stewards.

W. S. HOLMES HONORED BY FIRST CHURCH, BATON ROUGE.

Throughout his life Brother Wiiiie S. Holmes has been a faithfui member of, tiie Methodist Church, serving always with consecration, diligence and grave concern, in the high places and in the iow, and ever exemplifying in all aspects of his iife that type of aggressive and effective Christian character which is the ideal of the church.

During twenty years preceding this night he has been the active leader and president of the Board of Stewards of First Church, Baton Rouge, La. These years in the church have abounded in the growth and change experienced in virtualiy every phase of our fast-moving civilization. From a smali struggling membership, and a part-time pastor, his stewardship has expanded through the years as he has provided leadership and inspiration to a growing church.

Each new turn has been braveiy met, with deiiberation and earnest consideration. Each new probiem has been carefuiiy dissected for its elements of good and its elements of bad. Each case has been decided upon its own merits; and where error or mistake, if any, may be found, it wiii be ascribed by aii who know him to a never-ceasing anxiety that justice be done, and that God's right ultimately prevaii.

Now when iiis church is mighty, with its appeai reaching thousands, and its power and influence tracing down with inestimabie benefit and uplift to countiess future generations, his ieadership fuiiy answers an ever-increasing demand, with dignity and with wisdom, with sacrificial and tireless effort, and with purity of motive and sincerity of purpose in all that he undertakes to do.

It is in sadness that we see his active leadership terminate. And yet we recognize that after these arduous years of service it is his just due. We are grateful for his work and for his exampie, and we can best honor him by pledging ourselves anew to the accompiishment in the church of the ideals ever springing up with renewed freshness out of the purpose of his heart.

It is our wish as the newly organized Board of Stewards of First Church in regular session convened on this 19th day of November, 1928, as a further expression of our estimate and love, that Brother Willie S. Holmes is hereby eiected President Emeritus of this Board for the remainder of his iife, in token of which this declaration is hereby unanimously adopted and approved, with instructions to the secretary to spread the same on the official minutes of this meeting.

IRA NABORS,
Secretary of the Board.

FROM THE BRANDON CHARGE.

For the first time in years I have recentiy iost some days from my activities on account of sickness. This time I carried doubie influenza and carbuncies. I did not get to Conference. Shut in, I visualized from day to day Bishop Candler in the chair, saw the secretaries and iooked in on the preachers and iay deiegates. I enjoyed them thus; but it was not equai to being there. O the fellowships of a child of God; the feiiowships of the church; the feiiowships at an Annual Conference! I have had no confiicts with the brethren of the Conference; there are no painful memories; nothing but love for every one of them.

The brethren of my own charge—this includes the sisters—carried on during the closing days of the Conference year just as if the pastor had been at his best. Brother Foreman preached for me two or three times. Though he is not in condition to bear the exactions of a pastorate, he preaches weii, and is a good man. Messages, flowers, fruits, and aii sorts of kind attentions came in from over the charge, and the Missionary Society of Pelahatchie brought in some new rugs and other furnishing for our living room. Just after Conference adjourned I received the teiegram from the Conference, then individual messages began to come in from our preacher brethren. The past few days I have been up again and going on, in part, with my duties. So many have toid me how giad they are to have me continued with them that it helps me regain my strength and press on with gratitude and hope.

These things declare I unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with the Son. What does any one want to deprive himself of the sacred and sweet fellowship of the brotherhood and that with God for?

ROLFE HUNT.

Brandon, Miss., Nov. 20, 1928.

FOREIGN-LANGUAGE SCRIPTURES FOR NEWCOMERS.

The American Bibie Society is co-operating with the Bureau of Reference for Migrating People of the Home Missions Council and Council of Women for Home Missions in providing for the distribution of digiot foreign language scriptures to foreign-speaking newcomers. This will serve the minister, or church worker who has received the name of an immigrant foreign-speaking famiiy from the Bureau of Reference for Migrating People, as a spirituai introduction. Digiot scriptures are in two languages, English and a foreign language, both appearing on one page. For instance, diglot FATTI DEGLi APOSTOLI is the ACTS OF THE APOSTLES in Italian and Engiish, the right-hand column of the page giving the Engiish, and the left-hand column the Italian, verse for verse.

The gift of a digiot copy of the scriptures which can be read in the newcomers' own language may serve to reawaken interest in the BOOK OF BOOKS, help them to connect with a church in the new home, exert an influence for good, and acquaint them with the English language.

The American Bible Society has supplied the Bureau of Reference for Migrating People with special request bianks for the use of ministers to whom the name of a foreign-speaking family is sent. This enables the minister to forward a request for a particuiar digiot, direct to the branch agency of the American Bible Society nearest him. Pastors who avaii themselves of this privilege will find a helpful means of welcoming and serving the newcomers.

THE CHILD OF THE NEAR EAST.

By May E. Bullock.

Little Lord Jesus, when you were here,
You were a Near East Babe so dear.
In Bethlehem town where you were born
Near East babes are playing this morn.
In the carpenter shops of Nazareth Town,
Near East boys waik up and down.
These are your brothers and sisters small,
Who for love of you have iost their aii.

As Wise Men brought you their gifts from afar,
Following beams of a silvery star,
So we eat a Golden Rule meal today
And share with the chiidren of Far-away,
Who live in the iand and walk on the street
That once knew the pressure of your dear feet,
Doing to them, as we'd like to do
If the Near East babe, dear Lord, were YOU.

METHODIST MINISTERS ORGANIZE ASSOCIATION.

The Methodist ministers of Caihoun County met in the Calhoun City Methodist Church, Wednesday, November 21, at 10:30 a. m., and organized the Caihoun County Methodist Ministers' Association. Rev. E. C. Driskeii was elected president; Rev. D. H. Crowson, vice president; Rev. G. W. Robertson, secretary. The foiiowing members were enrolled: E. C. Driskeii and D. H. Crowson, Calhoun City; G. W. Robertson, Pittsboro; W. W. Hester, Vardaman; J. V. Stewart, Derma; R. T. Carter and E. L. Ward, Slate Springs. After this, the Missionary Society served lunch at the Men's Bible class room. The Association will meet monthly and the next meeting will be at Pittsboro, Wednesday after the third Sunday in December.

G. W. ROBERTSON, Secretary.

GREENWOOD DISTRICT PLANS FOR GREAT YEAR.

The preachers and district stewards of the Greenwood District had a very enthusiastic meeting in First Church, Greenwood, Tuesday, Nov. 27. Brother L. P. Wasson is a very aiert presiding elder and in high favor with the pastors and membership of his district, and planned this combination business and inspiration meeting with characteristically good judgment.

Two of the preachers of the district were prevented from attending on account of sickness, and practicaiiy every charge was represented by at least one steward. About forty were present for the morning session and the noon iuncheon.

Brother A. T. Clanton opened the meeting with a stirring devotional taik on Thanksgiving. After a short taik by Brother Wasson, outiining some of our objectives for the year, Mr. T. G. Tanner, of Indianola, brought a gripping message on the magnitude and joy of our fundamental task. His message was filled with the Spirit and inspired by a deep love for the church and her great task of winning lost men. With such men and such messages, and such backing and stimulation and encouragement for the pastors, the Greenwood District wiil go forward to new and greater triumphs for our Lord this year.

Brother B. P. Brooks, district lay leader, from Belzoni, was present and brought a brief, enthusiastic message. Brother Bennett, pastor at Belzoni, summed up for those present the messages of the morning in three great objectives for the district this year: (1) Bringing men to Christ; (2) Building men up in Christ, and (3) Setting men to work for Christ. Every preacher and layman present caught the vision and the urge of the great task summed up in these three worthy objectives, and went home with a new zeal and a new consecration.

In characteristic way the ladies of First Church served a deiightful Thanksgiving dinner in the church dining hall. This abundant iuncheon so deftiy served added wonderfully to the pleasures of the day. During this social hour the new preachers of the district were introduced and given a cordial welcome into the fellowship of the Greenwood District.

During the afternoon session the regular business of the district stewards was attended to in a fair and business-like way. There was a fine spirit of brotherliness and optimism in the meeting. The assessments were accepted cheerfuiiy. Watch for better reports from the Greenwood District this year than ever before!

Brother A. T. McIlwain, new pastor at First Church, seemed properiy at home and as host of the day cared for every need and made us all realize that we shall continue to have a delightful time whenever we visit Greenwood.

A. Y. BROWN, Sec'y.

The first Vacation Bible School ever held in Passo Fundo, Brazil, was held for two weeks during the month of January, 1928, for the summer vacation in Brazil comes during December, January, and February. The little Brazilian children were enthusiastic about the school work, many of them going without their morning "coffee," the first meal of the day in Brazil, so that they could get to schooi on time at 8:15. Between sixty-four and seventy-four children were in attendance.

In the Songdo North District of Korea there are nine keuipangs with 303 students enroiled. The missionaries in Korea consider these little country schools, or keuipangs, one of the best agencies that can be used to assist in the spread of the gospel. Here the chiidren are taught the Bible and Christian principles by a Christian teacher, and the influence of the school is felt far and wide throughout the community.

The Home Circle.

HIS UNLUCKY DAY.

Wunst I got mad at ma,
I don't remember why;
But I 'ist walked right off to school
'Thout tellin' her goodby.

A big ol' lump came in my throat
An' purt' near made me cry,
For me an' ma is awful pals
An' allus kiss goodby.

An' might' near ever'thing I did
Went wrong, looked like to me;
I stubbed my toe an' tore my waist
An' fell an' skinned my knee.

I missed in 'rithmetic an' lost
A chanst to git up head,
An' in the spellin' class I left
A letter out of "dead."

An' that ol' lump growed an' I says:
"S'pose if ma should die
Right now an' me a-leavin' her
'Thout kissin' her goodby."

My! that's the longes' mornin'
'At ever I spent, I know,
It seemed like more'n fifty years
'Fore it was time to go.

An' never mind what happened
When I seen my ma, but
'Ist guest I won't go 'way no more
'Thout kissin' her goodby.

—Selected.

BILL, HIS TRUNK.

By Rose Brooks.

"I'm a small, battered, brown steamer trunk, with headquarters in a dark-as-a-pocket trunk room in the blistering hot or freezing cold (according to the season) attic of his house. I call it his house, because I belong to him, but I suppose he belongs to his father and mother, though maybe it's the other way round.

"Of course I didn't just grow, like a mushroom, in my dark-as-a-poeket headquarters. Like all other trunks, I was put together in a factory, and then stood on one end in a big department store, till, one happy day, he and his mother came to a stop by me and he patted me with one brown hand and said:

"'What's the matter with this trunk for me, mother? Do we have to look at every trunk here? Why not just take this one, quick, and that ends our camp shopping and we'll be in time to meet dad for lunch?'

"'This one?' said his mother, pleasantly. 'Why this is the very trunk we're looking for, I'm sure.'

"'The address?' says the salesman.

"'No,' says my boy. 'No, I'm going to camp tomorrow, so there isn't time to send it. We'll put it on the running-board. That's the way it's going to camp, so it might as well get used to it.'

"Onee home, he and his father carried me upstairs to his room, and set me down in front of a couch piled high with his belongings.

"'I'll open up Bill and pack,' said my boy, turning my key and unhasping me.

"'So it's Bill, is it?' asked his father, with never a smile, and I soon learned it was a trick of my boy's to fasten a name on each of his possessions he partieularly liked.

"'Guess Bill and I are going to be partners, years and years,' sighed my boy.

"'Suppose I pack,' said his mother, coming in the door. 'Seems to me I get things in a little flatter.'

"Next morning we all drove about a hundred miles to his camp in the mountains, me roped to the running-board of the side where my boy sat.

"When we got to camp, I was stacked with about seventy other steamer trunks on the ball diamond, and his father and mother said good-bye to us and drove away.

"Around supper time, my boy and another boy lugged me down to a tent, and plopped me down in front of a cot. 'Our quarters, Bill,' said my boy. 'Guess I'll take a look inside you, to locate things, before I shove you under my cot. You're going to be my locker all summer.'

"He unsnapped and unbuckled me, and, as he threw up my cover, wasn't I proud of my orderly piles of things! But he? He routed hastily through my tray, and not finding what he was after, out came the tray, and inside of one jiffy he had taken all my neatly folded clothes in his arms and flopped them upside down. 'Here we are!' he shouted, fishing out a ball and bat and glove that had been at the very bottom of everything. And in goes the tray on top of a perfect muddle, and how he ever knew again where anything was all summer, I don't know. But he never once seemed to mind.

"By that time three other boys were in our tent, each with a steamer trunk dumped in front of his cot, and if every boy didn't do precisely the same thing! I've spent a great deal of time wondering why mothers don't put those three things, ball, bat, and glove on the very top, instead of on the very bottom. But I've never found out. If I could pack myself, I feel as if I could arrange things better than any one in the world. Because that summer was but the first of three when my boy and I went eamping, and each summer the very same things happened.

"Then came the time when my boy and I went away from home to school. By that time I was weak in spots. Straps gave out; locks broke; my tray went all to pieces; and I had to be re-enforced in all sorts of surprising places. I always thought one reason my cover was always giving out was that my boy could never get all his things in, when it was time to go home, unless he and all his tent mates or school mates sat on me, hard, or if that didn't work, danced on me till I shut.

"You can imagine how I felt when his father and mother suggested that my boy have a new trunk to take to school. But I took heart when I heard him say:

"'A new trunk? Why, I can't get on without Bill. I'll take him to the trunk man.'

"And take me he did, and that trunk man and I became fast friends, as well as we might, since I usually spent all my school vacations in his shop.

"Toward the end of our second, and last, year at school, I was terribly worried, because each time I was sent back or forth, my boy added yards of strong rope to hold me together. But once home, he always hustled me off to the trunk man, and somehow I began to get stronger, instead of weaker, perhaps because most of me was gradually getting brand-new.

"So, when we came home finally, our school-days over, I thought, though I was then fairly strong, that most of my time would have to be spent in the dark-as-a-pocket attic. Of course my boy was going to college, but college was so near home that I thought he'd cart all his stuff back and forth just loose in the car.

"I was feeling pretty dull in that dark trunk room, wondering if my career was over while I was yet strong when one day I heard the footsteps I know better than any in the world pelt upstairs.

"'Bill, come out of your hole, you old loafer!' he says, dragging me out of my corner, hoisting me to his shoulder, and running, yes—running, down to his room with me.

"Yes, there on his couch were piles of clothes! Hurrah!

"'Better have a new trunk,' said his father, looking more solemn than he usually does. I wonder if he can think more of that boy than even I do.

"'New trunk!' says my boy. 'Why what's the matter with Bill? Why, I couldn't go round the world without Bill!' So that was it—around the world! Yes, as I found later, we were off on a year's adventuring before we studied any more.

"'New trunk!' says his mother, coming in the door. 'Why, no other trunk could possibly go! Strong? Old Bill's strong as he was in the beginning, and think what he's full of!'

"'Full of? Why, Bill's empty,' said his father.

"'Full,' insisted his mother. 'Full of wonderful things. Just because we can't see them—'

"'But I can,' pipes up my boy, understanding in a wink just what she meant. 'I can see every one.'

"'Of course,' says his mother, with one of her old smiles. 'And every one was worth packing in, wasn't it?' His father, seeing by this time what the two were talking about, was smiling now, too.

"'Yes,' he agreed, 'old Bill's the fullest empty trunk I ever saw.'

"'And when we get back from this jaunt,' my boy spoke as if round the world was about as far as round an apple, 'I'll empty Bill, and he'll be fuller yet! You wait till we get home and see!'

"That's what we know, you see, my boy and I, that wherever we go, we are always coming home again. And maybe that's what all mothers and fathers do—just what my boy said—'Wait and see!'

"Being only a small, battered brown steamer trunk, there are so many things I don't know."—Zion's Herald.

A FOX TALE.

When I ask children to tell me what they know about a fox, they almost always reply: "He is a little red beast, very cowardly and cunning; he kills hens, and has a very bushy tail."

This is all quite true; but Reynard lives a very hard and extremely uncertain life; yet all the while is so dashing and gentlemanly, so quick and clever, that you must forgive him one or two faults.

He begins his life in a niee warm nest of hay, dry moss and leaves, at the bottom of a deep burrow, generally in a sandy bank. His mother tends him, fondles him, plays with him, as only a mother can; her one ambition being to keep him concealed from human sight. Once a man came by a partieular burrow with his dog, hung about for some time near by, and then went away again. That night Mother Fox took her little one up in her mouth by the nape of the neck, and set off to find a safer home. Hardly had she gone ten yards from her burrow when a dog jumped out of some bushes and gave chase.

Mother Fox flew like the wind over hill and dale, on and on, till her breath began to come in short, sharp gasps, and she felt she would soon have to turn and face her pursuer. But never once did she dream of dropping her little one and thereby saving herself; oh, no! cowardly as foxes are ever said to be, the mothers will always die fighting for their young.

Happily for this mother, however, a long streteh of bushes just then came in sight, and, summoning up all her strength she made a last spurt, and crept into the thick of them. The dog followed for a short distanee, but evidently found the thorns too sharp for his thick nose and long flapping ears, for he soon retired, leaving Mother Fox gasping, but triumphant, with her cub in her mouth, and made tracks for a hollow tree which she knew of in the neighborhood. Reaching it in safety, she soon had a warm nest made in the tree trunk, where little Reynard lay for weeks eating and sleeping by turns, till he grew into quite a respeetable fox.

And what a merry little fellow her was! As playful as a kitten, and quite as active; running all around and over his poor patient mother, burying his face in the furry depths of her brush, or, if she refused him that huge enjoyment; flying round and round in a mad race after his own, till he looked for all the world like a woolly spinning top.—B. Grieve, in the Carroll and Brooks Readers.

The greatest ornament is simplicity. The ehest thumper is in the nature of things a Pharisee.—Selected.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. R. H. Harper, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett. Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

TO BEGIN WITH.

To begin with the new editor will not announce a fixed policy, as he believes that such can best be determined through experience. But he cherishes the hope that he may be able to deal with issues and not with the men involved in them; that he may contribute something in a practical way to the organization and maintenance of the church; that every great cause before the church may be promoted; that a deeper loyalty to the church may be developed and that our people may come to believe more heartily in the doctrines, discipline and destiny of the Methodist Episcopal Church, South, loving not others the less but our own the more as a mighty force for righteousness; that the Christian life may be ministered unto, and that, through the consecrated use of printer's ink and by the help of God, a real service may be given unto the kingdom and unto Him.

GRATEFUL ACKNOWLEDGMENT

The new editor is very grateful for many expressions of good will and kindly offers of cooperation as he takes up his duties. He is also greatly indebted to Dr. Carley for hard work done for the Advocate during and following the session of the Louisiana Conference. In the transition it was a necessity that Dr. Carley should bring out the issue following the Conference, and, as one issue of the Advocate, in the work of the office, overlaps another, that he should prepare the "first half" of the present issue. All this he has cheerfully done and left to the writer only-the "second half."

APPOINTMENT, DISAPPOINTMENT, REAPPOINTMENT.

It was the observation of the writer, while serving in the cabinet, that bishop and presiding elders labor long and earnestly at the task of making the appointments, with a deep sense of responsibility and with absolute sincerity of purpose striving to provide well for the men and for the churches. But sometimes a brother feels aggrieved and his appointment means a sore disappointment to him. But it is safe to say that in the field to which he goes he will find the opportunity of service for the Master, a church to be built up and strengthened and many souls to be won.

After all, this is what the preacher professes to desire—a place to serve, rather than to be shown "the way to promotion and pay." Now that the three Conferences in our patronizing territory have been held and all the appointments have been made, it is well to reflect that the poor place can be made the good place and that ofttimes the disappointed brother may gladly be the reappointed brother at the next Conference.

TALKING SHOP.

Talking shop—perhaps we should better say, talking subscriptions—is necessary if the New Orleans Christian Advocate is to render the largest service. In Louisiana and Mississippi there are 200,000 Methodists, but at the present time we have less than 7,000 subscribers. The editor realizes that he is involved in this matter, both in his duty and the service he would render, and he is ready for any opportunity to increase the usefulness of the Advocate—he is open to engagements anywhere in the three Conferences and to any service that should help to popularize the Advocate and add to the number of its readers. But there will be a limit to the time he can give and he craves the help of all the pastors. For, without their help, the largest success can not be realized. The club rates of 100 subscribers at $1.00 a piece; of 50 at $1.25, and of 20 at $1.50, offered until April 1, should make it possible for every pastor, by only a little time and effort, to put the Advocate in the majority of the homes in his charge. We humbly believe that such time and effort will not be in vain. For the Christian Advocate, as heretofore, will advocate those things which vitally concern the work of pastor and people.

You need the Advocate, and the Advocate needs you—needs subscriptions, and needs the news from your charges. Let not the sense of modesty, because you are involved, deter you from giving us items of real interest from your charges. And you are invited to contribute to our pages such articles as will be timely and helpful to our readers.

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---That Will Not Shrink

PERSONAL AND OTHER NOTES.

Rev. C. D. Atkinson, Louisiana Conference Superintendent of Sunday schools, called at the Advocate office on last Monday.

Rev. J. E. J. Ferguson writes that be has been kindly received by the good people of Monticello, Miss., and that the outlook for a prosperous year is encouraging.

The office of the Oklahoma Methodist, formerly at Tulsa, has been removed to 317½ North Harvey street, Oklahoma City, Oklahoma. Wallace M. Crutchfield is the editor and manager.

Though he knew his appointment in advance, the editor could not escape the task of moving and, in the midst of bringing out his first issue of the Advocate, he has had tbe task of getting settled in his new home at 1233 Lowerline street.

From Vaughan, Miss., Rev. Hilary S. Westbrook writes: "We have been well received by the good people of this charge. Lots of real nice things are being placed in the parsonage for our comfort. We had two very fine services Sunday. We are hopeful and happy in the Master's work.

We regret to learn that Rev. J. B. Cain, pastor at Fayette, Miss., has had to take bis three-year-old son, Neil, to the Piedmont Hospital, Atlanta, for treatment under Dr. Charles E. Dowman. The little lad's condition is considered serious and the prayers of the brethren are asked for him.

A number of preachers and laymen at the session of the Louisiana Conference, just closed, ordered "Tinker and Thinker, John Bunyan," by W. H. Nelson. These have been sent from the publisher and when the book is received the price of same may be remitted by check or money order to the author at 307 Pacific Building, San Francisco, Calif.

Rev. J. A. McKee, Conference Superntendent of Sunday School and Epworth League work for the Northwest Conference, with headquarters at Walla Walla, Washington, called at the Advocate office on Monday last, while passing tbrough New Orleans on his way to Nashville. Brother McKee graduated in the class of 1907 from Millsaps College; began his mnistry in the North Mississippi Conference and later transferred to tbe west.

In a letter to his presiding elder received just before the session of the Louisiana Conference, Rev. A. M. Serex wrote that he and Mrs. Serex were comfortably settled in their home in Brussels and that he had taken up his studies in the university there, looking toward a Ph.D. degree. Brother Serex formerly served as pastor of Second Church, New Orleans, and at tbe recent session of the Louisiana Conference was appointed as a student to the University of Brussels.

New Orleans Methodism has given more than one hundred preachers to the church—tbe latest being Rev. J. Thurlow Barrett and Rev. Carl F. Lueg. Both young preachers were recommended for license to preach by the Epworth church of this city, and, after completing their education, Mr. Barrett at Millsaps and Mr. Lueg at Centenary, they expect to apply for admission on trial. While pursuing his studies at Centenary, Mr. Lueg is supplying the Shreveport circuit.

Group insurance for the bretbren in Louisiana was made possible by action of the recent Conference and by the applications of a number of Conference members sufficient to secure such insurance. Mr. Cockerham, a member of our church at Natchitoches, La., represented the insurance company. The matter was first advocated by Rev. H. L. Johns, pastor at Carrollton Avenue, New Orleans. Group insurance provides protection at a remarkably low rate, as compared to other insur-

ance, and the members of the Louisiana Conference are to be congratulated.

The editor worshipped on last Sunday morning at Rayne Memorial Church, where Mrs. Harper holds membership, and had the privilege of hearing a good sermon on the incident of Aaron and Hur staying up the hands of Moses while Joshua discomfited the Amalekites. The pastor, Dr. J. B. Mitchell, drew from the incident helpful lessons concerning the work of pastor and flock during the new Conference year. After the sermon Dr. Carley and the writer assisted the pastor in the administration of the Sacrament to the large congregation present.

Dr. Charles W. Crisler has been royally received by the good people of First Church, Laurel, Miss., and the outlook for the year is most encouraging. On December 1 the contract was let for the erection of a new young People's Educational Building, to cost approximately $62,000, and to be completed by July 1. The church budget for the year has been fixed at $25,000, most of which has been pledged on the tithing plan. The pastor finds the people of Laurel loyal to the church and enthusiastic over the outlook for a greater Methodism in Laurel.

After kindly expressions of good wishes for the editor in his new task and a hearty offer of cooperation in the work of the Advocate, Rev. S. B. Patts, our pastor at Victoria, Miss., writes as follows: "We closed a very successful year on the Red Banks Circuit. I know I have never labored with a more spirtual and loyal people since I have been in the ministry. They were very anxious for their pastor to state on the Conference floor at Pontotoc, 'Everything paid up in full, Bishops,' and they made it so. We are making a very fine beginning on the new year with good church attendance, church houses repaired and parsonage replenished. On Thanksgiving morning the good people of Victoria expressed their benefits received; a good steward drove up to the back gate of the parsonage home with a wagon loaded with all kinds of good things, corn, potatoes, sausage, and a nice quantity of groceries. 'Surely goodness and mercy will follow us all the days of our life,' when we so anxiously and willingly follow the instructions of God."

IN COMMENDATION OF REV. W. R. HARVELL.

Having learned that our esteemed brother and comrade in the ministry, Rev. W. R. Harvell, has been appointed to another field of service we, the Ministerial Association of Hammond, La., and vicinity, would give expression of our friendship and fraternal fellowship for him in the following resolution:

Be it resolved: That we offer hearty congratulations to our brother, Rev. W. R. Harvell, upon his promotion to a presiding eldership in his church and appointment to a position of increased responsibility and enlarged opportunity;

That we hold him in highest esteem for his work's sake as pastor of the Methodist Episcopal Church, South, in our city during the past two years:

That we bear glad testimony to his Christlike character, devotion to the kingdom of our Lord and fine spirit of co-operation with his fellow-workers in the gospel of God;

That while we deeply regret the removal of this noble minister and his splendid family from our town and Ministerial Assocation we pray our Heavenly Father's richest blessings upon them wherever they may go and in whatever sphere of labor they may be called.

Respectfully submitted,
WILLIAM E. HATHORN,
Committee on Resolutions.

Hammond, La., Nov. 28, 1928.

JOHN BUNYAN: THE IMMORTAL DREAMER.

(Continued From Page 1.)

fail as a witness to the saving grace of Christ. But even in that trying hour should God hide His face, he would still stand true to His word. "If God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim; come heaven, come hell, Lord Jesus, if Thou wilt, catch me, do; if not, I will venture for Thy name."

His library while in prison consisted of the Bible and Fox's Book of Martyrs. During his confinement he experienced great spiritual peace. "I never had in all my life so great an inlet into the Word of God as now. The Scriptures that I saw nothing in before are made in this place to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen Him and felt Him indeed." So great were his spiritual consolations that he says: "Were it lawful I could pray for greater trouble for the greater comfort's sake."

One of Bunyan's earliest biographers gives the following personal characteristics: "He appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to much discourse in company unless some urgent occasion required it. He was free from boasting. He abhorred lying and swearing. He was righteous and charitable. He had a sharp, quick eye, was an excellent discerner of persons, of good judgment and quick wit. He was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, and in his latter days, sprinkled with gray; his nose well set, but not declining or bending; his mouth moderate large, his forehead something high, his dress plain."

Another writer adds: "Amid all his violences of religious emotion, Bunyan never lost a certain saving good sense. Shrewdness and manly energy are written on his face." A Quaker called on him one day with a message from the Lord, saying he had been to half of the jails in England, and was glad at last to have found him. To which Bunyan replied: "If the Lord sent thee you must not need to take so much trouble to find me out, for He knows that I have been in Bedford jail these seven year's past."

His immortal work, "The Pilgrim's Progress," written during his imprisonment, has such a heart grip because of its Christian spirit and profound humanity that it reaches all classes. Dr. Samuel Johnson said: "His Pilgrim's Progress has great merit, both for invention, imagination, and the conduct of the story," and speaks of it as one of the few books "one can ever possibly arrive at the last page."

For Macaulay, "during the latter part of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of these minds produced the Paradise Lost, the other The Pilgrim's Progress."

Defending Bunyan against the charge of "other-worldliness," Dowden, his biographer, says: "When we consider his fervent beliefs in the future life, that, on the one hand, everlasting felicity, purity, light; on the other, everlasting torture, darkness and gnashing of teeth; on this side the presence of God and of His shining ones forever; on that the perpetual companionship of devils and the damned; imagine him aware of the fragility of human life—a breathing, sensitive, passionate human creature, suspended by a thread between paradise and the pit—imagine this, and applaud him for the fervor of his otherworldliness."

Bunyan had the true preacher's passionate longing: "In my preaching I have really been in pain; I have, as it were, travailed to bring forth children to God."

His last words are said to have been: "Take me, for I come to Thee."

Ashland, Va.

A CHRISTMAS OFFERING FOR SUPERANNUATE ENDOWMENT.

If the pastor of any charge desires to give his people an opportunity to make a special "Christmas Offering" to the Superannuate Endowment quota of his charge, the Board of Finance will gladly furnish attractively designed Christmas offering envelopes for the purpose.

Any pastor who is planning to try this method should wire the Board immediately, Security Building. St. Louis, Mo., stating the number of these envelopes that he will need, and they will be sent to him promptly.

The pastor can distribute the envelopes to his people on any Sunday prior to Christmas Sunday (Dec. 23), stating his purpose in an appealing manner, and urge them to return the envelopes containing their offerings on Christmas Sunday (Dec. 23).

To distribute the envelopes to those who are not present when the public distribution of them is made, the pastor should send a form letter on the subject to them and enclose an envelope in each case.

If the pastors can and will make use of this suggestion, I am sure that every one of them who does so will obtain results that will be surprising.

LUTHER E. TODD, Sec'y.

FROM THE PELICAN PINES

(Continued From Page 1.)

sorry to give up our very efficient P. E., W. W. Holmes. We old "forgotten" preachers especially love him, because he does not forget us, and seems always to be thinking of our comfort.

An editor for a P. E., and a P. E. for an editor! Well, we will see how swapping harness will work, and are ready to help both Carley and Harper in their work. We are loyal Methodists. I stick to my church and to my political party, though we have some leaders in both I don't like. And they don't like me, so we are even; but the world is big enough for us all so far. Maybe ten thousand years from now it will be a little crowded. But we won't be here. Where will we be? The universe is big, "In my Father's house are many mansions." Dr. John Hannon once nominated me for Presiding Elder of the Milky Way; but it was before the airplane, and besides, the job was too heavy, would have taken me away from home too much. I reckon my "rambling" days are over; but I'm happy in my Den.

Mansfield, La.

NOTICE.

"Wm. A. Smith, Director of Religious Education, Music and General Assistant to the pastor wishes to communicate with the pastor or committee of any church needing the services of such a man.. Mr. Smith is a young married man, college trained, with five years experience in the above work. Address: Box 50, Lithonia, Ga."

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RESOLUTIONS OF APPRECIATION.

(Unanimously adopted in regular session, November 16, 1928, by the Board of Stewards of Capitol Street Methodist Church, Jackson, Miss.)

Whereas, after 26 years of faithful, untiring and ever vigilant service for Christ and his church, our much beloved and most highly esteemed Brother, J. L. Enochs, has seen fit to retire as Chairman of the Board of Stewards of Capitol Street Methodist Church, Jackson, Miss.; and,

Whereas, during these many years of untiring service he has been ever faithful, a guiding influence and a great inspiration to the fellow members of the Board; and,

Whereas, having been the beneficiaries of his wise judgment and keen forethought in the administration of the affairs of the Church; and,

Whereas, we feel that the loss of his counsel and wise guidance will be a great handicap; therefore

Be it resolved, That we, the members of the Board of Stewards of Capitol Street Methodist Church, do hereby express to Brother Enochs our full appreciation of the splendid service he has rendered us, and that we extend to him our deepest love and gratitude for his past services and our highest esteem and regard for him, both as a man and a co-worker.

Also, that we extend him our love and best wishes for his future health, peace and happiness. That, while he is not still an active member of our body, as Honorary Chairman for the rest of his life, which, we pray God, will be a long one, we hope he will not refrain from, at all times, giving us the great benefit of his wisdom, forethought and counsel, and the uplifting inspiration of his ever faithful attendance and deep interest in the work of this church and the advancement of the kingdom of God in this community.

Be it further resolved, That a copy of these resolutions be delivered to him, a copy spread upon the minutes of the Board, a copy sent to the New Orleans Christian Advocate, and a copy be read to the congregation at the morning service on Sunday.

FAMILY PRAYER.

"More things are wrought by prayer
than this world dreams of;
Wherefore let thy voice rise like a
fountain night and day;
For what are men better than sheep
or goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who
call them friend?
For so the whole round earth is every
way
Bound by gold chains about the feet
of God."

Should Christian hearts, then, be strangers to this sweet exercise? Should Christian homes be silent as to prayers? Ah, not only in the sanctuary, but in individual hearts and homes should this breath of faith go up to God. Morning by morning, or evening by evening should the family meet in this blessed exercise and ask God's blessings upon the day's work done, or guidance in the duties forth to which they go. It would be a strength and blessing to the parents' hearts in the midst of their care and their responsibility. It will be like a sheet anchor to those young souls whom God has given you, holding them fast in all the storms of life, or if they should break away from their early moorings, then like a beacon would it stand to guide them safely back to port. The old home, the family altar, the voice of prayer—how much they mean and how deep their influence upon the wayward and the wandering! The old church, God's holy day, the means of grace in praise and prayer, how much these mean to the weary, the burdened and oppressed! How much this blessed intercourse with God means to every heart, whether expressed in public or in private, for where prayer is offered, God is there ready to hear and bless.—William Carter, Ph.D., D.D., in "The Other Side of the Door."

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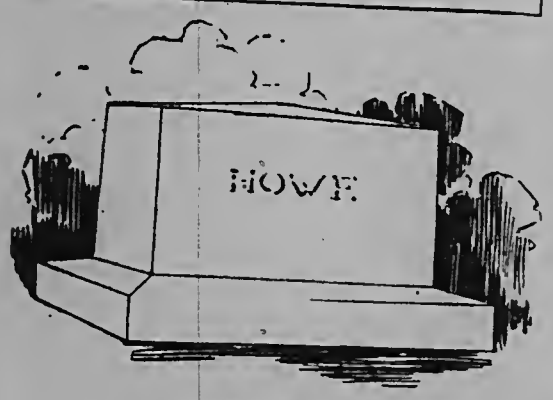

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

FIVE CLIPPINGS FROM CHURCH AND SECULAR PRESS:

There are 800 missionaries in Japan. More than 170,000 Protestant and 70,000 Catholics have been converted. In number of converts the Presbyterians are first; Episcopalians, second; Methodists, third; Congregationalists, fourth, and Baptists, fifth.

THE CALL IN JAPAN.

"The opportunities for preaching the gospel in Japan were never greater than they are to-day," says Dr. S. H. Wainwright, who recently returned to that country after a year's furlough. "Great is the need for workers and urgent is the call."

It is in the rural districts that the need for preaching of the gospel is greatest, for even after fifty years of work in Japan we have never been able to advance with the gospel into the Japanese villages. One reason for this seeming neglect of at least 65 per cent of the Japanese people is because the country folk of Japan are extremely conservative, and any outsider, even though he be a Japanese from a neighboring village, has always had great difficulty in gaining a hearing. He has always been considered a "yonder man," and that was enough reason for holding him at arm's length. But to-day radical ideas are penetrating into rural Japan and are working all kinds of havoc among the farmers. And great is the need for the gospel in these sections, greater than ever before.

THE JAPANESE CORONATION.

Hirohito has been enthroned as Emperor of Japan—the 124th in the Imperial line. But the manner of his enthronement in Kyoto, the nation's ancient capital, differed from previous ceremonies of coronation in at least two particulars.

For the first time, newspaper correspondents were allowed to witness the ceremony. A concession, that, to the power of the press and the determination of the people to share in the ceremony. For the first time, also, the Empress was enthroned with the Emperor, mounting her own throne and receiving her own coronation. And that, unquestionably, is a recognition of the new status of womanhood in twentieth-century Japan.

PROHIBITION LAWS IN CHINA.

Leaders of the Nationalist (Kuomintang) party in Kansu Province have set about it to enforce stricter discipline upon party members. Henceforth, according to a regulation recently passed, no member of the party shall indulge in gambling or the use of alcohol or tobacco. Penalty for the infraction of this rule is expulsion from party membership.

AMERICA'S CHINESE VOTE.

En route to Washington, Vice President-elect Charles Curtis was flooded with telegrams. The first was probably the most interesting. It was from New York City and signed by John T. Find for the Chinese-American Citizens' Alliance. It read:

"We are particularly gratified that Chinese-American votes in New York have increased 500 per cent, of which nine-tenths were cast for you. For the first time in the history of this city American women of Chinese ancestry voted."

There are some 75,000 Chinese in the United States. Of this number only those born in the United States have citizenship rights.

ZONE MEETING AT CARTHAGE.

Zone No. 4 of the Woman's Missionary Society met with the Carthage church on Nov. 1, 1928. The following program was given:

Opening song No. 32, "Come, Thou Almighty King." Scripture reading, Rev. J. W. Moore, of Carthage circuit; Prayer, Rev. T. B. Winstead, of Harperville, Lena charge; Welcome address, Mrs. M. E. Cadenhead; Response, Mrs. O. B. Triplett, of Forest; The Promotion of Christ's Kingdom, Mrs. A. W. Glaze, of Lena; How to Promote Spiritual Development—Through Study, Mrs. Jodie Gilbert, of Lena; How to Promote Spiritual Development—Through Prayer, Mrs. J. L. Landfair, of Lena; How to Promote Spiritual Development—Through Christian Living, Mrs. Willie Zachary, of Lena; Week of Prayer and Thank Offering, Mrs. C. C. Windham, of Lena; A plea for completion of unfinished task, illustrated by reading of a beautiful poem, Mrs. Dr. K. P. Wood, of Lena.

A letter was read from our Conference President, Mrs. Alford, of McComb, stressing the necessity of reaching our goal for the Jubilee year.

Vocal solo by Mrs. James Allen Dahney, of Carthage. Benediction for noon hour, Rev. M. L. McCormick, of Carthage. A delightful plate lunch was served by the Carthage ladies.

Afternoon session opened by singing song No. 68, "O Zion, Haste."

Scripture reading, 12th chapter Romans, Rev. T. B. Winstead.

Prayer, Brother W. H. Wood, of Lena.

Vocal Solo, Mrs. Dr. K. P. Wood, of Lena.

The nominating committee placed the following names in nomination to serve as officers for the ensuing year: Mrs. Dr. K. P. Wood, Lena, Zone Leader; Mrs. Claude Sanders, Harperville, Secretary.

(Continued on Page 14.)

Bad Legs

Do Your Feet and Ankles Swell and Inflame and Get so Sore You Can Hardly Walk?

Have You Varicose or Swollen Veins and Bunches Near Ankle or Knee?

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Many a young man old before his time

EVERYBODY will tell you something different. Some people are past their prime by the time they're forty. A few never know what it's like to feel in their prime. And then you talk to some hale and hearty man of 65, and he'll tell you he's been in his prime as long as he can remember.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Thanksgiving service at Alexandria was a great occasion. The new educational building at First Church was crowded for the union service. The sermon was preached by Rev. W. C. Ramsey, pastor of the Presbyterian church.

The eighty-third session of the Annual Conference at Lake Charles is now past history. The Conference was a great one in all of its elements. The weather was ideal, hospitality unexcelled and the spirit of its membership earnest, serious and hopeful.

The Sunday School Board accomplished its work in three official meetings, at which the spirit of unity and co-operation prevailed. There were few changes made in the Conference Board Staff: Dr. Frank L. Wells takes Dean R. E. Smith's place as superintendent of Adult Work and Miss Lois Hammett takes the place of Mrs. R. C. Culpepper as Conference Elementary Superintendent.

The General Council Meeting is booked for December 7-12, at which we hope to have several members of the Conference Board Staff present. Last year we had five members of the Conference Staff present.

The Conference Board decided to hold its State-wide Conference on April 2-3, at Alexandria. The Board accepted the use of the new educational building at Alexandria for this meeting. Entertainment at this State-wide Conference will be on a pay basis.

Dr. F. N. Parker has tentatively accepted an invitation to give the Bible messages at our State-wide Conference in April.

At the Annual Conference many encouraging Sunday school notes were given by presiding elders and pastors in their annual reports. The presiding elder of the Monroe District, Rev. E. C. Gunn, reported three new Sunday schools organized.

Perhaps the four oldest Sunday school superintendents in service in Louisiana Methodism are: Mr. Z. T. Price of Evergreen, A. M. Mayo, Lake Charles, T. W. Camp, Haynesville, and T. W. Holloman of Alexandria. Three out of the four were in attendance at Lake Charles. Brother Price is in his 82nd year and has been superintendent over forty years. Brother Mayo and Brother Camp have served as superintendents over thirty years. Mr. Holloman has served between twenty and thirty years.

The Conference Board nominated, and the Conference elected Judge E. L. Walker to take the place of Mr. J. L. Caldwell on the board. Business prevents Brother Caldwell's attendance at the board meetings. The other lay member of the board present was Mr. S. M. Collins, faithful superintendent of the Sunday school at Monroe. Both of these laymen added much to the meetings of the board.

The General Board representative at our Annual Conference this year was Dr. Fennell P. Turner, Secretary of Missionary Education and Foreign Extension. Dr. Turner rendered valuable service at each of the meetings of the board, and was the main speaker at the Anniversary of the board on Thursday night.

He writes: "It was a great pleasure to be present at the meeting of the Sunday School Board and have the opportunity for fellowship with you during those days. Congratulations on the success of your work in the Louisiana Conference and the progress which is being made in promoting the Sunday school work in that territory."

Mrs. F. C. Wren of Winnfield writes: "We observed Childhood and Youth Week the last week in October. We closed the week with special services on the evening of October 28. Brother Wier gave an impressive sermon. We had a very good attendance of adults, and our Forward Step was to secure chairs for the Junior Department."

Mrs. R. E. Smith, Conference Superintendent of Parent-Teacher Work, in her report said: "One of the greatest handicaps to the work is the lack of leaders. We hope to overcome this to a certain extent, by having courses bearing on the Home, taught in our Training Schools during the year. This year there were two such courses given, one at Shreveport and one at New Orleans. We respectfully request the pastors to bear this in mind, when assisting in planning for their schools to be held in 1929."

Mrs. Smith rendered special service at the State-wide Conference last year, and will no doubt plan another great program for this work during the State-wide Conference of 1929. I wish all parents in Louisiana Methodism could realize that "Training of Children is no mere side line; it is a main business for those of us who are parents."

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past Sunday was Mission Sunday. We have received replies from a very few of the schools. We are anxious to have each Sunday school keep up this year so that our support to the cause of missions both at home and abroad will be regular and that it will also be larger.

I want to call attention again to the fact that we are going to support China with our part of the Dual-Extension money this year and to ask all who are interested to watch the Sunday school literature and other magazines for articles on China, to make this work interesting to the Sunday schools.

We received approximately $150 Sunday School Day money after the session of the Annual Conference; it would have helped us much if we could have gotten this money before Conference met.

There are many mistakes in the Sunday school table. We have tried to audit them but were unable to make an accurate audit as we had checked so few Sunday schools this fall. We are reporting both a loss of membership and Sunday schools this year, when in fact we had a gain of members and of Sunday schools.

Childhood and Youth Week reports are coming in slowly; we would appreciate all of those who observed the week sending in their reports immediately. We are anxious to gather all the data to compile for further use.

Pray for the work and the workers.

JOHN C. CHAMBERS,
Conference Superintendent.

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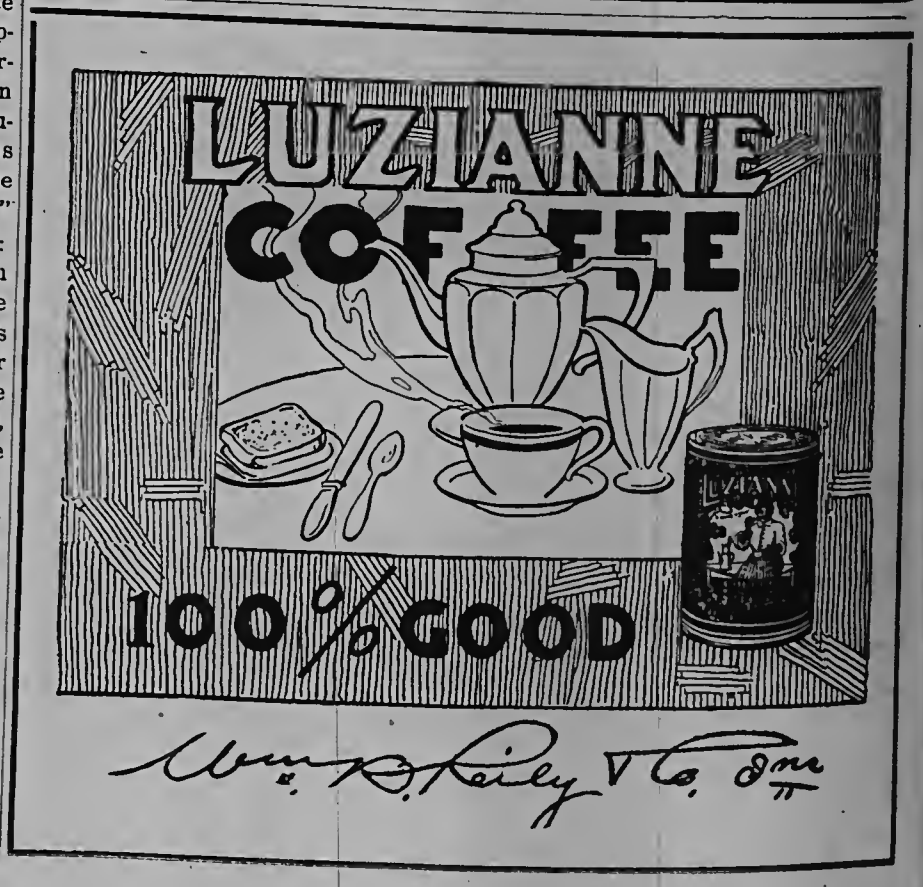

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8335 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

We have just received the announcement of Miss Ina B. Anderson's marriage to Mr. Clinton Coyt Simpson, on Saturday, Nov. 17, 1928, at Laurel, Miss. Miss Ina B. is our very efficient Epworth Junior Hi-League secretary for the Newton District, and all correspondence intended for that officer should be addressed to Mrs. Simpson at Laurel. Mr. Simpson is the principal of the school at Laurel, where Miss Ina B. is teaching. We congratulate the happy couple and wish for them all happiness and success. It has not been our privilege to meet Mr. Simpson, but we hear that he is a fine Christian young man. Miss Ina B. is known to Epworth Leaguers throughout our Conference, especially to the Hi-Leaguers who have worked with her in the Assemblies and at Camp Dantzler Hi-League Camp. These Hi-Leaguers say that the B. in her name stands for "Beautiful," and those who know her are persuaded that it does stand for her beautiful Christian life of service.

We do not believe that we are going to lose an officer, but rather that we are gaining another helper.

J. H. WEEMS.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: With a new Conference year having begun, I feel that you Leaguers are ready to take a new start in carrying out a greater program than ever. I trust that you will give your new pastor, if you have one, the same loyal support that was shown your old. A reception, or a surprise party, for the pastor and his family is always heaps of fun and enjoyed by all.

I spent the entire week attending Conference and enjoyed very much my associations with those who were present. I wish that every Methodist might have the pleasure of attending at least one Conference. Dr. F. S. Parker, our General Secretary from the Central Office, was present and reported the general work of the Epworth League to the Epworth League Board. On Saturday evening the Anniversary of Epworth Leagues was observed. Rev. J. B. Grambling presided at the program, and, with several other interesting numbers, Dr. F. L. Wells delivered the address of the evening.

The most interesting news that I can relate to you is that plans are now being made for an Epworth Hi-League Assembly to be held just before the Senior Assembly next summer. Because of Miss Anna Pharr Turner's endeavors as Hi-League Conference Superintendent and the splendid cooperation she is receiving from the Hi and Junior District Secretaries over the Conference, the Hi-League work has advanced greatly since our last Assembly. We are anxious to put forth every effort in making our first Hi-League Assembly a success.

I am sorry that I failed to mention the observance of Corporate Communion Sunday in my last letter. December 2, the first Sunday in Advent, is the Sunday set aside by all Leaguers in the Methodist Episcopal Churches, both North and South, in which to observe a special service of the Sacrament of the Lord's Supper as a body. In churches on circuits, the pastors are asked to observe this day on the nearest Sunday thereto.

In a letter from the Union secretary, Miss Winona Montague, I am informed of the naming of a new Union in Lake Charles District, to be known as the James V. Reed Union.

I am still receiving reports from the Young People's Revivals. The Lake Charles Leaguers conducted their own revival, and report that great good was derived from it. Last year these Leaguers started a Young People's Prayer Meeting that is still meeting each Tuesday night, with some Leaguer in charge of the service. I had the pleasure of attending one of their services and the earnestness of these young people cannot be excelled anywhere. Miss Elsie Whitman, their League president and district secretary, deserves much credit for the work being accomplished.

Is your League making plans for the proper observance of Christmas and New Year programs? It isn't too early to start on that pageant, play or Watch Night service. Follow suggestions in your Era for these services.

Your co-worker in His service,

ELIZABETH LANGFORD,
Field Secretary.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Tupelo, preaching, a.m., Dec. 9; Q. C., Dec. 21.
Okolona, preaching, and Q. C., p.m. Dec. 9.
Amory ct., at Paine's Memorial, Dec. 11, a.m. preaching; Q. C., afternoon.
Greenwood Springs, at G. S., preaching a.m., Dec. 12; Q. C., afternoon.
Smithville, at S., preaching, a.m., Dec. 13; Q. C., afternoon.
Shannon at Shannon, preaching, a.m., Dec. 14; Q. C. afternoon.
Aberdeen, preaching, a.m., Dec. 16; Q. C., afternoon.
Amory, preaching and Q. C., Dec. 16, p.m.
Verona, at Verona, preaching, Dec. 18, a.m.; Q. C., afternoon.
Salem and Friendship, at Hurricane, preaching, Dec. 19, a.m.; Q. C., afternoon.
Toccopola, at Thaxton, preaching, Dec. 20, a.m.; Q. C. afternoon.
Randolph, at Randolph, preaching, Dec. 21, a.m.; Q. C. afternoon.
Pontotoc, preaching, Dec. 23, a.m.; Q. C., afternoon.
Houston, preaching and Q. C., Dec. 23, p.m.
Prairie and Strong, at S., preaching, Jan. 6, a.m.; Q. C., afternoon.
Fulton, at Fulton, preaching, Jan. 13, a.m.; Q. C. Afternoon.
Algoma, at Algoma, preaching Jan. 15, a.m.; Q. C. afternoon.
Houlka, at Concord, preaching Jan. 16, a.m.; Q. C. afternoon.
Woodland, at Woodland, preaching Jan. 17, a.m.; Q. C. afternoon.
Vardaman, at Vardaman, preaching Jan. 18, a.m.; Q. C. afternoon.
Calhoun City, preaching Jan. 20, a.m., Q. C. afternoon.
Buena Vista, at Buena Vista, preaching, Jan. 22, a.m.; Q. C. afternoon.
Derma, at Big Creek, preaching, Jan. 23, a.m.; Q. C. afternoon.
Pittsboro, at Pittsboro, preaching, Jan. 24, a.m.; Q. C. afternoon.
Bellefontaine, at Walthall, preaching, Jan. 25, a.m.; Q. C. afternoon.
Eupora, at Eupora, preaching, Jan. 27, a.m.; Q. C. afternoon.
Mathiston and Maben, at Maben, preaching, Jan. 27, p.m.; Q. C. Jan. 28, 10 a.m.
Tremont, at Mt. Pleasant, preaching Jan. 29, a.m.; Q. C. afternoon.
Nettleton, at Evergreen, preaching, Jan. 30, a.m.; Q. C. afternoon.

E. NASH BROYLES, P. E.

Sardis District—First Round.

Crenshaw and Sledge, at Crenshaw, Dec. 9, 11 a.m.
Sardis sta., Dec. 9, 7 p.m.
Olive Branch, at O. B., Dec. 15, 16.
Byhalia, at Byhalia, Dec. 16, p.m.; Q. C., 2:30 p.m.
Shuford, at Eureka, Dec. 18, 11 a.m.
Longtown, at Seo's Chapel, Dec. 19, 11 a.m.
Horn Lake, at H. L., Dec. 20, 11 a.m.
Tyro, at Freo Springs, Dec. 22, 23.
Red Banks, at Red Banks, Dec. 29, 30.
Senatobia, Dec. 30, 7 p.m.
Como, Jan. 4, 4 p.m.
Courtland, at Courtland, Jan. 5, 6.
Batesville, Jan. 6, 7 p.m.
Arkabutla, at Strayhorn, Jan. 10, 11 a.m.
Hernando, Jan. 13, 11 a.m.; Q. C., Jan. 16, 7 p.m.
Coldwater, at Coldwater, Jan. 13, 7 p.m.; Q. C., 2:30 p.m.
Pleasant Hill, at P. H., Jan. 16, 11 a.m.
Mt. Pleasant, at Mt. P., Jan. 20, 11 a.m.
Oakland, at Oakland, Jan. 27, 11 a.m.
Charleston, at Charleston, Jan. 27, 7 p.m.
Cockrum, at Cockrum, Feb. 2, 3.

The district stewards are called to meet at Sardis, Tuesday morning, Dec. 4.

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84 57th Street Rochester, N. Y.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

Histories of the societies represented at this zone meeting were read: Forest, by Mrs. G. G. Beaman: Forest Young Women, by Mrs. O. B. Triplett; Lena, by Mrs. P. A. Townsend; Harperville, by Mrs. V. V. Eason; Carthage, by Mrs. R. L. Jordan.

Hillsboro, on the Harperville circuit, is the only new Jubilee Society in our Zone.

A rising vote of thanks was extended to the Carthage ladies for their generous hospitality. Words of appreciation were given to Rev. and Mrs T. B. Winstead for their faithful work in our district.

The next Zone meeting will be held at Harperville. The Forest society will give the program.

Benediction by Rev. M. L. McCormick.

MRS. J. H. BEEMAN, Zone Leader.
MRS. C. C. WINDHAM, Zone Sec.

LOUISIANA LIVE WIRES.

Ringgold reports a wonderfully helpful week of prayer culminating in a beautiful service, Sunday evening, with both adult and junior auxiliaries participating. The Golden Gift Offering amounted to seventy dollars.

From Haughton, Mrs. R. K. Nelson sends an enthusiastic report of the splendid programs given during the Week of Prayer. The Jubilee Year has meant for them an increase from twenty members to thirty-six, and a much greater manifestation of interest.

From Haughton, Mrs. R. K. Nelson have an account of a large and interesting meeting held at Jonesville High School, on November 3. Space forbids publication of the entire report, but here are some interesting extracts from it:

Seventy-five members present.

Two Jubilee societies, Selma and Good Pine, were given place in the recognition service. One of these societies, Good Pine, was presented with the Christian Banner for largest percentage of members, ten out of eleven, attending this meeting.

"Autumn flowers and beautiful ferns were very tastefully arranged on the stage while at the extreme right on the stage was a white table topped with a beautiful three-tiered birthday cake holding fifty golden candles—this year being the fiftieth anniversary of the organizing of the Woman's Missionary Society. The color scheme of gold and green was very effectively carried out in all the decorations.

"All the delegates were given golden badges representing the Jubilee Year.

"The birthday cake was then lighted by five ladies who had been in the missionary work for twenty years or more."

IMPORTANT BUSINESS LETTER.

My dear Women of the Missionary Society:

We are rapidly approaching the close of our Jubilee Year. I believe that all of you will agree with me when I say that the year 1928 has been a year of wonderful experiences. As we, through a closer study of God's Word and daily communion with Him, have realized more nearly in our own individual lives the value of spiritual power. As we have studied the story of our Auxiliary, Conference and Council History we have been inspired to imitate the faith and courage of our Pioneers. We have had the privilege of securing the Bookshelf and making a study of the same. The Auxiliary and Conference Commissions have made a study of our organization to see what we can do to bring it to a higher standard. We have auswered the questionnaire sent out by our Council Re-evaluation Commission. These activities, and especially the making of our Golden Gift and the observance of the Week of Prayer have brought a great spiritual blessing to our lives.

According to our Corresponding Secretary's report, we have 341 Jubilee members and 14 Jubilee auxiliaries. We are indeed thankful for this increase, but it does not fully meet our expectations. Will not each member put forth an effort to gain as Jubilee members those women who have not been reached heretofore? Through personal approaches and public presentation let's give them the message and win them to our Missionary Program.

I am asking that the District Secretaries send the names of the Pres-

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Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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Every druggist sells PAZO OINTMENT under a guarantee to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe for easy use, or in tin box, 60c. Why not try it?

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Get this Assortment of FIREWORKS Only $2 Safe and Sane within the Law

BOYS! this outfit is prepared especially to enable you to celebrate a real Christmas. This wonderful assortment (worth $3.00 as any retail store) gives a day's fun for the whole family. Consists of 6 packs Chinese Firecrackers, 2 colored fire torches, 6 Roman candles, 1 Aerial Report, 1 colored star mine, 6 boxes sparklers (10 in a box), 36 pieces of penny snakes in grass (3 boxes), 1 can colored fire burns R. W. B., 1 piece Dragons Nest, 12 American Bang Salutes, 12 pieces nigger chasers, 12 pieces grasshopper, 12 pieces of ruby lights, 12 pieces Yip Yaps, 12 pieces "Sun" Fin Wheels, 12 pieces assorted Dipped Sticks and Punk for lighting. All complete in a neat wood box. You can't beat it for variety, quantity, quality and price. Order now—don't wait. Fireworks cannot be mailed. Name your express office. We ship same day. Our booklet of celebration goods free. Send for it also. Remittance must accompany order.
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idents of all Jubilee Auxiliaries that have been organized up to date, and all others as they are organized, to Mrs. B. W. Lipscomb, Nashville, Tenn. The Jubilee societies are to have special attention, and, to this end Mrs. Lipscomb is preparing a letter of greeting to them. Also, for the Annual Meeting in 1929 we shall have a special feature for them.

Our Treasurer's report at the close of the third quarter shows that we have $9,376.28 to be raised during the fourth quarter, in order that all obligations to Council may be met.

Let the Executive Committee of every auxillary check carefully the work of the year and see that local obligations are met in full. The Scarritt and Wesley House fund, dues, pledge—all should make a 10 per cent increase over the preceding year.

In a way this year is the closing of a quadrennium of work in our Mississippi Conference, and we are earnestly desiring that we round out the year in a satisfactory way to ourselves and in an acceptable way to God.

May I express my appreciation to every officer and member of the Conference for loyal support. To your wonderful co-operation is due in large measure the achievements of the Jubilee Year.

May the Jubilee year bring a fullness of blessing to every member of the Conference and may this experience prepare us all for a greater service in the years to come.

Sincerely yours,

MRS. L. W. ALFORD.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

McComb, Centenary, Dec. 2, 11 a.m.; Feb. 13, 7 p.m.
Magnolia, Dec. 2, 7 p.m.; Jan. 9, 7 p.m.
Brookhaven, Dec. 9, 11 a.m.; Feb. 11, 7:30 p.m.
Bogue Chitto, at Norfield, Dec. 9, 3 p.m., 7 p.m.
Scotland, at Bethesda, Dec. 15, 16, 11 a.m.
Wesson, Dec. 23, 11 a.m.; Jan. 23, 7 p.m.
Gallman, at Bethesda, Dec. 29, 30, 11 a.m.
Beauregard, at Beauregard, Dec. 30, 3 p.m., 7 p.m.
Monticello, at Pleasant Grove, Jan. 5, 6, 11 a.m.
McComb, LaBranch Street, Jan. 6, 7 p.m.; Jan. 16, 7 p.m.
Foxworth, at Sandy Hook, Jan. 13, 11 a.m., 2 p.m.
Tylertown, at Tylertown, Jan. 13, 7 p.m.; Jan. 14, 10 a.m.
Meadville, at Bude, Jan. 20, 11 a.m., 7 p.m., 3 p.m.
Barlow, at Brandywine, Jan. 26, 27, 11 a.m.
Bayou Pierre, at Center Point, Jan. 27, 3 p.m., 7 p.m.
Georgetown, at Providence, Feb. 3, 11 a.m., 1:30 p.m.
Crystal Springs, Feb. 3, 4 p.m., 7 p.m.
Summit, at Topisaw, Feb. 9, 10, 11 a.m.
Osyka, at Osyka, Feb. 10, 3 p.m., 7 p.m.

District stewards, pastors, and charge lay leaders are called to meet in the First Methodist Church, Brookhaven, at 10 a. m., Tuesday, Dec. 4.

J. L. DECELL, P. E.

Hattiesburg Dist.—First Round.

Bonhomie, at Deuco, Dec. 9, 11 a.m., 2 p.m.
Collins, at Collins, Dec. 16, 11 a.m., 2 p.m.
Eucutta, at Eucutta, Dec. 21, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Dec. 23, 11 a.m., 2 p.m.
Main Street, at Main Street, Dec. 30, 11 a.m.
Broad Street, at Broad Street., Dec. 30, 7 p.m.
Court Street, at Court Street, Jan. 6, 11 a.m.
Hattlesburg Ct., at Sanford, Jan. 9, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, Jan. 11, 11 a.m., 2 p.m.
Leakesville, at Leakesville, Jan. 13, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Jan. 13, 7 p.m.; Jan. 14, 9:30 a.m.
Mount Olive, at Mt. Olive, Jan. 20, 11 a.m., 2 p.m.
New Augusta, at New Augusta, Jan. 24, 11 a.m., 2 p.m.
Purvis, at Purvis, Jan. 25, 11 a.m., 2 p.m.
Magee, at Magee, Jan. 27, 11 a.m., 2 p.m.
Petal, at Petal, Jan. 28, 7 p.m.
Richton, at Richton, Feb. 3, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Feb. 8, 11 a.m., 2 p.m.
Taylorsville, at Taylorsville, Feb. 10, 11 a.m., 2 p.m.
Willlamsburg, at Willlamsburg, Feb. 12, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Feb. 15, 7 p.m.
Prentiss, at Bassfield, Feb. 17, 11 a.m., 2 p.m.

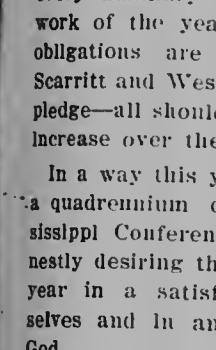
The District Stewards are called to meet at Court Street Church, Hattiesburg, Tuesday, Nov. 27, 9:30 a.m. The pastors of the district are invited to be present for a conference.

W. A. HAYS, P. E.

WILL DO ALL IT CLAIMS TO DO

Mrs. Steele Says of Lydia E. Pinkham's Vegetable Compound

Pratt, W. Va.—"I was so weak and nervous that I was in bed most all the time and couldn't sit up and I am only 30 years old. I saw your advertising in a magazine and after I had taken three doses of Lydia E. Pinkham's Vegetable Compound I could feel that I was better. After taking two bottles I began doing my work and I feel like a new woman. I recommend the Vegetable Compound to my friends and say it will do all it claims to do and more. I will gladly answer all letters I recive."—Mrs. S. E. Steele, Pratt, W. Va.



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Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for "flu" coughs and other severe coughs, chest colds and bronchial troubles.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Canton, Dec. 2, 7:30 p.m.; Jan. 14, 7:30 p.m.
Galloway Memorial, Dec. 9, 11 a.m.; Jan. 7, 8 p.m.
Millsaps Memorial, Dec. 9, 7 p.m.; Jan. 9, 7:30 p.m.
Fannin, at Fannin, Dec. 15, 16, 11 a.m.
Brandon, at Pelahatchie, Dec. 16, 3 p.m., 7 p.m.
Satartia, at Mount Olive, Dec. 29, 30, 11 a.m.
Eden, at Bentonia, Dec. 30, 2 p.m., 7 p.m.
Clinton, at Clinton, Jan. 6, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 6, 7 p.m.; Jan. 7, 10 a.m.
Terry, at Forest Hill, Jan. 13, 11 a.m., 1:30 p.m.
Bolton, at Raymond, Jan. 13, 4 p.m., 7 p.m.
Flora, Jan. 20, 11 a.m., 3 p.m.
Madison, at Pocahontas, Jan. 20, 7 p.m.; Jan. 21, 10 a.m.
Mendenhall, at Mendenhall, Jan. 27, 11 a.m., 2 p.m.
Florence, at Star, Jan. 27, 7 p.m.; Jan. 28, 10 a.m.
Harrisville, at Harrisville, Feb. 3, 11 a.m., 1:30 p.m.
Grace, Feb. 3, 7 p.m.; Feb. 4, 7:30 p.m.
Benton, at Midway, Feb. 9, 10, 11 a.m.
Vaughan, at Vaughan, Feb. 10, 3 p.m., 7 p.m.
Yazoo City, Feb. 17, 11 a.m., 4 p.m.
Yazoo ct., at Lintonia, Feb. 17, 2 p.m., 7 p.m.

District steward, pastors, and charge lay leaders are called to meet at the Methodist Orphanage on Thursday, Dec. 6, at 10 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Fifth Street, Meridian, Nov. 25, 11 am.; Jan. 9, 7 p.m.
De Soto, at De Soto, Dec. 2, 11 a.m., 1:30 p.m.
Quitman, Dec. 2, 4 p.m., 7 p.m.
Matherville, at Popiar Springs, Dec. 8, 11 a.m., 1:30 p.m.; Dec. 9, 11 a.m.
Shubuta, Dec. 9, 3 p.m., 7 p.m.
Scooba, at Scooba, Dec. 16, 11 a. m., 2 p.m.
Hawkins Memorial, Meridian, Dec. 16, 7:30 p.m.
Porterville, at Porterville, Dec. 22, 11 a.m., 2 p.m.; Dec. 23, 11 a.m.
Lauderdale and E. Mills, Dec. 23, 3 p.m., 7 p.m.
Pachuta, at Adams, Dec. 29, 11 a.m., 1:30 p.m.; Dec. 30, 11 a.m.
Enterprise, at Enterprise, Dec. 30, 4 p.m., 7 p.m.
Cleveland, at Hopewell, Jan. 5, 11 a.m., 1:30 p.m.; Jan. 6, 11 a.m.
DeKalb, at DeKalb, Jan. 6, 7 p.m.; Jan. 7, 9:30 a.m.
Central, Meridian, Jan. 13, 11 a.m.; Jan. 15, 7 p.m.
Poplar Springs, Meridian, Jan. 13, 7 p.m.; Jan. 16, 7 p.m.
Vimville, at Pleasant Hill, Jan. 19, 11 a.m., 1:30 p.m.; Jan. 20, 11 a.m.
Seventh Avenue, Meridian, Jan. 20, 3 p.m., 7 p.m.
Daleville, at Andrew's Chapel, Jan. 26, 11 a.m., 1:30 p.m.; Jan. 27, 11 a.m.
Waynesboro ct., at Hebron, Feb 2, 11 a.m., 1:30 p.m.; Feb. 3, 11 a.m.
Bucatunna, at State Line, Feb. 3, 3 p.m., 7 p.m.
East End, Meridian, Feb. 10, 11 a.m.; Feb 13, 7 p.m.
Waynesboro sta., Feb. 10, 4:30 p.m., 7 p.m.

The district stewards' meeting will be held at Central Church, Meridian, Dec. 7, at 10 a.m. Pastors and charge lay leaders are asked to attend.

HENRY G. HAWKINS, P. E.

Newton Dist.—First Round.

Bay Springs, at Bay Springs, Dec. 9, 11 a.m., 2 p.m.
Shiloh, at Shiloh, Dec. 15, 16.
Rose Hill, at Homewood, Dec. 22, 23.
Decatur and Hickory, at Decatur, Dec. 30, 11 a.m., 2 p.m.
Carthage ct., at Bethel, Jan. 5, 6.
Carthage sta., Jan. 6, 7 p.m.; Jan. 7, 9 a.m.
Newton, Jan. 9, 7 p.m.
Forest and Morton, at Morton, Jan. 13, 11 a.m., 2 p.m.
Union, Jan. 20, 11 a.m., 2 p.m.
Homewood, at Homewood, Jan. 26, 27.
Lake, at Lake, Jan. 27, 3 p.m., 7 p.m.
Trenton, at Trenton, Feb. 2, 3.
Raleigh, at Raleigh, Feb. 3, 7 p.m.; Feb. 4, 10 a.m.
Philadelphia ct., at Sandtown, Feb. 9, 11 a.m., 2 p.m.
Burnside, at Longino, Feb. 10, 2:30 p.m.
Philadelphia sta., Feb. 10, 11 a.m.; Feb. 11, 9 a.m.
Harperville and Lena, at Harperville, Feb. 16, 17.
Walnut Grove, at Walnut Grove, Feb. 17, 2:30 p.m., 7 p.m.
Laurel, First Church, Feb. 24, 11 a.m.; Feb. 25, 7 p.m.
Laurel, Kingston, Feb. 24, 2:30 p.m.
Laurel, West End, Feb. 24, 7 p.m.

District stewards will meet in the Methodist church at Newton, Nov. 27, at 10 a. m. Pastors, charge and church lay leaders are requested to meet with us.

H. A. GATLIN, P. E.

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NORTH WHITE RADIO PROGRAMS

SACRED RADIO PROGRAM.

Saturday, December 8.

12:30 p.m.—Bible Class—Hot Springs, Ark.—KTHS.
6:30 p.m.—Weekly Review of International S. S. Lesson—Fort Worth, Tex.—WBAP.
7:30 p.m.—"Fireside Philosophies"—Minneapolis,—WCCO.
8:30 p.m.—Negro Spirituals—Gainsville, Fla.—WRUF.

Sunday, Dec. 9.

9:30 a.m.—Sunday School—Cincinnati, Ohio—WLW.
9:57 a.m.—Broadway Baptist Church—Louisville, Ky.—WHAS.
10:30 a.m.—Rabbi Jacob Tarshish—Columbus, Ohio.—WAIU.
10:45 a.m.—Chapel Service, Ames, Iowa—WOAI.
10:50 a.m.—Morning Worship, Tampa, Fla.—WDAE.
Pres. Church—Cincinnati, Ohio.—WLW.
10:55 a.m.—First Baptist Church, Charlotte, N. C.—WBT.
11:00 a.m.—2nd. Presbyterian Church, Richmond, Va.—WRVA.
1st. Pres. Church, San Antonio, Tex.—WOAI.
12:10 p.m.—Sacred Programs—Muscatine, Iowa.—KTNT.
1:00 p.m.—Religious music—Raleigh, N. C.—WPTF.
3:00 p.m.—Young People's Conference—Dr. Poling—NBC system—Sta. WJZ, New York, and chain.
4:00 p.m.—Organ Recital, Cincinnati, Ohio—WLW.
5:30 p.m.—Vesper Hour Quartet—Charlotte, N. C.—WBT.
7:30 p.m.—Evening Worship, Tampa, Fla.—WDAE.
7:45 p.m.—First Baptist Church—Shreveport, La.—KWKH.
9:00 p.m.—Questions and Answer program, Shreveport, La.—KWKH.
9:05 p.m.—Old Hymns—Washington, D. C.—WJSV.

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Profits are easily earned with these greatly improved Scripture Text Calendars which practically sell on sight.

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300	45.00	90.00	45.00

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3731.

ROBERT H. HARPER, D.D., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 13, 1928. CHAS. O. CHALMERS, Manager.

THE SPECTATOR.

To make good times we must make good men. Our difficulty is not with our times, but with ourselves.

* * *

He who walks with God must walk somewhat alone among men.

* * *

It is a maxim of worldly wisdom that "necessity knows no law;" but the law of God knows no necessity. Only that which is right is allowable under any circumstances.

* * *

He who serves God best serves men most.

* * *

The life of the nation depends upon the life of the families of the land. The home is the unit and unifier of civilization when God dwells in it.

* * *

Our duties outrank our rights, and when we are most insistent upon our rights, we are most negligent of our duties.

* * *

One must be good before he can do good. To bless men we must be blessed by God. Wherefore God said to Abraham, "I will bless thee and thou shalt be a blessing" (Genesis xii:2).

* * *

Power that exceeds piety is perilous to him who possesses it and to all others about him.

* * *

A godless life is a life not worth living.

* * *

A suspicious man may well be suspected. He cannot trust because he is not trustworthy himself.

* * *

If taxes were imposed on human follies there would be ample funds for both federal and State governments.

* * *

Some preachers read the command of Jesus, "Feed my sheep," as if it read, "Stone my sheep."

* * *

Some people can "hold their own" except their tongues.

* * *

Eating little promotes health and speaking little promotes peace.

* * *

Pretence is always predatory. When the fox falls to praying he is preparing for preying—and soon the geese cease laying.

* * *

Some people who say the most have the least to say, while some who say the least say the most.

EDITORIAL

THE DISCONTENTED PENDULUM.

If memory is not at fault, the above is the title of a story in one of McGuffey's readers. It is the story of a clock that all at once decided to stop, after it had been faithfully regulating the household for years. When an investigation was made within the clock, the fault was put upon the pendulum. The guilty pendulum confessed, pleading that the thought of the great number of times he would have to swing to and fro during the months and years to come had quite appalled him, and saying that he had determined to quit the job. Another part of the clock asked the pendulum to execute one full stroke, which he did quite easily. and was commended. Then the pendulum said that it was not one stroke that troubled him, but the thought of the thousands of strokes during the years to come that quite appalled him. The other part of the clock asked the pendulum to remember that, though he would have ever so many times to swing to and fro during the months and years to come, he would always have a full minute to execute every stroke. The pendulum thought upon this for a little and then began cheerfully to swing back and forth and the clock went merrily on.

There should be a good lesson in this old story that many of us read when we were children. Sometimes we are appalled at the sum total of the things we have to do. But every hour's task that God gives us, he gives us a full hour to complete. Now that the pastor has reached his new charge, or has returned to his work in the same charge, he will be planning the activities of the year, with never a thought, we hope, of leaving anything undone that his church requires of him—the special enterprises of the whole church as well as the work that belongs to the local church. Let him be assured that, though the tasks are many and the sum total of his labors large, he will have ample time for every task, if he gives himself freely and seeks help of God.

LOYALTY.

The Methodist Church is doubtless known as a "broad" church in the sense that her people are tolerant at all times toward others and that any Christian can feel at home in their midst. But breadth can be carried so far that neither depth nor dependable substance will be left. We are sometimes so tolerant toward others that we are actually intolerant toward ourselves—impatient toward our own claims and rights and toward those who would stand by them, and more concerned, it would seem, for others than we are concerned for ourselves. We are usually so sensitive about wounding the feelings of others that we neglect to preach our own doctrines and to inform our own people, while for lack, perharps, of any definite convictions, some of our leaders are not greatly concerned to promote our own enterprises and institutions.

The above statements cannot in fairness be construed as advocating a bigoted and narrow policy toward other Christians. But they mean that we ought to magnify our own that we may contribute more to the work of the whole kingdom. We may show a loyalty to all of God's people by showing at all times a loyalty to the church in which we have of our own free will and accord chosen to serve—cleaving to and preaching her doctrines, building up her institutions and bringing souls to Christ at her altars.

MINISTERIAL SUPPORT.

The satisfaction with which one of our pastors reports a much-needed increase in his salary for this Conference year reminds the writer of how urgent is this matter of salary with many of our preachers, especially those in the smaller churches. The fact that the preacher goes where he is appointed; that he is not allowed as other men to enter into an agreement for his services; that he is sometimes not even consulted about his needs, as the Discipline says should be done, and that he has no option but to agree to any sum that may be fixed by the stewards and confirmed by the Quarterly Conference—all should lead those responsible to be very kindly and considerate in determining their pastor's salary for the year.

Give your pastor as much as you can and arrange to pay him by the month. The salaries of other men do not depend upon the weekly receipts of the company employing them. Neither should the salary of a pastor depend upon the weekly receipts of the church he serves. Arrange to pay your pastor by the month, even if for a time when the receipts are not sufficient you have to establish a "line of credit" at the bank and add a little interest payment to your budget.

In connection with this matter, a prominent banker in New Orleans, who is a steward in the largest Methodist church in the city, said that he is a believer in high salaries—that they secure the best service from men and the largest returns. We are not pleading for opulent salaries for our preachers, but we do believe they should have sufficient salaries to meet the needs of themselves and their families, if the churches they serve are to command the best service. No man can give his best service when he has to engage every day in the struggle to "keep the wolf from the door." And, to put it in a rather ugly way, a preacher should not be penalized because he is engaged in the greatest calling in the world.

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CRIMES OF COVETOUSNESS AND HATE.

By Bishop Warren A. Candler.

The flood of crime overflowing our country is alarming, notwithstanding all efforts to minimize it and explain it away. That it has greatly increased during recent years will not be denied, except hy hlind optimists who would not be optimists at all if they were not blind.

Crimes committed to obtain money and crimes of hlood are especially prevalent. Often these two offenses are mingled in one; murder is done to obtain money. Men and women are slain for mammonistic motives of the most sordid nature. The man in charge of a filling station that is kept open day and night, is the mark for the attacks of criminals ready to kill for small sums. Such a man serves in a position more perilous than a picket on guard in the army.

Along with these murderous assaults, which ahound in all sections of the land, defalcations and embezzlements are reported daily.

Another manifestation of criminal covetousness which is constantly in evidence is shameless and almost limitless gamhling. Men and women lay wagers on everything from petty games about tables and the sports of schoolboys, to the size of the crops and the securities in the stock market. At this time a huge gamhle is going on in New York which is so extensive that when the buhhle bursts, as it must do soon, the whole nation will be shocked and the most disgraceful dishonesties will be diclosed by the consequences following the collapse which is inevitathle.

Gamhling of course is hut a form of greed, midway between passive covetousness and active stealing. If to nouns were applied degree of comparison, as we do with adjectives, we might say most aptly and as accurately: "Positive covetousness, comparative gamhling, superlative stealing."

Gamhling is related to theft as dueling is to murder. In a duel each combatant risks his own life in order to take the life of the other, and in gambling each gambler takes a hazard on his own property in order to secure the property of the other without giving value received.

These crimes of greed and hate are the natural outcome of excessive opulence. Where wealth abounds men generally decay; and our country is amazingly rich. No nation on earth ever possessed as much and as eagerly yearned for more, as does the United States. These amazing accumulations harden the heart and inflame the passions. They impart a consciousness of power which often leads their owners to feel that they are above law and that they may defy law with impunity. Indeed, many such men of wealth are brazenly and truculently lawless, committing crimes and snaping their fingers in the face of the authorities who are commissioned to enforce law.

Is there a remedy for these appalling conditions? and if there is what may the remedy be?

In undertaking to answer these searching questions, one is met at once with the discouraging fact that in the past no nation once corrupted by excessive wealth has ever been cured. Luxury and consequent lawlessness, ending in national death, have heen the course and end of all the excessively rich nations of which history has taken account. They all have died as suicides, their deaths arising from their self-inflicted demoralization and degeneration. So passed Egypt, Babylon, Nineveh, and the proud Empire of Rome.

The conditions which corrupted and overthrew them exist in our land in an alarming degree at this time; aud we have but one force to correct them which those ancient kingdoms had not, namely, the Christian religion. But what will the Christian religion avail for our salvation if we refuse to accept it? The Christ was revealed to the Jews before their capital was taken and their Temple was destroyed; but they rejected him, and their uation, as a nation, perished. Does a similar sad fate, on a far larger scale, await the American people? Most certainly it does, if they refuse to accept the only remedy that is sufficient to avert the dreadful doom.

Even imprisoned criminals, when caused by their incarceration to think seriously, perceive that this is true.

Not long ago a most striking editorial was published in "Good Words," the official publication of the Federal penitentiary in Atlanta. The Editor, who is himself imprisoned there, entitled his article, "Crime, Its Cause and Remedy." Among the causes of crime he euumerated intoxicating liquors, dance halls, immodest dressing, immoral picture shows, corrupting books, lack of education, etc.

Evidently this complicated bundle of crime-infected evils cannot be corrected by mere reformers and reforms. The one evil of intoxicating liquors alone has been handled imperfectly and with results more or less disappointing notwithstanding wise and zealous efforts to eradicate it. What then shall we do in the face of all the other sources of crime? Obviously nothing less penetrating and potent than the Christian religion can save our crime-cursed nation.

To this conclusion the editor of "Good Words" comes, and he asserts it in these forceful words of ardent appeal to the people:

"Back to purity of standards of living, back to personal supervision of child by parents. Away from irreverence for all good things, away from booze parties, petting parties, lascivious literature, false standards of life and all that leads to them. When we accomplish these things, it will be more difficult for crime to flourish."

He does not overlook the evil of ignorance, nor depreciate the value of education, but sets up no claim for any cleansing power in mere culture. On the contrary he says:

"The unspeakable crimes of sexual perverts have rocked this nation with their repugnancy. They are very often hidden in character and quite frequently, are especially revolting. Yet many of these originated iu homes of the most cultured environment, surrounded with every advantage of wealth and comfort."

Evidently the editor, who thus writes, is not without a considerable degree of intellectual culture; and he knows what it can and what it cannot do.

Clearly our country must choose between Christ and crime, between religion and ruin. This fact must he faced without delay.

Reformations are good as far as they go, but they do not go very far. Something deeper is required, and that which is needed is religion—religion in the home, in the school, aud most of all iu the heart.

And the only religion that can save the American people is the Christian religion. This great Republic is a nation founded by faith, and it must be saved by the same faith, if it is to be saved at all.

In the charter of every one of the original thirteen colonies "the propagatiou of the gospel" is enumerated among the objects to be accomplished by its founding.

So manifestly was the nation horn of religion—and the Christian religion, of course—that M. de Tocqueville, the acute French commentator on "Democracy in America," said in his famous treatise, "religion gave birth to Anglo-American society."

It must live hy the same life-giving power which gave it hirth. If that force should be withdrawn or should be spent, the American nation would die —and die of heart-failure.

FROM THE COMMISSIONER MILLSAPS-WHITWORTH SYSTEM.

Dear Dr. Harper: I would like to announce through the Advocate that I was appointed Commissioner for Millsaps College and the Millsaps-Whitworth System at the recent session of the Mississippi Conference. I have entered upon my work as Commissioner and am now living at 1600 Pine Street, Jackson, Miss., and my office is at Millsaps College.

My work is to represent Millsaps College in the territory of the North Mississippi Conference and the Millsaps-Whitworth System in the Mississippi Conference. Especially am I charged with the task of completing the $650,000 expansion program for new buildings and equipment for Millsaps College, which was begun this year.

The completion of this program, which means the raising of approximately $400,000, is imperative. Had I not believed that this was one, if not the most vital need facing Methodism in Mississippi at this time, I would not have left a delightful pastorate to undertake it.

I trust that I shall have the hearty co-operation of pastors and laymen in both of the Conferences.

With best wishes and kindest regards, I am,

VICTOR G. CLIFFORD,
Commissioner.

Jackson, Miss., Dec. 3, 1928.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the Peabody Hotel, Memphis, Tenn., Thursday, Jan. 3, 1929.

All applications must be approved by the Conference Board of Church Exteusion and in the office of the Secretary of the General Board, 1115 Fourth Ave., Louisville, Ky., ou or before Dec. 27. No application will be entertained ou the calendar after this date.

T. D. ELLIS.

TO PASTORS AND SUNDAY SCHOOL WORKERS, LOUISIANA CONFERENCE.

The Conference Sunday School Board elected me as Conference Superintendent of Sundy School Evangelism. It was my purpose to write each pastor and superintendent a persoual letter about the fine opportunities in Sunday school evangelism, but I find in my own mail a special letter from Dr. J. W. Shackford on that subject. Instead of the letter I planned, let me call attention in this way to a few important matters in relation to this holy task.

1. Now is the time to begin Sunday school evangelism in your church. Do it through conferences and prayer groups with Sunday school workers, in preparation for special work later on.
2. Read Dr. Chappell's book, "Evangelism in the Sunday School." It is an excellent guide.
3. Order a good supply of evangelistic leaflets from the General Sunday School Board. Distribute them among your helpers.
4. At the beginning of the year, make a study of the personnel of your Sunday schoool classes and departments and find out the Christian status of the membership. List individuals for personal interviews.
5. Plan intelligent Christian cultivation that will lead to intelligent Christian decisions.
6. It is time to pray for the harvest.

Yours in Christ's service,

New Orleans, La. H. L. JOHNS.

A LIBRARY OF MISSIONS.

By W. W. Pinson.

The full report of the Jerusalem meeting of the International Missionary Council has been published in eight volumes, neatly printed and bound and elaborately indexed. This set of books contains heaten oil, for they bring to us the revised preliminary papers, and interpretative summary of the discussions, reports of the sectional meetings, and the final statements passed by the Council.

The meeting in Jerusalem was unique among missionary gatherings. Dr. Mott says of it: "One of the outstanding contributions of the Jerusalem meeting was the fact that an unusually representative body of men and women who command to a unique degree the confidence of Christians the world over, found it possible to arrive at a common understanding and to reach unanimous conclusions with reference to the world-wide Christian mission."

In an hour of peace treaties, disarmament conferences, and International readjustments, as well as of missionary readjustments, such a result alone would make this meeting historic and the published record a unique body of literature to every student of missions and of world relations. For it was an open forum of represeutatives from fifty-one countries and nearly all races, of an international and interdenominational and inter-raciel character. It was as near a body of experts as such a body could be made, and whatever it lacked in that it made up in the catholicity of its spirit and the candor and courage of its attitudes.

Each of these volumes treats of one of the phases of the meeting, all of which were vital and several of them new in missionary gatherings. Taken in order, the titles are, "The Christian Message," "Religious Education," "Younger and Older Churches," "Missions and Race Conflict," "Missions and Industrialism," "Missions and Rural Problems," "International Missionary Co-operation," "Addresses on General Subjects." This tempting array of subjects is treated with studied care and presented in clear and condensed form, and with down-to-date accuracy.

No student of missions or of international relations can well afford to deny himself access to this source.

Complete report, International Missionary Council meeting at Jerusalem. Price, $7. International Missionary Council, 419 Fourth Avenue, New York City.

POETICAL THOUGHTS.

By Mrs. George S. Brown.

"O, Lord, how great are thy works, and thy thoughts are very deep."—Psalms 92:5.

Great Things.

Greater things have come to pass
  Than the crowning of a king;
There's the growing blade of grass,
  Or the willow's glow in spring.
More entrancing things are heard
  Than the songs that thrill or sway;
There's the first lisped little word
  That a baby learns to say;
Greater than majestc ships
  That defy the ocean's rage
Is the prayer upon the lips
  Of devout, serene old age.

More important than the right
  Of the chieftain to decide,
Is the burial of spite
  Or the mastery of pride.
Greater things are being done
  Than the financiers have planned;
Daily wind and rain and sun
  Spread their profit o'er the land.
More inspiring than the cheers
  When the leader passes by,
Is the blossom that appears
  Where the hough was bare and dry.
Greater things may still be seen
  Than the robes a king may wear,
There's the hillside turning green
  Or the colt beside the mare.

—Selected.

I do not know who wrote the above lines, but I like the sentiment, don't you? The things that we term great are so often of little consequence and the small things of earth hath God made to confound the mighty. How the masses turn out and crowd and jostle to see a king crowned or a president inaugurated, and yet it is not half so wonderful as what we see about us every day. Nature far exceeds anything that man can do. No mother but what will tell you that the first word her baby lisped was a far sweeter music than any opera on record. No trained volce can thrill like a bird on the tree top.

We watch the ships sailing the ocean and think of the mighty wonders of tbe sea and of how the ships breast the waves and ride the storm, and yet they canuot compare with the faith and devotion and prayer of a serene old age. We see men and women who have buffeted life's storms and trials and troubles and who have come through refined as by fire and, knowing their lives of devotion and trust, we bow in reverence when they lift up their voices to God.

The Good Book tells us that he that ruleth his own spirit is mightier than he who rules a city. We know how hard it is to master self, to conquer temptations, to overcome pride and prejudice, to govern our tongues, to push self into the background, and when we succeed it is indeed a comfort to know that in God's sight we are greater than emperors and kings. The blessings God sends us every day are more wonderful than any man can give us, no matter how powerful and influential. We may not get laurel wreaths and crowns, but more inspiring than the laurels of men are the blossoms that send out their sweetness just for us all along the way. We may not have great possessions, and wear gorgeous robes, but far more lovely is the green of the grass and the changing color of the leaves. There are inventions and discoveries, but what strikes a deeper cord in the heart than the little birds in the nest, the little new-born colt or lamb, and sweetest of all the love light in the mother's eyes as the babe lies nestled in her arms? O would that we could open our eyes and see the real great things of life! Putting aside all envy and malice and jealousy, and finding no time for complaint, because the Master's praise is continually on our lips, realizing how great things God has wrought, let us rejoice and be glad.

AN APPRECIATION OF REV. AND MRS. J. B. GRAMBLING.

After serving as pastor of the Keithville church, Grand Cane charge, for the past two years, Brother J. B. Grambling moved last week to Hammond, La., to which church he was appointed for tbe coming year.

Our church has heen honored in having Brother Grambling as pastor. The church has grown as a result of his labors, and we can truly say that his godly life and fearless preaching have lifted his people to a higher plane of Christian living. While with us Brother Grambling organized the young people into an Epworth Hl League, which we hope to carry on successfully.

We wish much success and happiness for Brother and Mrs. Grambling in their new home. May God richly bless them.

Brother Nease comes to us from Barham for this year. We are sure that he and his family will prove a blessing to Keithville.

MRS. JOHN O. HENDRICK.

Keithville, La., Dec. 4, 1928.

SERMON ON PREACHING CHRIST.

(The first sermon preached after Conference by Rev. H. A. Wood, pastor of Gibson Memorial Church, Vicksburg, Miss., and, by request of the people, offered for publication to the New Orleans Christian Advocate.- Editor.)

"For there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

Having recently received the appointment at the Anuual Conference your pastor is on the job for another year at Gibson Memorial. You perhaps are wonderlng as to the program and task before the church. We are face to face with a great task. The most wonderful phase of the task that we as a church are confronted with is that of the salvation of souls. All round about us on every side are men and women, lads and lassies, unprepared to meet God. There are thousands of people in this old historic city who have no personal knowledge of salvation. Here and there is a woman who has lost her standing with God and man. Lost that which rightly possessed makes her a lady, though she be dressed in rags, hut when lost makes her less than a lady though she be dressed iu silks and satins; here and there is a dirty urchin of the streets; here and there a cultured woman; here and there a notoriously wicked man; here and there a moral man. But the one outside of Christ is just as surely lost as the other. All are in need of the saving power of Jesus' blood.

In and Through Jesus Alone is Salvation.

Some there are who seem possessed with the thought that people can now be saved by socialistic arrangements and movements, by moral precepts, by amusements, and hy societies. But, my brethren, what is to become of the spiritual natures of the people if we shall be merely and simply philosophical, philanthropic, and socialistic? There is great danger of getting lost in the "swamps of social service." Social service is good in its place. The right kind of work done for suffering humanity in the name of Jesus and from love to him, will not he without reward. But social service is not Christianity, it is only a by-product of Christianity. We dare not crucify Christ on a scholastic cross and bury him in a humanitarian grave.

There are those who would substitute education or culture for Christian experience. Some seem to think that Christians are turned out like broom handles from a factory. We are not saved hy culture, we are born into the kingdom hy the "new birth." There can be nothing but loss and certain wreckage to any denomination which majors on education and minors on soul-winning. Winning souls to Christ is vital, basal, primal, fundamental. Evangelism and education should go hand in hand, but evangelism or soul-winning should go just a little in advance. Let us not put our trust alone in education or culture, in socialistic arrangements or movements, in moral precepts, nor in amusements of societies. Salvation to the individual and the human race comes and comes alone through proper faith in Jesus Christ. "For there is none other name under heaven given among men, whereby we must he saved."

False Guides.

There are false guides who are telling us that we are born in a state of moral purity. That there is no special need of a change of heart or of the "new birth." Setting aside the work of the Holy Ghost, and the power of the gospel, they undertake to replace the divine plan with mere human teachings and substitutes. They never call the people to repentance, nor warn sinners to flee from the wrath to come, nor entreat wicked men to seek the Lord Jesus Christ in his pardoning mercy. They are comforting the hearts of the impenitent wicked in their sins and promising them life without true repentance and saving faith in the Lord Jesus Christ. Such ministers

(Continued on Page 6.)

PERSONAL AND OTHER NOTES.

We are grateful to Rev. Wm. L. Robinson, Coffeeville, Miss., for sending us a good list of subscribers.

The work on the Montrose charge, Mississippi Conference, has begun auspiciously. Rev. D. E. Vickers has been returned to the charge for the second year.

Rev. J. E. Selfe writes that he and Mrs. Selfe were most kindly received by the people of New Iberia, La., upon their arrival on Wednesday of last week.

Rev. Claude P. Jones has been cordially received by the good people of East End Church, Meridian, and improvements are being made upon the parsonage.

Rev. J. C. Price, who was returned to Gilbert, La., received a hearty welcome on the first Sunday after Conference and the services of the day were helpful to all.

Rev. J. W. Sells, our pastor at Pascagoula, Miss., and Mrs. Sells, visited New Orleans on last Friday. While in the city Brother Sells visited the Advocate office.

Rev. H. N. Harrison, newly-appointed pastor of the Abbeville church, Louisiana Conference, requests us to announce that his address will continue to be 7447 Hampson Street, New Orleans.

The Algiers Church of New Orleans has increased the salary of the pastor, Rev. Martin Hebert, to $2,200, and plans are being made to pay off at an early date the indebtedness on the parsonage.

At the Istrouma Church in Baton Rouge, La., Rev. J. W. Booth pastor, all indebtedness was paid last year, and for the first time in its history the congregation begins the new Conference year ont of debt.

Mrs. W. H. Heath, of Fitler, Miss., in renewing her subscription, writes as follows: "I wish to thank you for all the good things you have brought me each week, almost continuously for more than thirty years, and to wish for you many more years of prosperity."

Dr. and Mrs. J. R. Countiss, of Grenada, Miss., have been in New Orleans with their son, a student in Tulane Medical School, who is in the Baptist Hospital on account of serious injury suffered in an automobile accident. We are glad to report that he is doing well.

Mr. P. A. C. Voss called at the Advocate office on Thursday of last week and the editor regretted not seeing him. Brother Voss has been superintendent of the Felicity Sunday school of this city since 1905 and has served in other places of usefulness during that period.

Rev. L. M. Lipscomb, presiding elder of the Greenville District, North Missssippi Conference, reports a spirit of optimism throughout the district. The meeting of the District Stewards at Cleveland was well attended, nearly every church in the district being represented.

Dr. Henry T. Carley moved the latter part of the past week to Shreveport to enter upon his important duties as presiding elder of the Shreveport District. He and Mrs. Carley made the journey of 300 miles or more in their Elcar. Dr. Carley's address is now 839 Monrovia St., Shreveport, La.

A letter from Rev. J. L. Decell, presiding elder, asks us to announce that Rev. A. B. Barry, has been transferred from the Arkansas Conference to the Mississippi Conference and appointed to the Barlow Circuit, Brookhaven District. Brother Barry is now back in his home Conference and has made a good beginning on his charge.

Rev. W. R. Lott, pastor at West Point, Miss., is preaching a series of sermons at night, running for six weeks, on the subject "Pearls of Great Price of the New Testament." "The Pearl of Gethsemane," "The Alluring Pearl," "The Clear Pearl Within," "The Lost Pearl," "A Rare Pearl," and "A Priceless Pearl," are the different sermon titles.

The Editor had the opportunity of hearing Rev. H. L. Johns preach Sunday evening on "The Road to Bethlehem." In the large congregation the presence was noted of Rev. C. K. Smith, who has just entered upon his work as Financial Commissioner of the Memorial Home of Mercy, New Orleans. Brother Smith will live at 624 Carrollton Avenue.

Rev. W. L. Doss, Jr., newly-appointed presding elder of the New Orleans District, is now comfortably settled in the delightful district parsonage at 1431 Octavia Street. He preached last Sunday morning at Carrollton Avenue Church and in the evening at Epworth Methodist Church. The new elder is no stranger to the city, having served as pastor here.

We take the following from the "Methodist Messenger" of First Church, Shreveport: "A wonderfully fine congregation gathered for the morning church service to greet Dr. Goodrich in his first service of the new year. Dr. Goodrich's sermon was necessarily brief on account of the Communion service, but his message on 'What Keeps the Church From Dying' was especially good and helpful."

Dr. D. H. LaGrone, a minister in the Methodist Episcopal Church and pastor of a large church in Oklahoma, preached at the evening service.

Rev. H. A. Wood, pastor of Gibson Memorial, Vicksburg, who preached the helpful sermon appearing in our columns this week, secured last year 102 subscribers to the Advocate, and he writes that he hopes to do as well this Conference year. We appreciate the fine work he has already done and we trust he will succeed, as he hopes, in doing as well this year.

We learn from an editorial in the Southern Christian Advocate that the campaign for $500,000 endowment for Lander College, Greenwood, S. C., is meeting with success. Within a short period the sum of $225,000 has been raised, and it is expected that the campaign will be contiuued until the full amount is realized. Dr. R. H. Bennett and his helpers are to be congratulated.

Our church at Lafayette, La., Rev. Louis Hoffpauir, pastor, has recently opened its basement to Scout Troop 19 of Lafayette. Prof. Adam Anders, principal of the Junior High School, is master of the Troop. Mr. Anders is a son of Rev. G. D. Anders, one of the "honor men" of the Louisiana Conference, and brother of Rev. Dan F. Anders, our pastor at Opelousas, La.

The December number of the "Workers' Council" carries articles by Dr. C. J. Harrell and Dr. W. H. Parks, while Mrs. Edith Kent contributes an article on "Pageants, Plays and Programs for Christmas." The Home Quarterly for January, February and March will carry articles by Bishop Candler, Bishop DuBose and Drs. N. B. Harmon, Jr., W. B. Duncan, Edward Leigh Pell, H. B. Trimble and W. H. Nelson.

We learn from Rev. J. M. Alford, who was appointed to Cedar Grove at the recent session of the Louisiana Conference, that Cedar Grove has been annexed to Shreveport; the post office at Cedar Grove is discontinued. Names of streets and avenues in that section have been changed. Brother Alford's address will be 6510 Lexington Avenue, Shreveport. He writes that he preached at the Cedar Grove church on last Sunday and had a great service.

Rev. C. A. Northington, pastor last year at Ackerman, Miss., calls attention to an omission in the names of stewards of the Ackerman charge, as given in an article which appeared in the Advocate last week, written by Mr. J. H. McKinnon. He writes that at the fourth quarterly conference nine others, not named in Brother McKinnon's article, were elected as stewards: Mrs. J. James, Mrs. J. H. Johnson, R. A. Moss, W. C. Gillis, H. C. Seawright, J. A. Hanna, A R. Moss, W. A. Bruce and L. J. Weaver.

A note from Rev. S. L. Riggs, formerly pastor at Cedar Grove, La., but who was given at the session of the Louisiana Conference just closed the superannuate relation on account of greatly impaired health, states that he is slowly improving and will soon be able to walk. Physicians think that he should be all right within two months. Brother Riggs desires to thank his brethren of the Louisiana Conference for their love offering made in his behalf at the session in Lake Charles.

The new pastor, Rev. L. J. Snelgrove, and family arrived at the Methodist parsonage Wednesday evening, Nov. 21. Immediately after their arrival many of the people came in to welcome the new pastor and family to their new field. On the following Friday evening an enormous pounding was given in the parlor of the home. A real spiritual service was conducted by the laymen of the charge with a large number of the members present. Many real nice things are being placed in the parsonage to add to the comfort of the family. All are looking forward for a good year.

Through the gift of a devoted Christian, a piece of land has been purchased on the Mount of Olives, facing Jerusalem, and has been donated to the Travel Institute of Bible Research. This is the first piece of land to be owned on the Mount of Olives proper by a Protestant Church organization. It borders the traditional site of Christ's weeping over Jerusalem and is but a few minutes' walk east of the Brook Kidron, and above the garden of Gethsemane. As soon as the funds are available there will be erected on this spot a Bible Study Center for teachers, pastors and other church workers of all Protestant denominations and of all nationalities.

Rev. J. L. Greenway, who was superannuated at the last session of the Mississippi Conference, has moved from Kingston, Laurel, to Jackson, where he will make his home. His address is 505 Broad Street, Jackson, Miss. He writes: "We are very comfortable in our new home and are beginning to get adjusted to new conditions. To make us feel at home, Rev. T. M. Brownlee, with Mrs. Brownlee and about forty of his young people came in a body one night and gave us a royal pounding. We were made to feel that though out of the active ranks, as a preacher we were not forgotten. Such kindly remembrance of us speaks well for Brother Brownlee and his splendid body of young people." Brother Greenway will worship at the Capitol Street Church.

CHURCH EXTENSION, MISSISSIPPI CONFERENCE.

The Committee on Appropriation of Funds of the Board of Church Extension will meet in the Peabody Hotel, Memphis, Tennessee, Thursday, January 3rd, 1929.

All applications must be in the hands of the Secretary on or before December 27, 1928.

W. M. WILLIAMS, Chairman,
Miss. Conf. Board of Church Extension.
Bay St. Louis, Miss.

GREENVILLE'S RECEPTION TO MINISTERS.

From the Daily Democrat-Times, of Greenville, Miss., we take the following account of a delightful reception recently given in that city:

"A fitting compliment to Rev. and Mrs. J. E. Cunningham, (Rev. Cunningham, pastor of the First Methodist Church,) and Rev. and Mrs. L. M. Lipscomb, (Rev. Lipscomb, presiding elder of this district) who have been returned to serve the good people of Greenville and the district, was the beautiful dinner given in their honor Friday evening in the Sunday school rooms of the church. This lovely affair was given by the ladies of the Missionary Society under the supervision of Mrs. Edmund Taylor, Jr. A splendidly prepared program was given, as follows:

"Invocation, Mr. Harmon Barlow.

"Toastmaster, Mr. E. H. Cason.

"Address of welcome, Mrs. W. P. Kretschmar.

"Response, Mr. Cunningham and Mr. Lipscomb.

"Talk, Judge Percy Bell.

"For this happy occasion a wealth of fall flowers, intermingled with beautiful red berries, were used in decorating the room, while the small tables arranged around the room were centered with chrysanthemums and red berries in keeping with the festive season. A large table was arranged in the center of the room, from which the delicious menu was served. The near approach of the Yuletide was prettily manifested in the table decorations. A large bowl filled with fruit imbedded in red berries and autumn leaves furnished a lovely centerpiece for the table. Silver candlesticks held red tapers. Mrs. J. D. Coleman and Mrs. Ernest Smith served the salad course. Mrs. Milton Smith and Mrs. Robert Mann served croquettes; Miss Willye Miller served the desert source, and Mrs. Lynn Stewart poured coffee. A number of young matrons and maids assisted in serving the delicious three-course menu. Seated at the honor guests' table were Mr. E. H. Cason, Mrs. Reid Dunn and Mr. and Mrs. W. P. Kretschmar. The guests joined in singing a number of songs, with Mr. Fred O'Bannon leader. During the serving of the menu beautiful music was furnished by Mrs. George Helms, Mrs. Alberta Gildart and Mrs. Barlow. The dinner was brought to a close by singing 'America.'"

MINISTER'S SON AWARDED RHODES SCHOLARSHIP.

From the Times-Picayune, Dec. 10.

Cleanth Brooks, Jr., a fellowship instructor and graduate student in English at Tulane University, has been elected a Rhodes scholar to Oxford University, England, according to press dispatches from Swarthmore, Pa., where the results of the annual election of Rhodes scholars were announced Sunday by Dr. Frank Aydelotte, president of Swarthmore College and American secretary to the Rhodes trustees.

Mr. Brooks is one of the thirty-two college men in the United States to receive this year the honor that is generally conceded to be the highest academic award for which American students can compete. The choice is based on intellectual attainments, combined with qualities of character and leadership and interest in outdooor sports. The award carries an annual stipend of 400 pounds, about $2,000.

Vanderbilt Graduate.

Young Brooks, 22 years old, is the son of the Rev. Cleanth Brooks, of the Noel Memorial Church, Shreveport, formerly a pastor in Alexandria, La. He was born Oct. 16, 1906, at Murray, Ky., but has lived most of his life in Tennessee, where he attended the McTyeire School at Mackenzie for four years preparatory to entering Vanderbilt University at Nashville. He graduated from Vanderbilt with the class of 1928 and obtained the teching fellowship at Tulane which he holds while pursuing his postgraduate study of English.

Mr. Brooks met with the rigid qualifications of the Rhodes scholarship trust by virtue of a wide range of college activities and interests, which included football, basketball and track in the line of athletics and membership on the staff of the Masquerader, Vanderbilt's student publication, for three years of the four he studied there. He is also a writer of poetry, and earlier this year he contributed to and edited a book of verse by Vanderbilt poets which was publihed at Nashville in June under the title of "Facets, an Anthology of Verse." His flair for poety was so marked during his college days that he was elected class poet by his fellow-seniors.

Honored as Student.

In fraternity affairs Mr. Brooks also took an interested part. He is a member of Alpha Tau Omega and Sigma Upsilon, an honorary literary fraternity, and achieved the high academic honor of being elected to membership in Phi Beta Kappa. As an A. T. O., Brooks played in interfraternity football, as well as going in for the fraternity track team. He was for two years a member of the Vanderbilt debating team, which ranks high in the South.

New Award Basis.

He is making his home in New Orleans at the residence of A. Capdevielle, 1459 Calhoun Street.

What college he will enter at Oxford has not been decided by Mr. Brooks, who received word of his appointment Sunday, but he will specialize in English literature. He will not begin his studies there until October, 1929.

The present year marks the beginning of a new basis of tenure for the Rhodes scholarships. They formerly were appointed for three years, but since it now is possible for an American graduate to take a degree at Oxford in two years, the Rhodes trustees have authorized appointments for only two years, in the first instance, with a possibility of each scholar remaining for a third year, providing his record justifies it, and providing he presents a satisfactory plan of study.

Still further changes in the regulation of Rhodes scholarships are contemplated in a bill which has been introduced in the present session of the British Parliament. This bill, if passed, will make it possible to carry out a proposal made some years ago by the American Rhodes scholars and endorsed by the leading educational authorities in the United States, changing the basis of appointments from States to districts.

For the thirty-two scholarships open this year there were 398 candidates, each having been selected previously to represent his college or university in the competition.

IN SUPPORT OF THE EVANGELISTIC WORK OF THE WHOLE CHURCH.

By John W. Shackford.

The Sunday school has long been recognized as a most important agency of evangelism in the church. It may, however, be a matter of interest to those who have found valuable suggestions in the plan of evangelism now for several years recommended by the General Sunday School Board to know the circumstances under which this plan was prepared.

In 1920, following the Centenary Movement, Dr. O. E. Goddard, who was then engaged for the Board of Missions in outlining a church-wide campaign of evangelism, approached the Sunday School Board, asking its co-operation. A committee was appointed representing the Sunday School Board to outline the steps of a practical plan by which the Sunday schools could co-operate in this church-wide campaign of evangelism.

Dr. Goddard and representatives of the Sunday School Board had numerous conferences regarding the lines of co-operation. The program of evangelism which the Sunday School Board finally approved and recommended was the outcome of thorough understanding and co-operative planning and was, of course, but a development and enlargement of what was already being done in many Sunday schools.

The main features of this Sunday school program of evangelism outlined at that time and now familiar to the church, are as follows:

I. An increased emphasis on evangelism throughout the entire year's program of the Sunday school.

II. A special period of evangelistic emphasis during January, February and March, this to include three essential phases:

1. A period for the preparation of the forces through prayer, study and consultation. (Suggested for January.)

2. A period of personal and class evangelism. (Suggested for February.)

3. A period for the careful training of pupils to be received into church membership.

This plan has the twofold value of recognizing the evangelistic purpose and work of the Sunday school throughout the year and of specific emphasis at certain times upon this essential work. It further calls attention to the absolute necessity for the careful preparation of the whole working force of the Sunday school through prayer, conference and study in order that mechanical and harmful processes may be avoided and that the resident forces of the Sunday school may enter into the work of evangelism prepared in mind and heart for this work. And, finally, it lays a new emphasis upon the need for the careful preparation and training of those who are to be received into church membership.

This plan proved so widely satisfactory in the Sunday schools and seemed so sound and practicable that it has been continued from year to year by the General Sunday School Board without substantial change, and is again being recommended by the Board. Our Sunday schools throughout the church are being urged to observe this special season of evangelism along the lines indicated during January, February and March.

The very circumstances under which this plan was worked out indicate the desire of the General Sunday School Board to make the evangelistic program of the Sunday school an undergirding and re-enforcement of the entire evangelistic work of the church. There is of course nothing hard and fast in the plan suggested. Nor is there anything in the plan which would leave any possible grounds for seeming competition with other evangelistic plans and programs that may be under consideration.

The work of the Sunday school, like that of any real school, is continuous, and the programs of the Sunday school are most effective as they become a continuous and regular part of the Sunday school work. For this reason the General Sunday School Board does not seek to provide new or striking changes in its program of evangelism, but rather endeavors to encourage the enlargement, enrichment and more effective use of a program which has already taken its place as a regular and established part of the general program of Sunday school work.

PREMIUM NOTICE TO MEMBERS OF THE MISSISSIPPI CONFERENCE INSURANCE GROUP.

Premium for the third quarter beginning November 10, 1928, on all certificates has been due since said date, as follows:

For $1,000 of Insurance	$3.75
For 2,000 of Insurance	7.50
For 3,000 of Insurance	11.25

I would be glad to hear promptly from all members, who have not paid, with checks in full payment for the third quarter.

W. D. DAVIS,
Treasurer.

Brookhaven, Miss.

SERMON ON PREACHING CHRIST.

(Continued From Page 3.)

boasting of their own generosity of spirit and breadth of view are proclaiming a salvation without faith in Christ and the atonement which he made upon Calvary. We are told in God's word that without the shedding of blood there is no remission of sins. During the world war we found preachers who were so far adrift from the word of God as to teach that soldiers that gave themselves to die on the battle field in a righteous cause, made for themselves a sacrifice sufficient to atone for their sins; such teachings sent men reeking in their sins to the battle front, trusting in their own efforts and blood, in the awful hour of death, instead of prayerfully looking to Christ in whom alone is salvation. How contrary are such teachings to the Holy Scriptures. Here we learn that "no blood can cleanse sin but that which was shed upon Calvary; no power can open the gates of heaven but that of him who hath the key of David, opening so that no man can shut, and shutting so that no man can open." If men would only meditate upon the solemn truth that "God spared not his only begotten son who died the just for the unjust that he might bring us to God." They would see that it is blasphemy to imagine that the salvation of man can he secured in any other way. For if so, God would have spared his only begotten Son.

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone,
Thou must save and thou alone.
In my hand no price I bring,
Simply to thy cross I cling."

The great depositum of the gospel is, "For by grace are ye saved through faith; and that not by yourselves; it is the gift of God; not of works, lest any man should boast." And in the text the great apostle speaking of our Lord Jesus, declares, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must he saved." Our Lord himself says: "I am the door; he that entereth not hy the door into the sheep-fold, hut climheth up some other way, the same is a thief and a robber." The Bihle in its entirety from the first chapter of Genesis through Revelation gathers about this one great central truth, that in and through Christ alone is redemption, forgiveness of sins, the sanetifying of the nature, and everlasting life. God give us of Gihson Memorial faith in the old, old gospel.

The One Big Business of the Book of Books.

The Bible with its sixty-six books is one great volume portraying Christ the Saviour of the world as its outstanding theme. Jesus the Christ, the promised Messiah, is the God-man. It tells how he should come, and why he should come. Then it tells of how he came as the world's Saviour and Redeemer, Lord and Master. Some 6,000 years ago the prophet in the book of Genesis, the Book of Beginnings, spoke of the Saviour as the seed of the woman who was to ohtain a great triumph over the powers of darkness hy hruising the serpent's head. In Exodus he is the passover lamb. In Leviticus the atoning Sacrifice. And thus on and on, throughout the Book of books, there is one beautiful unrolling panorama of Jesus as the Saviour of the world.

The One Outstanding Theme of Mighty Men.

The great, powerful and sueeessful men of the church should he looked upon as men with one passion, purpose and profession, that of preaching Christ as the world's Savior. Nearly 2000 years ago, John, the immediate forerunner of Christ, face to face with the multitudes, contented himself then and there again and again counting it his soul-mission here below to point all to the Lamh of God which taketh away the sins of the world. Paul, the most illustrious merely human being the world has even known, the greatest preacher of all ages, had one theme, one subject, and one cause; that theme was Christ Jesus; tha subject was the cross; that cause the cause of salvation. With the faithful ministry of the great apostle and other mighty men contemporaneous with him in the first hundred years of the Christiau era, the lightning shaft of truth shivered every idol pinnacle, and Jesus was worshiped from the rising of the sun to the going down thereof. Hurrying on down through the succeeding eras of history, we would have you remember how that when Chrysostom, the golden-mouthed preacher with no uncertain sound, with no question mark or interrogation point to the power and influence of the gospel of Christ, the people listening hung forward to catch every word, and anon broke their silence with the clapping of hands, the stamping of their feet—how they were carried away with such spiritual enthusiasm that often they leaped to their feet shouting for joy. God was exceedingly magnified and sinners were ahundantly saved. Again we would have you remember that Martin Luther arose during a nighttime of the world's history and preached the gospel of the grace of God; and how the nations trembled and the world heard the voice of Jehovah and lived. We would have you remember Zwingli, Calvin and the mighty works that God did by them. Remember how Wickliffe went forth into every market town and hamlet of England preaching the gospel and how history speaks of him as a fire-brand in the midst of dry stubble.

Passing on down the pages of history, we would have you remember the wondrous things which God did in the days of Bunyan, John Knox, John Wesley, Whitefield, Brainard, and Edwards. How these mighty men dared to preach Christ and him crucified. While the churches were asleep, irreligion was the rule of the day and unbelief was rampant. Remember how that in a few years England and Scotland and America were permeated with evangelical truth and saved from a false science, unbelief and skepticism. Coming on down nearer our own times, we would have you remember Finney, and Spurgeon, and Moody, all mighty men of valor. And thank God in our own day we have Candler, Darlington, Ainsworth, and Morrison, and a host of others who are true to the faith once delivered to the saints, preaching with might, majesty and power the gospel of Christ, the only gospel that will save.

The One Big Business of Gibson Memorial Church.

We are favored to believe that the great Methodist Church at large will be true to the trust and preach Jesus as the one and only one through whom the world may be saved. And please God, our church, Gibson Memorial Methodist Church, shall in the pastorate of this year become noted as the church whose one purpose, passion and profession is to preach Christ and him crucified, very God of very God, the world Saviour and Redeemer.

We expect to preach Christ, and him crucified. Every sermon shall have as its foundation source a suffering, dying and conquering Saviour. The gospel of a crucified, resurrected and risen Christ alone is sufficient adequately to meet the needs of our lost and ruined race. Through Christ crucified we come to understand God's estimate of man. It is not what modern scholars think. Men's findings alone are faulty and inadequate. There is so much taught that is not so. Much of the so-called scientific and philosophical talk of our modern times is false and soulless. We give man credit for seeking earnestly after truth. The world has learned a few things that are so, but many of its findings, which it thinks are truth, are not true. Each age is puzzled over the ignorance of the ages that have passed. Sometimes for long years things that are hurtful errors will be taught as truth. The scientific teachers of some 500 years ago taught that the earth was flat and square, and that beyond the ocean hobgohlins would rise up and devour. More falsehoods than truth have been taught in most every science in the ages that are gone, and who knows but that the next age will discover that the most we teach is false. If this seems impossible to you, so did the past ages have this feeling. Constantly the world of mankind is thinking that it has arrived at truths. It is teaching its conclusions only to have the next age show that the most of them were false. Thus it is seen that only through God we can come to a sure, certain and proper estimate of man and his needs. So we should not be concerned about what modern scholars think, nor what we ourselves think, but what God thinks of the moral condition of man. He tells us that in our natural state, "The heart is deceitful above all things, and desperately wicked." That "From the crown of our heads to the sole of our feet, there is nothing but bruises and putrifying sores." That in this condition poor lost souls are without God and hope in the world; they feed on husks, they perish with hunger, they are clothed in filthy rags. That "All have sinned and come short of the glory of God."

We expect to preach the old, old story of man's lost and undone condition and need of a Saviour, for only in man's lost condition can we come to understand the cross. We expect to preach the old, old gospel of Jesus our Saviour as taught in the Word, because the deepest and most wonderful revelation of God's justice and holiness is the crucified Christ. Here we see God suffering and dying in the person of Jesus Christ to redeem man from the curse of sin. We expect to preach the old, old gospel because in and through Christ crucified we have love bringing a remedy for sin What love is this, what love is this:

"When I was sinking down
Beneath God's righteous frown,
Christ laid aside his crown
For my soul, for my soul."

A Wonderful Saviour and a Great Salvation.

What a wonderful Saviour is Jesus. And what a great salvation he gives. "Salvation," In the words of another, "comprehends the first dawn of conviction of sin, the exercise of repentance and faith, the joy of forgiveness, adoption and renewal, a life of holiness and usefulness—it's conflicts, conquests, triumphs, entrance into heaven, everlasting life in the Christian's home in glory, fullness of joy, light, knowedge, love and perfect felicity forever and ever in God's presence." Such a salvation, thank God, is the portion of the poor as well as the rich. It may be embraced by the illiterate as well as by the learned. It is for one and all.

"He is abundantly able to save all to the uttermost that cometh to God through him." In and through him we have liberation from sin. In and through faithfulness to him we shall come to our coronation in the by and by. Then from all the heights and depths and windings of our foremost heings, our immortal souls, let us proclaim our Saviour to a needy and dying world. "For there is none other name under heaven given among men, whereby we must be saved."

"Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!"

* * * * * * *

"He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me."

2140 Washington, Vicksburg, Miss.

The English Language College at Warsaw, Poland, enrolled 1,266 students during the past year. Among this number are representatives from practically all professions and occupations, namely: Physicians, nurses, professors, students, engineers, architects, lawyers, singers, actors, journalists, painters, business men, State employees, etc. This school is largely responsible for the good feeling towards the work of the Methodist church in Poland.

The Home Circle.

BLIND.

"Show me your God!" the doubter cries.
I point him out the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him winter snows and frost;
I show him waters tempest-tossed;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet, and rose;
I show him, rivers, babbling streams;
I show him youthful hopes and dreams;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!

—John Kendrick Bangs.

INGENIOUS ENGINEER PUTS TOYS TO WORK.

A combination of childhood memories and good headwork the other day, enabled Chief Engineer Deets Arceneaux, of the Southwestern Gas and Electrle Company, Natchez, Miss., to put over what looked like an impossible job with what was mere child's play!

The big steel smokestack of the power plant, 135 feet high, simply had to he repainted. Well, that's easy. Yes, but the pilot eable was so badly rusted that it came smack in two near the pulley block and down it crashed. The guy wires proved absolutely gone, too.

Well, said the painters contracting for the joh, the only thing to do Is to crib up through the center of the stack, whieh will be both costly and risky.

Engineer Arceneaux, meanwhile, had been quietly looking on, and while his eyes and mind were apparently "in the air," his thinker had beeu working pretty effectively.

"Get me a few toy balloons, boys," he said, "and we'll put this thing over and have some fun along with it." He recalled his boyhood stunts and conceived the idea of a speetacular balloon ascension.

Eight or ten ordinary nickel balloons were bought, filled with natural gas and tied to a long silk fishing line. They were taken into the bottom of the stack, and the aseension began. Up, up, up, they went, out of sight of the crafty engineer, as he watched from the bottom.

"Here they come!" shouted the erowd of neighborhood boys, who had been summoned with their air rifles. When the balloons had soared high above the stack, the eommand to fire was given.

"Pop! pop! pop-pop!" and the silken line, swaying in the breeze, fell gently down to the ground.

The job was as good as done. The fishing line was used as a pilot to pull over a slightly heavier cord, and then a steel wire was pulled up, and last a heavy rope. Thus in less than an hour blocks were hoisted and hooked to the top of the stack, and the painters got busy.

Many days and dollars, and perhaps some lives, were saved by a little real brain work.—Utility News.

LAMBS AND LEAPS.

A flock of sheep with lambs, passing like a billowy wave down a country lane and then skillfully shepherded by a wonderfully intelligent dog through an open gate into a field, scattering itself with a chorus of "baas," is generally nothing more or less to an onlooker than a confused mass of wool and legs, all alike.

But just lean with us over the gate for a short time and watch the flock dissolving into units. Then, and then only, do differenees leap to the eye. How is it possible for the ewes to recognize their own offspring, or vice versa.

There is one old sheep with a voice like a big rattle. "Burr-burr-hurr," she croaks, and no wonder her lambs find her easily with a voice like that. These three are the whitest in the flock, in great contrast to the two black ones standing near—the black ones that look up as the others scamper away and then go on with their business.

Lambs appear to recognize their mothers more quickly than their mothers recognize them. The mother of the black ones does not seem to be quite certain that they are hers until she has sniffed them carefully. Probably the sheep, whose horizon is bounded generally by other woolly backs on every side, have to depend more on the sense of smell than of sight for recognition purposes.

It is usually after the lambs have finished their afternoon meal that they become balls of frisking, leaping wool. Look at that one with the black face whose mother has just lain down for a rest. There he goes, jumping backwards and forwards over her back, and she really does make a fine vaulting horse. Then he casts his eye on a mound some distance away, where others of his kind are collecting for a game of "King of the Castle." He gambols over to investigate and joins the others, who all seem to try and stand in one spot which will hold only one at a time. Consequently as many lambs are slipping down the mound as are climbing up on it.

Now, our black-faced friend suddenly begins to jump around with legs stiff as iron bars, and then gallops away. Immediately all the others begin to jump in the same place as he did and then gallop after him. As he stops suddenly—as suddenly as he started—the remainder collide with him and each other, and the result is a general butting match.

Here comes a stately old matron with her two little children who look as if they would prefer walking with mamma than playing. But the call of youth and high spirits s too much for them at last, and the old sheep continues on her way alone, while her naughty children amble off towards the mound.

But suddenly—surely not—yes, one of the old sheep has so far forgotten herself as to wish to take part in the youngsters' play. She runs awkwardly up the mound, slides round a bit and then proceeds to beat the lambs at their own jumping game. The lambs stand respectfully aloof, gazing in astonishment at the old sheep whose legs perform queer evolutions in the air. Then suddenly she remembers where she is and shamefacedly pretends that she has climbed up the mound to admire the view. When she joins her old neighbors, the lambs, with looks of reproach, resume their merry gambols.—P. J. McCann, in Our Dumb Animals.

THE FIRST ALPHABET.

An old, old story about the beginning of the alphabet is retold in "Better English Habits," a book written by Blount and Northrup, and published by the Wheeler Publishing Company. This is the story:

Long ago there lived in a far-off land a young princess named Europa. She had four brothers and many playmates. One day the youths and maidens were picking flowers in a lovely meadow near the sea. In the same meadow a beautiful white bull was feeding. He was so gentle and so friendly that the maidens wound about his neck and body long garlands of daisies and violets and primroses. After a time Europa said, "I am going to have a ride on the White Bull," and she mounted on his back.

At once the White Bull ran to the sea and began swimming for the distant shore. Europa was frightened. She grasped his horns with one hand and held the other towards her friends crying for help. They ran after her, but the White Bull was far out on the water and they could hardly hear the screams of Europa. At last the Bull and maiden disappeared in the distance.

The weeping brothers and playmates went home to tell their parents what had happened. The father and mother of Europa were, of course, in great sorrow. They commanded their eldest son, Cadmus, to go to find his sister. So Cadmus, with several other young men, set out.

The had many strange adventures. Perhaps the most wonderful was the one with a dragon. The monster lived in a cave, near which was a clear spring. When the comrades of Cadmus went to fill their pitchers at the spring, they were slain by the dragon. Cadmus attacked the serpent and slew him with his spear. Then he planted the dragon's teeth in the ground as if they were seeds. Immediately they came up as full-grown men, armed with spears and swords, and began fighting one another. When almost all of them had been killed, Cadmus persuaded them to give up the battle and to become his followers. With these five men he went on, seeking his sister.

But Cadmus could find no trace of Europa, and finally he became very weary of constant travel. He asked a wise man where he might find a home.

"Follow that cow," said the wise man, pointing to a cow that was walking down the road. "Where she lies down, build a city for yourself and your men."

So Cadmus followed the cow. Soon she lay down in the midst of a grassy pasture. Cadmus and his men put down the packs they were carrying on their shoulders, and began building houses to live in. Other men and women came to the same place, and Cadmus was made king of the city, which they called Thebes.

Four daughters and one son were born into the family of Cadmus. Although they lived so long ago and so far away, they were very much like the children of this day in America. They loved to hear their father tell of his journeys and his adventures. Many a time he told them of his childhood with his three brothers and his sister Europa, and of his long search for the lost maiden. And when his own children grew up they told the same tales to their children.

As Cadmus became very old, he said to himself, "I shall not he here much longer. When I am gone the stories about my parents and brothers and sister and my journeys and adventures will be forgotten. How can I make a record of them?"

After long and careful study, the wise old man invented a system of letters which should represent the sounds of speech. These letters he combined in such a way as to represent spoken words. Then he wrote the tales of his life so that all those who should come after him might know them. And he taught his grandchildren to read the books he had written.

This is the old Greek story of the origin of the alphabet.

When the White Bull had crossed the sea, he carried the Princess Europa into a lovely garden, surrounding a splendid palace. Then she discovered that the White Bull was not a bull at all, but the King of that land, who had taken the form of a bull to bring her into his kingdom. She became the Queen and lived there the remainder of her life. She was very happy with the King and her children; but sometimes she was very lonely for her father and mother and four brothers.

The name Europa was given to that country in honor of Queen Europa.—Exchange.

The little undernourished children in the public schools of the North Highlands section of Columbus, Ga., are growing plump and well from their daily allowance of rich sweet milk, donated to the schools by the mills of the community. It was the Rev. John S. Sharp, pastor of the Hamp Stevens Memorial Methodist Church in the mill district, who called the attention of the mill officials to the condition of the children and helped to secure for them this new supply of milk.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A LAYMAN'S SUGGESTION.

The editor may be pardoned for talking a little more shop, especially as a chance meeting on the street with a faithful layman gave the editor an *idea* which, by the way, was a wholesome thing for an editor, and would be for some others. The good layman in question is Dr. E. L. King, long a steward in the First Methodist Church of New Orleans. The good Doctor spoke of the New Orleans Christian Advocate, and expressed his desire to see the circulation of it greatly increased. He referred to the fact that many an organization has the policy of including in its dues a subscription to the periodical devoted to its interests, and he named the American Medical Association, the Southern Medical Association, a local association, etc., while the editor thought of the Kiwanis Club and others. Why, the Doctor asked, could not the official board of a Methodist Church in Louisiana or Mississippi ascertain the number of families represented in the congregation and write into the budget of the church an amount sufficient, at the present club rates, to send the Advocate into every home in the charge? Why not? A comparatively small amount would send the Advocate into every home in one of the smaller charges, while $200 or $300 would suffice for the most of the larger churches in our patronizing territory.

THE MUSINGS OF A MISSIONARY SECRETARY.

By Dr. O. E. Goddard.

As I sit here in Africa to-day taking a retrospective view of what has happened since I left home, nothing worth noting seems to have occurred between Nashville and Brussels. On arriving in Brussels, something came near happening. As I passed through the gates, some one gave a lurch at my hip pocket. In that pocket I had all the money for this long trip—some in currency, some in notes and a draft. I thrust my hand back to see what had happened, and my two purses were just in the act of falling to the ground. In one more second my money would all have been gone. Now, although I keep the pocket containing money and notes pinned, when any one begins to tinker with that part of my anatomy, I hold fast to my purses.

Seven years ago I was in Belgium. Then we could not hold a public preaching service. Now I find great revival meetings in progress on public squares with the permission and protection of the Belgian Government. The attitude of the public mind toward our work has greatly changed in seven years. We now seem to have almost unlimited opportunity for our work. Dr. Twynham is faithfully looking after the business interests of the Board and preaching to the English-speaking congregation. Brother Thonger is sanely and effectively pushing the work of his district. Seven years ago I was rather pessimistic about our work in Belgium. To-day I'm optimistic. We are rendering a real and an indispensable service in Belgium.

In Czechoslovakia there have beeen great changes, but of a different nature. Then the great exodus from the Roman Catholic Church was on. They were clamorous to hear anything Protestant and American. That is not the case to-day. They have now settled down to a more static condition and are not so keen for the Protestant message as they were at the close of the war. Brother Nelson, our only American-born missionary, and his bride (daughter of the American Consul) are rendering a constructice service. Brother Joseph Bartak, Brother Vaclav Vancura and Brother Joseph Dobes, Czechs by birth but American by adoption and training, are well equipped men doing great service for their people.

I had a conference with all the pastors to encourage them in their evangelistic program in particular. Since I held the first revival services conducted by our church in Czechoslovakia, I was interested to know how many of the present membership remembered those meetings and were brought into the church under my ministry. The brethren improvised an appointment for me to preach one night in the church that was built where I held my first meeting. Brother Nelson asked the congregation that night how many of them attended my meetings there seven years ago. To my surprise about half of the hands went up. It was most comforting to me to see that the work abides.

I journeyed from Antwerp to the Congo on the "Elizabethville," which carried about sixty Protestant missionaries and board secretaries and a large number of Roman Catholic priests going out as missionaries to the Congo. We had the two civilizations, Catholic and Protestant. We had Catholics with their services, Protestants with theirs, and a group that had no interest in either Catholic or Protestant.

Among the Protestant group were several Negroes as delegates to the Jubilee Conference at Leopoldville. These enjoyed all the privileges that others did on the boat. The Belgian Government looks askance at the incoming of American Negroes, but these were high-class, educated people who were not to remain long in the Congo. If England, France, Portugal and Belgium should close the door to American Negroes, they would have no opportunity for foreign missionary work. All the vast continent of Africa, except Liberia and Abyssinia, is controlled by the governments mentioned above. Some of the American Negroes who have been admitted into those colonies did not behave properly. Hence the attitude of Belgium toward American Negroes. But this is reaching a general conclusion from particular premises. There are no doubt many American Negroes—preachers, teachers, industrialists, mature Christian men and women—who could render fine service to the black people of the Congo if Belgium would only permit them to come. It is hoped that no other government controlling parts of Africa will discriminate against our American Negro as Belgium has. If Negroes were freely admitted to the Congo, we could doubtless get good workers from the Colored Methodist Episcopal Church to supplement our work. These black people could probably stand the climate better than our white people. At best the hazard of living in the Congo is great to every white person. I'm not very far into the Congo yet, but I have already taken more quinine than I had taken in forty years.

We, our Southern Methodist group, Miss Case, Mr. and Mrs. Henry Ayres, Mr. and Mrs. Henry Wheeler, Mr. and Mrs. W. E. Tabb, Joseph Maw, Herbert DeGossarie and I, arrived in Leopoldville in time for the Jubilee Conference. Here we met Captain De Ruiter and his wife in our boat, "The Texas." Thus twelve of us enjoyed the rare privilege of sitting in for more than a week to hear what had been done in the Congo in these fifty years of missionary effort.

Protestant Missions began in the Congo fifty years ago in a very humble way and in the face of a most inhospitable climate and fierce, cannibalistic savages. We heard a resume of what had been done. There are twenty-eight Protestant boards supporting missionaries in the Congo, about one thousand missionaries, more than 200,000 church members up to date.

The Congo Protestant Council invited other western African centers to join in the Conference. Delegates came from Liberia and the French, English and Portuguese possessions in Western Africa. It was a great, harmonious, brotherly meeting. Denominational lines could only partly be seen. The medical, educational, industrial and evangelistic problems were frankly discussed. Co-operation along all these lines that there may finally be a self-propagating African Church seems to be the agreed objective of all workers. I think they are trying to avoid superimposing too much of our western forms upon these people and they are surely avoiding creating in them a source of dependence on the foreign church. Self-support for the native church in its evangelistic work is emphasized by all.

I was greatly surprised with the high honor conferred upon me in being appointed to preach the Sunday morning sermon the closing Sunday of the Conference. That the Southern Methodist, in the midst of the older and larger missions of the North and of Europe, should be thus honored was not to be expected. Your representative, by the help of God, discussed "The African Church To-Be." I think the Lord used me to say what should have been said at that hour.

Now we are packing for a month's journey up the Congo to reach our work. If I write again it will be concerning our work in the Congo and incidentally the trip up the Congo.

Leopoldville, Africa, Sept. 26, 1928.

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---That Will Not Shrink

HIGH RECOGNITION FOR S. M. U.

By Herschel S. Burgin.

The recognition of Southern Methodist University by the American Association of Universities as one of the institutions on its approved list of colleges and universities assures the acceptance of S. M. U.'s degrees and credits without question everywhere among member-institutions of the Association; and gives to the degrees already granted by the Dallas institution a still higher standing in the educational world, according to an official announcement by Dr. Charles C. Selecman, President.

"This recognition places S. M. U. in the highest class of American institutions of learning," declared Dr. Selecman. "It is the most important event in the life of the institution since it was founded. So far as I know, no other institution in America has achieved this distinction at the age of Southern Methodist University—in other words, at the age of thirteen years. Less than 200 institutions are on the approved list of the Association, and only four of these are in Texas."

The organization of the American Association of Universities was effected fifteen years ago among twenty-five leading universities of the country such as Northwestern, Johns Hopkins, Columbia, and Cornell, for the purpose of raising the standards of work done in American institutions of higher learning. Only one institution has been admitted to membership since its original organization. The approved list to which S. M. U. has just been admitted includes the names of all other colleges and universities accepted since then, on the basis of the meeting of the Association's requirements on efficiency of faculty members, salaries, plant, teaching equipment, endowment, and grade of work done by students.

AN APPEALING PROGRAM OF MISSIONARY EDUCATION FOR OUR SUNDAY SCHOOLS FOR 1929.

By Rev. Fennell P. Turner, Secretary, Missionary Education and Foreign Extension, Sunday School Board, Methodist Episcopal Church, South.

If our church is to meet its responsibility as a missionary church an effective program of missionary education is essential. Such a program should begin with the children. It will be integrated with the policy of religious education, planned to meet the genius and requirements of our Southern Methodist people. It should start in the home and be continued in the Sunday school. In addition to provision for instruction there must be provided for the pupils the opportunity to express the feeling of responsibility to help support the work which is generated by the study which they are making. This desire to help is expressed when children share in the regular missionary offerings. This is most practical. The money the children may earn or receive in their allowances is that much of themselves and when money is given to missions they are giving that much of themselves.

For our Southern Methodist Sunday schools for next year, a plan known as "Our Dual Special for 1929" has been worked out. This contemplates the following: (1) the extension of Sunday schools in the needy areas within the bounds of each Annual Conference; (2) the extension of our program of Sunday school extension into all our mission fields abroad; and (3) the study and support of the mission work carried on by our church in China, our oldest mission field.

A few words with regard to these important objectives may be of interest.

1. Within the bounds of each of our Annual Conferences are needy and neglected areas in which Sunday schools should be organized if provision is to be made for the religious education of those in the neglected districts for whose religious care our church is primarily responsible. There are also many weak and inefficient schools which need superivison and care. Special attention is being given to these needy areas. In the Annual Conferences there have been appointed by the Conference Boards Sunday school extension secretaries who are carrying forward programs within the Conferences which include: (a) The organization of new Sunday schools in needy areas. This involves a careful and thorough study of these areas of the participating Conferences and the wise organization of new Sunday schools at strategic points within the bounds of the Couferences. (b) The organization of new Sunday schools in the congregations which have no Sunday schools. This requires in co-operation with the pastors a study of the membership of these congregations wth a view to the selection of men and women qualified to serve as officers and teachers of the new Sunday schools. In organizing a new Sunday school it is absolutely essential that the best qualified men and women be selected as officers and teachers. If this is not done the new school will not succeed. To accomplish such results the services of skilled workers are required. (c) The sympathetic and intelligent supervision of weak and struggling schools which are inefficient and need reorganizing and building up if they are to render the service they ought to render to the church and the community. (d) The organization of Sunday schools for less favored races within the bounds of the participating Annual Conferences. Here is a field for needed service. So far, little has been done to meet this great need and wonderful opportunity. (e) The extension of our Sunday schools into industrial centers located in territory within the bounds of our Conferences where the religious needs of the people have not been fully met.

2. With regard to the extension of our Sunday school program in our foreign mission fields: The Sunday school work is being assisted this year in all our mission fields. In two countries (Cuba and Korea) we now have Secretaries for Sunday School Work. The extension of an adequate program of religious education in our foreign mission fields should be carried forward much more rapidly. This is urgent. This was recognized by the International Missionary Council in session at Jerusalem in April, 1928, during which meeting much time was given to the consideraton of the topic and one volume of the Jerusalem report is devoted to religious education.

It should be remembered, however, that, important and urgent as this work is, it can be carried forward no more rapidly than our Sunday schools in the home Conferences make possible. Our hope is that the Sunday schools will respond so generously to the appeal for the extension of our Sunday school work in the foreeign field that this can be done without great delay. The work in all our missions in other countries is being retarded because our program of religious education has not been adequate to the needs of these fields.

3. Beginning Jan. 1, 1929, the Sunday schools will take up the study of China and our very successful work carried on in that country. For the past three years the Sunday schools have been studying our European work. So great was the interest aroused in our mission work in Europe that all our work in Belgium, Czechoslovakia and Poland was supported by the voluntary offerings of the Sunday schools. After Jan. 1, 1929, the Board of Missions will become responsible for the support of the European work. Our Sunday schools will then devote their attention to our work in China. The Board of Missions has asked the Sunday schools to become responsible for the entire budget of our missions in China. The support of all our work in China for 1929 depends, therefore, on the fourth Sunday missionary offerings of the Sunday schools.

It is an opportune time to study China. A new epoch has begun in that country. The Government has been recognized and set up in Nanking, China's old capital. A new president has been inaugurated. As to Christian missions in China: Those who know the situation best, have no douht that years of wonderful spiritual fruitage are just ahead. China has passed through years of great difficulty and suffering. The lesson of church history is that such periods have in the past been followed hy periods of growth and expansion. This was true in the years following the Boxer uprising in 1900. Our Chinese Christians during the past few years of strain and stress have been tested and tried hut have not been found wanting. The new epoch begins with a church which is stronger because of the difficulties and sacrifices.

For this study of China upon which our Sunday schools are entering, ample materials are available, such as: (a) In the Sunday School Lessons will he found interesting materials during the year in the Group Graded and the Closely Graded Series. (b) The Sunday school papers will carry interesting articles and stories about China, her people, her government, her social and religious life—in fact, all aspects of life in China. Informing articles on the progress of the Christian Movement in China will be published. Most valuable articles already have appeared. (c) A special China library will be available. Every Sunday school, large and small, will want this China library. (d) In addition to the above Library on China, in our papers will appear notices and reviews of the latest books on China as they are published. A list of hooks on China may he secured on request. (e) Maps and charts, flags, pictures, etc., will be available at small cost. (f) Interesting plans have been worked out for a "China Log Book." Suggestions for "Our China Log Book" will be sent on application. (g) A good selection of plays and pageants is available. (h) The bulletin "Here and There" issued each month will carry material which will be helpful.

This appealing program has in view giving the benefits of well organized Sunday schools to the needy sections within the bounds of each Annual Conference; the extension of our Sunday school movement to every foreign mission field of our church; and the study and support by the Sunday school of the entire work of our church in China.

The primary objective is to educate the Sunday school pupils of to-day so that the church of tomorrow may be a church that is sacrificially missionary in spirit and in practice. If carried through with vigor and enthusiasm, this program will most effectively contribute to the realization of this objective.

NOTICE.

"Wm. A. Smith, Director of Religious Education, Music and General Assistant to the pastor wishes to communicate with the pastor or committee of any church needing the services of such a man.. Mr. Smith is a young married man, college trained, with five years experience in the above work. Address: Box 50, Lithonia, Ga."

"TINKER AND THINKER—JOHN BUNYAN." (1628-1688)

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

EUGENE L. JOYNER.

On April 25, the angel of death visited our community and called away one of our beloved brethren. Too soon it seemed to all who knew him, too soon it seemed to the church that needed him; but his time to come home was known to God who loved him. Long had Eugene L. Joyner served his God and his church and the time for his rest to begin arrived in his 69th year.

Eugene L. Joyner loved his Savior, and dutifully and faithfully served and followed him. In all the walks of life he was sunshine and flower, but when the storms did come he was solid oak. He loved justice, aided the poor, relieved the oppressed and lived a life that aided in lifting all who knew him. And today if all to whom he has done some favor should cast one rose upon his bier, he would sleep tonight beneath a wilderness of flowers. In the fields of commerce and business he climbed to the summit, at the same time leaving pride behind. He travelled carefully the way of the cross and it has led him home. And to his dear Christian wife and loved ones we express our sympathy and prayers for their comfort. Eugene L. Joyner has fought a good fight, he has finished his course, he kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day and not to him only but to all them also that love Christ's appearing. ONE WHO LOVED HIM.

Pelican, La.

JOHN A. HUGHES was born in Bradley County, Tenn., March 1, 1845, and died November 8, 1928, aged 83 years, 8 months, and 8 days, at the home of his daughter, Mrs. H. C. Lea, Sikes, La., with whom he had made his home about ten years. He went to Henderson County, Texas, December 3, 1855. He entered the Civil War February 26, 1862, in "J. C. Robertson's Company C, 17th Texas Cavalry," and served part of the time on detailed wagon service. He attended the Confederate reunions with great pleasure. In 1865 he moved to Houston County, Texas, where he married Miss Emily Peacock, on March 24, 1870. To this union were born seven children. He is survived by four children: Mrs. Ella Weisinger, Jasper, Texas; Mrs. Annie E. Lea, Sikes, La.; Robert A. Hughes, Pasedena, Texas, and Geo. W. Hughes, Terrel, Texas; sixteen grandchildren, six great-grandchildren, and two brothers, Asberry and Alfred Hughes, of Texas. His first wife died September 20, 1886; on May 16, 1888, he married Miss S. L. Little, who died June 16, 1907. He joined the Methodist Church when eight years old, but went astray for awhile; but, under the influence and prayers of a loving Christian mother, he came back to the church in 1867 and lived a devoted and consistent Christian to the end, when he told me, "Annie, I won't be here much longer, but I am happy and ready to go." He served as steward of the church most all the time and as Sunday school superintendent. He was a great friend to the orphanage. He loved the work as a whole. He loved the preachers, and his home was the preachers' home—not only his preacher's, but those of all denominations were welcome and came often. He was a loving father and husband, and will be greatly missed in our homes, churches, and lodges—he was made a Master Mason in Grapeland, Texas, Lodge No. 473, in 1880. He was true to his masonry. Funeral services were conducted by his pastor, Rev. H. C. Murphy, after which the Order of Eastern Star and Masons took charge, paying a last tribute of honor and respect to a beloved member. Interment was made in the Salem cemetery, near Eros, La.

His daughter,
MRS. H. C. LEA.

MRS. EMMA HESTER ALLEY. The death of Mrs. Emma Hester Alley, wife of P. W. Alley of Ruston, La., on Nov. 13, 1928, at a local hospital in Jackson, Miss., brought sorrow to her many friends and acquaintances in Mississippi, especially in Montgomery County, where she had lived for a number of years.

Mrs. Emma Hester Alley was born in Copiah County, Mississippi, Dec. 17, 1852. Married to Mr. P. W. Alley Dec. 12, 1872. Professed faith in Christ and joined the Bethesda Methodist Church, near Hazlehurst, at the age of 12 years; lived a consistent member of the church to the day of her death, which occurred Nov. 13, 1928, following a lingering illness of four months. Her body was laid to rest in the Greenwood cemetery at Ruston, La., on the day following her death; funeral services being held in Trinity Methodist Church in the presence of a large number of friends, the services being conducted by her pastor, Dr. W. W. Drake, assisted by the pastor of the Presbyterian Church.

Sister Alley was a great Christian character. Her home was her pastor's home also. This humble writer never felt more at home than he did when in her home. In the departure of this saintly woman, another sweet and beautiful life has gone home. But she has left us a legacy. No one can look on her memory without feeling that there is such a life as a spirit-filled life. The home, the church, and society loses heavily when such a life takes its flight.

Her many friends can't but feel that she is happier, and that we are all made better in heart, and richer in soul, when we reflect on her beautiful life. We believe that she could say with Paul, "For me to live is Christ, and to die is gain." His will seems to have been her will. Her life was not only like His life, but was His life. She had a Christian face; a Christian courage; she was a Christian wife and mother. She leaves an aged husband of 80 years, two sons: C. C. of Ruston, La., and T. W. Alley of Vicksburg, Miss.; one daughter, Mrs. T. W. Hendrix of Lake Providence, La.; one sister, Miss Sallie Hester, of Franklin County, Miss., with a host of friends to mourn her departure. But our loss is her gain. She lived a beautiful life and died a beautiful death. May she have the two-fold resurrection—one into the life beyond, with her Lord, and loved ones, the other in the lives that remain here on earth, blessed and purified by her influence. May God's richest blessings rest upon her aged husband, her three children and her sister, with all relatives and friends, is the prayer of her former pastor. We shall meet her again.

Holcomb, Miss. W. J. WOOD.

RESOLUTIONS.

Whereas, our Heavenly Father, in tender mercy and infinite wisdom, has seen fit to call our beloved MRS. CLARA E. HUNT to the home where sickness and sorrow are known no more, be it resolved by the Woman's Missionary Society of First Methodist Church, West Monroe, La.:

1. That this society has lost a most noble woman, who has given a long life of service and devotion to her Master and Lord, ministering to the sick and needy and distressed, so thoughtful and kind at all times, in all of her ways following the crucified Christ.

2. That we have lost a personal friend, who was always an inspiration, a friend who was found tried and true. We shall always cherish the memory of "Grandma," as she was called by all. We shall endeavor to follow her example of Christian virtue and faith.

3. That while her place is vacant, the memory of her sweet, gentle Christian life will be an inspiration to those who knew and loved her. We extend our prayerful sympathy to her family, and pray that they may be comforted by the Saviour she loved and served; we commend them to him, who doeth all things well.

4. That a copy of these resolutions be sent to the family, the Ouachita Citizen, the New Orleans Christian Advocate, and that another be spread on the minutes of the Missionary Society.

Signed: Lillian E. Collins, Mrs. T. L. Hood, Mrs. W. A. Kirkpatrick, Committee.

A SPIRITUAL UNDERGIRDING.

In the movement to secure World Peace it is important that we labor to reduce national armaments, to secure the signing of peace pacts outlawing war and pledging the nations to peaceable means of settling their difficulties; to set up the international machinery necessary to secure peace among the nations, such as the League of Nations and the World Court of International Justice, to remove national misunderstanding and prejudices which lead to war; to bring to bear motives to overcome the forces which make for war such as the futility of war, the terrible destruction and horror of modern warfare, motives of self-enlightened interest, economic and humanitarian motives.

All this and much else of similar character is good and should have the active support of the friends of World Peace. But all this is insufficient. Without something else, more vital and fundamental, the peace movement will fail. The peace structure we are building to-day needs a spiritual undergirding. A mighty spiritual dynamic must be supplied to the peace movement to give it the force and power necessary to carry it forward to success.

This dynamic is found in the gospel of Jesus Christ applied to national life and international relationships. The mighty power of the gospel has been proved in the sphere of individual life and individual relations. Its ideals of righteouness, service and love have overcome selfishness, pride, jealousy and hatred in the individual life and brought peace and good will in individual relationships where before there had been strife and bloodshed. It has done this because those entrusted with the gospel believed it was for the individual and brought its power to bear upon individual lives.—The Christian Statesman.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

We are bound to be gentle with what appear mistakes in the thinking of others, when we appreciate that our own thinking is saturated with error. —Gamallel Bradford.

NOTES.

The Woman's Missionary Society of Lake, at one of its recent meetings, adopted resolutions of appreciation of the work of Rev. M. L. White and his wife, and regret at their removal to another field of labor. Let all of us take note and strive anew to be such members of the Missionary Society that our presence or absence will be deeply felt.

* * *

From Louise, Miss., comes a belated but interesting account of a zone meeting the latter part of October. The meeting was held at Silver City, and was a union of the Louise, Silver City and Holly Bluff auxiliaries, Vicksburg District. A letter was read from the District Secretary, Mrs. McKeown, and a letter from Miss Eurania Pyron. "She gave a very interesting description of her voyage to Poland and of the beginning of her work there." Zone officers were elected for the ensuing year: Mrs. Earl Sledge, chairman, and Mrs. Ben Kern, secretary.

* * *

On Nov. 14, Zone 2, of Baton Rouge District, met at Slaughter. Fifty-five members and fifteen visitors were in attendance, and the meeting proved to be one of the best of the year. Sketches were given of eight pioneer members of the Baton Rouge First Church: The rest of the program centered around discussion of "Woman's Responsibility in the Home and the Church." Mrs. Wynn was the leader of this meeting, and Mrs. Law the secretary.

CENTRAL ZONE, BROOKHAVEN DISTRICT.

Our last zone meeting for this year was with the Bude auxiliary, Nov. 15. Mrs. McGehee, our zone leader, urged each auxiliary to prepare a history of their Society for their own keeping and to send a copy to our State Historian, Mrs. B. F. Lewis, of Jackson, Miss.

Mrs. C. L. Freiler, of Norfield, presented some of her Juniors. They gave quite an interesting program

Each auxiliary gave a brief report of the year's work, showing progress and the addition of a number of Jubilee members. The Jubilee offering was much larger than that for former weeks of prayer.

Mrs. J. Frank Decell, District Secretary, reported Brookhaven District as meeting all obligations to date and hoping for a full report by the close of the year.

Mrs. L. W. Alford closed the discussions of the day. She gave a brief review of the work, and then began her address on "Christian Living, or Witnessing for the Master." Many claimed that this was the best talk they had heard Mrs. Alford give. All felt a renewed determination to do more for the Master.

As a result of the annual election the following named officers will serve for the year 1929: Mrs. C. L. Freiler, of Norfield, president; Mrs. C. E. Mullins, of Bude, secretary. Brookhaven was chosen as the next meeting place. Date to be set later.

Reviewing the four zone meetings of the year we find that the host pastors have ably assisted us by conducting the devotionals, leading in prayer and doing everything possible to make these meetings enjoyable and profitable. Different members and visitors have given liberally of their time and talent—both musical and literary—for the programs. The ladies of the different societies have served fine lunches. In fact, everything has been done for our comfort and pleasure. We feel that these zone meetings have not only been pleasant but very profitable. Now we must move forward, praying for greater things for the Master in the coming year.

Respectfully submitted,
MRS. J. C. McGEHEE,
President.
MRS. L. S. McWATERS,
Zone Secretary.

OUR RESPONSIBILITY TO THE UNDERPRIVILEGED.

(Paper Read at Group Meeting at Lena, Miss.)

In the gospel of Luke Christ revealed to us his passiou for men and women, especially for the underprivileged and backward people whom he touched. The lost sheep, the lost coin, the prodigal son, the grain of mistard seed—all suggest his faith in the possibilities of those who were generally unrecognized by the religious leaders of their time. In his mind there were no walls built up between men, no castes to divide them, no limitations that made men's struggles hopeless. To him, a man was a man because of his kinship with God. Under his ministration, humble fishermen became fishers of men, fallen women, saints who gave him unstinted loyalty; tax-gatherers became pillars in the spiritual church. He caused men to believe in themselves because he believed in them; he set no limit to the possible development of mind and character.

The test of the Christian religion lies just here: his greatest followers have always been those who caught enough of his spirit to minister unto the less fortunate and the most unpromising. But so many of us adopt an attitude of complacency and condescension with regard to underprivileged and unpromising individuals. Luxury, the love of pleasure, social pride, and heartless selfishness cause men to lose sight of the struggling masses.

In our mountain schools, our Negro schools, our homes for dependent girls, our settlement houses, our Wesley houses and other institutions, we find evidence of what can happen in the lives of those who have been considered by many as the most hopeless elements in Southern social life. When we read or hear the stories of some of our students in the mountain schools, our faith in what may happen when all the backward people of mountain regions have been brought within the sphere of education and religion is renewed. To those who teach in colleges, one of the greatest disappointments is that those from whom we have a right to expect most by reason of their inheritance and opportunities are those who fail to realize their possibilites and responsibilities. On the other hand, those who most surprise and delight us are the sons and daughters of humble people who have to struggle against every possible obstacle in order to attain the privileges of education and culture. The spirit of condescension or of doubt or of cynicism gives way before such substantial evidences as we find in industrial, intellectual, and moral progress among the underprivileged. The institutions that we sponsor have only pointed the way to what must be done. It has been said that the greatest undeveloped resource of the South is the untrained human life.

Miss Belle Bennett once said that "an experience of eighteen years among the so-called 'submerged classes' has compelled even the most skeptical to believe that 'God is no respecter of persons;' that, notwithstanding the accident of birth and the blighting influence of the worst environment, the gospel is the power of God to every one that believeth, and every soul born into the world has a right to the life more abundant which the gospel proclaims."

The Southern Methodist Church has had thrust upon it by every demand of the religion that it professes, the obligation to promote the development of unfortunate, backward people.

The Negro in all his want and degradation, is one of our greatest problems. Our lives are not separate from him. In fact, the Negroes are a vital and intimate part of our home life, and will continue to be. If they suffer, we, too, must suffer. The confusion and immoral influence of the small cabin, and overcrowded homes that abound in every Southern town produce some of the acute problems of the colored people. From whom does the Negro get his conception of God, of honesty, of virtue, of right living in every form, except from the white men and women about him?

In the first place, we should take an interest in the things that the Negroes

(Continued on Page 15.)

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

The best help I know for a teacher of adults is Snowden's Notes on the Sunday School Lessons. This makes an acceptable Christmas present for the teacher. Order of Lamar & Whitmore, Nashville, Tenn. Price, $1.50.

The full aim of the Sunday school is not thoroughly understood by many of our leaders, judging by the small number who are led to Christ each year. The aim is to lead each pupil to a knowledge of God's will and acceptance of Jesus Christ as personal Savior and Lord. The school falls short of its high calling when it fails to put the aim into practice. The teacher must harve a saving knowledge of Jesus Christ before she can lead others into this experience. If a teacher discovers the fact that she cannot do this, the thing to do is to repent and ask the Lord for a salvation that will desire to see others saved. Teachers of children from eight to thirteen years of age have a glorious opportunity. This group is easily led to confess Christ. The chief purpose for organizing classes from the intermediates up, is to train members of these classes to win others who have missed the way. We have the best machinery in the world for preventing childhood from going into sin and of winning those who have gone into the broad road that leads to destruction, but the machine without power is useless. It is appalling that we can sleep while the world is waiting for us to bring it to the Savior. Evangelism should continue daily; all times are hers. The General Sunday School Board has prepared literature on every phase of evangelism, but if it is not used, what is it worth? Our trouble is, we need more genuine religion. We can get more religion by undertaking to lead others to Christ. Lord, teach us to pray, to read, to work while it is day; for the night cometh when no man can work. We propose to devote much time during January, February, and March to this, the main task.

The church at Winona is prospering under the leadership of Rev. Mellville Johnson. The new educational building is all that one could desire; the furnture is the best money can buy. The pastor, the superintendent, the teachers are of one mind, namely, to fill the building and to use it for all it is worth.

There is urgent need for some one to qualify to teach the course on "Stewardship" in our Standard Training Schools. Some great, big layman should do this work. If you hear the call of the Spirit and are willing to answer this call let me help you make the necessary preparation.

How many schools are willing to have some course of the Bible taught at the Sunday school hour for credit? The first of January is a good time to begin.

How many schools are ready to have a Parents' class in the Sunday school? Courses are offered on the following: "Our Children," "Practical Home Problems, I and II," "Co-operation Between Home and Sunday School." The texts are 20 cents each. Write Mrs. C. T. Court, 810 Broadway, Nashville, Tenn. She is ready to help you begin this work.

Rev. J. Q. Schisler has called a conference of all approved instructors in the two Conferences to meet at Jackson, Miss., Dec. 29, at 9 a. m., in the Capitol Street Methodist Church. These conferences are being held over the entire church. Let the approved instructors of North Mississippi show their love for this work by attending this important meeting.

Rev. Roy Grisham writes that he has found only one Sunday school on his circuit that is meeting regularly. He proposes to teach one or more classes in each of the six schools that they may be brought to life. Training leaders will bring about the desired results in the country as well as in the towns and cities. The pastor who teaches his leaders can find more about their needs in one week than he can find out in a whole year by letting them drift along in idleness.

Three teachers have written that they lack Junior Materials and Methods for their gold seal. Let me know your needs and I shall do my best to have the courses in the training schools you want. One of the difficult thinigs that I am called upon to do is to secure proper instructors for the different courses.

The first item to work at in every charge is to increase the attendance at the preaching services and at the Sunday school. A thorough survey of the community will reveal the fact that we are reaching a small per cent of the people, old and young. After the survey has been made the non-attendants should be given to the classes to which they properly belong that they may be visited until they are brought in. Visits are to be repeated until they are won. If they are not won after reasonable effort has been made then it will be time to find out whether the trouble is with the absentees or with the school. The Cokesbury Record Books are designed to help build up the membership of the school and the congregation. A determination to win is half the battle.

How can we preach to them or teach them unless we get them to attend the services? We must get them if we mean to evangelize them. Never forget it, our aim is to win them to Christ and build them up in the faith. Soul winners first prepare themselves by much prayer and the study of God's Word. "Follow me and I will make you fishers of men." "And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." There are teachers and members of Bible classes who have a yearning for this work, but they are waiting for some one to teach them and lead them. Is it not worth while to use the prayer meeting service during the month of January to discuss such topics as "The Home and Evangelism." "The Sunday School Teacher as an Evangelist," "How to Present Christ to Children," "How to Win Young People," "The Holy Spirit Our Teacher and Power for the Work?" The leader who is too indifferent to lead in evangelizing needs to be evangelized.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. Frank L. Wells, newly elected Superintendent of Adult Work, writes: "I assure you that I appreciate the call to this service, and I will hold myself ready to aid you in any way possible." Brother Wells will have charge of the adult program in the State-wide conference to be held at Alexandria, April 2-3.

Miss Lois Hammett, new Elementary Superintendent, will make her headquarters in Alexandria. She left this week to attend the Elementary Council at Nashville.

Rev. A. K. McLellan, Extension Secretary, was in the Baton Roouge District last Sunday, visiting the Fellowship Church, on the Walker circuit. He leaves to-day for the General Sunday School Council meeting at Nashville.

Miss Myra Whitman, Hineston, La., sub-district secretary in the Alexandria District, writes in the interest of her fifth Sunday rally which will he held at Elizabeth. We appreciate the following invitation: "Would it be possible for you to be present at this meeting, and also to bring us a message on some phase of Sunday school work?"

The Sunday school at Ruston is planning a "White Gift Service" for their Christmas program. We hope to hear of other schools planning such a service.

Sunday, Dec. 2, at 11 a. m., your writer filled the pulpit at First Church, Alexandria. Their new pastor, Rev. W. W. Holmes, arrives this week.

Monday, Dec. 3, we spent in New Orleans. At 10 a. m. we visited the Union Preachers' meeting, which was held in the Y. M. C. A. building. Rev. W. H. Giles, our pastor at St. Mark's, was acting secretary of this meeting. The speaker of the morning was Prof. Collins, of Tulane University. He spoke in the interest of the "machinery," which is now set up to outlaw war.

While in New Orleans we called to see our former District Secretary of Sunday School Work, Mr. J. H. Carter, who has been on the sick list for several weeks. His present condition is encouraging, and he hopes to be well soon.

During our recent visit to New Orleans we had the pleasure of calling on the new editor of the Advocate, Dr. R. H. Harper, who has a new task, but the work is not new, as he has had a great deal of experience as editor and writer. We wish him great success.

Mrs. R. E. Smith will be one of the delegates from Loulsiana to attend the General Council meeting. She is superintendent of Parent-Teacher Work in our Conference, and also an approved instructor in Standard Training Schools. She has taught in more Training Schools than any other instructor in Louisiana. Mrs. Smith had charge of the Parent-Teacher program at our last State-wide meeting at Alexandria, and will have charge of this feature again at our 1929 meeting.

Rev. B. C. Taylor, Superintendent of

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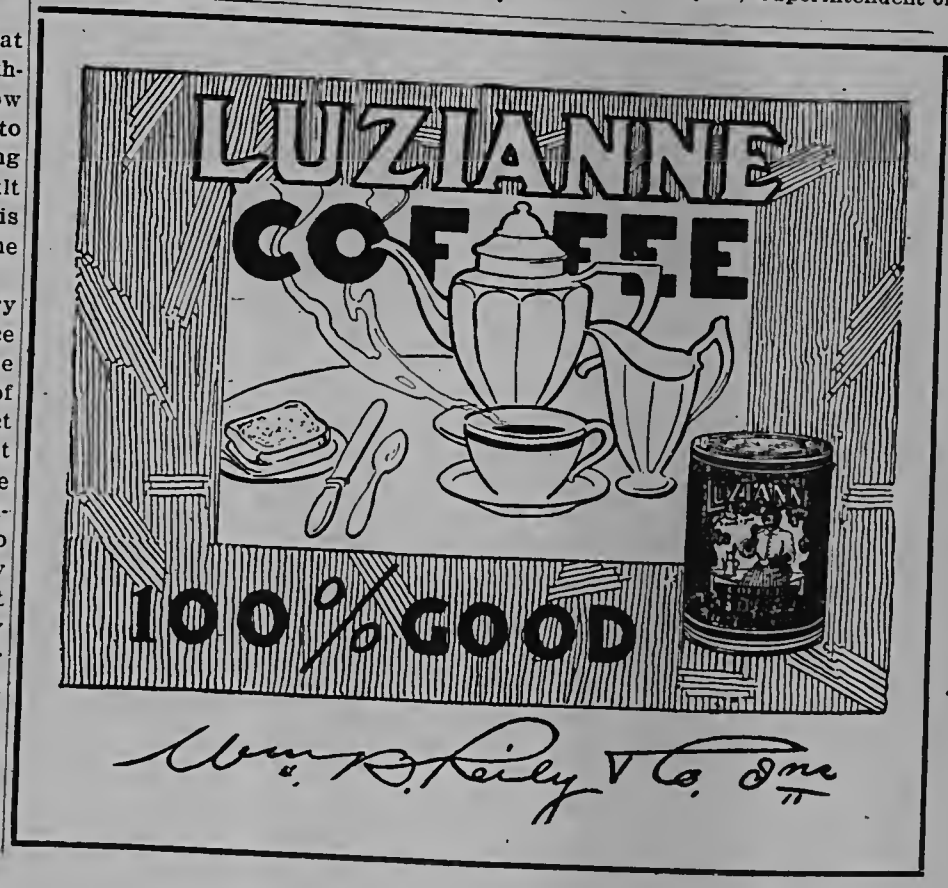

Young People's Work, is beginuing to plan for his program at the State-wide Conference. Last year sickness in the family prevented his being present. This year he hopes to be with us, and no doubt his program for 1929 will be as good, if not better, than 1928.

Dr. A. S. Lutz, Conference Superintendent of Teacher Training, will attend the General Council meeting in Nashville. Dr. Lutz has been head of this department of work for several years, and has been very efficient.

C. D. ATKINSON,
Conference Superintendent.

REPORT OF SPECIAL SUNDAY SCHOOL WORKER IN THE FRENCH MISSION FIELD.

The following is a summarized report of the work done by the special Sunday school worker in the French Mission field. The work began in June and continued until Conference:

Miles traveled, 1,810.

Sunday school sessions visited, 54.

Visits made, 243.

Week-day classes on Religious Education tanght, 56.

Family and cottage prayer meetings held, 31.

Talks made, 18.

Recreational periods directed, 25.

Sunday School Day programs assisted, 3.

Demonstrations given on care of church buildings, 5.

Assisted in the Daily Vacation Bible school held at MacDonell French Mission school during June.

Attended the Leadership School at Mount Sequoyah during July.

Helped to advertise the Standard Training School held at MacDonell School during August. I also helped in making ready the buildings used in the entertainment of out-of-town delegates.

Gave assistance to immature and inexperienced Sunday school teachers in securing needed materials, and in improving their methods.

Assisted in working out worship programs for Sunday schools.

Assisted in planning Rally Day programs.

Emphasized Missionary Day on every occasion possible.

Assisted backward and timid parents in getting children enrolled in public schools.

Attended revival services held in Houma, and assisted in advertising them.

MISS LOIS HAMMETT,
Special Worker.

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For YOU and YOUR FRIENDS because "helpful devotional books are rather scarce," and these will help your friends as they will help you.

"These volumes have been a delight to me as I have gone through them," comments Eugene B. Hawk, of Fort Worth. "I shall speak of both volumes this week in the paper published here at First Church."

Walking with God

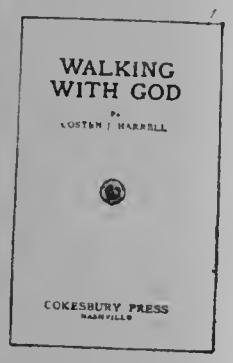
By Costen J. Harrell

We wish we could lay before you the thousands of lines of praise received from the press and readers themselves about this book. The best we can do is to reproduce a few lines:

"I think the studies by Harrell are a distinct contribution to devotional life," writes Eugene B. Hawk. "Wherever you dip into them you find something good," comments the Record of Christian Work. "Ask people to buy it with the idea of reading a chapter each morning," suggests Robert L. Russell. And part of the Theological Monthly Review reads: "The brief interpretation of Scripture passages given in this book are examples of how new interests can be aroused in old truths."

"Messages from the Church bulletin that are brief, to the point, and vital. . . . The subjects are very suggestive."—The Congregationalist.

"Excellent for devotional reading, and good for the basis of many an illustration and Scriptural talk."—The United Presbyterian.



Other comments: "A devotional volume of high order, rings true, and will also be valuable to those who are called upon to give short talks upon any religious subject." . . . "We gladly commend this book for either public or private devotions.

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"It is really very hard to read either one of these books and not use them in the next sermon," writes R. S. Truesdale, of Lincolnton, N. C. "They are great."

"Both these books are very high type and suggestive."—R. L. Russell.

The House of Happiness

By Bruce S. Wright

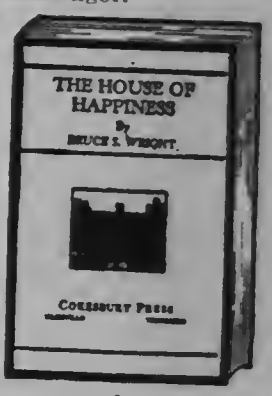
Enthusiastic letters and press comments would fill several pages if we were to reproduce them. Here are a few:

"I purchased this book and am very pleased with it," writes Dr. Fred R. Chenault, of Richmond, Va. "Written in a captivating style, it strikingly reminds us of the studies of F. W. Boreham, the noted Australian essayist," comments the Baltimore Southern Methodist. "This book would be a great contribution to any home. It would save thousands of couples from the divorce courts," declares Eugene B. Hawk. "These are remarkably fresh messages about the house of our own body, of home, Church and world, our faith and God," states the Presbyterian Banner.

"Helpful discussions and a fine presentation of what will lead anyone who builds his life after God's plan into the 'house of happiness.'"—The Baptist.

"'A home builder and home mender this book is destined to be, both from the fact that the author has been both."—Evangelical Messenger.

Other comments: "Many a refreshing message is contained herein." . . . "Very helpful and inspirational are the studies in this book." . . . "This is a charming title, and the book is just as charming as the title indicates." . . . "The book is beautifully printed."



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Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference ....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY.

Dear Epworth Leaguers: This past week has found me busy meeting with the Leaguers of Lake Charles District. I was very greatly pleased with the fine group of Leaguers at Sulphur. Miss Elsie Whitman, District Secretary, and I drove to Sulphur from Lake Charles last Wednesday evening. I spent a happy Thanksgiving Day in the home of Mrs. W. C. Whitman. We very fittingly closed the day with a Thanksgiving party by the Lake Charles Leaguers, with the De Ridder Leaguers as guests. The large social room of the church was decorated with autumn leaves and chrysanthemums. The "Tomahawks" and "Gobblers" competed for first place in the jolliest of relays and games. After the party I went to De Ridder with a car of Leaguers, and, after spending the night there, went to Leesville to meet with the Leaguers there. I always enjoy being in the home of Mrs. J. N. McDonald, which I have grown to call my Leesville home. I attended Sunday school and church in Lake Charles, and went to a meeting of the James V. Reed Union in Jennings in the afternoon. Although the Jennings Leaguers are from the Northern Methodist Church, they were very enthusiastic in our union work. The Corporate Communion Service was observed as a part of the devotional. From Jennings I went to Lake Arthur with Rev. T. F. King, and met with the Leaguers there at their devotional hour. I found a splendidl group of Leaguers both at Lake Arthur and Abbeville, where I went next. Tuesday evening I found myself at Rayne, having made the trip from Abbeville with Rev. and Mrs. Roy in their car. Miss Flavia Spell, Junior and Hi District Secretary, went with me out to Indian Bayou, where more than forty Epworth Leaguers came together for a business and social hour. I was delighted with such a large group of young people. They announced a union meeting of the Bessie Holt Union for Sunday afternoon, to be held at Indian Bayou. I am now in the home of Miss Spell, but will leave to-day for Alexandria.

Since we are so near the Christmas holidays I'm wondering what our Leaguers are planning to do to show that Christmas is more than just a big holiday. Should a Christian's Chrstmas be different? To me Christmas isn't to be just celebrated with "things," but is a matter of the "heart." In our day of rush and madness we even take the Christ out of Christmas and spell it with an "X." I would not be one who wrote that day of all days as Xmas. It not only takes Christ entirely out but it makes him an unknown quantity. I want him to be a known quantity in my life, and Christmas is first of all his birthday.

Leaguers, let's be busy planning our Christmas carols, serenades, watch night services and cheer for those less fortunate than we. There is much for us to be doing to show the right spirit at Christmas time.

May I take this opportunity to ask the treasurers of the different chapters to send in your Conference Promotion pledge as soon as possible, if it is not already in? Our treasury is in need of those pledges, and this reminds me that our State treasurer, Mr. H. F. Riggs, of Monroe, now signs his name as Senior, as H. F. Riggs, Jr., is almost three weeks old.

It is not too soon to order your Quiet Hour Covenant Cards, as that night is to be observed the first Sunday in January. If the State office can be of any assistance to the Leaguers and their friends remember that it will be our plasure to serve you.

Your Field Secretary,
ELIZABETH LANGFORD.

FROM BATON ROUGE UNION.

Dear Fellow-Leagures: This is my first letter to the Advocate and I'm sorta skeered it won't get printed, but here goes anyway. I surely do enjoy reading he Christian Advocate, and I always pass mine on to some friend.

I want to tell you all about the very successful meeting of the Baton Rouge Union. This union has not been organized fully for about two years—I think I'm pretty safe in saying that. Last Sunday afternoon at 3 o'clock a bunch of Leaguers from Istrouma, Zachary and First Church, Baton Rouge, met at First Church. All were much enthused over the idea of having a union. The following officers were elected: DeWitt Milton, president, Baton Rouge; Miss Wall, vice president, Istrouma; Mrs. A. W. Montegueda, secretary, Zachary; Inez Easton, treasurer, Baton Rouge; Beatrice Thomas, corresponding secretary, Baton Rouge; Gladys DeLaune, publicity agent, Baton Rouge and Zachary.

The department superintendents will be announced at the next meeting of the union. It was decided that we would meet the first Sunday in every month. Since next Sunday is the first Sunday in December we shall meet in Zachary.

Leaguers, you know it is getting close to institute time. So, let's talk institute until we are blue in the face. You know we are to have Mr. Pim, from the general office, down here, and we want to show him just what Baton Rouge District can do. Let's get busy!

From Nov. 5 to 10, Rev. J. H. Bowden, of the Keener Memorial Church, Baton Rouge, held a class in the Epworth League handbook, which proved very interesting and helpful to all who took part in it. We are all deeply grateful to Brother Bowden for teaching such a handful.

We were all so glad to have our pastor, Dr. Frank Wells, returned to us. I don't know what we would do without him. He is such a wonderful leader and has such a "winning way" with young people and the older folks as well.

Well, here's hoping this won't get thrown in the waste paper basket. Leaguers, let's all pray that we will have a bigger and better institute than ever before.

Leaguerly yours,
INEZ EASTON,
District Secretary,
Baton Rouge District.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—First Round.

Ocean Springs, Dec. 16, 7:30 p.m.
Americus, at Pleasant Hill, Dec. 22 and 23, 11 a.m.
Moss Point, Dec. 23, 7:30 p.m.
Picayune, Dec. 30, 11 a.m.
Long Beach, Dec. 30, 7:30 p.m.
Mentorum, at Alexandria Memorial, Jan. 5, 6, 11 a.m.
Wiggins, Jan. 6, 7:30 p.m.
Kreole, at Orange Grove, Jan. 13, 11 a.m.
Handsboro and Miss. City, at Handsboro, Jan. 13, 7:30 p.m.
Columbia, Jan. 20, 11 a.m.
Lumberton, Jan. 20, 7:30 p.m.
Carriere, at Byrd's Chapel, Jan. 27, 11 a.m.
Poplarville, Jan. 27, 7:30 p.m.
Gulfport, First Church, 11 a.m.; Feb. 3.
Gulfport, Second Church, 7:30 p.m.; Feb. 3.
Coalville, at Coalville, Feb. 10, 11 a.m.
Wesley Memorial, at Epworth, Feb. 10, 7:30 p.m.
Saucier, Feb. 17, 11 a.m.
Biloxi, Feb. 17, 7:30 p.m.

Let us have a full attendance of the district stewards and pastors.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Washington and Misslon, at Washington, Dec. 16, a.m.
Rosetta and Mount Vernon, at Union, Dec. 22.
Natchez, at Jefferson Street, Dec. 16, p.m.
Gloster and Liberty, at Gloster, Dec. 23.
Hermanville, at Hermanville, Dec. 30, a.m.
Utica, at Utica, Dec. 30, p.m.
Silver City, at Midnight, Jan. 6, a.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 6, p.m.
Mayersville, at Mayersville, Jan. 12.
Anguilla, at Delta City, Jan. 13, a.m.
Rolling Fork and Carey, at Rolling Fork, Jan. 13, p.m.
Roxie, at Roxie, Jan. 20.
Rocky Springs, at Willows, Jan. 23.
Oak Ridge, at Bovina, Jan. 27.
Port Gibson, Feb. 3.
Nebo, at Cool Springs, Feb. 10.

The district stewards are called to meet in Crawford Street Church, at 1:30 p.m., Dec. 4, 1928. The pastors and lay leaders of the district are requested to meet with the district stewards.

W. H. LEWIS, P. E.

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CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

are doing in our own communities, and let them know that we have confidence in their ability and desire to become honest, upright, citizens. We see the great need of Bible teaching among the Negroes, yet why do we not establish training schools for them? We make no provision for trained nurses among them when we see the inroads that tuberculosis, typhoid and other diseases make on them. Do they need to have clean and sanitary homes? Is our neglect not due to carelessness, indifference, selfishness, and narrowness? If our underprivileged people were given the opportunity, might we not find in them the eager and responsible men and women who need only an opportunity to become the well-trained and loyal citizens of the kingdom of God that we sometimes fail to be?

HISTORY OF THE PIAVE METHODIST MISSIONARY SOCIETY.

The Piave Methodist Missionary Society was organized in March, 1925, by a committee of ladies from the Avera Missionary Society, and the pastor of the church, the Rev. P. H. Howse. The first officers of the society were as follows: President, Mrs. Lipscomb Vernon; Vice President, Mrs. W. I. McLain; Secretary, Miss Bernice Hinton; Corresponding Secretary, Miss Ruby Cantrell; Treasurer, Mrs. W. L. Whitman. There were about twelve members enrolled. The meetings were held twice a month at the homes of the members, for there was no church building at that time. The society prospered, much interest was taken, and the membership increased to about fifteen. Upon the removal of Mrs. Vernon from town, Mrs. W. I. McLain succeeded to the presidency. At the close of the first year, the members of the society felt that they had cause for thanksgiving in that the organization had grown, interest had continued, and dues and financial obligations had been met.

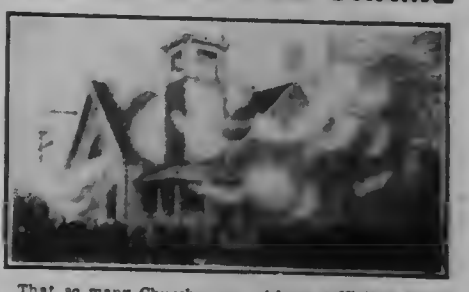
The second year's work was entered upon with the following officers: President, Mrs. W. I. McLain; Vice Pres., Mrs. C. H. Bishop; Secretary, Mrs. L. L. Hamrick; Treasurer, Mrs. John Pulford. Meetings were held as formerly twice a month, at the homes of the members, and interest continued good. There was a small increase in membership, and dues and obligations were met. Two boxes were sent during the year to Wesley Houses.

Officers for the third year were: President, Mrs. H. M. Thames; Vice President, Mrs. C. H. Bishop; Secretary and Corresponding Secretary, Mrs. G. A. Graham; Treasurer, Mrs. John Pulford. During the first part of this year, a church building was erected, and as a direct result, renewed interest was felt in all the organizations of the church. The missionary society came in for its full share of this increased interest, and as a result of a membership drive, the enrollment was increased to twenty-five. The purchase of a piano for the new church was undertaken by the society early in this year. The task seemed great in addition to meeting the regular obligations of the society, but with prayers for strength and guidance, it was undertaken. The payments which fall quarterly, have been promptly met, and the offerings to other causes have not suffered on account of this additional burden. At the close of this third year, the members reviewed the year's work with pride. A large increase in membership, renewed interest manifested, ready response to all calls for financial assistance, substantial boxes sent to Wesley houses, obligations met, the purchase of a piano for the praise and worship of God in the new church, besides contributions to local causes, and much social service work done. "Attempt great things for God, accomplish great things for God."

The present year, which is the fourth, is also one of promise. The following officers are serving with efficiency and ability: President, Mrs. W. F. Mudge; Vice President, Mrs. R. L. Martin; Secretary, Mrs. J. T. Hunter; Treasurer, Mrs. John Pulford; Corresponding Secretary, Mrs. R. L. Martin. A junior society has been organized under the leadership of Mrs. John Pulford, with Miss Lucille Pevey as junior leader. The work of this new organization is very encouraging, and much interest is being shown. The membership of the adult society is now twenty-seven, with an average attendance of fifteen. Meetings are held every Wednesday afternoon at the church, with the exception of social meetings which are held in the homes. Mission study under the able leadership of Mrs. E. L. Grubb, with the text book, Our Templed Hills, is proving very interesting. One meeting each month is devoted to this study. Another meeting is given over to Bible Study, with Mrs. G. A. Graham as leader. The text book, Great Bible Characters, is used for this study. The other two meetings are given over to Jubilee or Voice programs, and business and social meetings. Better and fuller reports are being sent in to our conference superintendents, dues and pledges are promptly paid and all obligations met. Two boxes of clothing and supplies have been sent to the Biloxi Wesley House. The payment of a share of the parsonage rent, apportioned to this church, has been assumed by the society. The interest is good, there is prompt and willing response by the members to calls made upon them, and there has been spiritual as well as financial and numerical growth in the organization.

We look back over the work of three and a half years, and lift our hearts in humble praise and heartfelt thanks to the Giver of All Good and Perfect Gifts—and the end is not yet.

IT IS A BURNING SHAME



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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Pearl River, at Bush, Dec. 15, a.m.
Washington, at Fisher, Dec. 16, a.m.
Franklinton, Dec. 16, p.m.
Bogalusa, Dec. 17, p.m.
Natalbany, at Natalbany, Dec. 23, a.m.
Amite, Dec. 23, p.m.
St. Francisville, at St. F., Dec. 29, 30, a.m.
Jackson, at Ethel, Dec. 30, 3 p.m.
Pine Grove, at P. G., Jan. 5, 6, a.m.
Hammond, Jan. 6, p.m.
Ponchatoula, Jan. 7, p.m.
Denham Springs, at D. S., Jan. 12, 13, a. m.
Gonzales, at Carpenter Chapel, Jan. 13, 3 p.m.
First Church, B. R., Jan. 14, p.m.
Baker, at Baker, Jan. 19, 20, a.m.
Plaquemine, at P., Jan. 20, 3 p.m.
Clinton, at Clinton, Jan. 26, 27, a.m.
Greensburg, at Greensburg, Jan.. 27, 3 p.m.
Kentwood, at Kentwood, Jan. 28, p.m.
Keener Memorial, B. R., Jan. 30, p.m.
Springfield, at Springfield, Feb. 2, 3, a.m.
Istrouma, B. R., Feb. 3, p.m.
Walker, at Palmetto, Feb. 9, 10, a.m.
Zachary and Slaughter, at S., Feb. 10, p.m.

The district stewards are called to meet at Hammond, Wednesday, Dec. 12, at 10 a.m.

Rev. J. G. Snelling, Conference Missionary Secretary, will conduct two Missionary Institutes for the district, the first on Jan. 11, 10 a.m., in Keener Memorial Church, Baton Rouge, and the second on Jan. 17, 10 a.m., in the Methodist Church in Amite. Let all the pastors, lay leaders, presidents of missionary societies, Epworth Leagues, Brotherhoods and as many others as possible attend the meeting.

L. W. CAIN, P. E.

Monroe Dist.—First Round.

Bastrop, Dec. 16, 11 a.m.
Gordon Avenue, Dec. 16, 7:30 p.m.
Columbia, Dec. 30, 11 a.m.
Monroe, Dec. 30, 7:30 p.m.
Gilbert, Jan. 6, 11 a. m.
Winnsboro, Jan. 6, 7:30 p.m.
Waterproof, Jan. 13, 11 a.m.
Wisner, Jan. 13, 7:30 p.m.
Lake Providence, Jan. 20, 11 a.m.
Tallulah, Jan. 20, 7:30 p.m.
Oak Grove, Jan. 27, 11 am.
Epps, Jan. 27, 3 p.m.
Rayville, Jan. 27, 7:30 p.m.
Delhi, Feb. 3, 11 a.m.
Oak Ridge, Feb. 3, 7:30 p.m.
Sterlington, at Sterlington, Feb. 10, 3 p.m.
West Monroe, Feb. 10, 7:30 p.m.
Bonita, at Bonita, Feb. 17, 11 a.m.
Mer Rouge, at M. R., Feb 17, 7:30 p.m.
Mangham, at M., Mar. 3, 11 a.m.

The Monroe District Missionary Set-up meeting will be held at First Church, Monroe, Tuesday, Jan. 6, 1929. All pastors, S. S. supts, lay leaders, W. M. S. presidents and district stewards are expected to attend. The hour for the meeting is 10 a.m. Luncheon will be served and the meeting continued in the afternoon until the business is finished. Rev. John G. Snelling, Missionary Secretary, will be in charge of the program.

ELMER C. GUNN, P. E.

NORTH MISSISSIPPI CONFERENCE.

Grenada Dist.—First Round.

Winona ct., at Bethlehem, Dec. 15, 16.
Winona sta., Dec. 16, evening.
Durant, Dec. 23, morning.
Vaiden and West, at Vaiden, Dec. 23, evening.
Pickens and Goodman, at Goodman, Dec. 30, morning.
Lexington, Dec. 30, evening.
Abbeville, at Abbeville, Jan. 5, 6.
Waterford, at Waterford, Jan. 6, 7.
Tie Plant, at Tie Plant, Jan. 10.
Poplar Creek, at North Union, Jan. 13.
Paris, at Paris, Jan. 17.
Kilmichael, at Kilmichael, Jan. 20.
Holcomb, at Holcomb, Jan. 23.
Sallis, at Sallis, Jan. 26, 27.
Ebenezer, at Ebenezer, Jan. 2, 3.

The district stewards are called to meet in First Church at Grenada, Tuesday morning, Dec. 4.

E. H. CUNNINGHAM, P. E.

SACRED RADIO PROGRAM.

Saturday, December 15.

12:15 p.m.—Organ Recital, Denver, Colo.—KOA.
12:30 p.m.—Bible Class—Hot Springs, Ark.—KTHS.
6:30 p.m.—Weekly Review of International S. S. Lesson—Fort Worth, Tex.—WBAP.
7:30 p.m.—"Fireside Philosophies"—Minneapolls,—WCCO.
8:30 p.m.—Negro Spirituals—Gainsville, Fla.—WRUF.
9:00 p.m.—International S. S. Lesson—Denver, Colo., KOA.

Sunday, December 16.

6:30 a.m.—Sacred Music, Muscatine, Iowa—KTNT.
9:00 a.m.—Watch Tower Program—Oklahoma City, Okla. KFJE.
9:30 a.m.—Sunday School—Cincinnati, Ohio—WLW.
9:57 a.m.—Broadway Baptist Church—Louisville, Ky.—WHAS.
10:00 a.m.—"The Cathedral of the Air"—Chicago, Ill—WJBT
10:30 a.m.—Rabbi Jacob Tarshish—Columbus, Ohio.—WAIU.
10:50 a.m.—Morning Worship,Tampa, Fla.—WDAE.
Pres. Church—Cincinnati, Ohio.—WLW.
10:55 a.m.—First Baptist Church, Charlotte, N. C.—WBT.
11:00 a.m.—2nd. Presbyterian Church, Richmond, Va.—WRVA.
1st. Pres. Church, San Antonio, Tex.—WOAI.
12:10 p.m.—Sacred Programs—Muscatine, Iowa.—KTNT.
1:00 p.m.—Religious music—Raleigh, N. C.—WPTF.
3:00 p.m.—Young People's Conference—Dr. Poling—NBC system—Sta. WJZ, New York, and chain.
4:00 p.m.—Organ Recital, Cincinnati, Ohio—WLW.
5:30 p.m.—Vesper Hour Quartet—Charlotte, N. C.—WBT.
7:30 p.m.—Evening Worship, Tampa, Fla.—WDAE.
7:45 p.m.—First Baptist Church—Shreveport, La.—KWKH.
9:00 p.m.—Questions and Answer program, Shreveport, La.—KWKH.
9:05 p.m.—Old Hymns—Washington, D. C.—WJSV.
9:30 p.m.—Bible Drama, Chicago, Ill.—WJBT.
Bible Lecture, Oklahoma City, Okla.—KFJE.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3732.

ROBERT H. HARPER, D.D., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 20, 1928. CHAS. O. CHALMERS, Manager.

THE MEANING OF CHRISTMAS DAY

BY BISHOP WARREN A. CANDLER.

The annual observance of Christmas celebrates the greatest of miracles—the incarnation of the Son of God.

Whether men have or have not fixed upon the right date for the celebration of the transcendent event is a matter of no great consequence.

It is now said, and with a show of probability, that the Declaration of Independence was not signed on July 4; but, if it were proved that the American people have fallen into an error in celebrating their national independence on that date, it would not be a matter of grave moment. The historic charter of their freedom from monarchic oppression is in their hands, and before their eyes; around them on every side, are the evidences of the liberties which it assured. Their independence is a reality whatever may be the exactly correct date of the signing of its declaration.

In like manner the fact of the Christ stands firm in history whatever may have been the day and year of his birth, and the coming of God into humanity through the Incarnate Son is the central fact in all human history, to which all that went before it looked forward and from which all the subsequent moral progress of mankind has issued. This is certain if there is anything certainly known among men.

Jesus Christ is the center of a supernatural course of events, which both preceded and followed his coming into our world. Human history is not what it would have been, if he had not come. Men need not stick at the record of his Virgin Birth and deny it as an incredible "biological miracle." The Incarnation by any method or process must by its very nature be the most marvelous of all miracles. He who accepts the fact of the Incarnation thereby commits himself to the whole principle of the miraculous.

Some skeptically inclined men claim that it is more easy to believe in the Incarnation without believing in the Virgin Birth than it is to accept as historic fact the birth of Christ of Mary at Bethlehem; but as a matter of fact such is not the case. History shows that there is a vital connection between acceptance of the Incarnation and belief in the miraculous conception of Jesus by the Virgin Mother. From the days of the Ebionites and the Docetae in the first century to the era of the Modernists in the twentieth century doubt of the Virgin Birth has resulted in the rejection of the Incarnation. The real difficulty lies in the latter and not in the former. Belief in the Incarnation carries with it cofident faith in all the miracles, including the Virgin Birth and the bodily Resurrection of Jesus Christ.

The nature of the God of love makes the Incarnation antecedently probable; for the supremacy and universality of the law of love render it necessary that the loftiest Life should descend to the lowest in order to lift it up.

CHRISTMAS MORN.

By J. B. Tullis.

Hail! sweet, celestial day and morn,
Wherein the King of kings was born;
I sing to celebrate the birth
Of one whose home is not on earth—
Who bade the sandy desert bloom,
Who called up Lazarus from the tomb,
Who by his wisdom from above,
Subdued the world with filial love.

Oh! what a miracle and morn,
A Man—a God of woman born—
The angels sung, and heaven consigned
"Peace and good will" to all mankind.
'Twas His—that bright and morning star,
Whose sacred light shone from afar,
Which guided wise men from the East—
Who came to dine at wisdom's feast.

Ye messengers of love, draw nigh;
The world is saved—a man shall not die;
And ye are honored to proclaim
The glorious tidings of His fame.
Say that a branch from Jesse's rod
Blooms in reality of God;
Say that a King is on the throne
Of David, and we shall not moan.

Go, bear these tidings steeped in tears
Of mercy to the neighboring spheres,
And bid them in their course resound,
The King of kings on earth is crowned,
And thou, too, Bethlehem, rejoice,
For out of thee shall come a Voice,
A Prince, a Ruler over all,
Whom out of Egypt I shall call.

A Nazarene He must be styled,
The "Lamb of God," the undefiled,
The Bride and Bridegroom both in one,
Perfection's Child God's only Son;
And all nations shall adore,
And gather 'round Him to implore
The blessings of eternal days—
For every tongue shall speak His praise.

New Orleans.

The Incarnation is the most natural and inevitable conforming of the Eternal Father to this law of His life. If Jesus had not come, men would have been justified in looking for another. Hence the question sent to our Lord by John the Baptist, the greatest among all them that have been born of women, "Art thou he that should come, or do we look for another?" (Matthew xi:2-11). The prophet of the wilderness felt assured that the nature of God and the needs of man alike demanded a saving revelation of the Most High in an incarnate form. Without such a revelation heaven would have disappointed "the desire of all nations" (Haggai ii:7).

Eternal Love could not remain forever latent and unrevealed. A God existing eternally in loveless solitude and unbroken silence is uthinkable and unbearable. Atheism were better than to believe in such a God.

Our Father in heaven has never left himself without revelation. "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psalms xix:1). Theophanies to saints and seers of old were granted to show something of his love and power. These all prefigured and prophesied the coming of his Eternal Son in fashion as a man, through whom shines forth the fullest, final, and highest revelation of the divine nature.

Hence at his birth in Bethlehem the angel host in seraphic strains sang, "Glory to God in the highest" (Luke ii:14).

That glorious disclosure was not only a revelation from God, but it was primarily and pre-eminently the supreme revelation of God. It was nothing less than "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians iv:6). It revealed the human side of God and declared anew the divine authority that man was made in his image and likeness.

Wherefore the Incarnation proclaims the dignity and worth of human nature as well as it reveals the glory of God. It shows humanity as not foreign to the divine but a fit dwelling place for it. It therefore revealed the divine side of man as well as the human side of God, and opened a way of salvation to mankind that enabled those who walk in it to say, "Truly our fellowship is with the Father, and with his Son, Jesus Christ" (I John i:3).

The proclamation of the birth of an Incarnate Saviour by whom human nature may be lifted to the level of such heavenly fellowship could not be, and cannot be, other than "good tidings of great joy to all people" (Luke ii:10). While revealing glory to God in the highest, it also assures "on earth, peace, good will toward men" (Luke ii:14).

No wonder the wondrous event of the Saviour's birth attracted to it the beams of Bethlehem's Star and elicited the praises of the

(Continued on Page 8)

New Orleans Christian Advocate

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A LARGER VISION OF GOD.

(The following paper was read by Dr. R. E. Smith, Dean Emeritus and Professor of Biblical Literature in Centenary College, Shreveport, La., at the last student assembly before Thanksgiving. —Editor.)

"O that men would praise the Lord for his goodness and for his wonderful works toward the children of men."—Psa. 107:8.

The flight of time but adds to the debt we owe the Pilgrim fathers. The story of their faith never loses its charm. Amid the bleakness of their winter colonies and their perilous environs, like a cheery logwood fire, shines their glowing religious zeal. For it and because of it they had forsaken bonnie England, had braved the untracked Atlantic and, after buffeting tempestuous billows and outriding head winds, they had effected a hazardous landing upon the icy beach-land of this wilderness world. A hurtle of hostile arrows greeted their arrival as they knelt upon the snowy carpet of their open-air home. Nevertheless, they gave thanks to God for their safe arrival: then set to work to build first of all a combination meeting-house and school. Much also they suffered, many ills they bore; many rough-made mounds registered sorrows whose walls rent the leaden skies ere springtime smiled upon them. So great was the task to found our American colonies and bring the Puritan God to New Albion.

Thanks for their indomitable courage, their invincible independence, their unflagging loyalty, their unquenchable sense of God's sovereignty and their unreserved surrender to his will—as they understood it. But alas, for those who did not so interpret it!

Although the Pilgrims had fled England because of Archbishop Land's high church demands; because of persecution and inability to worship as they felt they should worship, no sooner had they gained a foothold in America than they adopted the same intolerant attitude toward those who differed from them. Witness the banishment of Roger Williams and Mrs. Anne Hutchinson; and the hanging on Boston Common of four Quakers (one being a woman)! Before swiftly condemning these pioneers let us remember that practically all of our colonies, save Rhode Island and doubtful Maryland, felt the same intolerant disposition. Moreover, the old countries of Europe were still reeking with the same iron-hearted ideas. Holland alone stood as a haven of refuge for all faiths persecuted and oppressed. And Holland was looked upon as much as we regard Russia to-day.

Indeed such rock-ribbed religion seems suited to that age and that rigorous clime. It is to be doubted whether anything less than Calvinism and intolerance could have survived the settlement of America. Tolerance, liberalism, co-operative worship and service are the rich ripe fruits of leisure, education and the amenities of life.

Standing in the halo of this glorious Thanksgiving season it may not be amiss to attempt to evaluate the abiding and permanent elements of progress made since the fathers first lifted their hearts and voices to the Bountiful Giver of blessings.

It is a far cry, indeed, from the simple life, and frugal meals, the plain, bare open-handedness of that day, to the complex, highly-developed, superdread nothing age in which we find ourselves either "quick or dead." Our material prosperity and expansion have been on such colossal scales that any comparison defies the wildest standards and bankrupts all estimates. The most rapturous prophet of Pilgrim days would rub his eyes in utter amazement could he but stand on any street to-day for one-half hour! While a visit to some of our exquisitely modeled temples of worship would overawe him, as was Isaiah when prostrated by the Vision Splendid.

Nevertheless, boundless as our material prosperity seems, in the teeth of blatant conservatism and ranting obscurantism, I dare to assert that this outward display of glory does not work our greatest advance over the Puritan age. Despite howling critics and self-appointed censors and guardians of morals, I aver that it is in our spiritual ideals and programs that we much excel our worthy Pilgrim Fathers! This, too, with full knowledge of the crime wave, riot of lusts, strident and sensational struggle for front page thrills, shrieking, screaming radio and motion picture overtones from underworld denizens. Bad as things are, through the welter and chaos comes the good Spirit of God brooding over the face of the deep. The broad bands of light are gleaming, and soon "'twill be daylight everywhere!"

After all, the God we worship is much bigger and better than the God the Pilgrims worshiped, as our material prosperity over-reaches their poverty and want. By as much as our geography, our government, our abundant wealth overtop their narrow territories, constricted boundaries, and straightened resources, so do our religious conceptions, our spiritual ideals, our ethical standards and our Christian program surpass theirs.

Our God has grown with the centuries. Frankly, we do not worship the same God that the Pilgrims worshiped. If, indeed, we worship the God of Abraham, Isaac and Jacob, we do not hold the same conception of him that they did. Though in substance and essence he is the same, yesterday, to-day, and forever, still his purposes and plans are revealed more or less as different ages respond to or reject him. An expanding universe demands an expanding God. Every new star in the sky requires that Orion widen his belt. When our powerful one hundred-inch telescope swept its lidless eye through the vast empyrean eight hundred million-million-million miles, it pushed back the curbstone of ether-haunting space, and revealed other worlds, other suns, other systems like scattered sheep grazing in the meadows of God. Now we are about to double the diameter of our largest telescope. When we swing that 200-inch lens into the heavens where will be the limit? Whither the outposts? What kind of God do we need for such an universe? Would the God of the Pilgrims do? They lived in a very small world. They counted perhaps 1,500 to 2,000 stars. We count that many systems. They thanked God that a rolling ocean separated them from Europe. Three months and more were required for passage; now we fly across in less than three days. Then they loved Independency of England; splendid isolation made them feel secure. Now we know the ties that bind us are becoming more indissoluble with every revolving sun.

On a coat-of-arms in Massachusetts were emblazoned the words: "He who is unknown to me is my enemy." No stranger should be trusted, though he lived just over the border a few miles. God was almost forced to be a tribal or at best a national God. Compare Jacob running from Esau, his angry brother. Pausing at nightfall over the tribal boundary, he thought he had also outrun God. But in his vision hours at Bethel that night he found God in that place, though he knew it not.

The God of the Puritans was partial, vindictive, cruel. Only certain favored Elect could be blessed, or hope for mercy. Poor unfortunates or defectives were "witches"—whom God had turned over to the devil. Cotton Mather, one of the powerful and learned (?) ministers of the day, exhorted his congregation to report all witches and bring them to justice—meaning death. High courts, presided over by religious judges, who opened the session with prayer, would condemn helpless men and women to death for starting an epidemic in the community. If scarlet fever, or smallpox broke out, the minister forthwith appointed a committee to find the witch or witches who caused it. The death which followed the accusation was often as cruel and horribly barbarous as it was unmerited. The Chief Justice in Carolina said: "That there are such creatures as witches I make no doubt; neither do I think they can be denied without denying the truth of Holy Scriptures."

Slavery, too, was not only common, but it was also upheld as a divine institution. Wars raged even among the scattered colonies and their neighbors, not to mention falsifying and double-dealings with the Indians, often leading to massacre. Guns were brought to church and prayer was sometimes interrupted by the cry, "To arms!" Whiskey was plentiful, even the ministers partaking. Many of the best women smoked tobacco without rebuke from the men. Only the Quakers lifted up their voices against the worst evils of the day. Only the Quakers insisted upon fair dealings with the Indians and with neighboring races. Only the Quakers protested against war, and found short shrift for their pains. Be it said, however, that no drop of Quaker blood was shed by an Indian, and many a man not a Quaker found it expedient on long wilderness journey to conceal his weapons beneath Quaker clothes.

Even the greatest preachers dwelt for hours—the average sermon being two hours—upon the terrors of a literal hell—an angry God—and the anguish of lost souls. There was no effort to evangelize other nations or peoples—no missionary movement. There was no responsibility to carry the gospel, for God would save only the elect, and this he would do without any suggestions, or assistace of men.

Against all this, contrast our enlightenment. The rich blessings of our day, which we take as commonplace, would have been revolutionary and iconoclastic to the Pilgrims.

Chiefly then, I repeeat, our greatest advance comes not in inventions, and conveniences; not in easier lives and greater wealth; not in bursting barns and plenteous storehouses; not in better sanitation; not in faster transportation and quiet communication. No—our transcendent progress is in our spiritual ideal of God. What a holy, shepherding, universal God is ours! One of All Men; all nations, kindred, and tongues. How he longs for us to learn his plan for all—even the smallest. Most like him are we when we reach out to protect little children, the weak and the helpless; when we plan and build for the future generations to learn and do better than ourselves; when we sign treaties to end war forever; when we seek to banish poverty and disease from the earth; when we demand an equitable share of the returns of labor for each and all who produce it; when we banish unemployment and safeguard old age; when we do our utmost to spread the Good News to the last man on earth, then we shall bring joy to the angels and perfect our Thanksgiving.

SAFETY SIGNALS.

By Rev. S. J. Davies.

At the morning service the choir of our First Church sang a magnificent, soul-stirring anthem, the refrain of which was "Pandiso," Pandere!" Ambrose, bishop of Milan, was accredited its authorship. A glance at the name awoke a train of memories which had been stored in keeping, from studies of church history. Great indeed must have been the genius of this father and builder of the early church. For he lived in the fourth century after Christ, and his music is still rendered in praise and adoration of his Lord whom he so faithfully and courageously served.

A millenium and a half has swept by, yet Christians still sing the hymns and anthems of Ambrose. They tell this incident of his life—how he became bishop. The one holding the office in this metropolitan see had died. Ambrose was prefect or governor of the province under Roman civil authority. So wisely and well had he ruled and directed the affairs of Milan that he merited the love and respect of all. A meeting was called to elect a new bishop. Ambrose, as governor, presided. No one was found, at first trial for election, worthy of the honor. A little child, noting the dignity and bearing of the governor, cried out, "Ambrose is bishop!" It was taken as a heavenly sign of approbation by the crowd, and he was elected by acclamation. He resigned his civil office, was baptized, betook himself to study, and the welfare of the church. He spent a long, useful, busy life in the defense of the Catholic faith as against Arianism, and was noted for the vigor and wisdom of his administration. I wonder if the old saint, now an inhabitant of the Paridise of God these thousand and a half years, hears the innumerable choirs who on earth sing his anthems. Surely if by a kind of divine radio these melodies are borne to him he must count them among the richest treasures laid up where no moth enters and no thieves break in to steal. However this may be we are assured that the music and melody of a great soul sings on through the ages, and we as heirs are sharers in its beauty and harmony. By what standard, then, may one measure the wealth and influence of a life dedicated in consecrated service to God and his church! Let each of us who move in lesser spheres think on these things.

* * *

Man is a born struggler. He struggles, gasps and cries for his first breath at birth, fights against many diseases incident to childhood, enters the larger arena of youth, contends with mastering the difficult lessons in securing an education, and as life enlarges into the larger sphere of manhood finds that the battle waxes even fiercer. Nations, too, struggle for an existence. War, that fell enemy of the race, enemy of all that is kind and just and fair, enkindling the powers of hatred, lust for power and unholy ambition, in short, arousing the fiercest, meanest, basest, passions of humanity, again threatens to raise its bloody, unbowed head in the affairs of this old, struggling world. I do not, from personal experience know much of preceding generations. I do know somewhat of the later three that have passed athwart the world stage, and these, if my judgment served me fair, were much like the Athenians in seeking things new, thrilling and sensational. And this spirit abates not, but rather grows upon us. There is a large, and I fear, a growing class of people whose entire end of life is to seek the sensational, the startling, the risque, and enjoy such so-called thrills. This spirit is never contented, never at peace, ever restless, ever striving. "Peace I leave with you, my peace give I unto you, let not your hearts be troubled, neither let them be afraid." This peace is after all the world's richest heritage, a panacea for every ill, a treasure given by the Lord of peace, held in the golden casket of faith.

Shreveport, La.

WHAT IS WRITTEN? HOW READEST THOU?

By Rev. S. S. Bogan.

Some things I would like to know for my own satisfaction. First, is the General Secretary of the General Epworth League Board, by any chance, directly or indirectly responsible for what is dished out to our Epworth Leaguers and young folks by the editor of the Epworth League column of the Christian Advovate, or is the editor just a free lance? Secondly, is the editor of that column by any chance recognized by the General Board and its secretary as being a logician, a theologian or an expert commentator, who is an authority in Methodist law and doctrines and Scripture interpretations, "rightly dividing the word of truth?" or is she just a social faddist with a very marked Modernistic slant? Thirdly, is the editor of that column an employee and a recognized correspondent of the General Epworth League Board, or an independent scribe with propaganda rights in the Christian Advocate?

Now, however these questions may he answered, the fact remains, the said correspondent has used the columns of the Christian Advocate and the prestige of the Epworth League to ridicule and hold up to contempt some of the most fundamental doctrines and teachings of Methodism and the Holy Scriptures; and undertakes to impress upon the minds of the Leaguers that such and such doctrines have become obsolete and classed as outworn theology, and by this means our young people are being misled and prejudiced against some of the most cardinal doctrines of the church and the Holy Scriptures.. How long must the church endure those, who eat of her bread and wear her livery and speak in her name, while they deny and ridicule her doctrines and sow seeds of unbelief in the minds of her youth?

In the Christian Adovcate of June 15, page 15, column 3, we have this statement: "'Saving the heathen from hell' was a logical motive in the days when hell fire and brimstone figured in every series of evangelistic services." "In later years the church at home shifted its emphasis somewhat to that of the 'heavenly home' and glorifying God by the number of stars in our crown." Now the natural implication is that the doctrine of hell fire and brimstone is at present an obsolete doctrine that served its generation, but is now held as a mere curio of the ignorance and superstition of a generation gone—one of the links or passing phase in the evolution of religion. Therefore all those Scriptures that teach, directly or indirectly, the doctrine of hell fire and brimstone as punishment for the wicked is marked for deletion. Such teachings of the old Book find litte consideration and no sympathy at all at the hands of those who conceive themselves to be wiser than what is written. To such, the Holy Scriptures have no authority, but by permission of their cult. For example, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). Again, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup" (Ps. 11:6). It was no less an authority than Jesus Christ, who said, "If thy hand offend thee, cut it off: and cast it from thee, it is better for thee to enter into life maimed than, having two hands, to go into hell, into the fire that never shall be quenched: where the worm dieth not, and the fire is not quenched" (Mark 9:45, 46). And there is the sentence of the great king upon those upon his left, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; and these shall go away into everlasting punishment" (Matt. 25:41 and 46). "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophets are, and shall be tormented day and night for ever and ever" (Rev. 20:10). "What shall we say to these things?" To all those who believe the Holy Scriptures, they find in these words of the Book, both the motive and the obligation to warn men everywhere to turn from their sins and flee from the wrath to come, and be saved from their sins; and this in perpetuity.

But then, to the disciples and exponents of the new enlightenment and the social gospel fad, these Scriptures have no message, nor appeal, they have outgrown such crude and horrible ideas and have become more refined and wise under the teachings and influence of that social gospel of to-day that laughs at and taboos the idea of fear and punishment in a lake of fire and brimstone.

Turn now with me to the Christian Advocate, June 29, page 15, column 3, and read what our scribe has to say, about our hymns. "The hymns are all too few"—the social gospel sort. "When will our hymnal be revised, those hymns of outworn theology dropped, and hymns with a social message included?"

Naturally, one wonders which of our great old hymns are included in the outworn theology class, through which these social gospel preachers have drawn their pencil and marked for deletion Those who recommend, should be able to specify. I for one would like to see a list of those hymns that our scribe finds objectionable because of their outworn theology. Let her name them if she dare! Ah! that would never do. Modernists shun definitions as they would the plague.

Turn now to Christian Advocate, July 13, page 13, column 3, or last. Our informant rises to inform us that, "The social awakening goes back much further than we are apt to think." . . . "Of course when we really study the teachings of Jesus, we know that he was a great teacher of the social gospel," but our scribe being the judge, "The social gospel goes even beyond the message —teaching—of Jesus." Therefore she must recognize others to be greater than Jesus, and therefore more authentic teachers of the social gospel than he. Now, lest I be accused of reading into her sayings more than is written, I will quote her further, "The prophets grasped the idea of a God" —"a god of all nations"—now don't laugh, "who wanted righteousness, justice and mercy rather than songs and prayers, and offerings which did not come from the heart."

Can it be that our scribe has never read these sayings of Jesus, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). Or that other saying, "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:43, 44).

Perhaps had our scribe sat more at the feet of Jesus and less in the counsel of the social gospel exponents, she would have hesitated long before asserting that Jesus lagged and fell behind others of the sons of men in his grasp, knowledge and appreciation of the highest standards of the moral and social relations of man toward man. However, according to our scribe's teachings and logic, you cannot escape the conclusion that the servants —the prophets—are greater than their Lord, and they that were sent greater than he that sent them.

Well, this is some of the stuff and sort of religious teaching being taught our Leaguers and young folks, and presumably under the auspices of the General Epworth League Board. Do they disclaim responsibility in this matter? If so, why?

Evidently it is a small thing for these preachers of the so-called social gospel to sit in judgment upon the "Son of Man," the Lord of life, and give his glory to others. Yea, set others including themselves, above him who is above all blessed forever.

Glenmora, La.

CHANGE OF ADDRESS.

It is important that all requests for change of addresses be made as promptly as possible. No change can be made without request. In writing, give the old address as well as the new.

BUSINESS MANAGER.

Not only by the missionaries but by the men of the Navy and Marine Corps is our country judged in foreign lands—that is the truth that the Rev. C. B. Burns, Southern Methodist missionary among the marines, is trying to impress upon the men of the Marine Corps as they leave Parris Island, S. C., the largest marine training station in the world, for foreign parts. Mr. Burns is designated by the chaplain at Parris Island as the "friend of all who know him."

PERSONAL AND OTHER NOTES.

Bishop Ainsworth passed through New Orleans on last Monday morning, en route home from the Bishops' meeting in Dallas, Tex.

Rev. S. S. Bogan writes as follows: "I am happy in the hearty welcome given me at my return to Glenmora (La.) for another year; the prospects are pleasing and the outlook encouraging."

We regret to learn that Rev. B. H. Andrews, our pastor at Houma, La., has been bereaved by the death of a sister. May God in infinite love comfort him and others of the family.

Bishop Candler passed through New Orleans last week en route to the meeting of the Bishops in Dallas, and on his return home passed through this city on last Monday.

The readers of the Advocate will be grieved to know that Bishop James Cannon, Jr., is in sorrow over the death of his wife some days ago. May God's richest blessings rest upon this one of our chief pastors who is to-day in such affliction.

Mr. Keller Doss, son of Rev. W. L. Doss, Jr., had to come home from Millsaps College recently on account of influenza developing, and was ill for some days at the home of his parents here in New Orleans.

Rev. Ben P. Jaco, an honored superannuate of the North Mississippi Conference, making his home at Raymondville, Tex., with Mrs. Jaco, passed through New Orleans on Thursday of last week en route to spend Christmas with children in North Mississippi.

Rev. W. E. Thomas, one of our general evangelists, called at the Advocate office during the past week. Brother Thomas served in pastorates in New Orleans before entering the evangelistic work, and he has many friends in the city who are always glad to greet him.

The people of Hammond, La., have given a most cordial welcome to Rev. J. B. Grambling and Mrs. Grambling, and the outlook for the work of the year is most encouraging—so reported Brother Grambling to the editor when they chanced to meet on St. Charles Street a few days ago.

On a recent Sunday when Rev. J. B. Peters, pastor of First Methodist Church of New Orleans, was confined to his home on account of sickness, Rev. H. L. Johns preached at First Church in the morning and Rev. Guy M. Hicks preached there at night.

Rev. J. E. Allen, pastor of the West Laurel church, conducted a revival meeting from Dec. 2 to 16, but as yet we have not heard the definite results. Evangelist J. O. Hanes, of Birmingham, Ala., did the preaching, and Rev. J. A. Wells had charge of the singing.

Dr. E. R. Smoot, evangelist, has recently assisted the pastor, Dr. Charles Humphrey, in a good meeting at the Virginia Avenue Methodist Episcopal Church, South, in Louisville, Ky. Brother Smoot held the Kavanaugh camp meeting near Louisville in August.

We greatly regret to learn that the handsome home of Mr. Henry Pharr, on Bayou Teche, near New Iberia, La., was recently destroyed by fire. Brother Pharr has long been a leading steward of our church in New Iberia, and he and Mrs. Pharr have meant a great deal to our Methodism in the southern part of the State.

Just as we were to close the forms, Rev. John L. Williams gave us two subscriptions as Christmas presents to his two daughters in New Orleans—Mrs. Mehaffey and Mrs. Canaday. This is a fine idea which we commend unto others—making a subscription to the Advocate as a Christmas present to a friend or member of the family.

In the first round of quarterly conferences, Monroe District, as published in the Advocate, there was an error in the date given for the missionary set-up meeting for that district. The correct date of the meeting is Tuesday, Jan. 8. Rev. J. G. Snelling, Missionary Secretary of the Louisiana Conference, will be present at this meeting.

Rev. Wm. L. Robinson, of Coffeeville, Miss., is still engaged in securing subscriptions for the Advocate, and he gives the following as the chief reason for the urgency of the matter at the present time: "I am anxious for them to get the church news during the Missionary Conference at Memphis." We are very grateful for his efforts

Mrs. B. C. Taylor and little son, Bobbie Charles, left on Tuesday of last week to visit in the home of Mrs. Taylor's parents, Mr. and Mrs. R. P. Lee, Throckmartin, Tex. That is a long way out in Texas, and Brother Taylor says the parsonage of Louisiana Avenue Church, New Orleans, now seems a very gloomy place.

Dr. Charles C. Jarrell, General Secretary of the Hospital Board, on his way to attend an executive meeting in Tucson, passed through the city one day last week, and he and the editor visited several of the hotels and discussed other matters in preparation for the meeting of the Hospital Board and the Hospital Association in New Orleans about the middle of April.

Dr. W. Winans Drake, of Ruston, La., one of the Publishing Committee of the Advocate, writes that he will take up the matter of subscriptions to the Conference organ in February. Dr. Drake has been one of the most successful of the pastors in sending in large lists of subscriptions to the Advocate, and there is little doubt that he will send in a large number of renewals and subscriptions by the 1st of April.

Dr. Carley moved his household effects from New Orleans to Shreveport by auto truck, and A. Clarke, a responsible colored man who has been the chief mover for several of our New Orleans preachers in recent years, made the long trip successfully and placed the furniture right in the district parsonage. Some things, at least, are being made easier for the preachers when the time for moving comes.

Dr. Henry Felgar Brooks, of Clarksdale, Miss., writes that he has set the first Sunday in the new year as the time for presenting to his people the claims of the church paper. He is asking for a number of copies of the Advocate to serve as samples and is otherwise getting ready for this Sunday. We appreciate his interest and we naturally wish him abundant success in this enterprise.

Our church at Aberdeen, North Mississippi Conference, has begun the use of a bulletin for the Sunday services. The first copy is before the editor, and it is very creditable. We note from it that the pastor, Rev. S. L. Pope, is working toward a prayer meeting of one hundred. Also we read that at the first meeting of the year for the board of stewards every member who was in the city was present. Good!

On the first Sunday in December, at 11 a. m., with impressive service, the pastor, Rev. J. E. Cunningham, installed the stewards of the church at Greenville, Miss. The pastor presented to each steward a Discipline of 1926; this served a double purpose, bringing a token of love from the pastor and equipping each steward with a book that fully outlines his duty. The installation of the stewards can be made a very helpful and impressive service and should be more the practice of our churches.

Rev. J. B. Cain, of Fayette, Miss., writes from the Piedmont Hospital, Atlanta, under date of Dec. 10: "Our boy Nell, who has been under observation and treatment for the last ten days, is much better. What was thought to be a tumor on the brain seems now to be only an abscess in the socket back of the eye. We have had many assurances of the prayers of the brethren, those of the Conference and our friends at Fayette and other places, and we believe that his recovery is largely in answer to prayer. We hope to be back at our work in the pastorate before long."

The new pastor, Rev. R. S. Saucier, and family arrived at Beauregard, Miss., on Thursday, Dec 6, and were hospitably entertained in the homes of Messrs. T. O. and L. L. Mercier until the parsonage could be put in readiness. On Dec. 8 Brother Saucier and family moved into the parsonage, and about 7 o'clock in the evening a great number of people gathered to greet the new preacher folk and to give them an "enormous" pounding. The young people sang "Blest Be the Tie That Binds," while the pastor and several of the ladies present made appropriate talks.

Rev. B. M. Hunt writes us as follows: "Our predecessors at Grace Church, Jackson, were good and faithful men. We find the church well organized. We received a most cordial welcome from the people. The parsonage has been renovated, the spirit of the people is optimistic, and we anticipate another happy pastorate. The other pastors of the city and many other friends in Jackson have also helped us to feel at home as we enter our new field of labor. Our four years at Gloster and Liberty meant the formation of strong bonds with the people. We commend most heartily to them their new pastor as a most worthy man."

Rev. J. A. McCormack has been reappointed to the church at Franklin, La., for the sixth year, evidence of how well he has met the difficult situation confronting our church in southern Louisiana. During his pastorate, the church building, erected some years ago during the pastorate of Dr. W. Winans Drake, has been thoroughly repaired and beautified and a splendid pipe organ installed, while the salary has been raised from $1800 to $2400. Brother McCormack is beloved by persons of all denominations—has been invited to pray in time of bereavement in Catholic homes, and last year he delivered an address at the commencement of a Catholic school in Franklin.

Bishop Wallace E. Brown, one of the bishops of the Methodist Episcopal Church, who resides in Helena, Montana, preached at the evening hour for the pastor and congregation of the First Methodist Church, South, of Kosciusko, Miss., on Dec. 9. Bishop Brown was in Kosciusko, presiding over the Upper Mississippi Conference of the Methodist Episcopal Church. The Conference adjourned with the reading of the appointments following the morning service, and the bishop remained for an evening service at the First Methodist Church, South, as the guest of the pastor, Rev. R. P. Neblett. The house was filled and the sermon was well received.

While all the returns are not in and the results cannot be given out officially, it is now definitely

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: The Board of Finance of the Mississippi Conference requested that a Christmas offering be taken for our Superannuate Endowment Fund. I have sent out 1500 envelopes. If any brother needs more, write me at Jackson, Miss. Whatever you raise will count on your quota. Please present this request to your people.

J. M. MORSE, Director.

144 Adams st., Jackson, Miss.

known that the constitutional question handed down by the General Conference for the approval of the Annual Conferences will fail to carry. The chief feature of the question is that it proposes that a delegate to the General Conference shall bo disqualified as a delegate, if a clerical one, should he transfer from the Conference which elected him, and, if a lay delegate, should he move from the bounds of the Annual Confereuce which elected him.

Last Sunday was observed by First Church, Shreveport, La., as the regular annual Every Member Visitation Day. The 136 stewards of the church, with sixty-nine lay associates, were scheduled, after the morning service, to visit the 3,254 members of the church to secure their pledges for the support of the church during tho new Conference year. Before going out for this visitation they were served dinner at the church by the Missionary Society. "The Methodist Messenger," published by First Church, states that this annual visitation of the church has been perfected during the last ten years, until now 89 per cent of the active resident members of the church sign a pledge for the support of the church. There were 2,300 pledges made during 1928, and 2,700 sets of envelopes were ordered for tho church for 1929. First Church, Shreveport, is one of tho greatest churches in our connection, and the above evidence of the systematic way in which they attend to the Lord's business gives at least one good reason for the success of the work there, under the pastoral care of Dr. Robert E. Goodrich.

The editor, in company with Bishop Candler, had the pleasure on Monday morning of this week of attending the regular meeting of the New Orleans preachers. Bishop Candler made a very fine and helpful talk to the pastors present concerning the work in New Orleans and the great opportunity which the city presents to our Methodism. Rev. W. L. Doss, Jr., the newly-appointed presiding elder of the New Orleans District, called for reports from the pastors as to the opening of the work of the new Conference year and, without exception, the reports were of an optimistic nature, and many good items of progress were reported from the several churches represented. Rev. J. B. Peters, who has recently suffered a severe attack of influenza, with his family, was able to be present, and thanked the brethren who had so kindly assisted by preaching for him during his illness. Brother Peters reported that tho usual every member canvass had been made at First Church, and that the results would be satisfactory. Carrollton Avenue, Parker Memorial and other churches reported that the every member canvass was being put on by the leaders. After the meeting the preachers had Bishop Candler as their guest at luncheon in the Monteleone Hotel, where, a small dining-room being prepared for their use, good things to eat and good fellowship were enjoyed. While lingering about the table, Rev. J. G. Snelling was called upon to speak concerning the special campaign for Missions this year. Following his remarks, Bishop Candler reviewed the mission situation at the present time and urged the brethren to do their utmost in promoting the missionary enterprises of the church.

WHITE CHRISTMAS SERVICE AT CARROLLTON.

The white gifts Christmas service at Carrollton Avenue Church, New Orleans, will be next Sunday evening, Dec. 23, at 7:30 p. m., under the auspices of the Sunday school, with Mrs. Jacob Cohen directing. Gifts for the Near East Relief will be received at the door as the congregation enters the church. The Christmas decoration will emphasize the white gifts idea, and the service will consist of carol singing, Christmas stories, special music directed by Mrs. H. R. McLeod, and other features. Miss Myrtle Stayer will tell the story, "The Legend of Cathay," and Mrs. H. L. Johns will give "Why the Chimes Rang." A large attendance is desired, and all are invited.

BEGINNING AT PASCAGOULA.

(By the Editor)

The editor set out on a pleasant adventure on last Saturday night, making his initial trip in the interest of the Advocate. His destination was Pascagoula and, though the hour of arrival was midnight, the enterprising pastor, Rev. J. W. Sells, was at the train to welcome the editor and pilot him to the comfortable two-story parsonage beside the church.

Sunday morning the editor preached the best sermon that he could; then talked of the Advocate and asked the congregation to send the Advocate into every home of the church. One man gave enough to provide for eight subscriptions; several gave enough for five, etc., until the whole number necessary, fifty, was provided for. And, a good suggestion for other places, the Epworth League, the W. M. S., and the Board of Stewards, as organizations, helped to complete the list.

On Sunday afternoon Brother Sells and the editor, as guests of the fine layman, Mr. Everett, drove to Kreole, where the editor talked with the pastor, Rev. A. A. Sims, about the Advocate.

Sunday night tho editor preached in the beautiful church at Moss Point, where Rev. J. M. Corley is pastor. Here are a number of Advocate subscribers, and Brother Corley said he would ask the Board of Stewards to include in the budget the amount necessary to complete the list there and send the Advocate into every Methodist home at Moss Point.

After the evening service, Brother Corley's son known on the ball field as "Spark Plug," a big league ball player formerly with New Orleans and also with Memphis, drove with the editor to Pascagoula.

The editor is very grateful for the kindly hospitality given him on this pleasant adventure and for the encouragement received in the circulation of the Advocate.

REV. ROBERT RANDLE DEAD.

On last Sunday morning, according to a telegram from his son, Mr. Richmond Randle, of Memphis, Tenn., Rev. Robert Randle, an aged member of hte Louisiana Conference, passed to his eternal reward. The funeral was to be held in Minden, La., on last Monday morning.

Rev. Robert Randle was admitted into the Louisiana Conference in 1871, ordained a deacon the same year, and an elder in 1873. At the time of his death he was at the head of the chronological roll of his Conference.

Brother Randle gave a long period of active service to the Louisiana Conference, serving as presiding elder and in important pastorates.

After his superannuation he made his home with a son, Honorable R. O. Randle, of Monroe, La., one of our most prominent laymen, several times delegate to the General Conference. Following the death of this son, he made his home with another son, Mr. Richmond Randle of Memphis, Tenn.

We shall expect one of his intimate associates, who knew and loved him best, to give us an appreciation of his life and labors.

TO THE PEOPLE CALLED METHODIST IN MISSISSIPPI.

My Dear Friends: Did you know that we had an Orphanage in Jackson? Did you know we have cared for 3,500 children in that Home? Did you know 250 of that number have graduated from high school? Did you know that twenty-three are now in high school? Did you know that fifty have graduated from college? Did you know that 1,800 are now holding good positions? Did you know that 300 have married and are in homes of their own? Did you know that 900 have been adopted into good homes? Did you know that sixty-two were adopted into homes during 1928? Did you know that Mrs. Riley is in the field all the time finding homes for those children who come to us subject to adoption?

Then did you know that we have $376,000 worth of property? Did you know this consists of land and buildings and does not include furnishings? Did you know that we owe in bonds outstanding $105,000? Did you know that we owe in short time notes, unsecured to the banks, $53,451.24? Did you know we owe paving notes of $5,475.66?

Now all this is true. Did you know it takes about $3,300 each month to run this Home? When it takes a barrel of flour every three days and a bushel of potatoes each day, with other things in proportion, bills mount up. And it takes some shoes and clothing for 175 children.

There are scores of applications on our waiting list at present. We have the room but just now we are financially embarrassed. We need to-day in cold cash $60,000, but what is that for the multiplied thousands of Methodists in the State? There are forty Methodists in our State who ought to give us from one to five thousand dollars now. The regular contributions have and will pay the running expenses of the Home, but, until we can pay for the very fine buildings we have, we will be embarrassed.

I know Rev. J. L. Neill will allow me to use the following story which I have heard him tell. A traveling man went to the depot to get his train, forgetting his sample case. He discovered an old Negro with a horse and buggy. The horse was old, stood with drooped head, ears hanging and eyes closed. The buggy was shaky and harness tied with strings.

The traveling man said: "Nigger, take me to the hotel to get my sample case." "No, sah, boss, dat hoss can't do dat." "But he must." "No, sah, dat's an old cavalry hoss. He caln't make it." "Is that a cavalry horse?" the salesman said. "Yes, sah," said the Negro. "Get in that buggy and give me the lines." Into tho buggy they jumped. The traveling man cried out, "Attention." The horse stood up and pricked his ears. "Charge," and down the street the old horse went to the hotel. "Halt," the driver cried. He got the sample case and was back to the train in ample time.

The old darkey, all elated, said, "Boss, what is dem words you used to dat hoss?" First, "Attention." "Attention?" "Attention." "Yes, sir, I'se got dat." "Second, 'charge.' Then 'Halt' stops him." "Attention," dat gets him ready. "Charge," dat makes him go; "Halt," dat makes him stop." "Yes, sir; yes, sir."

When the train rolled in the old darkey was walking up and down the platform crying, "Best cavalry hoss in town—takes you anywhere you want to go." One or two men seated themselves in the buggy. "Attention," cried the old driver. The horse stood up, ears pricked. "Charge," and down the street they went—on past the hotel—still going. The darkey, somewhat bewildered, said, "Mens, you will have to git out the best way you can—I have forgot de word whut stops him."

Brethren, "Attention;" "Charge;" but forget to halt. Send me some big checks, or some small ones if you cannot send big ones. Send them for Christmas. Make them payable to me as Commissioner. Send them to me at Jackson, care of Methodist Orphanage.

These are God's children. We promised to take care of them. Let's go!

Yours for the orphans,

W. M. SULLIVAN, Commissioner.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

FROM THE MINDEN CHURCH.

By Rev. L. I. McCain, Pastor.

Editor of the Advocate: The complaint is not seldom made by Methodist people that their pastors do not use the Conference organ enough to acquaint the people in the State with the development of an outstanding character made on the different charges of our Conference.

We have had on the Minden charge another unusual year. During the year 1927 we made a record of superlatives, and we have been specially blessed of God during the year just closed.

From reports on the schools of missions held on the respective charges in the early part of the year, made by Dr. Snelling, our Minden school had by far the largest attendance.

We have also excelled in the matter of missionary maintenance—being equalled or surpassed by only one church—the large and exceedingly wealthy church—First Church, Shreveport, La.

We led the Conference as regards the circulation of our church paper, the New Orleans Christian Advocate, having 265 subscriptions going into the homes of our people this year. Our church is one of the very few of the Conference where the congregations are large enough to require extra seating accommodation every Sunday. Our midweek prayer meeting is not only one of the finest and largest in the Conference, but one of the large prayer meetings of Southern Methodism.

Our Wesley Brotherhood, which meets monthly, has the largest membership, as far as I have been able to ascertain, in the Conference.

Our Sunday school has so progressed and expanded that we now meet in four divisions in different sections of our city. If we only possessed adequate accommodations and modern arrangements, our school would be much larger, and work of a superior character could be done by our capable and well-trained officers and teachers.

We have had for three years in succession at Minden a Standard Training School for our Sunday school officers and teachers. In proportion to constituency, we have ranked with the best schools in the matter of issuing of credits. These schools have been wholly financed by the Minden church.

From an obscure League our Senior League has grown to be one of the best in the Conference, being one of few to score 100 per cent in efficiency last year. We have organized, also, a Hi League and a Junior Epworth Society.

Our Woman's Missionary Society has had the largest growth among the large auxiliaries of the Conference.

We have received into the church 400 during the three years, representing an increase of about 65 per cent.

The last three years, though the hardest in a financial way since the world war, have witnessed the finest development along financial lines.

Some have thought that our record as regards missionary maintenance is due to large gifts from wealthy individuals. We have carried a Home Special at St. Martinville, La., and supported a missionary in Malines, Belgium, this year—and the largest individual gift was $50. We have made it an "Every member canvass," and that explains our success, along with the missionary cultivation that has preceded the canvass. We have been co-workers with God and he has given us a great harvest.

LAUREL MINISTERS ADOPT RESOLUTIONS ON LOSS OF PASTORS.

From the Daily Press.

The Laurel Ministerial Association, in regular session on a recent date, adopted the following resolutions of regret over the removal of the Rev. J. L. Greenway and B. L. Sutherland by the Methodist Conference:

"Resolved, That the members of the Ministerial Association of Laurel, Miss., sincerely appreciated the fellowship, the brotherly and fatherly counsel and lively interest in the discussion of all questions before the Association of Revs. J. L. Greenway and Benj. L. Sutherland. That we further appreciate the influence of each upon the social, moral and spiritual life of our city.

"Resolved, That we regret our loss caused by their moving from our midst, and that we heartily commend Rev. J. L. Greenway to the Ministerial Association, the churches, and the citizens of Jackson, and Rev. Benj. L. Sutherland to the Ministerial Association, the churches and the citizens of Meridian. We feel that each will prove a strong power for good to the social, moral and spiritual life of the respective city to which he has moved.

"Resolved, That a copy of these resolutions be sent to the daily papers of Jackson, Meridian and Laurel, to Revs. Greenway and Sutherland, and that a copy be recorded in our minutes.

"JOHN W. MANGUM,
"G. E. ALLEN,
"For the Ministerial Association."

LOUISIANA CONFERENCE GROUP INSURANCE.

Seventy-five per cent of the members of the Louisiana Annual Conference at the Lake Charles session entered into a group life insurance policy, underwritten by the Equitable Life Assurance Society of New York, Mr. John H. Cockerham, Natchitoches, special agent.

This policy will be dated Nov. 1, 1928, to make it possible to have the dividend checks ready for the insured members by the time of the next Annual Conference. It is also important to note that the time for joining the group is extended to Jan. 1, 1929, and it is hoped that others will come into the plan, not only to have its benefits but to insure its success.

The insurance committee has named Rev. James T. Harris, Rochelle, La., as collector, and payments of $9.91, the first quarter's premium, are now due.

For any information, address members of the group insurance committee, or Mr. John H. Cockerham, Natchitoches, La.

H. L. JOHNS,
W. W. DRAKE,
JAMES T. HARRIS,
Group Life Insurance Committee.

SUNFLOWER MINISTERIAL ASSOCIATION.

By Rev. A. Y. Brown, Secretary.

The Sunflower Ministerial Association met in its first regular monthly meeting for the year 1928-29 in the Methodist church at Tutwiler on Dec. 11, 1928. Nineteen preachers and a good number of the Tutwiler people were present.

Rev. L. P. Wasson served as temporary chairman and the election of permanent officers for the year resulted in the selection of Rev. J. D. Wroten, of Indianola, president, and Rev. A. Y. Brown, of Marks, as secretary-treasurer. The secretary was instructed to send a report of each meeting to the New Orleans Christian Advocate.

At the 11 o'clock hour Rev. A. T. McIlwain, of Greenwood First Church, preached a very inspiring sermon on I Tim. 1:15. In the usual period of discussion of the sermon during the afternoon session Brother McIlwain told the Association that he was inspired to prepare that sermon by a sermon along a similar line, though from a different text, which was preached by Rev. Hal Spraggins while he was presiding elder of the Greenville District. Thus God's word does not return unto him void; a sermon preached by a faithful presiding elder years ago lingered on in the heart of his pastor-hearer and burst forth anew into a warm and glowing presentation of the Christ before the Ministerial Association in Tutwiler. "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

A delightful luncheon, with the usual good fellowship accompanying, was served by the ladies of the Tutwiler church in the attractive new woman's club building.

The topic for discussion during the afternoon session was "Plans for the new year, including (1) pastoral visiting, and (2) finances." The round table discussions were entered into freely, and proved to be very beneficial.

A motion was passed that each charge of the district make earnest effort to pay one-half the benevolences of the year by the time of the meeting of the district conference.

A plan was introduced for an educational campaign on benevolences throughout the district. The Association voted to heartily endorse this movement. The following committee was appointed to work it out in detail: Rev. J. V. Bennett, Rev. A. T. McIlwain, Rev. L. P. Wasson.

Rev. W. C. Beasley, of Price Memorial Church, Greenwood, was elected official reporter to the New Orleans Christian Advocate for the district, and the pastors were urged to send him items of interest to report to the paper.

The Association will meet in Drew in January in conjunction with the District Missionary Institute.

A. Y. BROWN, Secretary.

A FINE CHRISTMAS MESSAGE.

(We are giving the readers of the Advocate the fine thoughts and sentiments of the following Christmas message of Rev. B. C. Taylor to his people of the Louisiana Avenue Methodist Church of New Orleans.—Editor.)

The Angel Chorus is again in the air! Expectant children are talking of the "Light in the East," men and women are hurrying through the crowded streets as if on some joyous mission; the church organ peals forth welcoming notes of gladness—Christmas is nigh!

As we approach this sacred season, we ask for the privilege of joining with that host of friends who are sending greetings to you, and adding our prayers and wishes to theirs, that this may be the happiest Christmas and the most rewarding New Year you have ever known.

The glory of this happy occasion lies in the fact that for one brief period of the year, our thoughts turn away from ourselves, and cluster about our friends, our faith, and our loving Heavenly Father. Therefore, as we remember our friends with tokens of esteem, our families—father, mother, sister, brother, children—with gifts of love and tender appreciation, may we not forget to remember our church and its mission to those who look to us for Christmas cheer.

We wish for you, this year, a real Bethlehem experience: that the love of the ever living Christ may surround you; that griefs may be sweetened with friendship; that joy may come after pain; that you may be spared the Herods of hate; that the vision of service may challenge you to greater endeavors; that the gracious presence of the Prince of Peace may attend you as you direct fellow-pilgrims to the Star which brought the wise men to "The Light of the World."

"TINKER AND THINKER—JOHN BUNYAN."
(1628-1688)

By William Hamilton Nelson.

A strong, lively biography of the immortal author of "Pilgrim's Progress," written from a fresh viewpoint. With six original illustrations resembling 17th century wood cuts. A beautifully printed book of 170 pages. Highly commended by Bishop Warren Candler. Price $1.50 postpaid. Order from the author, W. H. Nelson, 307 Pacific Building, San Francisco, California.

The Home Circle.

LOUISIANA BOY WINS NATIONAL TROPHY.

By F. W. Bennett.

For being the outstanding boy in 4-H club work in the United States, John C. Jackson, of Central, La., was awarded, Monday night Dec. 3, in Chicago, the Sir Thomas Lipton trophy, a huge silver loving cup.

Jackson is now at the National Congress of 4-H Clubs which is being held in connection with the International Live Stock Exposition at Chicago.

The boy won his trip on his excellent record in forestry work. Colonel W. H. Sullivan, of Bogalusa, made possible the trip by taking care of his expenses. For the past several years Colonel Sullivan has donated $500 each year in prize money to Forestry Club boys.

Louisiana has been displaying a forestry exhibit at the Chicago show through invitation, being the only State asked to put on such an exhibit.

F. W. Bennett, of the State Forestry Division, returned on Dec. 5 from Chicago after putting up the exhibit. The display was eight by eighteen feet and built up on a sand table. It showed the advantages of protection from forest fires in sharp contrast to the devastation caused by the forest fires.

The 4-H Clubs throughout the State have good records in forestry work generally. It is due to those records that Louisiana was invited to put on the exhibit.

Jackson's selection as champion club member for the United States was based on his record of past three years. In judging the contest, leadership, increase in the size of the project, and the financial record during the three-year period were the points considered.

Jackson is 16 years old and is the son of Mr. and Mrs. Henry Jackson, of Tenth Ward, East Baton Rouge Parish.

The Louisiana delegation of eighteen members gave Jackson a rousing cheer when he stepped forward to receive the huge silver loving cup, according to Mr. Bennett, who was present for the presentation.

A trophy similar to Jackson's was awared to Miss Sybil Herring, of Cuba, Ill., for being the outstanding club girl in the United States for her work in clothing and home keeping.

The Louisiana club boys and girls, with W. C. Abbott, State club agent, who was in charge, left Chicago Friday of last week on their return home.

THE LITTLE WHIRLWIND.

One bright morning a little whirlwind ran away from old Father Northwind and started out to have some fun by himself. He broke away just as the children were starting to school. He dashed right in among them, twirled on one foot a few seconds and then whizzed away with a little girl's arithmetic lesson that she had carefully written on a fresh piece of paper. When he gave it back to her it was all muddy! He lifted a kind old gentleman's hat just high enough to make him drop a bundle of eggs in order to catch it. Then the little whirlwind put it right back on the old gentleman's head! He found a pile of leaves that a lady had raked up and drove them down the street like a herd of frightened sheep. He certainly was a bad little whirlwind!

After he had blown dust in a boy's eyes and flipped one of the housemaid's white, freshly-washed aprons from the line he danced down the street and out into the pretty country. There he saw a little squirrel sitting up pertly and minding his own affairs and made up his mind to tease him.

Just then old Father Northwind called to him to come home and help him blow up a rain cloud, for the fields and flowers needed a good drink. But the saucy little whirlwind said, "Go and blow it up yourself! I'm having my own fun."

Old Father Northwind said nothing, but he kept his wise old eye on his naughty son.

First the little whirlwind tried to annoy the squirrel by throwing leaves in his face. Then he tried his old scheme of blowing dust into the little fellow's eyes. Then he ruffled the squirrel's fur coat the wrong way. But the little squirrel paid no more heed to the wind than he would have paid to a grasshopper! The little whirlwind grew so angry that he whirled in a perfect rage!

"I'll get him somehow!" he hissed furiously.

Now the squirrel was thinking hard all this time. At last he said, "Humph! You make a lot of fuss! Why, you can't blow worth a cent! If you were really clever you would blow at least as high as this tree! I can run to the top in no time!"

"Well, I guess I can beat you to the top of the tree!" replied the whirlwind.

That is just what the squirrel wanted him to say. He told the little wind that he would run up the trunk while the whirlwind ran up through the branches. The squirrel said:

"One for the money, two for the show, three to make ready and four to go."

The little whirlwind gathered all of his strength, and when the "four to go" sounded, buzz—whir, up through the branches he whirled his little self with a great flourish. Of course he reached the top before the little squirrel reached it, and while he waited there to gloat over his rival the smart little squirrel was down on the ground gathering a lot of nuts that the whirlwind had blown off the tree.

"Why, you deceitful squirrel! You just raced with me so that I should blow off those nuts for you," whizzed the whirlwind.

"Of course I did. What are you going to do about it now?" said Mr. Squirrel, and began busily to collect his food.

The whirlwind was so angry that he ran and ran until he ran straight into a barnyard full of old hens. He blew their feathers the wrong way until the poor hens were nearly crazy.

Then one, who was very old and wise, decided that she would fool him. I'll just run into the barn and hide until he goes off. It is time for me to lay an egg anyway." So into the barn she ran with an angry squawk.

The whirlwind heard the squawk, and without thinking ran straight into the barn after her. "I can run right out again," he said to himself, but old Father Northwind had been waiting for just such a chance. He blew with all his force, and bang, he blew the barn door shut in a jiffy.

"Now, will you talk back to your father?" asked the old Northwind from a crack under the door.

How the little whirlwind puffed and pushed in his effort to find a way out of the barn! But he couldn't find one.

"Please, dear Mrs. Hen, tell me how to get out of this barn, and I will never bother you again!"

Just then Father Northwind called under the crack in the door, "If he will promise to turn the windmill hard for two hours, you may tell him how to get out. But he must promise me to stop being so bad and to do something useful in the world!"

"I'll promise," said the little whirlwind. "Indeed I will be good! I'll help father to blow up a big rain!"

When the old hen was quite sure that he would keep his promise she told him that she had a little private doorway in the old horse's stall down in the corner, and the little whirlwind lost no time in getting outdoors again. He was as meek and well-behaved the rest of that day as any one could desire, and turned the old windmill until it creaked. Then he helped his father blow up a big rain to give the fields and flowers the drink that they needed. The next day he found the squirrel again, and he spoke politely to him.

"That was real clever of you, the trick you played on me yesterday. I'll blow down a few more nuts if you would like them." And he did. He blew every nut off that tree, for he just had to do something blustery.—Youth's Companion.

HOW BRUCE EARNED HIS WATCH.

There was no other way to do it. Bruce simply would have to go and take the money to Grandfather Morris. Bruce's father was very ill, and of course his mother could not be spared. The money had to be taken to Chester that very day, and Bruce was the only one who could go. Over and over his mother explained that sometimes robbers took things from people and that he must be very, very careful.

"If Bruce were not such a talker, it would be all right," said the doctor to whom they told their troubles. The doctor did not know that Bruce was in the next room. "I can put him in care of the conductor, and it is only twenty-five miles to Chester, so no harm could befall him, but he may tell the secret to some one."

But Bruce was sure he would not. He was only in the second grade, and he did talk a great deal for one small boy; but if he said he would keep a secret, they could count on him.

"I won't say a word, not a single word till I get to Chester and see grandfather. I'll just let them think I'm a little dumb boy like Johnny Harp."

In spite of their troubles, they all had to laugh, even sick Mr. Morris. Mrs. Morris stopped laughing to say that if she thought Bruce would do that, she would give him the watch he had been working so hard to earn.

"The watch is as good as mine, mother," said Bruce. "Please give it to me right away, so I can tell when to get off the train at Chester. Miss Lucy taught us to tell time on the school clock."

But of course no one could go and get a watch when time was so pressing, and then nobody thought Bruce would keep still. The money was made into a flat package and pinned to his clothes with a safety pin. He was told over and over not to touch that place where he could feel the packet, but to look out of the window and keep still until the conductor came to put him off.

But nobody could have guessed that that morning the passenger train would run into a freight train and the conductor get badly hurt. After the injured man was taken to the hospital a new man came on, and of course he knew nothing of Bruce. Poor Bruce! He was determined to win that watch, but how would he know when he reached Chester? All this time they were going around a strange way to avoid the wreck, and Bruce didn't know a single place. Of course the man would call the name, but he did it so quickly that Bruce could not understand what he said.

"Ticket! Ticket!" said the conductor at Bruce's elbow. "Little boy, where is your mother?"

"Not a word from Bruce. Finally a lady across the aisle said: "I think that he must be a little deaf and dumb boy, Conductor. He hasn't said a word even when the accident threw him from his seat."

By this time Bruce drew out a little card on which he had printed in tipsy letters C-H-E-S-T-E-R. "Good," said the conductor. "He may be dumb, but he's not deaf." Then he and the lady laughed, but Bruce looked out of the window.

So presently they rolled into grandfather's town, and the conductor helped him to go down the steps. He and the lady watched, and presently an elderly man grabbed Bruce up and hugged him. The train was just pulling out when they heard a shrill little voice say: "Grandfather, I've got a lot of money pinned to my clothes inside. Mother said if I didn't say a word on the way down here she'd get me a watch, and I've earned it."

And the laughing conductor waved from the platform and said to grandfather: "He's right, mister. We couldn't get a word out of him all the way."

So Bruce won his watch, but grandfather bought it; and when he made the return trip alone he not only wore the watch, but he told all the passengers for three seats around exactly how he had earned it.—Hilda Richmond, in the Christian Advocate.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CHRISTMAS THOUGHTS.

The editor has tried to turn away from the noisy streets, from the jostling throngs in the stores, and from all the things that are usually connected with the days preceding Christmas, to think of what Christmas should really mean to each one of us.

The observance of sacred days is old as history. But too often the fine significance of such a day and the possible good to the people are lost because the origin and meaning of the day are forgotten and it is looked forward to only as a time of huge feasting and merry-making. Alas, that such can be true, and often is true, of Christmas. Much that is associated with the season is not wrong in itself. The great loss comes in the fact that the Christ himself is forgotten by men who are presumably celebrating *his* birth.

Christmas should be a time of joy and we should look with anticipation to happy home-goings, the happiness of giving, and all the good things that we expect with the return of the season. But all should be related to the one great Cause of all our blessings, and it should be our greatest desire to honor Christ when we are celebrating the day of his birth.

* * *

As long ago as the time of Job this question was asked, "Canst thou by searching find out God?" (Job 11:7), but some are still seeking to find him through their own knowledge and pains, and still others are seeking to find him *not*. For "The fool hath said in his heart, 'There is no God.'" The *Supreme Council Bulletin* tells us there is a well-formed plot of the atheists to oust God from his throne. And here are some of the plans for a gigantic campaign to overthrow the government of the universe and leave it to blind chance or perhaps to the misrule of the atheists themselves.

To abrogate laws enforcing Christian morals. To remove the motto, "In God we trust," from our coins. To exclude the Bible as a sacred book from public schools, and to mutilate and destroy the Gideon Bibles found in the hotels. To oust chaplains from Congress, the Army and the Navy. To train lecturers, arrange for debates, and acquire a radio station for propaganda. To distribute literature—especially to schools and colleges, and to form among the students such organizations as the "Junior Atheistic League," "The Society of the Godless," "Sons of Satan," "Damned Souls," etc. To de-Christianize Easter and Christmas.

The Bulletin makes the following quotation from the literature of the atheists, "We are continually circularizing schools and colleges." "We desire the names and addresses of students preparing for the ministry." "The revolt of modern youth, which so alarms the Orthodox, makes easier the formation of anti-religious groups in high schools and colleges."

These things seem horrid and blasphemous. Perhaps the reader will shudder to think that the seeds of atheism are being spread among our children and youth, even among those preparing for the ministry. Perhaps there will be a natural reaction to defend the faith of our fathers, who came to this country to find a place where they could worship God according to the dictates of their own consciences. But some will ask, "Is it possible that these atheists can accomplish anything?" Perhaps there are reasons why things have come to such a pass that a set of men should initiate plans to oust God from his throne. Do not some that are classed as Bible teachers seem concerned chiefly to explain all the divine out of the Bible and oust God from his own Book? Do not some that are called preachers of the gospel seek to strip Christ of his deity, denying the Virgin Birth, explaining his miracles on so-called *natural* grounds, and leaving to him only the example and appeal of his spotless character, and his challenge to service? When religious leaders seek to oust God from the Bible and strip Christ of his deity, we have no great right to complain very vehemently when others go further and seek to oust God from the entire universe.

But from such disturbing things we, who still hold the simple faith in a revelation of God to men, turn with joy and happiness to the revelation of God that we find in Jesus Christ, rejoicing that Christ has come to show us *Who* God is, and *What* we, through Christ, may become.

At this time when we think again in special way of the herald angels who sang of the coming of a new-born King, let us read and ponder the passage:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things" Hebrews 1:1, 2).

* * *

The birth of the Babe in Bethlehem 2,000 years ago would have been forgotten, in the sweep of time and in the midst of world-forming changes, but for the fact that the Babe in Bethlehem is very God—that God became the Son of man that men, through Christ Jesus, might become the sons of God. And our thoughts at this time should be of that tremendous event which initiated the plan whereby there are offered freely unto all release from the guilt and power of sin and the hope of eternal life.

The thoughtful man grows weary of the prize plans which men are still trying out in an effort to make men good. You cannot legislate men into goodness; you cannot polish them up from the outside with a veneer of culture and stop the dry rot within, and you cannot improve their environment and make them pure, though men are still cherishing these hoary delusions. "Beauty is only skin deep," and there are some who seem to think that sin is only skin deep and that it can be eradicated by something like the processes of a beauty parlor. It is useless to "paint the lily and gild the rose," but, on the other hand, cosmetics can hardly restore the jaundiced skin.

The writer once stopped to water his horse at the foot of a hill near Natchitoches, and he wondered why the water in the trough was so muddy, for he knew that the stream came from a crystal spring above. But as he journeyed on up the hill he saw that one of those creatures of the same tribe as those that once ran violently down a steep place into the sea was lying supinely and comfortably in the spring itself and enjoying the cooling experience. So long as the hog was there we might go to the watering trough and dip out the mud with all our might, but the water would never be clear.

So the fountain of life must be cleansed. The heart is the great plague spot of humanity, and naught but the power of God has ever reached that mystic realm where thought is linked with thought, desires are conceived and motives are born that govern conduct, shape character and fix eternal destinies. Let us then, at this time, renew our faith in the good God who took upon himself the form of men that he might cleanse the hearts of men and reconcile them unto himself, and let us mightily preach the same. And as wise men of the present day, let us bring our gifts of penitence, worship, self-sacrifice and love to the new-born King.

THE MEANING OF CHRISTMAS DAY.

(Continued from Page 1)

heavenly host. The being and well being of all moral agents throughout the universe are affected by it. The Incarnation is not an event confined to our earth and thus isolated in its influence. Its effects extend to all worlds. Its power is cosmic in its sweep. St. Paul teaches us that its ultimate end is nothing less than "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in the heavenly places might be known by the church the manifold wisdom of God" (Ephesians iii:9 and 10).

By such a far-reaching revelation and abounding salvation mankind is lifted above "the provincialism of this planet" and brought into heavenly fellowship with angels and arch angels, with the free spirits of all worlds which compose "the whole family in heaven and earth" bearing the name of Christ Jesus, the Incarnate Son of God and Redeemer of the human race.

As Dorner suggests, the earth once pressed by the feet of Jesus and glorified by his presence in it may be "the Bethlehem of the Universe," and God in Christ be the center of the unity and communions of all worshiping

spirits in his kingdom. Thus may be fulfilled the prophetic words of St. Paul concerning the pre-existent, incarnate, and exalted Son of God, "who being in the form of God grasped not at equality with God as for a prize, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, became obedient unto death, even the death of the Cross. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians ii:6 11).

THE SUPERNATURAL CHARACTER OF CHRIST,

By H. H. Smith.

Dr. Bushneli, in his book, "Nature and the Supernaturai," has a chapter on tho "Seif-evidencing superhumann character of Christ," that is intensely interesting and instructive. A few excerpts from it may prove heipful—though oniy a few may be given here.

Dr. Bushneli ciaims that Jesus is "the only great character that hoids a footing of innocencc." This great thinker says: "Decisive, great, and strong, Christ is yet aii this, even the more sublimeiy that he is invested, withal, in the lovely, but humaniy, garb of innocence. And that this is the true conception, is clear, in the fact that no one ever thinks of him as weak, and no one fails to be impressed with a sense of innocence hy his life. When his cnemies are caiied to show what evil or harm he hath done, they can specify nothing save that he has offended their bigotry. Even Piiate, when he gives him up, confesses that he finds nothing in him to blame, and, shuddering with apprehensions he cannot subdue, washes his hands to be ciear of the innocent biood! Thus he dies, a being hoiy, harmiess, undefiled. And when he hangs, a bruised flower, drooping on his cross, and when the sun above is dark, and the earth heneath shudders with pain, what havc wo in this funerai grief of the worids, but a fit honor paid to the sad majesty of his divine innocence?"

Concerning his morai character, Dr. Bushnell says Jesus is the oniy character that disowns repentance. "Human piety begins with repentance. It is the effort of a heing, impiicated in wrong and writhing under the stings of guilt, to come to God. The most righteous, or even scif-righteous men, blend expressions of sorrow and vows of new obedience with their excrciscs. But Christ, in the character givcn him, never acknowiedges sin. It is the grand pecuiarity of his piety that he never regrets anything that hc has done or heen; expresses, nowhere, a singie feeiing of compunction, or the ieast sense of unworthiness. On the contrary, he holdly chaiienges his accusers, in the question—'which of you convinceth me of sin?' and even declares, at the close of his life, in a solemn appeai to God, that he has given to men, unsuiiied, the giory divine that was deposited in him."

It is the unique experience of Christ that he unites characters difficult to be united. "He is never said to have laughed, and yet he never produces the impression of austerity, moroseness, sadness, or even of being unhappy. On tho contrary, he is described as one that appears to be commonly filled with a sacred joy—'that they might have my joy fuifiiied in themselves.' . . . He is the most unworidly of heings, having no desire at ail for what the earth can give, too great to he caught with any longing for its benefits, impassable even to its charms, and yet there is no ascetic sourness or repugnance, no misanthropic distaste in his manner; as if he were hracing himseif against the world to keep it off. The more closely he is drawn to other worlds, the more fresh and susceptible is he to the humanities of this. The littie chiid is an image of giadness which his heart leaps forth to embrace. The wedding and the feast and the funerai have ail their chord of sympathy in his breast."

Contrasting Christ's manner of life aiong this iine with the conduct of men of the world, we are impressed more and more hy his superhuman nature. "Men undertake to be spiritual, and they become ascetic; or, endeavoring to hoid a iiberai view of the comforts and pleasures of society, they are soon huried in the world, and siaves to its fashions; or, hoiding a scrupuious watch to keep out every particular sin, they become iegal, and faii out of iiberty; or, charmed with the nohie and heaveniy iiberty, they run to negiigence and irresponsible iiving; so the earnest become violent, the fervent fanatical and censorious, the gentie waves become violent, the firm turn bigots, the iiberal grow iax, the henevolent ostentatious. Poor human infirmity can hoid nothing steady. . . . And yet the character of Christ is never modified, even by a shade of ratification. It is one and the same throughout. He makes no improvements, prunes no extravagances, returns from no eccentricities. The baiance of his character is never disturbed, or readjusted."

The superhuman character of Christ is also shown in his "astonishing pretensions." "Imagine a human creature saying to the world—'I came forth from the Father'—'ye are from heneath, I am from above;' facing aii the inteiligence and even phiiosophy of the worid, and saying in hold assurance—'behold a greater than Solomon is here' 'I am the iight of the world'—'the way, the truth, and the life;' puhlishing to all peoples and reiigions—'No man cometh to the Father, but by me;' addressing the Infinite majesty, and testifying—'I have giorified thee on the earth;' caiiing to the human race—'come unto me;' 'foiiow me;' iaying his hand upon aii the dearest and most most intimate affections of life, and demanding a precedent iove—'he that ioveth father and mother more than me, is not worthy of me.' Was there ever dispiayed an example of effrontery and spiritual conceit so preposterous? But no one is offended with Jesus on this account. '. . . For eighteen hundred years these prodigious assumptions have been puhiished and preached to a world that is quick to lay hold of conceit, and bring down the iofty airs of pretenders, and yet, during aii this time, whole nations of peopie, composing as weii the learned and powerfui as the ignorant and humble, have paid their homage to the name of Jesus, detecting never any disagreement between his merits and his pretensions, offended never by any thought of his extravagance. In which we have absoiute faith that he practicaiiy maintains his amazing assumptions!"

On the death of Christ, Dr. Bushneii remarks: "He dies not as a man, but rather as some one might, who is myteriously more and higher. So thought aioud the hard-faced soidier—'Truly this was the Son of God.' As if he had said, 'I have seen men die—this is not a man. They call him the Son of God—he cannot bc iess.' Can he be less to us?"

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---That Will Not Shrink

POETICAL THOUGHTS.

By Mrs. George S. Brown.

With One Accord.

Oh, hurst of song that echoed o'er Judean plain and hiii;
Oh, hoiy iight that did with awe the lonely shepherds fiii;
Oh, siiver-fingered guiding star, resplendent, heaveniy gem,
That ied the Eastern scers unto the inn at Bethiehem!
Oh, heraid angels, heaveniy host, thy voices once again
Bring tidings of great joy, of peace and good will unto men!
Oh, joyous heiis of Christmas mcrn, from every church spire ring,
And aii, with one accord, prociaim the birth of Christ, the King.

—Dr. George S. Brown.

This is one time of the year when every thinking mind runs in the same channel. We may forget that the New Year is dawning, because all days seem aiike; we may forget to show forth any particuiar gratitude on Thanksgiving Day; the fourth of Juiy may pass unnoticed; Valentine Day has oniy passing thought, but who couid forget Christmas? It is in the very air. The stores, crowded with shoppers, the holiday goods so artisticaiiy displayed in the fascinating windows, the hright wreaths of holly and green mistletoe, the mysterious packages, the gay ribbons, the happy faces, the home preparations—all say it is Christmas. What does that day mean to us? Do our minds travel back with the inspired narrator to the promises made to God's people that out of Bethlehem should come a king? Do we feel with them the hope and iook with them for one who shouid be the Savior of the world? And in our mind's eye, can we not picture the faithful shepherds watching their flocks and probabiy talking of this promised Messiah, when, lo, a wondrous light that fiiled them with awe shone round about them? They were sore afraid until the angel of the Lord said unto them: "Fear not, for I hring unto you good tidings of great joy which shall be unto ail peopie." And then a muititude of the heavenly host praised God and sang: "Peace on earth, good will to men!" And then that wondrous star, that guided the wise men to the manger, where the Christ child was as they brought their gifts to iay at his feet! All this is in the far past and yet the same oid story is ever new, and each Christmas morning, from every church spire, is rung out the giad news, and with one accord we prociaim that Christ, the Lord, is King. Like the wise men, we wouid hring of our choicest gifts to him, goid and frankincense and myrrh. We wouid imbibe the Christmas spirit and give our hest to God's iittie ones. There are sad and loneiy hearts to-day. We wouid bring to them the comfort and sympathy they so much need, and tell them that Christ came to heai, to heip and to cheer the broken-hearted. We would give of our time to minister to them in sickness and distress, we wouid give of our goid and silver and hring gladness and joy into poverty-stricken homes. We wouid not think of ourseives and our own enjoyment, but we would minister to others in his name and so in our hearts wiii ring the giad tidings, that Christ the Lord has come.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MR. HENRY CLAY HAWKINS was born Feb. 28, 1857, and died Sept. 30, 1928. He was sick for some months before his death. He was married in early life to Miss Eunice Howze. There was born to this union one child, a son. This good wife passed away not long after they were married. Later in life, Brother Hawkins was married to Miss Liza McLaurin. There were born to this union two sons and two daughters. Four of the five children still survive. Brother Hawkins lived in Jasper County, Miss., all of his life; for some while before his death he lived in Louin. He was a member of the Methodist Episcopal Church, South, for many years, and was regular in attendance. The writer knew nothing of him save a good man.

D. C. VICKERS.

MRS. ALICE CAREY McKINNEY, nee Sadler, was born at Fort Deposit, Ala., March 20, 1865. She was converted in early childhood, and joined the Methodist Episcopal Church, South. Her conversion resulted from impressions received in reading a religious book, and came as she knelt in prayer at her own bedside. She was one of the pioneer members of the Woman's Missionary Society, joining it as a girl soon after its organization. In February, 1887, at Pearl River, La., she was married to Mr. J. C. McKinney, establishing a home in the Mississippi Delta, where she lived until all their posessions were swept away through the overflow. For the last twenty-five years she has made her home in and near Ruston, La., until her death, which occurred Oct. 8, 1928. Her sorrowing husband, one daughter and two sons, with many other devoted relatives and friends, remain to mourn her departure. Throughout her life Mrs. McKinney was a devoted Christian, active in every phase of the work of the church; teacher of the woman's Bible class, active in the Missionary Society, regular in attendance at the services of the church, including the weekly prayer meeting, a faithful member of the board of stewards, sometimes filling a vacant pulpit on occasions. For the last 19 years she was president of the State W. C. T. U., and gave to its cause enthusiastic and efficient service. She always stood aggressively for righteousness in the community and State, and held the respect and confidence of all classes, even of those who disagreed with her aggressive principles. In recent years when the responsibility of citizenship was being realized for the first time by women, numbers throughout the State looked to her for council and guidance, and among her most devoted friends were many of the best women of the State. In her own life she experienced sorrows and trials, but in them all she maintained her confident and submissive trust in her heavenly Father. The outstanding qualities of her character were simplicity, sincerity, fidelity and courage, which shone out in all her relations. During her last months of sickness and suffering her patient courage and her cheerful spirit never faltered. Just before her passing, she said with a cheerful smile that she realized, if she had not before, how foolish it was to wait for the end of life to prepare for death, since the suffering and weakness would have made such preparation all but impossible. No doubt she has heard the welcome, "Well done, thou good and faithful servant, enter into the joys of thy Lord."

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Wesson, Dec. 23, 11 a.m.; Jan. 23, 7 p.m.
Gallman, at Bethesda, Dec. 29, 30, 11 a.m.
Beauregard, at Beauregard, Dec. 30, 3 p.m., 7 p.m.
Monticello, at Pleasant Grove, Jan. 5, 6, 11 a.m.
McComb, LaBranch Street, Jan. 6, 7 p.m.; Jan. 16, 7 p.m.
Foxworth, at Sandy Hook, Jan. 13, 11 a.m., 2 p.m.
Tylertown, at Tylertown, Jan. 13, 7 p.m.; Jan. 14, 10 a.m.
Meadville, at Bude, Jan. 20, 11 a.m., 7 p.m., 3 p.m.
Barlow, at Brandywine, Jan. 26, 27, 11 a.m.
Bayou Pierre, at Center Point, Jan. 27, 3 p.m., 7 p.m.
Georgetown, at Providence, Feb. 3, 11 a.m., 1:30 p.m.
Crystal Springs, Feb. 3, 4 p.m., 7 p.m.
Summit, at Topisaw, Feb. 9, 10, 11 a.m.
Osyka, at Osyka, Feb. 10, 3 p.m., 7 p.m.

Hattiesburg Dist.—First Round.

Eucutta, at Eucutta, Dec. 21, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Dec. 23, 11 a.m., 2 p.m.
Main Street, at Main Street, Dec. 30, 11 a.m.
Broad Street, at Broad Street., Dec. 30, 7 p.m.
Court Street, at Court Street, Jan. 6, 11 a.m.
Hattiesburg Ct., at Sanford, Jan. 9, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, Jan. 11, 11 a.m., 2 p.m.
Leakesville, at Leakesville, Jan. 13, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Jan. 13, 7 p.m.; Jan. 14, 9:30 a.m.
Mount Olive, at Mt. Olive, Jan. 20, 11 a.m., 2 p.m.
New Augusta, at New Augusta, Jan. 24, 11 a.m., 2 p.m.
Purvis, at Purvis, Jan. 25, 11 a.m., 2 p.m.
Magee, at Magee, Jan. 27, 11 a.m., 2 p.m.
Petal, at Petal, Jan. 28, 7 p.m.
Richton, at Richton, Feb. 3, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Feb. 8, 11 a.m., 2 p.m.
Taylorsville, at Taylorsville, Feb. 10, 11 a.m., 2 p.m.
Williamsburg, at Williamsburg, Feb. 12, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Feb. 15, 7 p.m.
Prentiss, at Bassfield, Feb. 17, 11 a.m., 2 p.m.

W. A. HAYS, P. E.

Jackson Dist.—First Round.

Milisaps Memorial, Dec. 9, 7 p.m.; Jan. 9, 7:30 p.m.
Fannin, at Fannin, Dec. 15, 16, 11 a.m.
Brandon, at Pelahatchie, Dec. 16, 3 p.m., 7 p.m.
Satartia, at Mount Olive, Dec. 29, 30, 11 a.m.
Eden, at Bentonia, Dec. 30, 2 p.m., 7 p.m.
Clinton, at Clinton, Jan. 6, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 6, 7 p.m.; Jan. 7, 10 a.m.
Terry, at Forest Hill, Jan. 13, 11 a.m., 1:30 p.m.
Bolton, at Raymond, Jan. 13, 4 p.m., 7 p.m.
Flora, Jan. 20, 11 a.m., 3 p.m.
Madison, at Pocahontas, Jan. 20, 7 p.m.; Jan. 21, 10 a.m.
Mendenhall, at Mendenhall, Jan. 27, 11 a.m., 2 p.m.
Florence, at Star, Jan. 27, 7 p.m.; Jan. 28, 10 a.m.
Harrisville, at Harrisville, Feb. 3, 11 a.m., 1:30 p.m.
Grace, Feb. 3, 7 p.m.; Feb. 4, 7:30 p.m.
Benton, at Midway, Feb. 9, 10, 11 a.m.
Vaughan, at Vaughan, Feb. 10, 3 p.m.; 7 p.m.
Yazoo City, Feb. 17, 11 a.m., 4 p.m.
Yazoo ct., at Lintonia, Feb. 17, 2 p.m., 7 p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Porterville, at Porterville, Dec. 22, 11 a.m., 2 p.m.; Dec. 23, 11 a.m.
Lauderdale and E. Mills, Dec. 23, 3 p.m., 7 p.m.
Pachuta, at Adams, Dec. 29, 11 a.m., 1:30 p.m.; Dec. 30, 11 a.m.
Enterprise, at Enterprise, Dec. 30, 4 p.m., 7 p.m.
Cleveland, at Hopewell, Jan. 5, 11 a.m., 1:30 p.m.; Jan. 6, 11 a.m.
DeKalb, at DeKalb, Jan. 6, 7 p.m.; Jan. 7, 9:30 a.m.
Central, Meridian, Jan. 13, 11 a.m.; Jan. 15, 7 p.m.
Poplar Springs, Meridian, Jan. 13, 7 p.m.; Jan. 16, 7 p.m.
Vimville, at Pleasant Hill, Jan. 19, 11 a.m., 1:30 p.m.; Jan. 20, 11 a.m.
Seventh Avenue, Meridian, Jan. 20, 3 p.m., 7 p.m.
Daleville, at Andrew's Chapel, Jan. 26, 11 a.m., 1:30 p.m.; Jan. 27, 11 a.m.
Waynesboro ct., at Hebron, Feb. 2, 11 a.m., 1:30 p.m.; Feb. 3, 11 a.m.
Bucatunna, at State Line, Feb. 3, 3 p.m., 7 p.m.
East End, Meridian, Feb. 10, 11 a.m.; Feb 13, 7 p.m.
Waynesboro sta., Feb. 10, 4:30 p.m., 7 p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—First Round.

Rose Hill, at Homewood, Dec. 22, 23.
Decatur and Hickory, at Decatur, Dec. 30, 11 a.m., 2 p.m.
Carthage ct., at Bethel, Jan. 5, 6.
Carthage sta., Jan. 6, 7 p.m.; Jan. 7, 9 a.m.
Newton, Jan. 9, 7 p.m.
Forest and Morton, at Morton, Jan. 13, 11 a.m., 2 p.m.
Union, Jan. 20, 11 a.m., 2 p.m.
Homewood, at Homewood, Jan. 26, 27.
Lake, at Lake, Jan. 27, 3 p.m., 7 p.m.
Trenton, at Trenton, Feb. 2, 3.
Raleigh, at Raleigh, Feb. 3, 7 p.m.; Feb. 4, 10 a.m.
Philadelphia ct., at Sandtown, Feb. 9, 11 a.m., 2 p.m.
Burnside, at Longino, Feb. 10, 2:30 p.m.
Philadelphia sta., Feb. 10, 11 a.m.; Feb. 11, 9 a.m.
Harpervilie and Lena, at Harperville, Feb. 16, 17.
Walnut Grove, at Walnut Grove, Feb. 17, 2:30 p.m., 7 p.m.
Laurel, First Church, Feb. 24, 11 a.m.; Feb. 25, 7 p.m.

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Laurel, Kingston, Feb. 24, 2:30 p.m.
Laurel, West End, Feb. 24, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Americus, at Pleasant Hill, Dec. 22 and 23, 11 a.m.
Moss Point, Dec. 23, 7:30 p.m.
Picayune, Dec. 30, 11 a.m.
Long Beach, Dec. 30, 7:30 p.m.
Mentorum, at Alexandria Memorial, Jan. 5, 6, 11 a.m.
Wiggins, Jan. 6, 7:30 p.m.
Kreole, at Orange Grove, Jan. 13, 11 a.m.
Handsboro and Miss. City, at Handsboro, Jan. 13, 7:30 p.m.
Columbia, Jan. 20, 11 a.m.
Lumberton, Jan. 20, 7:30 p.m.
Carriere, at Byrd's Chapel, Jan. 27, 11 a.m.
Poplarville, Jan. 27, 7:30 p.m.
Gulfport, First Church, 11 a.m.; Feb. 3.
Gulfport, Second Church, 7:30 p.m.; Feb. 3.
Coalville, at Coalville, Feb. 10, 11 a.m.
Wesley Memorial, at Epworth, Feb. 10, 7:30 p.m.
Saucier, Feb. 17, 11 a.m.
Biloxi, Feb. 17, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Rosetta and Mount Vernon, at Union, Dec. 22.
Natchez, at Jefferson Street, Dec. 16, p.m.
Gloster and Liberty, at Gloster, Dec. 23.
Hermanville, at Hermanville, Dec. 30, a.m.
Utica, at Utica, Dec. 30, p.m.
Silver City, at Midnight, Jan. 6, a.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 6, p.m.
Mayersville, at Mayersville, Jan. 12.
Anguilla, at Delta City, Jan. 13, a.m.
Rolling Fork and Carey, at Rolling Fork, Jan. 13, p.m.
Roxie, at Roxie, Jan. 20.
Rocky Springs, at Willows, Jan. 23.
Oak Ridge, at Bovina, Jan. 27.
Port Gibson, Feb. 3.
Nebo, at Cool Springs, Feb. 10.

W. H. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

Grenada Dist.—First Round.

Durant, Dec. 23, morning.
Vaiden and West, at Vaiden, Dec. 23, evening.
Pickens and Goodman, at Goodman, Dec. 30, morning.
Lexington, Dec. 30, evening.
Abbeville, at Abbeville, Jan. 5, 6.
Waterford, at Waterford, Jan. 6, 7.
Tie Plant, at Tie Plant, Jan. 10.
Poplar Creek, at North Union, Jan. 13.
Paris, at Paris, Jan. 17.
Kilmichael, at Kilmichael, Jan. 20.
Holcomb, at Holcomb, Jan. 23.
Sallis, at Sallis, Jan. 26, 27.
Ebenezer, at Ebenezer, Jan. 2, 3.

E. H. CUNNINGHAM, P. E.

Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

"Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction."—Gladstone.

GOOD NEWS FROM CHINA!

Mr. George E. Lerrigo, who for thirty years past has done Y. M. C. A. work in Amoy, in the southern part of China, writes an interesting letter in one of our church papers. The Encyclopedia Britannica labels Amoy as the "world's filthiest city." But see what Mr. Lerrigo says of changes there—and elsewhere—under the new regime:

."Several months have passed since Peking was captured, and instead of rival factions, each striving for power, we see great leaders sacrificing their own opinions and convictions in order that a way may he found to develop an unified government. We see the last vestiges of the old form of organization suggested by the Communists abandoned, and a new group of councils organized to care for the various departments of the government. We see the leaders standing together aud finding ways and methods of working together. We see drastic steps being taken all over the country against Communistic propaganda.

"Efforts are being made to disband some of the great armies, but this necessarily is slow work, for to rapidly dishand the army under the present economic conditions which prevail over the land would be to augment the great bands of bandits and pirates that already exist. The army can only be disbanded as work can be found for the men. New motor roads are being built in every direction to provide occupation for the men and improve the general transportation facilities. Practically all the great cities are being remodeled.

"Here in Amoy a bund is being built all around the city, houses and shops are being torn down to make way for modern streets, sewers are being built, parks created and the city modernized as rapidly as possible. In Canton, even greater changes are taking place. Automatic telephones are being installed, a long-distance line to connect with Hongkong is projected, a commercial air-line to communicate with other large cities is projected and the changes within the city itself are so great and rapid that, after an absence of a few months, I hardly knew the place.

"A recent visit to help the local Association there showed me that there is a completely different atmosphere among the people. The secretaries have an enthusiasm about their task and great hope for the future. I found the old truculence among the working men completely gone. There was not the slightest trace of any anti-foreign spirit and there was a definite feeling that the new day has dawned and China is to go forward."

Stubborn Cough Quickly Ended by Famous Recipe

Here is the famous old recipe which millions of housewives have found to be the most dependable meaus of breaking up a stuhborn, lingering cough. It takes hut a moment to prepare and costs little, hut it gives real relief even for those dreaded coughs that usually follow the "flu."

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, hut also it is absorhed into the hlood, and acts directly upon the hronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothiug knowu in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

666

Is a Prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

It is the most speedy remedy known.

A NEW INTEREST IN JAPAN.

The Literary Digest of Dec. 8 contains an interesting article on "Sports Winning in Japan." After showing that the past twenty years have revolutionized and Westernized Japan in regard to her interest in athletics, a Tokyo editor writes to show that Japanese youths are accepting not only the form but the real spirit of physical sport. In part he says: "All this is a matter of twenty years. It is foolish to mistake sport for the purpose of life or the only topic of conversation, but it can be a great social educator. It teaches teamwork; it inculcates the priceless moral lesson that the game is greater than the player; the philosophical truth that the pursuit is sweeter than the prize; the social lesson that to lose gracefully is as admirable as to win brilliantly."

FRIENDSHIP FOR UNITED STATES GROWING IN JAPAN.

Dr. Erickson, Missionary, Tells of Nippon's Attitude.

"The Japanese attitude towards America is good. Conditions have improved since the passing of the anti-Japanese Immigration law in this country, for Japan is having the same trouble with the Koreans and Chinese. Also the Japanese are a sentimental people, they appreciate deeply the aid given hy the United States at the time of the great earthquake, and last year when the school children of America sent 40,000 friendship dolls to Japan, it appealed to them probably far more than the aid given them by the Red Cross.

"They are now planning to send a Japanese doll to each capitol of every State in the Union to express the friendship that Japanese children have for the American children. The government is building two memorials, one at Tokyo and the other at Yokohama, to the earthquake and to America with the funds that were not spent in relief work."

Dr. Erickson has heen stationed in Japan for twenty-eight years. This is his second furlough.—From Commercial Appeal.

ZONE MEETING AT MONTROSE.

The last zone meeting for the year was held at Montrose, Nov. 15, 1928.

The meeting was opened by singing the doxology, prayer by Mrs. Keown, of Dushan. The fifty-second chapter of Isaiah was read by Brother Blackwell, of Rose Hill, followed by prayer hy Brother Vickers, of Montrose.

Minutes were read and adopted. Call for delegates found Rose Hill, 10; Newton, 3; Dushan, 2; and Montrose, 13. Lake was not represented.

Welcome address was given by Brother Vickers, of Montrose. Response by Mrs. Porter, of Rose Hill. Mrs. Hopkins, the District Secretary, gave an interesting talk on the essential thing to leadership, the subject being, "Sacrifice of Self." Rose Hill gave the entire program:

Song 105, "Lead On, O King Eternal;" "Value of the Zone Meeting," Mrs. T. F. Graham; reading, "Our Jubilee Goal," Mrs. Merrel; reading, "Aids to Spiritual Growth," Mrs. Cooley; song No. 22, "Love Divine."

It being the close of the year the nominating committee nominated Mrs. McClinton from Newton as our new zone leader for 1929. She was unanimously elected.

It was voted by the meeting to have only light refreshments at the zone meetings. Next meeting to be at Newton Thursday of the third week in January.

Brother Blackwell, of Rose Hill, gave an interesting talk on how much help the Missionary Societies are to the church.

We were dismissed by singing song 231, and prayer hy Mrs. Neil, of Montrose.

MRS. MUSTIN, Zone Leader.
MRS. PRUITT, Secretary.

ZONE MEETING.

The Woman's Missionary Society, zone three, Minden District, held their fourth quarterly meeting at Montgomery Wednesday, Dec. 5.

The meeting was opened by the congregation singing, "All Hail the Power of Jesus' Name." Scripture lesson was read by Rev. Mrs. Wardlow from the tenth chapter of the Gospel by St. John, foliowed by prayer. Special violin music hy Misses Madeline Williams, Doris and Ernestine Harrison.

Responding to roll call were thirty-two members and eight visitors. Minutes for last meeting were read and approved. Reports from each auxiliary president on work being done by their Society.

A playlet, "A Missionary Society That Lost Its Voice," was given by Mrs. Clyde Howard and Mrs. Harold Collier. A story, "The Youngest Thief," was effectively told by Mrs. A. H. Perry. A quartet, "To the Work," was rendered by Mr. and Mrs. Beaird, Mr. Thompson and Mrs. McCain.

The meeting was adjourned for lunch, which was served at the city hall by the Montgomery ladies.

(Continued on Page 14.)

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Miss Hettie Wiginton, Mount Pleasant Sunday school, Tremont charge, sent an offering for the Near East Relief. Dr. E. B. Chappell, 810 Broadway, Nashville, Tenn., is treasurer of this fund in our church. If you cannot think of the proper person to ask a question or send money or do anything connected with the Sunday school, I am ready to serve you.

Recently wall charts have been placed at Mount Pleasant, Tremont charge, and at Belmont. These guides help to do the work in a better way. Try a wall chart.

The approved instructors in Standard and Cokesbury Schools of the two Conferences have been called by Mr. Schisler to meet at Jackson, Miss., Dec. 29, at 9 a. m., in Capitol Street Church. The purpose is to help us find our defects, our difficulties, and learn a better way of doing our work. We are grateful to those who have signified ther intention of attending.

It is no small honor to have the church select you to attend the International Missionary Conference to be held in Memphis, Jan. 1, 2 and 3. Half the number allotted to the Sunday School Board have sent in for tickets. Of course the other half will be there.

The Sunday School Council of the Methodist Episcopal Church, South, held its annual meeting in the city of Nashville, Dec. 7-11. This Council is composed of the Conference Superintendents, Extension Secretaries, Elementary Superintendents, Directors of Religious Education, Professors of Religious Education, Conference Board Chairmen, and others. Dr. Hickman, of Duke University, delivered three strong addresses. The main thing we did was to agree upon a Program of Work for the schools that have from ten to forty members. It appears to me that this is a most excellent piece of work. We will know better after we have tried it out in the field. The General Board staff and the Conference men have been working at this for several years. It would require a small book to record all that was done. Miss Martha DuBerry and the Conference Superintendent were the representatives from the North Mississippi Conference.

May the Christmas spirit pervade the Sunday school workers of our Conference, and may we all have a more intimate knowledge of the Christ who makes possible our joys and who shares our sorrows.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The General Workers' Council just closed in Nashville was in many respects the best Workers' Council the church has ever held. One of the best features of this Council was the creating of a Program of Work for the small Sunday school with from 10 to 40 members. We are hoping that this program will be released for use this coming spring that will make it possible for every school to have a definite type of program that they have a reasonable expectation of carrying out in full.

The workers from the Missssippi Conference contributed largely to the success of this Program of Work, and I feel that they ought to be commended for their efforts.

Another matter of importance was the creating of definite units of Bible study which, if carried out, will give a person a thorough knowledge of the entire Bible.

Possbily, the supreme item of importanc was the stressing of the need of spirituality in the life of the workers in order to carry out the program fully. This was evident in the Programs of Worship and in all of the addresses delivered to the group.

There will be published within a short while a leaflet in which the Sunday school superintendent will be featured and brought to the fore in a way that should be helpful not only to the individual superintendent but to the church as a whole.

This week there will be mailed to the superintendents of the Sunday schools a booklet called "The Methodist Workers' Guide." This book will be of invaluable help to every superintendent, and if for any reason your superintendent does not get his book, let us know that we may send him one. This book is also available for any pastor who may desire it.

The Workers' Councils have been held and the goals set for the coming year. We will try to get this in shape for next week's Advocate.

When you read this, it will be the week before Christmas. I trust that this season will find you happy and well and may God bless you each and every one. At this time, remember the workers and work in your prayers that God may use them in a most helpful way.

* * *

The Seashore, the Newton, Meridian and Vicksburg District Workers' Councils have been held and the place and dates of the District Institutes have been set. These meetings were well attended and the inerest of the workers exceedingly fine.

The Newton District is planning a check-up campaign early in the year in an effort to make a large improvement in Sunday school work. This is a laudable undertaking, and I trust that it will succeed far beyond the expectations of the group.

The fourth Sunday offering for November is coming in slow. We trust that the workers throughout the Conference will take on new interest in the cause of missions for the coming year.

We would call your attention again to the fact that the foreign mission field this year will be China. There are many things happening that makes this field wonderfully interesting. The United States is closely allied with China now and we trust this friendship shall be thoroughly Christian.

The campaign of evangelism in the Sunday school should be the first three months in the new year. We trust that you will secure the leaflets on this and get your workers to study them, so that the campaign may be done in the most helpful way possible. No need is so great throughout the church as the need of personal workers. This gives an opportunity of producing a large group of personal workers committed to the great task of evangelism. Another added feature of this work is that it enriches and makes more meaningful the occasion of Easter.

The work for the new Conference year starts well and we trust will continue to improve and make progress. Pray for the workers and every item of the work.

Yours in Him,
JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Dr. F. N. Parker, of Emory University, writes: "I find that our spring quarter here opens on the 19th of March. This will enable me to attend the Louisiana Conference State Sunday school meeting, at Alexandria, as indicated by you for April 2 and 3."

The Sunday school leaders in Louisiana will read that item with interest, and will be present to hear Doctor's "Bible Messages."

Mr. T. W. Holloman, Conference Lay Leader, writes: "I want to advise that the Board of Lay Activities appropriated $50 for the first ten Standard or Cokesbury Training Schools that will have a course on "Stewardship," with the suggestion that they be distributed into every presiding elder's district in the State." We hope the district leaders in Training Work will take advantage of this offer. This cooperation on the part of the Conference Board of Lay Activities is highly appreciated by the Sunday School Board. The General Sunday School Board has allotted nine honoraria to our Conference, one to each district, with the exception of the New Orleans District, the second going to the French Mission field at Houma.

Rev. H. W. Jordan, new pastor at Columbia, writes: "We are well pleased here. Have a good Sunday school. Hope you can pass by to see us some time during the year." We appreciate these words from Brother Jordan, including the invitation.

The last report from "Childhood and Youth Week" observance comes from Oak Ridge, which makes the third from the Monroe District. Mrs. H. J. Norris, superintendent, writes: "I don't feel that what we did is worth reporting for credit, but I do believe our effort was helpful to us." The Forward Steps adopted by them were: "Increase teacher training by correspondence course; better observance of Promotion Day, and appointment of regular substitute teachers."

Mr. S. L. Campbell, assistant superintendent of the Evergreen Sunday school, in writing about Brother Z. T. Price, says: "He has been superintendent here since 1883, which makes forty-five years. No one else since then."

Brother Price is now 82 years of age, and we congratulate him on this almost half century service in the Sunday school work. Hope he will be able to attend our State-wide Sunday School Conference, at which a large place will be given to the work of the Sunday school superintendents. Mr.

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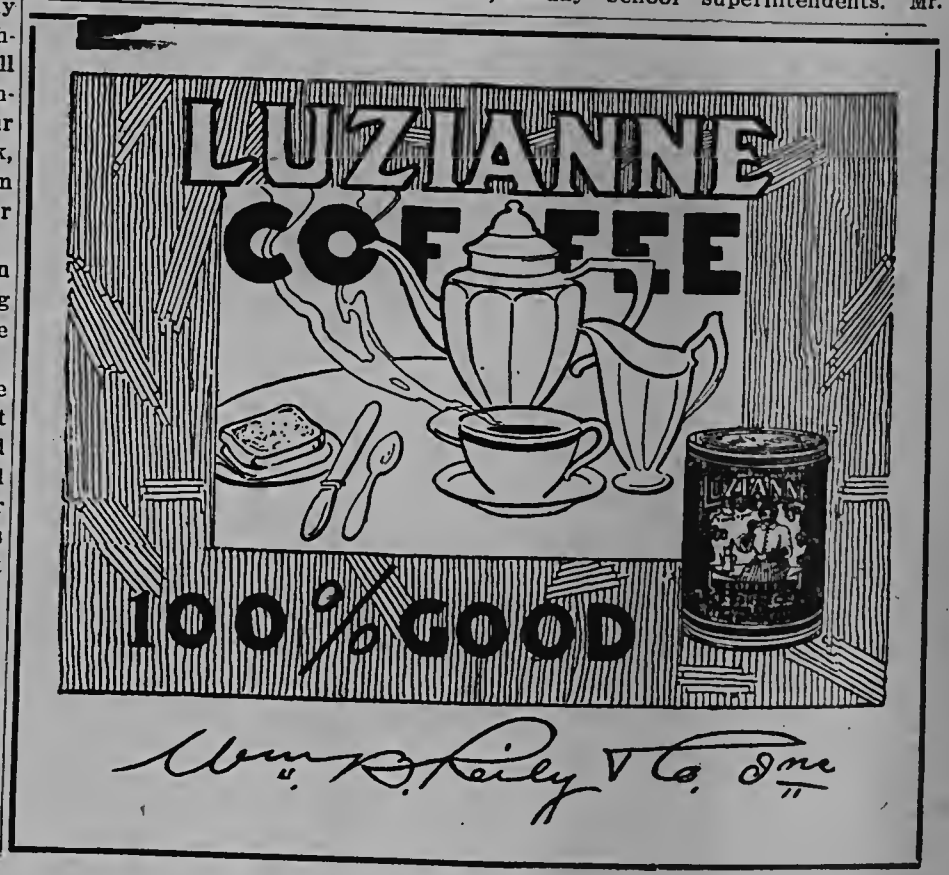

John R. Pepper, of Memphis, Sunday school superintendent, has made a tentative promise to he present. His record is forty-eight years of service.

Your writer had the privilege of attending the twentieth annual session of the General Sunday School Council, which was the eighth session he had attended, and it was in many ways the best session. Louisiana had five delegates present: Dr. A. S. Lutz, Superintendent of Teacher Training; Mrs. R. E. Smith, Superintendent of Parent-Teacher Work; Miss Lois Hammett, Conference Elementary Superintendent; Rev. A. K. McLellan, Extension Secretary, and myself.

Rev. B. C. Taylor, Superintendent of Adolescent Work, wrote: "I find it impossible for me to get to the Council meeting this year. Stop when you come back through if you can and we will talk things over." We regret he was not able to be at the Council.

Sunday, Dec. 9, I was at McKendree church, Nashville, Tenn., for the Sunday school hour, and at West End for the 11 o'clock service. Thirty years ago I was at Nashville, a student at Wesley Hall; I thought of the changes in these two churches. There had been no change in the bulding material at West End church, but they are to move in their new church soon. McKendree had remodeled her building a little. Rev. John B. Matthews was pastor at McKendree, and at West End Dr. E. B. Chappell, whom I saw present Sunday at West End, was pastor there.

At the Sunday school hour, Dr. W. P. King, editor of the Review, spoke on the Sunday school lesson, giving us what he thought were the outstanding elements of the character of St. Paul, who was in prison, and a character like Nero, who was on the throne, hut to-day we name our sons "Paul," after the man in prison, and our dogs "Nero," after the man on the throne.

At 11 o'clock, at West End church, Dr. Frank S. Hickman, of Duke University, spoke on Religious Education.

Sunday afternoon we visited the home of Andrew Jackson, near Nashville. We were in each room of this historic home. The kitchen was separated from the main house, which was true of homes in that day. We noted the furnishings of the kitchen of that day, and decided the greatest change had come in the modern home in the room known as the kitchen. The old type was the symbol of the place of a servant, with its many burdens.

Tuesday noon I was invited to lunch in company with all former students at Wesley Hall who were attending the Sunday School Council. This gracious invitation was issued hy Dr. Tillett, Dean Emeritus of the Theological Department of Vanderbilt University. This proved to he a pleasant and happy occasion.

Two other pleasant social functions your writer enjoyed were the annual hanquet at Scarritt College, with special entertainment hy the Glee Club of Fisk University on Saturday night, and the special banquet given for the Conference Superintendents by Dr. J. W. Shackford at the Jeff Davis Hotel on Monday night.

C. D. ATKINSON,
Conference Superintendent.

FIVE HUNDRED THOUSAND IN CONGO SUNDAY SCHOOLS.

"Thy Kingdom Come," the report of the tenth convention of the World's Sunday School Association, which was held at Los Angeles last July, has many referencces to Sunday school developments in all parts of the world. The report of approximately four hundred pages can be ohtained from the World's Sunday School Association, 216 Metropolitan Tower, New York City. The cost postpaid is $1.50. The following is a part of the statement by Dr. Royal J. Dye, of Bolenge, Congo Belge:

"About a thousand miles up the Congo near the equator is a missionary station. There are many Sunday schools carried on by these missionaries and thero are 500,000 natives in those Sunday schools. These great forces are heginning to change the dark heart of Africa into a new day.

"One boy told a friend of his, an old man, that he knew how to write to his teacher and that he could make a piece of paper tell the teacher to give the old man whatever he wanted. The man told him to write that he wanted an orange, so the boy wrote the message on the paper. The man would not touch the paper, hut fastened it to the end of a hamoo cane and carried it that way to the missionary. When he presented it to the missionary, and the missionary, after reading the message, gave the man an orange, the man was astonished and could hardly helieve that such a miracle had been wrought. The boy came to school again another year, and another year, and now is a teacher in his village.

"Another boy chose things he thought his mother would like. Now in Africa, when a boy earns money, he always takes it and gives it to his mother. This boy wanted his mother to have a hig bowl to eat from. He also selected a looking-glass and some salt. Then he walked twenty miles to his home town. When he approached the village he hegan to call, for he saw no one. As he neared his home he called 'Mother!' but no one answered. They were all gone. Not a soul was in sight. Presently he saw, pecking out from behind the dwellings, a band of warriors from another tribe. They rushed out and caught him nad told him that because one of the men from the trihe to which the littie boy helonged had killed one of their men, they had come for blood vengeance. The report came to me that they were about to kill him, and I took a friend with me and we ran as fast as we could that twenty miles, hut were too late. They had killed him and his head had heen carried away by a snake or some animal.

"Later, two of these warriors came to our mission and told us that this iittle hoy had told them hefore they killed him all the stories which he had heard at the mission, sang all the songs he had learned from the Christians, and prayed all the prayers he knew. Then he had said, 'Now you can kill me.' These two men hecame Christians as a result of this little boy's teaching."—Sunday School News.

MR. EBIZAWA, THE NEW GENERAL SECRETARY OF THE NATIONAL CHRISTIAN COUNCIL OF JAPAN, ON THE FOREIGN MISSIONARY.

In the three religious conferences held recently 150 Christians among some 1300 members took such a wonderful place of leadership that the Conference cast its resolutions almost entirely in the Christian spirit.

I realize that these conditions so favorable for Christianity were hrought about chiefly as the result of the missionary enterprise during the past 70 years.

What great perseverance and much patience the missionaries must have used during these years!

People are very slow to appreciate your services, but I must say that I am now learning to give you my hearty sympathy out of my own personal experience, at least in the following two points.

In the first place, I am often obliged to speak in my broken English, holding back my eloquent mother tongue, and it seems to me a good lesson to learn what it means for you missionaries to work here with the handicap of language.

In the second place, I can see plainly what it means for missionaries to educate their children, often breaking up their home life. There may be many other things which we native workers cannot fully realize and I have nothing hut appreciation and gratitude for all your services for the sake of our nation.

We have been very slow to learn how to appreciate your contrihution, and I regret that there may be some who are prone to throw unkind criticism upon you missionaries.

I hate to see a narrow nationalism coming into the motives of the Kingdom of God. Christianity is hroader than any nation. We mnst pull together in the Vineyard no matter of what nationalities we may be. We shall certainly need more missionary workers in order to reach those people who still remain untouched by the Christian forces.

We shall much depend upon yon for this great task. Japan is a unique field for Christian missions. She may be a test stone for the missionary enterprisc. She now occupies a particular situation which challenges Christianity. Until you can really Christianize this nation, you cannot truly Christianize the whole Orient.

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WILL GLADLY ANSWER LETTERS FROM WOMEN

Asking for Information About Lydia E. Pinkham's Vegetable Compound

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Route 5, Grand Ave., Atlanta, Ga.

Atlanta, Ga.—"My mother gave me Lydia E. Pinkham's Vegetable Compound when I was a girl about 14 years old, when I was just entering womanhood. Then after I married, I took more of it. During the time before my hahy was born this medicine gave me splendid results. I have been taking Lydia E. Pinkham's Pills for Constipation also and recommend these medicines to my friends and will answer letters asking about them."—Mrs. Gladys Rogers, Route 5, Grand Avenue, Atlanta, Georgia.

A Lot Better By Taking It

Trafford, Pa.—"I took Lydia E. Pinkham's Vegetahle Compound because I could not eat a thing. I had no appetite whatever and never felt good. I was talking to my friend one day and she passed the remark of how thin I was getting since I got married and I told her my trouhle and she advised me to take the Vegetable Compound. I feel a lot hetter now since I have been taking it regularly and I can eat most anything. I recommend your medicine to anyone who tells me of troubles like my own, for I know what it has done for me. I have also used your Sanative Wash. I am willing to answer women if they ask about the medicine."—Mrs. E. Gelatic, Box 502, Trafford Pa

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 13.)

After lunch a business session was called. After the business was dispensed with, the meeting was addressed hy Rev. Mrs. Wardlow. She emphasized the part each individual member might have in the great program of missions, giving many of her experiences during her visit and study in the Holy Lands this past summer. She told of the great needs as well as some of the things being accomplished in our mission fields, which first hand information was very inspiring.

The next meeting will be held at Campti some time during the first quarter of 1929, definite date to be named later.

KEEPING CHRIST IN CHRISTMAS.

If one were to form his judgment on the basis of the Christmas cards that have been current in recent years, he might easily conclude that Christmas no longer has anything to do with Christ. Yule logs, holly, mistletoe, snowy landscapes, stage-coaches, taverns, banal verses—these and many other trivialities, to say nothing of flippant jokes ahout drinking parties and prohihition—we have all seen overloading the shelves of stores and shops. Conspicuous only by their rarity have heen the greeting-cards that call to mind him whose natal day Christmas is meant to celebrate or that suggest anything of his inexhaustible meaning for human life.

When some one, a few months ago, interviewed officials of the Greeting Card Association on this suhject, he was informed hy them that the manufacturers "give the public what it wants." They added that during the present season not a few numbers will be offered which hear a distinctively religious message or are in some way related to the deeper meaning of Christmas. "We shall be interested to observe," the spokesman for the manufacturers said, "whether there really is any considerahle body of people who will call for this kind of card; we are willing to be shown."

The National Board of the Y. W. C. A. has rendered a helpful service in this field for several years hy issuing a series of most attractive cards in the form of reproductions of famous masterpieces of art dealing with the Christmas story.

Probably almost every one who reads these lines will he purchasing Christmas cards in the next few days. Why not make a special point of asking your dealer for cards that carry the true significance of Christmas-time? If Christian people in all parts of the country would insist on this, we might reasonably expect to see next year a great improvement in the quality of cards offered for our patronage.—Exchange.

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At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—First Round.

Toccopola, at Thaxton, preaching, Dec. 20, a.m.; Q. C. afternoon.
Randolph, at Randolph, preaching, Dec. 21, a.m.; Q. C. afternoon.
Pontotoc, preaching, Dec. 23, a.m.; Q. C.. afternoon.
Houston, preaching and Q. C., Dec. 23, p.m.
Prairie and Strong, at S., preaching, Jan. 6, a.m.; Q. C., afternoon.
Fulton, at Fulton, preaching, Jan. 13, a.m.; Q. C. Afternoon.
Algoma, at Algoma, preaching Jan. 15, a.m.; Q. C. afternoon.
Houlka, at Concord, preaching Jan. 16, a.m.; Q. C. afternoon.
Woodland, at Woodland, preaching Jan. 17, a.m.; Q. C. afternoon.
Vardaman, at Vardaman, preaching Jan. 18, a.m.; Q. C. afternoon.
Calhoun City, preaching Jan. 20, a.m., Q. C. afternoon.
Buena Vista, at Buena Vista, preaching, Jan. 22, a.m.; Q. C. afternoon.
Derma, at Big Creek, preaching, Jan. 23, a.m.; Q. C. afternoon.
Pittshoro, at Pittshoro, preaching, Jan. 24, a.m.; Q. C. afternoon.
Bellefontaine, at Walthall, preaching, Jan. 25, a.m.; Q. C. afternoon.
Eupora, at Eupora, preaching, Jan. 27, a.m.; Q. C. afternoon.
Mathiston and Maben, at Maben, preaching, Jan. 27, p.m.; Q. C. Jan. 28, 10 a.m.
Tremont, at Mt. Pleasant, preaching Jan. 29, a.m.; Q. C. afternoon.
Nettleton, at Evergreen, preaching, Jan. 30, a.m.; Q. C. afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—First Round.

Cedar Bluff ct., at Cedar Bluff, preaching and Q. C., Dec. 29, a.m.
Sturgis ct., at Sturgis, preaching and Q. C., Dec. 30, p.m.
High Point ct., at White Hall, preaching and Q. C., Jan. 5, a.m.
Mashulavilie ct., at New Hope, preaching and Q. C., Jan. 6, a.m.
Columbus, Central, preaching, Nov. 18, a.m.; Q. C., Jan. 9, p.m.
Chester ct., at Salem, preaching and Q. C., Jan. 12, a.m.
Ackerman and W., at Ackerman, preaching and Q. C., Jan. 13, p.m.
Columbus, First, preaching, Nov. 11, a.m.; Q. C., Jan. 16, p.m.
Noxapater ct., at Flower Ridge, preaching and Q. C., Jan. 20, a.m.
Louisville, preaching and Q. C., Jan. 20, p.m.
Starkville, preaching, Dec. 9, p.m.; Q. C., Jan. 22, p.m.
Crawford and M., at Crawford, preaching, Nov. 18, p.m.; Q. C., Jan. 23, p.m.
Macon ct., at X-Prairie, preaching and Q. C., Jan. 27, a.m.
Artesia and S., at Artesia, preaching and Q. C., Jan. 27, p.m.
Macon sta., preaching, Nov. 25, p.m.; Q. C., Jan. 30, p.m.
Ethel ct., at Ethel, preaching and Q. C., Feh. 2, a.m.
McCool ct., at McCool, preaching and Q. C., Feb. 3, a.m.

W. N. DUNCAN, P. E.

Greenwood Dist.—First Round.

Moorhead, Dec. 20, night.
Black Hawk, at Black Hawk, Dec. 22, 23, 11 a.m.
Carrollton, at North Carrollton, Dec. 23, night.
Schlater, at Schlater, Dec. 30, 11 a.m., 2:30 p.m.
Minter City, at Minter City, Dec. 30, night.
Drew ct., at Ridgeway, Jan. 5, and 3 p.m., Jan. 6.
Drew sta., Jan. 6, 11 a.m., 1:30 p.m.
Price Memorial, Jan. 9, night.
Sunflower, at Sunflower, Jan. 13, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 13, night.
Indianola, Jan. 16, night.
Swiftown, at Swiftown, Jan. 20, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 20, night.
Webb and Sumner, at Webb, Jan. 27, 11 a.m. and 2:30 p.m.
Ruleville, at Ruleville, Jan. 27, night.

It is very important that every official shall attend this first quarterly conference. Vital business demands your presence. Let us start the new conference year with a greater loyalty to our Lord, and by prayer and hard work we shall have good success in our work for him this year.

L. P. WASSON, P. E.

Greenville Dist.—First Round.

Friar's Point and Lyon, at F. P., Dec. 16, p.m.; Q. C., Jan. 17.
Duncan and Alligator, at Duncan, Dec. 23, a.m.
Shelby, Dec. 23, p.m.
Gunnison and Sherard, at Sherard, Jan. 6, a.m.
Coahoma and Jonestown, at J., Jan. 6 and 7.
Rosedale and Benoit, at R., Jan. 13.
Merigold and Deeson, at M., Jan. 20, a.m.
Tunica, Jan. 20, p.m.
Evansville and Dubbs, at E., Jan. 27 a.m.
Lula and Dundee, at L., Jan. 27, p.m.
Lake Cormorant and Rohinsonville, at L., Feh. 3.

L. M. LIPSCOMB, P. E.

Sardis District—First Round.

Horn Lake, at H. L., Dec. 20, 11 a.m.
Tyro, at Free Springs, Dec. 22, 23.
Red Banks, at Red Banks, Dec. 29, 30.
Como, Jan. 4, 4 p.m.
Courtland, at Courtland, Jan. 5, 6.
Batesvilie, Jan. 6, 7 p.m.
Arkabutla, at Strayhorn, Jan. 10, 11 a.m.
Hernando, Jan. 13, 11 a.m.; Q. C., Jan. 16, 7 p.m.
Coldwater, at Coldwater, Jan. 13, 7 p. m.; Q. C., 2:30 p.m.
Pleasant Hill, at P. H., Jan. 16, 11 a.m.
Mt. Pleasant, at Mt. P., Jan. 20, 11.a.m.
Oakland, at Oakland, Jan. 27, 11 a.m.
Charleston, at Charleston, Jan. 27, 7 p.m.
Cockrum, at Cockrum, Feb. 2, 3.

T. M. BRADLEY, P. E.

LITTLE GIRL, DON'T CRY.

There! little girl, don't cry!
They have broken your doll, I know;
And your tea set blue,
And your playhouse, too,
Are things of the long ago;
But childish troubles will soon pass by—
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your slate, I know;
And the glad wild ways
Of our schoolgirl days
Are things of the long ago;
But life and love will soon come by—
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your heart, I know;
And the rainbow gleams
Of your youthful dreams
Are things of the long ago;
But heaven holds all for which you sigh,
There! little girl, don't cry!

—James Whitcomb Riley.

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"Perhaps I'm old-fashioned," she'll say to the doctor who pronounces her child physically 100% at a baby show, "but this health certificate means more to me than all the stock certificates in the world. If my baby grows up strong and well, I'm willing to leave it to him to make a career and fortune for himself.

"Already I'm teaching him the value of regular habits. Regular sleep, regular meals, regular functions. He's never once been off schedule, not even when he was cutting teeth or traveling to the country. I make sure of that by giving him Nujol regularly."

Nujol works so easily and naturally that it won't upset a baby under any conditions. It keeps everything functioning properly. It not only prevents any excess of body poisons (we all have them) from forming but aids in their removal. It is safe and sure. Nujol was perfected by the Nujol Laboratories, 26 Broadway, New York.

Heir to millions

Just try Nujol for your baby. Give it to him regularly for the next three months. See if it doesn't make things much easier for both of you. Certainly it could do no harm — for Nujol contains no drugs or medicine. Your druggist carries it. Be sure you get the genuine. Sold only in sealed packages.

WHAT THE AMERICAN RED CROSS HAS ACCOMPLISHED DURING THE LAST YEAR.

1. In Porto Rico the American Red Cross has a half million homeless and destitute persons under its care, and in Florida there are 50,000 persons looking to it for assistance as a result of the tropical hurricane which swept out of the Caribbean Sea in September and cut a path of destruction over a fifteen hundred mile course. A relief fund of about $5,500,000 has been raised with which the organization is preventing intense suffering, and in many instances actual starvation.

2. During the organization's fiscal year which closed June 30, it gave assistance following eighty-eight disasters, sixty-six of which were in this country and twenty-two abroad.

3. Its workers in nearly 3,000 chapters in the United States have assisted an average of 40,500 service and ex-service men each month, helping them to settle government claims and procure hospital treatment and seeing that their families did not suffer while these claims were pending. At the same time Red Cross workers in camps and hospitals assisted an average of nearly 16,000 men each month and arranged during the year more than 22,000 recreation and entertainment events.

4. Carrying on civilian relief activities only where there is no other agency to do it—mostly in small towns and rural sections—the Red Cross has assisted more than 10,000 families during the year.

5. In communities throughout the United States and in our Insular and Foreign possessions, its 745 Public Health nurses have been fighting disease and suffering and improving the health standards of the nation. They have made more than a million visits to homes during the year to care for the sick and protect the well. Eight hundred and seventy-four thousand school children have been inspected and given assistance in having their physical defects corrected.

6. Nearly 60,000 women and girls have been taught, in the organization's Home Hygiene and Care of the Sick classes, how to give home care to the sick in their homes and how to prevent sickness by the proper care of the home and the family.

7. In their fight against malnutrition, the cause of many physical defects in children and adults, the organization has given nutrition instruction to 128,000 person, of whom 122,000 were children.

8. With 90,000 persons a year dying as a result of accidents, the American Red Cross is waging a nation-wide campaign to reduce this annual loss of life. In the last twelve months it has instructed more than 150,000 persons in the United States in first aid for the injured, while the number of persons enrolled in its life saving corps, after receiving intensive instruction in methods for rescuing and reviving the drowning persons, has reached nearly 174,000. During the year it has also given more than 4,000 lectures and demonstrations for the furtherance of this campaign.

9. In addition to helping with the administrative and other phases of the work, Red Cross volunteers have, during the year, produced more than a quarter of a million garments and two and a quarter million surgical dressings for use in disaster relief work and other contingencies. They have also transcribed 1,316 volumes into Braille, a system of raised lettering whereby the blind are enabled to read. Practically all Braille transcribing in this country is done by Red Cross volunteers.

10. The American Red Cross makes no appeals for funds during the year except following great national disasters, in which cases all funds contributed are spent for relief work in the disaster for which the appeal is made. This entire program of service is financed from membership dues obtained during the Roll Call. In addition to this the membership funds finance many relief operations following relatively small disasters in which no special appeal is made.

MARRIED.

WILLIAM GARLAND DAWKINS and MISS SALLIE MARY HUDDLESTON, at the home of the bride's parents, near Heideiburg, Miss., Dec. 2, 1928, D. E. Vickers officiating.

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GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value. 60c.

Liver Pills
A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

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PREVENTION OF INFLUENZA.

"Influenza is an acute, highly contagious, infectious disease, occurring in pandemic, epidemic and isolated form. It is characterized by suddenness of onset, temperature, headache, marked prostration, respiratory symptoms and a tendency to severe pulmonary complications."

The epidemics of 1889 and 1918 were epidemiologically and clinically alike. Individual cases of influenza are not seen singly except under the rarest circumstances. When an epidemic is raging many cases are reported as influenza that in reality are only mildly contagious infections.

No ready means of identification of influenza has been found. When the specific germ is finally determined, the discovery will be of real aid and will probably result quickly in the development of a serum.

No race is exempt from influenza, but it is more prevalent among white people. While it most frequently attacks the young adult, it occurs in all ages, but under one year of age influenza is rare.

Occupation has very little effect on the disease. Influenza attacks those who live in protected places as well as those who live practically out-of-doors. The part that occupation plays has more to do with contact infections, the disease being diffused among factory employees, clerks, in fact all who mingle freely with one another at work.

Droplets of infected secretion sprayed by the acts of coughing and sneezing are probably the most prolific sources of dissemination of infectious material and the most frequent cause of direct contagion. Foodstuffs and drinking water are also probable sources of spreading contagion. Utensils, cups, etc., may harbor infected material, especially if boiling water is not used in the cleansing.

The duration of an average case of influenza is from eight to ten days. When the disease sets in abruptly, there is a sudden chilliness, fever, headache, pain in the back and legs, and a sensation of intense prostration. Headache is among the most common and severe symptoms. When influenza develops gradually the earliest symptom is a feeling of weakness. Among the earliest symptoms is a catarrhal inflammation of the entire respiratory passages. If the attack of influenza runs a favorable course without developing further complications, symptoms quickly subside.

The best advice to prevent attacks of influenza may be summed up briefly: Keep away from crowds. Stay in the open air and sunshine as much as possible. Build up the resistance of the body by adequate food, bathing and exercise. Avoid fatigue. If an attack develops, go to bed in a well-ventilated room, keep warm and send for a doctor.

OSCAR DOWLING, President,
Louisiana State Board of Health.
New Orleans.

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SACRED RADIO PROGRAM.

Saturday, December 22, 1928.

6:30 a.m.—Sacred Music, Muscatine, Iowa—KTNT.
10:00 a.m.—Baptist Convention, Oklahoma City, Okla.—KFJF.
12:15 p.m.—Organ Recital, Denver, Colo.—KOA.
12:30 p.m.—Bible Class—Hot Springs, Ark.—KTHS.
6:30 p.m.—Weekly Review of International S. S. Lesson—Fort Worth, Tex.—WBAP.
7:00 p.m.—Carols, Davenport, Iowa. WOC.
7:30 p.m.—"Fireside Philosophies"—Minneapolis,—WCCO.
8:00 p.m.—U. of Florida Y. M. C. A. Gainesville, Fla.—WRUF.
8:30 p.m.—Negro Spirituals—Gainsville, Fla.—WRUF.
9:00 p.m.—International S. S. Lesson—Denver, Colo., KOA.
11:15—Gospel Songs, Nashville, Tenn. WSM.

Sunday, December 23, 1928.

6:30 a.m.—Sacred Music, Muscatine, Iowa—KTNT.
9:00 a.m.—Watch Tower Program—Oklahoma City, Okla. KFJE.
9:30 a.m.—Sunday School—Cincinnati, Ohio—WLW.
9:57 a.m.—Broadway Baptist Church—Louisville, Ky.—WHAS.
10:00 a.m.—"The Cathedral of the Air"—Chicago, Ill—WJBT
Watch Tower Hour, Charlotte, N. C.—WBT.
10:30 a.m.—Rabbi Jacob Tarshish—Columbus, Ohio.—WAIU.
"Family Worship"—Chicago, Ill.—WJBT.
10:50 a.m.—Morning Worship, Tampa, Fla.—WDAE.
Pres. Church—Cincinnati, Ohio.—WLW.
10:55 a.m.—First Baptist Church, Charlotte, N. C.—WBT.
11:00 a.m.—2nd. Presbyterian Church, Richmond, Va.—WRVA.
1st. Pres. Church, San Antonio, Tex.—WOAI.
Central Methodist Church, Hot Springs, Ark—KTHS
Church service, Denver, Colo.—KOA.
Church Service, Washington, D. C.—WJSV.
12:10 p.m.—Sacred Programs—Muscatine, Iowa.—KTNT.
12:30 p.m.—Sunshine for Shut-Ins, Chicago, Ill.—WJBT.
1:00 p.m.—Religious music—Raleigh, N. C.—WPTF.
1:40 p.m.—"Missionary Topics", Chicago, Ill.—WJBT.
3:00 p.m.—Young People's Conference—Dr. Poling—NBC system—Sta. WJZ, New York, and chain.
Sacred Concert, Oklahoma City, Okla.—KFJF.
3:30 p.m.—Organ Recital, Schenectady, N. Y.—WGY.
4:00 p.m.—Organ Recital, Cincinnati, Ohio—WLW.
5:30 p.m.—Vesper Hour Quartet—Charlotte, N. C.—WBT.
7:30 p.m.—Evening Worship, Tampa, Fla.—WDAE.
1st. Pres. Church, Fort Worth, Tex.—WBAP.
7:45 p.m.—First Baptist Church—Shreveport, La.—KWKH.
9:00 p.m.—Questions and Answer program, Shreveport, La.—KWKH.
9:05 p.m.—Old Hymns—Washington, D. C.—WJSV.
9:30 p.m.—Bible Drama, Chicago, Ill.—WJBT.
Bible Lecture, Oklahoma City, Okla.—KFJE.
11:00 p.m.—Family Tree, Chicago, Ill. WJBT.
11:30 p.m.—"Back Home", Chicago, Ill.—WJBT.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 75—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3733

ROBERT H. HARPER, D.D., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 27, 1928. CHAS. O. CHALMERS, Manager.

New Orleans Invites the General Conference

New Orleans invites the General Conference of 1930 to meet in the largest city in distinctively Southern Methodist territory. The local committee has asked Mr. Sam Fowlkes, of the Convention Bureau, and Rev. R. H. Harper to represent the committee and present the invitation and the claims of New Orleans when the committee on location of the General Conference meets in the Peabody Hotel in Memphis on the second and third of January. Dr. Forney Hutchinson is chairman of the committee; Dr. J. W. Johnson is secretary.

New Orleans is asking for the General Conference, first, because the city is centrally located and easy of access from all sections of the South—the southern terminal of some of the greatest railways in the country, such as the Illinois Central, the Southern Pacific, the Missouri Pacific, the Texas and Pacific, the Louisville and Nashville, and the Southern. An over-night run would bring all the delegates from the largest Conferences to New Orleans, while delegates from the most distant points in our territory could reach the city without change of cars. New Orleans is also America's second port, and regular passenger service is maintained from home ports, from Cuba, South and Central America, and from many other foreign ports. Good roads lead into the city from every direction, including the Old Spanish Trail and the Jefferson Highway.

New Orleans has exceptional hotel facilities, with 5000 modern rooms in its ten largest hotels. Rates are reasonable and the committee on invitation are prepared to quote rates for the General Conference that cannot possibly be surpassed by any other city, while an ample auditorium can be provided in either church or public hall, with all facilities needed to expedite the work of the Conferences.

FIRST METHODIST CHURCH,
Mother Church of New Orleans Methodism. Congregation organized in 1825. Rev. J. B. Peters is Pastor.

New Orleans is known as "America's Most Interesting City," and it offers more of interest to convention visitors than any other city on the American continent. Its "charmingly different" atmosphere and its many places of historic interest will especially appeal to the type of men in attendance upon the General Conference. The twelve miles of steel docks, along which may be seen ships flying all the flags of the world; the Industrial Canal which cost $20,000,000, and other modern enterprises, as well as the magnificent parks, the splendid buildings of recent construction, the churches and institutions of learning will vie with the ancient landmarks, such as the Napoleon House, the old mint, the French Market, Spanish Fort, the Cabildo and St. Louis Cathedral, and with such historic spots as Jackson Square, Congo Square, and the battlefield of New Orleans where "Old Hickory" achieved undying fame. The delegate to the General Conference can walk the busy street where William Winans taught a school more than a hundred years ago though he cannot locate the spot where the old house stood on Bienville Street; he can view the exact place where the first Methodist church building was erected in 1825 by Dr. B. M. Drake—a piece of ground now in the heart of the commercial district and worth multiplied thousands of dollars.

Delegates to the General Conference would doubtless not be averse to the carnal delights of Creole cuisine, famous all over the world. The restaurant prices are reasonable, too, and lower than those of many cities. Try Bayou Cook oysters on the half shell with a dash of Louisiana Tabasco in the sauce, or almost the size of pork chops fried, or "a-la-Rockefeller" at Antoine's (An-twines) and elsewhere; shrimp any style, Creole gumbo, turtle soup, *courtbouillion*, red snapper, pompano, or what-not, as you may have them in New Orleans, and you will return to the Crescent City if you can.

Some persons who live elsewhere will tell you of the heat in New Orleans—because they do not know anything about it. The heat records of summer are actually lower than the majority of southern cities and below the highesth records of northern cities. River and Gulf breezes make the difference. In May weather conditions are ideal and the temperature is delightful.

That New Orleans is well prepared to entertain such a body as the General Conference is shown by the fact that the general assemblies of the Episcopal, the Presbyterian, and the Baptist churches have been held in the city in recent years. Though the population are largely Catholic the city welcomed these great conventions and extended every courtesy to the delegates. The mayor of the city, Hon. Arthur O'Keefe, himself a Catholic, is joining heartily in the invitation to the General Conference.

Though other great churches have *recognized* New Orleans by holding their conventions here in recent years, the Methodist Episcopal Church, South, has never held but one General Conference in the city of New Orleans, and that was in 1866, *sixty-two years ago*. Surely if there is anything in taking turns, it is now the turn of New Orleans, largest city in Southern Methodism and field of unmeasured opportunity for our church.

New Orleans, as indicated above, has every facility and the *spirit* to entertain the General Conference. And finally, a plea for the Methodism of the city. Other things being equal, as they are in this case, and unequal, too, in favor of New Orleans, we believe that some consideration is due New Orleans because of the contribution which the Methodism here has made to the church at large and because the greatest progress of Methodism in the city will require the intelligent and sustained help of the whole church. New Orleans has a small Methodist membership compared to other cities, chiefly on account of the preponderance of the Catholic population. But the Methodist churches of New Orleans meet all the claims of the church every year; they report everything in full at Conference, paying more *per capita* than almost any city, supporting every enterprise, and thoroughly loyal to all the interests of the church at large. The Methodism of New Orleans has given more than 100 preachers to the church, including the Parkers, the Knickerbockers, Thomas Carter, S. H. Werlein, H. B. Carre, W. H. Nelson, in the church at large, and many of the prominent leaders of our church in Louisiana. Four bishops of the church were long and intimately connected with the Methodism of New Orleans: McTyeire, Keener, Parker and Galloway.

Above all, New Orleans needs the General Conference. The church at large *has never seen New Orleans*, though it is the largest city in Southern Methodism, and though it offers an unlimited opportunity to our church. The city has no general office of the church; no outstanding institution of the church, and, when we make application to any of the boards of the church we are placed absolutely on a par with other cities where the Methodists outnumber the Methodists of New Orleans three and four to one. Here in this city is a marvelous opportunity for our church and we firmly believe that the session of the General Conference in New Orleans would give to the church at large a vision of the need and opportunity in the city and would bring our leaders to realize that only 4,000 Methodists need the support of the whole church if Methodism is to command any influence and power in a city of 450,000 people.

Louisiana will join heartily with New Orleans in the invitation to the General Conference, and we would appreciate it greatly if the Mississippi and North Mississippi Conferences, through their presiding elders and other leaders, would approve our invitation, and give us such help as they are able in our effort to secure the Conference for New Orleans.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles —the writers should keep copies of them. We do not purchase matter of any kind.

CARICATURE OF THE CHRIST.

By Bishop Warren A. Candler.

Men cannot escape the fact of Christ. He is the one inevitable and unavoidable character in history from which no thoughtful man in all Christendom can get away.

Hence, in our day many writers are undertaking to write lives of Jesus. Even men who are avowedly faithless presume to write his biography.

Strange to say many of these pretentious biographers of Jesus seek to discredit the only records we have of the life of Jesus on the earth, and to fill up the vacuum thus credited with all manner of whimsical fancies and skeptical imaginings of their own. By consequence they produce only sorry caricatures of the Christ. Their pseudo biographies of him are not so much lives of Jesus as they are libels of our Lord.

The writer of a recent composition of this sort dares to say that if the London Times wished to record the death of Christ in what might be called a normal obituary notice, there is scarcely enough historical matter definitely known about him to enable that newspaper to fill three lines. This utterly unfounded statement introduces a discussion of the Christ entitled "The Great Galilean"—a rationalistic production which casts doubt upon the deity of our Lord, and treats him as "the man of history and the God of legend," thereby reducing the object of all Christian worship to the level of a mere legendary figure and, by inference, making of the Christian church a communion of superstitious idolaters of a mere myth.

Another writer of the same school, and bearing the title of a minister of the gospel, discredits the history as written by the four evangelists—Matthew, Mark, Luke, and John—and then advances most logically to say "there is no such thing as pure history." Yet it is astounding to note that he calls his book, in which is expressed this extreme skepticism of all history, by the title "The Gospel of the Living Jesus." In truth he explains away both Jesus and the gospel, taking away our Lord and leaving his readers in doubt of where he has laid the Redeemer of Mankind.

In like manner another work, which has a popularity far beyond its merits and a confidence greatly exceeding its trustworthiness, treats the life of Christ as "The Man Nobody Knows," and by its sub-title "A Discovery of Jesus," suggests that it has remained after all these Christian centuries of faith and devotion, for this shallow writer to discover in the Master what the saints of all ages have marvelously missed. What a Columbus in theology he claims to be!

Now, it may as well be understood that all these writers and writings are nearly, or quite, worthless. What they say does not illumine the truth about Jesus, but does rather tend to diminish the sum of human knowledge of his life, if they are accepted as true.

The evangelical records are reliable, and in them and through them shines "the light of the knowledge of the glory of God in the face of Jesus Christ."

Even Unitarians and other rationalists, who deny the deity of Christ, acknowledge the reliability of the four gospels.

John Stuart Mills, an extreme liberalist, in one of his "Essays on Religion," says:

"Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been super-added by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his followers, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fisheermen of Galilea: as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort: still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher sources."

To the same effect speaks Dr. William Elery Cranning as follows:

"Christ's history bears all the marks of reality; a more frank, simple, unlabored, unostentatious narrative was never penned. Besides, his character, if invented, must have been an inventiou of singular difficulty, because no models existed on which to frame it. He stands alone in the records of time. The conception of a being, proposing such new and exalted ends, and governed by higher principles than the progress of society had developed, implies singular intellectual power. That several individuals should joiu in equally vivid conceptions of this character, and shonld not merely describe in general terms the fictitious being to whom it was attributed, but should introduce him into real life, should place him in a great variety of circumstances, in connection with various ranks of men, with friends and foes, and should in all preserve his identity, show the same great and singular mind always acting in harmony with itself: this is a supposition hardly credible; and, when the circumstances of the writers of the New Testament are considered, seems to be as inexplicable on human principles as, what I have suggested, the composition of Newton's 'Principia' by a savage."

Jean Jacques Rousseau, the French philosopher and skeptic, says:

"It would be more incredible for a number of men to fabricate such a book, than that it should contain the account of a real life. No Jewish writers assumed the tone, none expressed the morality of the Gospels. They have such striking marks of truth, such inimitable marks, that the writers of such books would be a greater wonder than their hero."

Friedrich Heinrich Jacobi, the German metaphysician, exclaims: "O myth! O, how far exalted above all human mythology is this representation of Christ! He who could create such fiction is able also to create worlds, call spirits into being, inspire life and the highest blessedness, by the simple power of his breath. The facts are conclusive, that one was here, not myth, but overwhelming reality and truth."

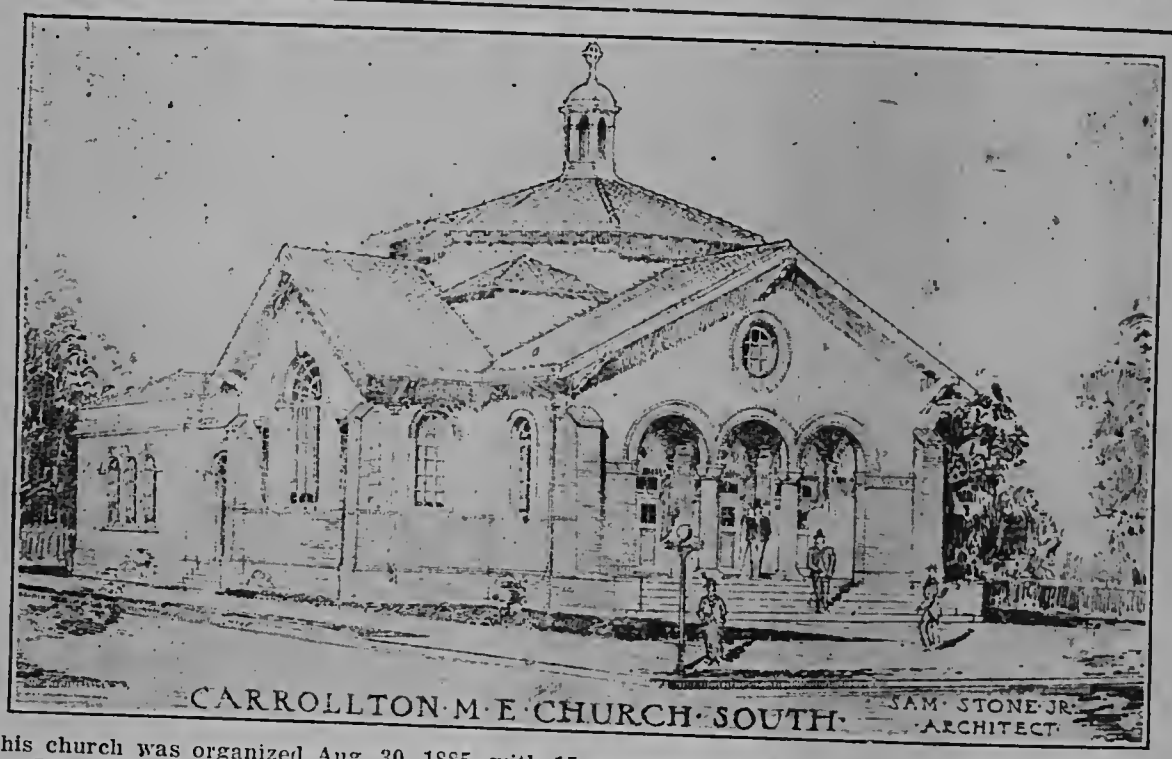
Besides these statements of the mighty men quoted how sorry a show is made by the writers of these so-called "lives" of Christ! They are mere peddlers of fragments of the vesture of Jesus as he is clothed by the four evangelists—tatters which they have rent from the records and then interwoven with shoddy stuff of their own creation, and which they offer in the market place for purchase by deluded people who do not know how worthless they are.

These caricaturists of the Christ do not know so much as the latest conclusions of the historical criticism with which they claim to be so fully acquainted.

They have not yet found out that Adolf Harnack, the corypheus of German rationalists, in his book entitled "The Date of the Acts and the Synoptic Gospels," published as far back as 1911, made such a surrender of liberalistic views that he created astonishment and consternation among many critics.

On the books of these writers, who are ignorant of the works of even the rationalistic critics, and who are far more ignorant of the Christ, ill-advised people have already spent too much money and wasted too much time. Such solemn fiction as they paint is worse than worthless. It were better for one to read "the Arabian Nights Entertainments," mistaking those Oriental tales for reliable history.

These caricatures of Christ are no more like the historic Jesus than Fisher's "Mutt" resembles the Apollo Belvidere.



This church was organized Aug. 30, 1885, with 15 members. The original building, in which Bishop John C. Keener was a regular worshipper was dedicated in Feb. 1886. The present building erected during the pastorate of Rev. J. G. Snelling, was opened May 31, 1914. Rev. H. L. Johns is pastor.

CONCERNING CONFERENCE IN MEMPHIS.

Mr. T. W. Holloman, Director for Louisiana of the International Missionary Conference, states that many of the Conferences at a long distance from Memphis will not be able to fill their quotas of delegates to that Conference. There will be room, therefore, not only for all of the official and appointed delegates in Louisiana, numbering some two hundred, more or less, but for any others in Louisiana who would like to attend that Conference. Any such others are cordially invited to attend, and if they desire to do so should send in their applications for registration, together with check for $2.50, at once to Mr. W. D. Hawkins, Director, 501 Doctors's Building, Nashville, Tenn., and should also make hotel reservations promptly.

MISSISSIPPI CONFERENCE PRESIDING ELDERS' MEETING.

By Rev. J. L. Decell, Secretary.

The presiding elders of the Mississippi Conference met at the district parsonage in Jackson on Tuesday morning, Dec. 11, at 10:30 o'clock.

The following were present: Revs. W. A. Hays, J. T. Leggett, H. G. Hawkins, H. A. Gatlin, J. L. Sells, W. H. Lewis, and J. L. Decell.

J. T. Leggett was elected chairman; W. A. Hays, vice chairman; and J. L. Decell, secretary-treasurer, for the new Conference year.

The District Missionary Institutes were set as follows:

Jan. 8, Meridian, at East End.
Jan. 9, Newton, at Newton.
Jan. 10, Jackson, at Galloway Memorial.
Jan. 11, Vicksburg, at Crawford Street.
Jan. 15, Brookhaven, at Hazlehurst.
Jan. 16, Hattlesburg, at Main Street.
Jan. 17, Seashore, at ———.

The $35,000 Mission Special asking was distributed to the several districts:

Jackson	$6,500
Brookhaven	6,000
Meridian	5,500
Hattlesburg	5,000
Seashore	4,200
Vicksburg	4,000
Newton	3,800

The annual district conferences will all be held in April, as follows:

Seashore District, at Lumberton, April 2-3.
Brookhaven District, at Summit, April 4-5.
Jackson District, at Florence, April 9-10.
Newton District, at Carthage, April 16-17.
Vicksburg District, at Louise, April 18-19.
Hattlesburg District, at Main Street, April 23-24.
Meridian District, at Lauderdale, April 24-25.

On motion it was decided to request all the pastors to hold church conferences to elect the delegates to the district conferences not later than their rounds in March, and get the list to their presiding elders by the first of April.

Mrs. J. T. Leggett was hostess at a delicious dinner served the presiding elders at her district parsonage home.

After prayers and plans the meeting adjourned subject to the call of the chair.

FROM THE MERIDIAN DISTRICT.

By Rev. H. G. Hawkins, Presiding Elder.

The first Sunday following the session of the Mississippi Annual Conference at Philadelphia the writer took advantage of the opportunity to attend preaching in the morning at Central Church, where Rev. B. L. Sutherland was holding his first service in this pastorate. The sermon was a good one, and several new members were announced and welcomed. I love the chimes of Central. At the evening hour we heard another sermon by Rev. H. J. Moore, who was holding his second service in his new pastoral charge, Poplar Springs, Meridian. Both these pastors, as well as Rev. C. P. Jones at East End and Rev. G. G. Yeager at Seventh Avenue, were accorded hearty receptions by their congregations.

The second Sunday morning following Conference we preached in the Chalk school building at Fifth Street, on "Paul, a servant of Jesus Christ, called to be an apostle," to an appreciative audience. The splendid new church building was finished and furnished, excepting the art glass windows. These have now arrived, and Rev. W. B. Jones, pastor, has announced that the congregation will begin to use the new building on the Sunday before Christmas. The new Conference year opens auspiciously in this charge, with plans for enlarged activities in Sunday school and all departments. Also Rev. J. L. Smith and his congregation at Hawkins Memorial are working and planning. So, we are expecting great things from our Meridian Methodists this year, with its seven congregations. (With Bonita eight.)

The third Sunday after Conference was spent with the pastors of De Soto and Quitman charges, Revs. S. C. Moody and J. A. Moore, with one preaching service and quarterly conference at each place. There are many loyal people at De Soto and elsewhere on Brother Moody's charge. Crandall, a mill town, is the strongest point in financial support. The nice new brick building at Quitman is a delight; and the music is fine.

The fourth week-end after the meeting of the Annual Conference took us to Poplar Springs on the Matherville charge and to Shubuta. That was a "dinner right" we had at Poplar Springs; and Rev. J. C. Jackson, the new pastor, "went after" the Conference claims, and during the occasion secured more than two hundred dollars on these. At Shubuta Rev. W. J. Dawson, the pastor, is also Boys' Scoutmaster; and an interesting feature of the evening service was the singing by boys and girls grouped near the pulpit. At the quarterly conference it was revealed that during the past year or two the Shubuta Sunday school, Dr. A. P. Hand, superintendent, has changed its grade from thirty to ninety-five as a school of the C type. At Andrew Chapel, which is attached to the Shubuta station, a new church building is being erected. Near by is the Carmichael school, one of the largest rural high schools in all this section. It has twelve teachers, for the four classes.

No disposition to retrench has appeared anywhere in the district; but rather, to go forward. The district stewards' meeting, attended by nearly all of the preachers and district stewards, finished its regular work in less than an hour, and the remainder of the time was spent in consideration of various phases of our work. The Woman's Missionary Society of Central church furnished dinner; and in the afternoon the meeting was merged into a session of the District Board of Lay Activities. Speeches were made as follows: By Dr. J. M. Sullivan, on "Raising the Benevolences;" by Rev. J. L. Neill, on "The International Missionary Conference;" by W. M. Taylor, on "Wesley Brotherhood; by W. D. Hawkins, on "The Church Board of Lay Activities;" by Rev. B. L. Sutherland, on "Superannuate Endowment." The pastors organized for group meetings, with W. J. Dawson president, and T. E. Nicholson, secretary of the southern group; T. B. Winstead, president, and G. G. Yeager, secretary, of the northern group.

Our District Missionary Institute will be held at East End Jan. 8; and our Sunday School Institute, at Pachuta, Feb. 5.

A GREAT DAY FOR THE PREACHERS IN OKOLONA.

The preachers of the Aberdeen District met at Okolona, Thursday, Dec. 13, with Rev. T. E. Gregory, pastor-host. The sermon at 11 o'clock was preached by Rev. W. S. Selman, who gave us a very spiritual and helpful message. After the morning service the preachers were turned over to Brother Joe Herndon, who led the way to the Criechton Cafe, where a wholesome and bountiful meal was served. Thanks to Bro. Joe and any one else who might have had a part in this treat to the preachers. At the opening of the business session song No. 22, "Amazing Grace, How Sweet the Sound," was sung. All the new men in the district were enrolled as members of the Association. The secretary was instructed to send Rev. Carroll Varner a message of regret that he was sick and therefore unable to attend the meeting. Instructions further were to the end that the association accept Brother Varner's invitation to meet with him in the Tupelo church for the next meeting. Motion was made and carried to the effect that the by-laws be changed so as to include the wives of the ministers as members of the association, and it was the sense of the meeting that the wives be urged to attend the meetings. The pastors were urged to write to the pastor-host each time immediately after receiving the program, telling him whether or not they will attend the meeting, in order to make entertainment easier. The program was exceedingly interesting and I am sorry space does not justify a comment on each speaker. We are helped by these meetings mutually, and we hope that the boys who missed this one will begin now to make preparations to meet with us in Tupelo in January.

R. T. HOLLINGSWORTH, Secretary.

FROM ELIZABETH, LA.

By Rev. H. B. Hines, Pastor.

Those who are acquainted with parsonage life know that it is filled with sentiments which run too deep for expression. And I know of no class of readers that can appreciate a reminder of these sentiments more than the readers of the Advocate. Therefore, the offering of this little story:

Last night as we answered a knock at the door we were greeted by a large crowd of friends who advanced with smiles and jokes as they sought the dining room table to deposit the many choice articles which go to make up a complete "pounding." These articles consisted of everything from a dressed up turkey, docile and well trained in acting his part, strutting his hat and jacket around, bowing polite obedience to the occasion as he acted the spirit of the poem which consigned him to a Christmas dinner in the parsonage, to the most delicious drinks of the day as found in the "Finke Special" (coffee), and in the "Hines Special"—a choice packing of sea foods. But the greatest value of this happy occasion was the fine spirit of the people—that spirit that brought them together in this loving expression of their tender regard for God's kingdom and his servants. Such a beautiful spirit must cast its fragrance upon the glories of eternity as well as the glories of time. I have often thought how dreadful it would be to be sent back to a people who did not wish your return, but as we meet this expression on our return for this our third year together I feel that we are in position to build higher, deeper and more gloriously the saving influences of God's kingdom in the hearts of men as we continue our walk together in the Master's spirit. It has been our good fortune to be assigned from time to time to a good people who later became our good friends, and to be returned to those who have been tried and found true is a delight to the heart of a pastor, and my prayer is that our work this year with the good people of Elizabeth may be just what God would have it be. Let these advantage points be tokens of advancement in the realm of God. We count all lost except that spiritual gain which brings us more fully into that great life with God. A people filled with God's loving grace can help the pastor show forth the truth and beauty of our salvation in Christ.

I hope that each pastor is beginning the new year with the people of his heart, and that it may be the most gracious year, individually and generally, that has ever been realized in God's kingdom among men.

Testifying to the value of Methodist work among the White Russian students, a White Russian leader declares the whole moral tone of the high school at Radoszkowicze has been raised by the young people from the Methodist hostel.

The Southern Methodist Church is carrying on missionary work among six of the leading Indian tribes of Oklahoma—Choctaws, Chickasaws, Creeks, Seminoles, Euchees, and Kiowas. The future for work among the Indians was never brighter.

PERSONAL AND OTHER NOTES.

Rev. J. B. Grambling, newly-appointed pastor at Hammond, La., and Mrs. Grambling sent out a very beautiful Christmas message.

We regret to learn that Mrs. W. W. Holmes has recently been ill with influenza. Improvements have heen made upo the parsonage at Alexandria.

A beautiful pageant was given at the MacDonnell School at Houma, La., on Dec. 21. Miss Ella Keener Hooper is the principal of the school.

We note from The Methodist Messenger that Mrs. H. T. Carley and Miss Kling Carley on December 16 placed their membership in the First Methodist Church, Shreveport.

A bazaar recently given by the Woman's Missionary Society of the Methodist church in Grenada, Miss., was very successful—the sum of $236.06 was realized and the same will be applied to the new church fund.

We regret to learn that Dr. and Mrs. Winfield, of Brookhaven, Miss., suffered recently from attacks of influenza while in Texas attending the meeting of the Southern Association of Colleges in Dallas.

Rev. L. W. Cain, presiding elder, in a letter to the editor, states that almost all the pastors and people in the Baton Rouge District are pleased with the appointments for that district and that the work is starting off well.

Mrs. H. P. Dakin, a member of our church at Gulfport, called at the Advocate office Wednesday to get information concerning a Sunday school book she desired to purchase. Mrs. Dakin has been a reader of the Advocate for many years.

The Southern Methodist Press Association, representing twenty-two periodicals of our church, will meet at the Peabody Hotel in Memphis on January 1 at 5 p.m. Dr. A. C. Millar is president of the association, and Dr. M. E. Lazenby is secretary.

Mrs. Mary B. Abney, Pioneer, La., provides a fine example unto others—not only sends a check to renew her own subscription but also includes the amount of another subscription which she asks us to give to some one we know who will appreciate it, but is unable to pay for it.

The Southern Baptists have been engaged in a campaign to raise $2,000,000 as a Christmas offering—the proceeds to be applied toward liquidation of the indebtedness of the Home and Foreign Mission Boards and other institutions. The results are of course not known at this time.

At the last session of the Louisiana Conference Rev. C. B. Powell was appointed to Campti. Brother Powell served this charge some years ago, and during that time he was assisted in a meeting by Rev. W. R. Harvell, who will be his presiding elder during his second pastorate at Campti.

Rev. and Mrs. George A. LaGrange were visitors at the Advocate office on Wednesday of last week. Brother LaGrange has been serving in the French Mission field; making his home at Lockport, La. At the recent session of the Louisiana Conference he was appointed to the Lottie charge.

The General Hospital Board and the Hospital Association of our church will meet in New Orleans, April 14-16, 1929. Dr. Jarrell, General Secretary of the Hospital Board, recently stopped off in New Orleans to inquire into hotel accommodations. The new hotel, The Jung, has been selected as headquarters during the hospital meeting.

Dr. A. S. Lutz, presiding elder of the Alexandria District, called at the Advocate office on Wednesday of last week. He was on his way to the "Coast" to attend a meeting of the joint commission appointed by the Alabama, the Louisiana, the Mississippi Conferences to make some disposition of the Seashore Camp Ground School property at Biloxi.

Rev. W. L. Doss, Jr., presiding elder of the New Orleans District, preached at Franklin, La., on Dec. 16. He reports that the church there, under the pastorate of Rev. J. A. McCormack, is in a thriving condition. The pastor's salary has been raised in the amount of $400 and the stewards have determined that the Conference assessments shall be paid in full.

Rev. W. R. Harvell, presiding elder of the Minden District, sends in his first round of Quarterly Conferences, but it reaches us too late to carry in full in this issue. We are, therefore, giving a partial list as follows: Minden Circuit, at Pine Grove, Dec. 30, 11 a.m.; Minden, Dec. 30, 7 p.m.; Winnfield Circuit, at Joyce, Jan. 6, 11 a.m., and Winnfield, Jan. 6, 7 p.m.

Rev. B. H. Andrews, of the Houma and French Mission charge, went to Lockport on last Saturday to see about the purchase of a parsonage there for the use of the junior preacher who will supply that part of the charge. The General Board of Missions, that is aiding so generously in the work of this section, will provide the funds for the purchase of the building.

Rev. S. L. Pope, writing from Aberdeen, Miss., says: "We have had a happy start with these gracious people; they have been more than kind and more than considerate to the new preacher and his wife." We are very appreciative of the fact that Brother Pope writes for the list of subscribers from Aberdeen, and states that he expects to work for the Advocate this year.

The thesis of Rev. Robert A. Cross, Jr., member of the Louisiana Conference under appointment as student at Emory, will soon be completed. The subject chosen, "The History of Methodism in New Orleans," has doubtless given Brother Cross a large and interesting field of research. The thesis will contain about 10,000 words and will be arranged in five chapters.

During the early part of the month a beautiful recital was given by the "Climbers' Club" in the Methodist church in Brookhaven, Miss. Mmes. E. S. Bowlus, Lena D. Moreton, A. E. Moreton, Sr., Christine Peterson, L. N. Whittington and George Gulley were the hostesses for the occasion. Dr. A. F. Watkins led the prayer, and Mrs. S. A. Walker, the president, presided. A very fine program was given.

The Southern Reporter, Sardis, Mississippi, of recent date, gives the following: "A charming group of young ladies from Grenada College, under escort of President J. R. Countiss, came up from Grenada, and at the high school auditorium afforded a most enjoyable evening to a fair-sized audience, when they presented the highly amusing comedy, "The Show Off." The play was given under the auspices of the Ladies' Aid Society.

On Tuesday night of last week Mr. C. Milton Chalmers, son of the publisher and a member of the Advocate force, was installed as master of George Washington Lodge No. 65, F. and A. M., one of the oldest and strongest lodges in New Orleans. Mr. Chalmers is a "certificate Mason," having two or three years ago received a certificate of his proficiency—being "letter perfect" in the Masonic work. He will make a good master.

Miss Clara Chalmers arrived in New Orleans on Saturday of last week to spend the holidays with her parents, Mr. and Mrs. C. O. Chalmers. Miss Chalmers, during furlough, has been in Scarritt College where she has just completed her work for an A.M. degree, which will, however, not be conferred until the commencement in June. Miss Chalmers will return the early part of January to Matanzas, Cuba, to resume her important duties as president of our Colegio Irene Toland.

Rev. E. D. Hutchinson and family moved to Porterville, Miss., on the night of Nov. 22. Shortly after their arrival the good people of the town began "pounding" them and have not ceased yet. The parsonage at Porterville has never been finished on the inside, but arrangements have been made to complete the work this year. Already material has been purchased and some of the work has been done. In addition to this work the ladies of the church will make some valuable additions to the furnishings of the parsonage.

Rev. S. A. Brown, our pastor at Shaw, Miss., has sent out a very good Christmas and New Year message. The objectives suggested for the year are worthy of note—"A most satisfying and joyful religious experience. A more religious atmosphere in our town. An irresistible appeal to the lost among us. All financial obligations met promptly. All services of the church attended regularly." Brother Brown wrote that he had received sample copies of the Advocate and leaflets, and expected to begin a campaign for Advocate subscribers on last Sunday.

Through the Hon. Haney B. Conner, Louisiana State Treasurer, who was in the city on Wednesday of last week, we learn that the great choir of First Methodist Church, Baton Rouge, with Mr. McEuen as director, gave a beautiful Christmas Cantata on Sunday evening, Dec. 16. They were expected to give the cantata on Wednesday evening of last week at Jackson, La., and were also to go to Hammond, La., at an early date. Mr. Conner, Past Grand Master of Louisiana, F. and A. M., is a member of this fine choir of thirty voices, and also a member of the First Methodist Church in Louisiana's capital city.

Rev. H. L. Daniels, pastor at Long Beach, Miss., reports that a Woman's Missionary Society was recently formed at Pass Christian with a charter membership of fourteen. Rev. J. L. Sells, presiding elder of the Seashore District, and the pastor were present, leading in the devotional service and assisting in the organization. Mrs. T. D. Ford, District Secretary of the Woman's Missionary Society, gave an interesting talk upon missionary work. The following were elected as officers: Mrs. Ann Barksdale, president; Mrs. Frank French, vice president; Mrs. C. F. Gunn, secretary; Mrs. W. Jones, treasurer; Mrs. J. O. Cresap, superintendent of study and publicity; Mrs. W. D. Robinson, superintendent of local work.

Miss Helen Black, daughter of Mr. and Mrs. W. H. Black, of Jefferson Parish, has been ill several days with the prevailing influenza. Miss Black has been feeling very sad during her illness, but it was not the fact that she was sick that made her sad. She attends the Carrollton Avenue Sunday School, where she and her parents are members. Nearly ten years ago when Helen attended the McDonoghville Sunday school she made an agreement with four other girls that they would attend Sunday school regularly and see who could make the best record. Miss Helen's record is the longest, but it has at last been broken, since she could not go to Sunday school last Sunday. Her known record stands at ten years and fifty weeks—we say her known record because it dates from the agreement made with the other four girls, but there is no telling how long a record she would have for unbroken Sunday school attendance if she had counted all of the Sundays she attended before the pact was made. Can you beat it?

MEETING OF THE SARDIS DISTRICT MINISTERIAL ASSOCIATION.

The December meeting of the Sardis District Ministerial Association met at Fredonia church on the Tyro charge Dec. 11. Thirteen preachers were present, together with a number of the people of the local church. Rev. C. T. Floyd, the president, presided over the meeting.

The sermon of the day was preached by Rev. A. J. Henry, of Courtland. His theme was "Burden Bearing," and every one present was greatly helped by the message and fully agreed that a more appropriate message could not have been given. It was full of meat and bread for the soul, richly drawn from the Word of God and from human experience.

The program of the day called for a discussion of the work of the Holy Spirit. "The Holy Spirit as Related to the Parent, Preacher and Teacher" was discussed by Rev. T. M. Bradley. "The Holy Spirit and Agent of Salvation," by Revs. G. A. Baker and H. R. McKee, and "The Holy Spirit in Prayer," by Rev. R. G. Lord. These discussions were helpful and inspirational.

Rev. T. M. Bradley, the presiding elder, led in a round table discussion of the plans for the new Conference year.

The following officers for the next year were elected: R. G. Lord, president, and K. S. L. Cooke, secretary-treasurer.

Owing to the fact that the District Missionary Institute will be held at Como on the date of the next regular meeting of the Association, or very near to that date, it was decided to pretermit the January meeting. The place and program of the February meeting will be announced at the Missionary Institute.

The good people of Fredonia church and Tyro charge were very generous in their hospitality and copious in the serving of dinner, for which a vote of thanks was given. We hope to have the pleasure of meeting there again.

R. G. LORD, Acting Secretary.

NOTICE TO FORMER PASTORS OF SANDY HOOK CHURCH.

The new Saudy Hook church, which was built during Brother W. C. Bagget's administration, will have its formal opening the second Sunday in January, 1929. This church is a beauty and one of the best country churches that I have any knowledge of, and Brother Bagget and the congregation are to be congratulated. It is the desire of the congregation that all former pastors be present and participate in this service. Brother J. Loyd Decell, our presiding elder, will preach the sermon. Very truly,

B. W. LEWIS.

Foxworth, Miss., Dec. 18, 1928.

COLLEGE OF BISHOPS—FALL MEETING.

By Bishop John M. Moore, Secretary.

The College of Bishops met in Dallas, Texas, December 13-15, 1928. The opening session began on Thursday afternoon and the closing session was held on Saturday afternoon. All the Bishops were present. The Bishops preached on Sunday in various Methodist churches.

The social features of the meeting were more numerous than usual. The Bishops in a body attended the convocation exercises of Southern Methodist University Friday noon. They were all presented personally to the assembled students and Bishop Candler, Bishop Ainsworth and Bishop Mouzon made brief addresses. Following these exercises they were the guests at luncheon of the University and met there all the deans of the University and the members of the faculty of the School of Theology. On Friday evening they were the guests of the stewards of First Methodist Church at dinner. All the Bishops were called upon for short addresses. However, Bishop Denny was the chief spokesman for them. Mr. J. T. Owens, chairman, Board of Stewards, and Dr. Carl C. Gregory, the pastor, spoke for the church, Mr. Everett S. Owens for the Methodists of Dallas. During their stay in Dallas they were the guests of the First Methodist Church at the Adolphus Hotel.

On Saturday the Bishops and all the Dallas Methodist pastors were guests at luncheon of the Methodist Hospital of which Dr. J. H. Groseclose is the superintendent. All the guests were delighted with the Hospital and its equipment. On Saturday evening the Bishops were the guests at dinner of the Secretary and Mrs. Moore. All these were delightful occasions.

Three Bishops had decisions of law to present to the College. Bishop W. F. McMurry at the Southwest Missouri Conference was asked:

"An Annual Conference passed the character of a preacher on Friday. Was it lawful for that Conference to locate him for unacceptability, inefficiency or secularity on Sunday following without having reconsidered the passage of his character?"

His answer was: "It was."

He was asked, "Is it lawful for an Annual Conference to locate a preacher for unacceptability, inefficieucy or secularity, three years after he has served his last charge, his character having been passed three times by his Annual Conference?"

He answered, "It is."

The questions were approved and this statement made by the College: "It is lawful for an Annual Conference to locate a preacher for unacceptability, inefficiency, or secularity at any time, the Conference being the judge of the sultability of the preacher for the itinerant ministry."

Bishop Boaz at the East Oklahoma Conference was asked:

1. "If three-fourths of one half of the Trustees of Oklahoma City University are members of the Methodist Episcopal Church, South, will this satisfy the requirements of our law that three-fourths of the trustees of our Schools, Colleges and Universities, shall at all times be members of our Church?"

2. "Can Oklahoma City University lawfully be given financial support and recognition when only eighteen out of forty-one trustees are, or can be, members of our church?"

3. "If fourteen out of forty-one trustees of Oklahoma City University under the stipulation proposed are members of our church, will this satisfy the requirements of our law that three-fourths, etc.?"

4. "Is it lawful under the law of our church for Oklahoma City University to receive $50,000.00 as proposed in the 'stipulation' or other financial support or recognition from our church so long as only 14 out of 41 trustees are members of our church?"

Bishop Boaz answered each question in the affirmative stating he did so in view of the action taken hy the General Board of Education in giving concurrence in the joint ownership and control of the Oklahoma City University and in further consideration of the decision of the Committee on Appeals which in its answer to the question, "Has the Board of Education authority under the law of our church to take this action?" replied, "Yes."

The College of Bishops made this statement: "The questions presented to the Bishop presiding in the East Oklahoma Conference did not properly come before him for decision in view of previous determination of the issues of this case by the Committee on Appeals as provided in paragraph 312 in the Discipline, and hence does not now come for review to this College.

Bishop Denny decided the question of law, which was presented by the Board of Lay Activities but which arose in the Baltimore Conference, because the case was concrete. The question is as follows:

"When the General Conference has placed an assessment upon the church for all the various general interests as set forth in paragraph 330, of the Discipline, and when this amount has been apportioned to the several Annual Conferences in accordance with the provisions of paragraph 331, of the Discipline, and when funds have been raised by the Conferences on account of these 'General Interests,' then is an Annual Conference, or its Treasurer, authorized under the law to withhold from the treasurers of the several interests included in the assessments any part of the amount so raised in the Annual Conference? If he is authorized to make any deductions before distributing to treasurers of these General Interests, what amounts may he deduct and for what purposes?"

The answer: "The special items submitted in the case for my decision are 'Printing Minutes,' 'Treasurer's Expenses,' 'Conference Secretary for space in Minutes,' 'Premium on Treasurer's Bond,' 'Printing, Postage and Stationery.' If the interests concerned derive benefit from these items and no special collection be taken in the Conferences to meet these expenses then the interests concerned must in equity bear their reasonable and proportionate part of the cost. It is but reasonable to suppose that the Commission on Budget includes these necessary expenses in the total amount assessed on the church, consequently it is legal for the Conference Treasurer, 'subject to approval of Conference,' (Par. 335) in dealing with the report of Conference Commission on Budget to pay these expenses, a practice which conforms to long established usage, and in the Baltimore Conference by the instruction in open Conference by Bishop Wilson."

Bishop William F. Anderson, the Chairman of Commission appointed by the last General Conference of the Methodist Episcopal Church, on Revision of the Hymnal and the Psalter, advised the College of Bishops that his General Conference stipulated, "Provided, however, that said Commission shall not begin active work of revision unless and until the Methodist Episcopal Church, South, shall take proper measure to join in such revision." The College expressed its appreciation of the spirit of the Methodist Episcopal Church and instructed the Secretary to inform Bishop Anderson that this invitation to join in his Revision would be duly presented to our General Conference in 1930.

A committee composed of Bishops Moore, Beauchamp and DuBose was appointed to prepare a statement to the church on various matters and to be reviewed by the Bishops in an adjourned session in Memphis during the Missionary Conference.

On Saturday afternoon a Memorial Session was held in honor of Bishop Eugene R. Hendrix and Bishop James E. Dickey. Bishop McMurry read the memoir of Bishop Hendrix and Bishop Candler gave the memoir on Bishop Dickey. Tributes were paid to these men by various members of the College of Bishops.

The time for the next regular annual meeting was set for May 3, 1929, in Nashville, Tenn.

During this delightful meeting Bishop Edwin D. Mouzon of Charlotte, N. C., was the presiding Bishop. Under the rules of the College the presidency would go to John M. Moore, but because of his being the Secretary he waived the presidency. Bishop W. F. McMurry of St. Louis becomes the Presiding Bishop to hold office to the close of the next regular annual meeting in May

Dallas, Texas.

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MISSIONS IN THE CHURCH.

The Conference Missionary Secretaries of all the Annual Conferences assembled in Nashville on Dec. 11 and 12. In reviewing the missionary situation in the church the group adopted the following resolutions presented by the Findings Committee:

1. It is our profound conviction that our greatest need is spiritual. Nothing can take the place of genuine Christian experience as the motive power for all religious activity and liberality. Everything else is secondary. We, therefore, stress the supreme importance of a church-wide revival of religion, of the New Testament type, which will bring our people into conscious fellowship with the risen Christ through the new birth, in which old things shall pass away, and all things become new. A revival in which the living Christ shall be exalted in the experience of the whole church, resulting in holiness of life and a fellowship in Jesus that is indescribably precious, and which will make the church an irresistible magnet to the sad and sinful souls of men. Back of all methods that could be mentioned lies the essential condition of united, persistent, importunate prayer, with genuine humiliation and repentance. We are glad that our study book for this year, "The Methodist Evangel," brings to our people in most forceful and effective manner the fundamental place of evangelism in the life of Methodism. Hopeful indications of revival are already appearing. Let our ministry unceasingly continue to present this need to our people, and to wrestle in secret prayer with God until the clouds break in blessing upon our heads.

2. Larger payments to the Maintenance Fund are absolutely necessary if our missionary program is to go forward. Despite some slight falling off in payments this year as compared with the previous year, we are convinced of the soundness of the general plan formulated by the General Conference, and especially the policy of Missionary Cultivation, and register our belief that the only hope for a sound missionary conviction in the minds of our people, is through missionary education. Therefore, the cultivation policy should be earnestly pressed, and carried to every charge. To this end a well planned and successfully conducted Missionary Institute in each district with all of the pastors and leading laymen in attendance, is vitally important. The presiding elder is the key man in his district, and the Conference Missionary Secretary must secure his whole-hearted co-operation if possible. Failure to make the plan clear in every detail at the Institute, or failure to get the proper attendance, makes a measure of failure in that district inevitable, as experience has amply demonstrated. Fixing of adequate minimum goals for each charge, if possible on a voluntary basis, is necessary to the best results. The presiding elder, if given the goal for the district, can usually work out the best allotment. The Every-Member Canvass should be emphasized for every charge. Failure to give any member of the church an opportunity to contribute does that member a grave injustice.

3. Earnest effort must be made to secure full payment of the regular benevolent collections. We lose any effective gains by the Maintenance Fund if we decline in payment on the assessment. Each Conference Missionary Secretary can give aid toward securing payment in full of the regular assessments, by making it clear in the Institutes that there is no conflict between the assessment and the Maintenance Fund, but that the Maintenance Fund simply removes the necessity for a greatly increased assessment.

4. The Missionary Voice is a powerful and effective factor in our scheme of missionary cultivation. Its growing circulation is a matter for profound satisfaction. We congratulate the editors and management. The plan for still further increasing the subscription list of the Voice should be given sufficient place and emphasis in each Institute.

A. J. CAUTHEN, Chairman.
J. A. BAYLOR, Secretary.

THE EQUATOR AND THE CONGO.

By O. E. Goddard, D.D.

For more than a month I have been on or near the equator and have more than a month yet during which time I shall not be far from the equator. I had had experiences crossing the equator and sojourning in the torrid zone. In Cuba I felt the depressing and enervating influence of a tropical sun. Hence, when our ship approached the equator about Sept. 7, and I knew that we would land at the mouth of the Congo only a few degrees south of the equator and that my journey up the Congo would be east, sometimes south and sometimes north and sometimes on the equator, I rather dreaded the thought of living for two months on or very near the equator.

But I have been pleasantly surprised. The temperature during the day has not exceeded 90, and at night drops to 70 or lower. The days and nights are of equal duration. It gets dark uniformly at 6 p. m. and light at 6 a. m. I'm told also that there is no perceptible difference in temperature between July and January.

The newcomer gets plenty of advice and warnings from the old-timers. Old-timers, be they missionaries, merchants or governmental officials, seem to be possessed of a mania to tell newcomers of the dangers in this tropical climate. I was warned, exhorted, and commended not to be found without my helmet on during the day. (The helmet is a big cork hat.) One very cloudy day when I first arrived I started to step out with only a cap on, when a chorus of voices sang out warning to me to retreat. They proceeded to tell me of a man about my age who came out at that same place without a helmet and fell dead before he had walked twenty steps. They rubbed this in on me so thoroughly that I got afraid to take off my helmet to go to bed. I tried to keep mine on in bed but could not.

All the old-timers I met had stories galore to tell me of encounters with lions, leopards, pithon, elephants, crocodiles, etc., etc. Then came stories of the tsetse fly, the horrible effects of the sleeping sickness caused by the bite of the tsetse fly. Before all, between all, over all, under all, and after all are the stories of mosquitoes and malaria. Day after day the question was—"Have you taken your quinine to-day?" I have taken from five to ten grains daily since I came into equatorial regions. I thought it better to have quinine buzzing in my ears than to have malaria bugs boiling in my blood. One is always amazed that any one lives long out here, yet I met missionaries who have spent more than forty years in this inhospitable climate. Seriously, the death rate among foreigners here is appalling. I have not been alarmed nor do I take seriously all the stories I hear, but they have been quite sufficient to make me cautious.

Up the Congo.

Navigating the Congo is an interesting experience. Many boats ply up and down the Congo. The Congo and its tributaries drain a vast country. Its northern branches rise seven or eight degrees north of the equator, its southern branches rise twelve degrees south of the equator. From the headwaters to the mouth is more than two thousand miles, the Congo draining a territory nearly two thousand miles square.

The journey from the mouth to our mission on the "Texas" is less than a thousand miles. But the "Texas" could not take all our party so Miss Case, Mr. and Mrs. Henry Ayres, Hubert Degosserie and I took the big government boat, "The Kigowa," which makes the northern route on the main river. We traveled about two thousand miles before we reached our station at Tunda. All these boats burn wood. There is no coal in this country.

The journey up the river was made more interesting by the frequent stops at "wood stations" to take on fuel. This gave us an opportunity to see many villages along the banks of the Congo. One must get some conception of the village to understand African life. Think of a country that looks like a great unbroken forest. Half hiding here and there are clusters of native huts, walls of mud with bamboo for framework and grass roofs. Sometimes one street with huts facing each other, others around a bigger house, the chief's house. The chief is the center of this primitive civilization. He holds everything for the community. He is rated rich or poor according to the number of wives he owns. If they number above twenty-five he is considered rather opulent, if only a few he is poor. The men build the huts, hunt and fish, while the women cultivate the gardens.

Life is extremely simple, clothing very scant, no shoes, no hats, only a cloth for the center of the body. Many small children and some adults go in their birthday attire all the year through. It does not cost them a penny to build a house, only a few days' work. The tools used for farming are a hoe and a knife. The men need an ax for cutting trees and an adz for hewing out canoes. So life to the native on the equator is simple, inexpensive, meager. They make bread from roots. They eat such vegetables as they raise. Bananas and other tropical fruits abound. Sometimes they get meat or fish. The foreigner who lives here should eat lightly, sleep plentifully, never get in a hurry, never get impatient and never, no never, get mad.

One of our foreigners asked a native how they could eat the decomposing fish that smell so horribly. He answered: "White man, we don't eat the smell, we eat the meat."

For the first few days on the lower Congo we had mountains on either side, some bleak and barren, then others partly covered by forests. Then we came to a level country for a thousand miles where the Congo is indefinitely wide. Thousands of islands covered with luxuriant tropical green are in evidence everywhere. It is often eight or more miles from mainland to mainland, but islands abound, and one rarely sees from bank to bank. The Congo is the second largest river in the world. It makes the "Father of Waters" look small. Some of the tributaries that empty into the main river are more than a mile wide. Travelers tell of seeing crocodiles, hippos and serpents in these waters, and leopards and lions and monkeys on the shore, but we saw nothing of the kind. In fact, the absence of animal life in the midst of such a superabundance of vegetable life seemed strange to me. The grasses never die from frost and the verdure of the trees never turns brown from approaching winter. What a paradise for livestock? No, the pestiferous tsetse fly makes life impossible for cattle. How much the good cow is needed to produce milk for children and adults, but alas, canned milk with a small amount of goat milk is all that is available for foreigners or native.

Our Mission.

No doubt the sainted Lambuth and Gilbert were led of God in planting our mission. Who can read the thrilling story and doubt the hand of God in it all? We have never been short on volunteers for Africa. Devoted men and women, well equipped in head and heart and hand, have been saying, "Here am I, send me." We have found the climate quite hard on many of our missionaries. A goodly number have had to abandon the field on account of ill health, and one, Dr. William Hamilton Moore, sleeps beneath the soil of the "Dark Continent." Miss Case and I are hunting a "resort" somewhere in Africa to which our missionaries may go for rest and recuperation between furloughs.

We must continue to enlarge our work. Providence has manifestly laid some of the responsibility for converting Africa upon the Methodist Episcopal Church, South. We must not be unfaithful to this trust. We have not been. We shall not be.

Stanleyville, Africa, Oct. 13, 1928.

The Southern Methodist Church has in Mexico eight schools with 116 teachers and 2,506 pupils enrolled.

The Home Circle.

THIS, TOO, SHALL PASS AWAY.

A mighty monarch in the days of old
Made offer of high honor, wealth and gold,
To one who should produce in form concise
A motto for his guidance, terse, yet wise—
A precept, soothing in his hours forlorn,
Yet one that in his prosperous days would warn.
Many the maxims sent the king, men say.
The one he chose: "This, too, shall pass away."
Oh, jewel sentence from the mine of truth!
What riches it contains for age and youth!
No stately epic, measured and sublime,
So comforts, or so counsels, for all time
As these few words, Go write them on
The truest wisdom in a happy mind.
He who desponds, his Maker's judgment mocks;
The gloomy Christian is a paradox.
Only the sunny soul respects its God;
Since life is short, we need to make it broad;
Since life is brief, we need to make it bright.
Then keep the old king's motto well in sight,
And let its meaning permeate each day,
Whatever comes, "This, too, shall pass away."

—Christian Observer.

FIRST AID TO A BUTTERFLY.

Early one morning not long ago, on the way to my place of business, I glanced out of the window of my automobile and saw a very beautiful butterfly in a little pool of water in the middle of the roadway, its wings so heavy with moisture and dirt that it could not fly, although it was making an effort to do so. I stopped my car, and, stepping out, very carefully picked up the brilliantly colored insect, and putting it on a piece of soft paper, placed it on the cushion of the rear seat of the car, where the warm rays of the sun could fall directly upon it.

When I reached the place where I was to be employed during the day I closed the windows of the car so that the heat from the sun might dry off the wet, muddy wings of the captive butterfly. Several times during the morning I went out to see if it showed any signs of activity, and about noontime I was made very happy on looking through the window, to see that it was flying around as lively as ever. I opened the door and windows of the car, and immediately the little beauty flew out into the fresh air and sunshine, once more to enjoy its life of freedom, among the sweet flowers and grasses of the nearby meadows.—Our Dumb Animals.

CHILDREN OF SUGAR LAND.

By Helen Johnson.

The children of Havana have good reason to be proud of their city. It is the capital of an island so beautiful that it is often called "the Pearl of the Antilles." This island of Cuba belongs to the group named the Greater Antilles, which, with the Lesser Antilles and the Bahama Islands, make up the West Indies. They lie south and southeast of Florida, and Cuba curves about north of the Caribbean Sea, the old Spanish Main of pirate tales.

In spite of its beauty, Havana was once one of the dirtiest cities of the New World. The United States forces, however, started to clean it when they occupied the island for a little while after the Spanish-American War, and the work has been kept up.

As the climate of Cuba is very warm, the children play a great deal in the fresh air. They are not outside their homes any more than American children; indeed, among the older families of the island little girls are not allowed to be out much alone. But the outdoor comes into the house to the children. Many of the windows have gratings of beautifully wrought iron or carved wood instead of glass, so that the air may blow through freely. The homes of all who can afford it are built about a little courtyard, called the patio, with a fountain splashing in the center and shrubs and flowers growing all about. Cubans are fond of birds, and often keep parrots and many caged canaries in the patio. Families gather there, says Ford Faniford in "Cuba," to play guitars and mandolins, for they are fond of music, too.

The rooms have high ceilings, and are paved with blocks of stone or marble if the owners can afford these materials. The furniture in the big houses of the old Cuban and Spanish families is large and heavy, but never overcrowded, so the rooms look cool and comfortable.

In the country outside Havana are great plantations of sugar, bananas and coffee. Cuba raises immense quantities of sugar cane, and ships most of the juice from the crushed stems to the United States and Great Britain to be refined into the fine, white crystals which we know.

The coffee plantations are like huge gardens. The trees on which the coffee berries grow are trimmed low to make picking easier. The fruit, inside of which the coffee berry nestles, looks like a cherry, and changes from green through scarlet to purple. The trees bear fruit and blossoms at the same time, so that the brilliant little globes shine out from clouds of fragrant, snowy flowers. As coffee trees need to be sheltered from the hottest sun, the fields are planted with taller trees to protect them—bananas, pomegranites, mangoes, or oranges.—Queen's Gardens.

THE CHANGE IN SETSUKO.

Pale little Setsuko sat very still in her new chair and timidly listened to what her teacher was saying, her eyes growing wider and wider every minute. She had never heard anything at all like it before.

"And so, because Christmas is Jesus' birthday, we celebrate it by trying to help other people," the pleasant voice went on. "Do any of you know Jesus?"

At that all around the circle black eyes twinkled and little hands were eagerly lifted. "I know him! I know him!" answered a chorus of voices.

Setsuko didn't join them, because she had never come to kindergarten before and knew nothing at all of the Man about whom the teacher spoke. She began to wonder who he could be.

"And now what shall we sing?" the teacher asked.

"'Jesus was a little child,' please," said a funny little boy in the seat next to Setsuko.

Everybody seemed glad at that. The helper sat down at a queer black box with white things on it, and made some music come out. The funny boy didn't seem to know the words very well—perhaps he was rather new, too—but he sang lustily, keeping a safe distance behind the others, so as to catch the words from them.

"Let's sing 'Jesus loves me' now," said the teacher. "You know the words of this, Taro Chan, so see if you can keep right with the rest of us. It sounds better that way."

But even then Setsuko could understand only a little of what the song was about; for her funny neighbor, anxious lest he be left behind, rushed a line ahead of everybody else. Still she caught some of the words, and they were very strange and very interesting.

Gradually the hours wore by. Setsuko watched everything that happened and did what the teacher told her, but she never said a word. She wondered how Taro Chan could dare to cry as he did. Of course it was very strange that the teacher wouldn't let him have his nurse right with him all the time if he wanted her, and queer, too, that he had to do what she said even when he didn't want to. But still Setsuko would not have dared to cry in such a place as kindergarten.

Later on, when Taro Chan had stopped wailing, he was allowed to come back into the circle beside her.

"I am not going to cry any more," he confided. "It isn't nice to cry; teacher says it doesn't please Jesus."

But shy, frightened little Setsuko said never a word and only wondered again who Jesus was.

At home, when bedtime came that night, she told her mother; but mother did not know about him either.

"Now that you have begun to go to kindergarten, and have grown to be such a big girl, you will not mind if I carry the light away, will you?" she said, after the story of the day's happenings was ended.

"O no, no! Don't do it!" screamed Setsuko. "Don't do that; I am so afraid of the dark!"

"There, there, never mind," said her mother quickly; "I'll leave the light."

"Poor child!" sighed her mother when, after a long, long time, the sobs had quieted down into deep-drawn breaths and Setsuko slept. "Do you suppose she ever will be strong and rosy-cheeked and unafraid, like other children?"

"Perhaps the kindergarten will help her," said the grandmother, but secretly she shook her head. "Setsuko was born on an evil day," she muttered. "Nothing can make her like other girls."

But the grandmother was mistaken. From the very beginning Setsuko told wonderful tales of what was done in the kindergarten—of the songs about birds and soldiers and sunshine and harvest and the Man named Jesus; of the Mother Goose rhymes and the dances and the games that were played. After a little while she brought home the folded boats and the colored pictures she had made, and showed them shyly. One day mother heard her humming the music of "London Bridge" under her breath, and a month or so later she joined a group of children next door and played "Oats, peas, beans, and barley grow" as if she had been playing games all her life. When spring came she begged to join the special party from the kindergarten which was going to the zoo in a special trolley car.

Grandmother looked surprised enough. "Why, she is not afraid of the animals any more, is she? And I do believe her cheeks are as rosy as even Taro Chan's when she gets excited," she said to mother after Setsuko had bowed low and gone out of the room on dancing feet which wouldn't quite walk soberly.

But the biggest proof that Setsuko was exactly like other children, after all, came in the fall, when she had been in kindergarten a whole year. By this time she was going to Sunday school, too, and even father and mother had begun to go to the kindergarten teacher's church.

Mother had seen her all comfortably rolled up in her quilt, on the floor, and was just starting out of the room when a sleepy little voice said: "I don't want the light any more, mother. Please take it away."

Mother could hardly believe her ears.

But Setsuko added simply: "You see, Jesus does not sleep, and he keeps watch all night long; so I don't need a light any longer."

"Well, well! Well, well!" said grandmother when she learned about it. "I would not know that she was the same child. I wish I had some more grandchildren to send to the Imadegawa Kindergarten."—Selected.

YOU MAY COUNT THAT DAY.

If you sit down at set of sun
And count the acts that you have done,
And, counting find
One self-denying deed, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—George Eliot.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ON TO MEMPHIS.

The International Missionary Conference to be held in the city of Memphis on Jan. 1-3, 1929, in the great municipal auditorium of the city, is limited in attendance to 5,000 persons—the official delegates selected because of their official position in the church, and the appointed delegates—those named by the Annual Conference and appointed by the district directors, students and teachers from colleges and universities, delegates at large and the 500 Home Guards of Memphis. Each one of these delegates should regard it as a priceless privilege to have the opportunity of attending this great Conference and should make every effort to be present.

It will be the purpose of the Conference to consider the problems of world evangelization. The purpose will be wholly spiritual. Promotional programs and financial plans will not be discussed. The general theme of all the addresses will be "The Missionary Message and Motive for This Generation." During the Conference the following will be heard: Bishops Candler, Darlington, Ainsworth, Cannon, Beauchamp, Hay and Boaz; President Y. C. Yang, of Soochow University, China; Director Wladislaw Dropiowski, of Poland; Rev. Joseph Dobes, of Czechoslovakia; Dr. Andres Osuna, of Mexico; Dr. E. Stanley Jones, of India; Dr. Ralph E. Diffendorfer, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, New York; Dr. James Endicott, of Canada, Moderator of the United Church of Canada and General Secretary of its Board of Missions, and Dr. William T. Schell, of New York, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

It is to be earnestly hoped that a large number from our patronizing territory will attend this great Conference and that the cause of Christ may be largely extended in our borders as a result. Those who will not be able to attend will find a full report of the Conference in the New Orleans Christian Advocate.

ASSESSMENTS FOR CONFERENCE AND GENERAL WORK.

Mr. T. W. Holloman, Conference Lay Leader of the Louisiana Conference, writes an article in our present issue which should have the serious consideration of all our pastors and leaders in Louisiana. And, while he naturally confines himself to the Louisiana Conference, the general purport of his article is applicable to the Mississippi and North Mississippi Conferences.

Mr. Holloman finds that there was a slight falling off in the average raised on the Conference and General assessments in Louisiana during 1928, as compared with 1927, the average for 1928 being 67 per cent, while the average was 69 per cent during the preceding year. The Lay Leader thinks that one cause of our failure is to be found in the manner of fixing the assessments upon the several charges. Differences in conditions and in financial ability make a hard and fast rule unsatisfactory. "Churches unable to pay their assessments should have their assessments reduced and these amounts should be put on those churches that have the ability to pay," Mr. Holloman writes. By Conference resolution the presiding elders and district stewards of the Louisiana Conference are authorized and urged to make such adjustments as they think best in the fixing of the assessments.

In Louisiana the sum of $29,000 has been added to the assessments in order to provide for the bond issue, and the total of the assessments will amount to $135,000. This seems a great sum, but it actually means only a little more than $2 per capita.

Let all our pastors and leaders in Louisiana and Mississippi realize the importance of raising in full the Conference and General assessments, and let plans be made to take up the matter early in the Conference year.

THE GAUGE OF LIFE.

They err who measure life by years;
With false or thoughtless tongue;
Some hearts grow old before their time;
Others are always young.
'Tis not the number of the lines,
On life's fast filling page—
'Tis not the pulse's added throbs
Which constitute their age.
Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood;
Dead even while they live!
Others, all spirit, heart and sense;
Theirs the mysterious power
To live in thrills of joy or wo,
A twelve month in an hour!
Seize, then, the minutes as they pass;
The woof of life is thought!
Warm up the colors; let them glow
With fire and fancy fraught.
Live to some purpose; make thy life
A gift of use to thee;
A joy, a good, a golden hope,
A heavenly Argosy.

G. T.

NEW YEAR.

The approach of New Year will bring a gathering of hilarious throngs on the streets and a pandemonium of noises will be let loose upon the night when the old year dies and the new year begins, but how many will give serious thought to their own ways?

Serious thoughts should come with New Year. One thought should be of the sweep of time. Time is one. Our divisions of it are somewhat artificial and arbitrary. In a few hours to-day will be yesterday, with its many thousand years, and to-morrow will be to-day, and men will still be talking of the morrow that never comes. At the stroke of twelve on the night of December 31 the pendulum will begin its swing in 1928 and end in 1929, and no man will be able to mark an exact spot in its arc when the pendulum is in neither the old year nor the new. We are always living in the *Now*. We distinguish between time and eternity, but time is only a part of eternity—the little part of it that we spend here on earth. And of the eternity which every man must live, and from which he could not escape if he would, let him know that the present moment is the only moment of which he will ever be *immediately* conscious throghout the milleniums. You say he "lives in the past," especially if the frosts of many a winter have lain on his head, but he is only conscious of a memory of the past, he is only looking upon the pictures that "hang on memory's wall." You say he may make lordly plans for the future. But he can only be conscious of an imagination of the future; none but the Ancient of Days knows what the morrow will bring. We are living in the eternal *Now*. Of all the moments in which deeds were done, that have fled away by multiplied millions into the past, you cannot recall even one; of all the uncounted millions before you, you cannot know one with certainty.

Vain regret cannot redeem the wasted opportunities of the past. Wonderful plans of the future cannot atone for the wasted time of the present. Strikingly and with the hand of genius does the gifted Mississippian, Judge Walter Malone, write of Opportunity:

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

"Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again.

* * * * * * *

"Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven."

So let us do and serve nobly *now*, knowing that we are in our Father's keeping and in our Father's house; that we shall be judged for every idle word because we are stewards of the time which belongs to God.

"Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten as a dream
Dies at the opening day.

"O God, our help in ages past,
Our hope for years to come,
Be thou our guide while life shall last,
And our eternal home."

THE SPECTATOR.

No aspiration of the soul can be higher than the desire to be like Christ.

* * *

It is useless and futile to seek spiritual life except in Christ. "Lord, to whom shall we go; thou hast the words of eternad life?" He is the Prince of Life.

* * *

Self-sufficiency is more rank when there is most self-deficiency.

* * *

It is never well to break silence by speech unless what is said is better than silence.

* * *

Some say man is too small and insignificant to deserve and receive the notice of God. This shallow view is an undervaluation of spirit and an over-valuation of matter. An elephant is bigger than a baby, but not half so important or so worthy of love.

OLD YEAR DAY

(*December* 31)

Old Year Day is to be found neither in the lists of legal holidays nor in the church calendars, but, as a matter of fact, in the home, in the church, and in society, Old Year Day, especially the night on which the year goes into the past, and the Sunday following, are receiving greater attention every year. Throughout Christendom, thousands of families sit up, and with story and music and conversation "watch the old year die." "Watch Night" services in the churches are held with growing frequency and deepening interest. And there is scarcely a pulpit in the world in which the thoughts inevitably suggested by the season are not expressed and emphasized on the last Sunday of the year, Old Year Sunday. Poets, essayists, and preachers are invariably stirred by the dying of the old year to the noblest use of their arts and the highest exercise of their talents.

The Holy Scriptures abound in passages appropriate to the thoughts of the day. The most prominent theme is Time. Its flight, value, improvement, loss, irrecoverableness, and end. (Ps. xxxix: 4-6; Ps. xc: 4, 6, 9, 10; Job vii: 6, 7, 9; Job ix: 25, 26; Ps. xc: 12; Eph. v: 15, 16; Col. iv: 5; Joel ii: 25; Rev. x: 5, 6.) This line of thought naturally suggests the contemplation of Life: its brevity, its frailty, uncertainty, opportunities neglected or improved, purpose, departing youth, advancing old age, and approaching end. (2 Cor. iv: 18; Ps. cIII: 14-17; Isa. xl: 6; 1 Peter i: 24-25; Job. xxix: 2-4; Deut. iv: 32; Job xvii: 11; Eccl. iii: 15; Jer. viii: 20; 1 John ii: 8; Heb. ix: 27.) The last day of the year, to the thoughtful mind, is also suggestive of the last day of life. (Heb. ix' 27.) The Old Year thoughts of time, and life and death led up to the consideration of the Day of Judgment, Heaven, Hell, Eternity, and that God to whom all his intelligent creatures must give an account. (John vi: 40; Acts xvii: 31; Rom. ii: 5; 1 Cor. iii: 13; Heb. x: 25; Judge vi: 2; Cor. v: 1; Rev. xv: 2, 3; Matt. xxv: 41; Isa. lvii: 15; 2 Cor. iv: 18; Luke xvi). Probably no other holy day, unless we except Easter Sunday, has suggested as profound thought, as eloquent expression, and as earnest and noble living as the last day of the year.

—Holy Days and Holidays.

CHAUNCEY HARDEE STEVENS—AN APPRECIATION.

By Rev. M. M. Black.

On Oct. 4, 1928, Mr. C. H. Stevens, one of South Mississippi's foremost citizens, passed away at his home in Richton, Miss. Chauncey Hardee Stevens, son of Captain Benjamin and Laura Annette Stevens, was born in Old Augusta, Perry County, Miss. He was one of six sons, each of whom was named after a Confederate cavalry officer, his father having been a captain under General Forrest in the Civil War. He grew up in the community where he was born, and when a small boy was converted and joined the Methodist church, of which he ever remained a devoted member.

He attended the University of Mississippi for two years. At the age of eighteen he returned to Old Augusta, and took charge of his father's mercantile business. For thirty-eight years consecutively he was the head of the firm. Being a man of fine judgment, executive ability, and unquestioned integrity, he took an active part in many other important business enterprises, and became eminently successful. In 1903 he moved to Richton, and after his father's death became president of the Bank of Richton. He was elected to official position in our church at the age of thirty-two, and served as steward and trustee as long as he lived. For many years he was the efficient president of the board of stewards. He loved the church and the Master's kingdom, and was a liberal contributor to every good cause. He was an honored member of the Masonic fraternity. Because of his public spirit, sympathetic nature, and uprightness of character, he was highly esteemed and universally beloved, not only in his home town, but throughout the county and surrounding territory. The poor found in him a friend, the church an ardent and generous supporter, and the community where he lived a noble and patriotic citizen. He will be greatly missed.

Five years preceding his death Brother Stevens had a severe attack of heart trouble, after which he was confined to his room most of the time. He was uniformly patient and cheerful in his affliction, and manifested strong faith and courage. More than once he stated to this writer, who was his pastor for four years, that he knew that "all was well between him and God." The end came suddenly, but it did not find him unprepared.

In September, 1906, Brother Stevens married Miss Myrtle Bell Russell, of Decatur, Miss. His wife and two children survive him—a son, Chauncey, twenty-one years of age, and a daughter, Miss Carrie, in her teens. Three brothers and four sisters also survive him, namely: C. Z. Stevens and H. S. Stevens, of Hattiesburg, and Judge J. Morgan Stevens, of Jackson; Mrs. Bennie Myers and Mrs. Pearl B. Ruffin, of New Augusta; Mrs. Emma Garraway, of Richton, and Mrs. Annie Cook, of Hattiesburg. Two other brothers passed away before him—Judge Forrest Stevens, after whom Forrest County was named; and Dr. J. J. Stevens, of Hattiesburg.

The funeral services were held at the home in Richton, being conducted by the pastor, Rev. T. A. Ferguson, assisted by the writer, and Rev. J. L. Low, pastor of the Baptist church. The interment, with Masonic honors, including a Knight Templar escort, took place in the family cemetery at Old Augusta. May God graciously comfort the bereaved family and friends and enable them to live that some blessed day there shall be a happy reunion in the home above.

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A CALL TO METHODISM

For an International Missionary Conference to Meet in Memphis, Tenn., Jan. 1, 2 and 3, 1929.

The Board of Missions has authorized a conference of persons interested in the promotion of the Kingdom of Christ in every land for the consideration of this supreme objective of the church. Important eras of progress have been ushered in by such conclaves; the great meeting at New Orleans virtually began the missionary activity of our laymen and the gathering of one hundred at Memphis launched the Centenary advance. The present is a time of critical moment for Christian Missions, and the counsel of the whole church should again be summoned to review and evaluate our progress and future duty.

Our message to the unsaved world, at home or abroad, is the same message we have ever preached. The power of the gospel to redeem men and nations is unchanging. The command of our Lord to give his gospel to every creature stands unrepealed and paramount. Our duty to carry Christ to the last individual on earth is today what it has always been.

Nevertheless, missionary activity is not the same activity that occupied our energies a generation ago. The spread of culture in non-Christian lands has provided a new environment in which our missionaries must work, and given rise to new problems which they must meet. New churches —virile, consecrated, eager—have risen, and with these have come enlarged opportunities and perplexing problems. As non-Christian religions have broken down, strange and destructive doctrines have pushed in, and the gospel of Christ, triumphant over the one, faces the challenge of the other.

The missionary task in our own beloved land is urgent and bewildering. Fifty millions of our fellow-citizens are not even nominally Christians. The principles of our religion have scarcely begun to permeate our social life. Even heathen peoples reproach us for our sins and draw contrasts between what Christians believe and how Christendom acts. America is still the greatest mission field of the world and must be saved.

Who is equal to such tasks? They can be attempted only by the whole church, united and determined. In the welter and confusion of the world your servants, on whom you have placed the burden of missionary administration, feel the need of your counsel and your prayers. It is time for the sincerest and ablest souls of Methodism to assemble and reconsider the Great Commission of our Lord.

Our need is not wisdom but power. Not organization but consecration. Not plans but a passion for souls. Not money but sacrifice. Not temporal things but the touch of the living Spirit of God.

Our assembly, therefore, will not deal with policies, plans, and programs, but with our relation to God and our responsibility for our unsaved brethren of every clime. We must revitalize the Great Commission of our Lord in our own hearts and republish it through the church. We must consider and decide whether we are true to God, whether our task is finished, what our future course will be.

Pursuant, therefore, to the action of the Board of Missions of the Methodist Episcopal Church, South, I hereby call upon those in whose hearts burns the fire of missionary zeal, and who yearn for the world to crown our Redeemer as Lord of all, to assemble in the municipal auditorium at Memphis, Tenn., on the evening of Jan. 1, 1929, and until the evening of Jan. 3 unite with others of like purpose in considering the missionary message and motive for the church.

This gathering will draw Christians from the ends of the earth and multitudes of our own people will desire to be present. Our facilities will be taxed, and the attendance must be limited to five thousand. I urge all persons to secure registration through the channels already announced.

In conclusion, I pray divine blessings upon the church and ask your prayers that the objective sought in the Conference here announced may be achieved.

Fraternally yours,

W. G. CRAM,
General Secretary of the Board of Missions.

ASSESSMENTS IN LOUISIANA

A Statement From the Lay Leader of the Louisiana Conference

1927

District	ASSESSMENT General Work	ASSESSMENT Conference Work	AMOUNT PAID General Work	AMOUNT PAID Conference Work	PERCENTAGE PAID General Work	PERCENTAGE PAID Conference Work
Alexandria	6294.00	7158.00	2992.00	3439.00	48%	48%
Baton Rouge	7817.00	8888.00	5263.00	6004.00	67%	68%
Lake Charles	5798.00	6717.00	3622.00	4108.00	62%	61%
Minden	5191.00	6454.00	3267.00	3933.00	63%	61%
Monroe	6036.00	6899.00	4350.00	5083.00	72%	74%
New Orleans	5993.00	6750.00	4988.00	5629.00	83%	83%
Ruston	6155.00	6999.00	3649.00	4243.00	59%	61%
Shreveport	7366.00	8411.00	7216.00	8248.00	98%	98%
Total	50650.00	58276.00	35347.00	40687.00	Av. 69%	69%

1928

District	ASSESSMENT General Work	ASSESSMENT Conference Work	AMOUNT PAID General Work	AMOUNT PAID Conference Work	PERCENTAGE PAID General Work	PERCENTAGE PAID Conference Work
Alexandria	6172.33	6607.34	2745.00	2992.80	44%	45%
Baton Rouge	7266.55	7778.78	4662.10	5071.50	64%	65%
Lake Charles	6024.34	6449.02	3697.00	4024.86	56%	62%
Minden	6107.36	6537.89	3233.57	3572.24	52%	54%
Monroe	6064.56	6492.07	4833.77	5235.65	79%	80%
New Orleans	6210.49	6648.29	4794.45	5201.90	77%	78%
Ruston	6137.77	6670.46	3696.78	4007.72	60%	61%
Shreveport	7581.60	8116.05	7113.75	7722.45	94%	95%
Total	51565.00	55199.90	34776.42	37829.12	Av. 66%	68%

Joint 67%

The above statement is called to the attention of all Methodists in Louisiana. It indicates that in spite of all the efforts made we retrogressed last year. The Lake Charles District held its own and the Monroe District shows a gain. This was partly due to systematic and sustained efforts on the part of the presiding elder and District Lay Leader of that district.

Some $29,000 has been added to the assessment for this Conferenee year. The total will probably be around $135,000, a little more than $2 per capita per annum for the members of our church in this Conference. This sum is not beyond our eapaeity. It covers a large part of what we give for Chrstian work other than the sums we spend on ourselves in our local congregations. It is the foundation of our system of financing the program of the church and sending the gospel beyond our own borders. If we could learn to pay up these assessments doubtless we could be relieved for a time of some of the drives and special efforts.

I have given mueh time and attention to the payment of assessments, and two things are evident to me:

1. There must be some adjustment of the assessments so that the strong will help the weak. Churches unable to pay their assessments should have their assessments reduced, and these amounts should be put on those churches that have the strength to pay. The presiding elders and district boards of stewards have authority under a resolution adopted at the last Conference to do this. It is sound Christian practice. When it is done, every charge should be made to understand that it is expected to pay out.

2. Unless this has the attention of every minister, local lay leader and president of official board now, we will fail again. It can be done but it requires the prayer and thought of those in authority in every congregation. And then it requires action. If full information is given every congregation and a systematic canvass made of its membership at the beginning of the Conferenee year, there should be results. The total should be subscribed and then collected monthly or quarterly. Let one-half be paid by the time of the distriet conference and let there be a eareful check-up at that time.

As Conference Lay Leader I urge every pastor, lay leader and board president to give this matter attention at once and apply to its aeeomplishment the same thought and energy that would be given to any personal matter. It is our obligation, our duty. Christian eauses need this fund whieh is a bagatelle compared to our ordinary spending. May we not make our Methodist assessment $1 worth $1 in Louisiana this year?

T. W. HOLLOMAN.

RESOLUTIONS

(Of the board of stewards, Methodist Episcopal Church, South, of Amory, Miss., on the death of BROTHER L. E. PUCKETT.)

Whereas, it has pleased our Heavenly Father to invade our ranks onee again, calling home to his eternal rest our brother, the ehairman if our board, L. E. Puckett; and

Whereas, Brother Puekett was a faithful laborer in the Christian vineyard, ever ready to gladly answer the call of the church and of the Master in his service, giving freely of his talents, his time and his means to the work of the church, and serving the Lord with humility, yet with zeal; and,

Whereas, during his lifetime he was honored with many positions of trust in the affairs of this world, but no position and no honor was appreciated and valued by him higher than those which came to him as an humble servant of the Lord; it is therefore but fitting that his passing should be noted with a word of appreciation by those with whom he labored so zealously as a leader and as a servant;

Therefore, be it resolved, That the board of stewards of the Methodist ehureh, of Amory, Miss., does hereby express its sincere appreciation of the man and commends his example to those who are left to labor in the love and fear of God; that we do hereby further express our heartfelt sympathy to those who have been bereaved by his passing out into the Realm of Things Eternal; commending them to the God of their husband and father and brother for consolation and comfort, to him who doeth all things well.

Be it further resolved, That a copy of these resolutions be spread upon our minutes, a copy furnished to local papers for publieation, and a eopy furnished the New Orleans Christian Advocate for publication within the bounds of the Conferenee where Brother Puckett served.

Signed: J. O. Prude, Jr., H. A. Carroll, Dr. C. B. Baker, Committee.

THE WORLD A WORKSHOP.

This busy world may be looked at under a variety of aspeets and deseribed by different figures of speech, which suit it in one or another phase of its aetivities. Evidently enough, it is for one thing a workshop. Half of the world is making things to sell to the other half. From Gandhi's spinning-wheels in India to huge modern steel mills in Manchuria built by Japanese eapital—saying nothing of the vast industrial concerns of Europe and America—it is one big hum of manufaeture, with many sighs breathing themselves out against the oil-dripping, leaping bars of the maehinery, and baeks breaking here and there under the strain. Tubal Cain, the original Jewish blacksmith, has indeed beeome a great raee. Everywhere eapital is supporting huge industrial enterprises, and the more that machines are manufactured the greater is the demand for men to run them.

But not every kind of man ean qualify in the world's overgrown workshop. Two qualities every workman must have—brains and charaeter. The first of these desiderata is so often emphasized that little more may be said regarding it now. "Efficiency" is indeed the big word today. In order to effieieney, however, character is needed. One great argument against any indulgenee in strong drink consists in the fact that with twenty million automobiles in this country, any addiction to liquor would turn the highways into slaughter-houses. Character in legislators and eapitalists seeks to protect the lives of the toilers in the workshops, and the character of the working people themselves keeps them sober, self-controlled, alert, sympathetieally eo-operative. A working nation must of all others be sane, serious, and thoughtful. Immorality and industry are ineompatible.

One other thing may be added in this conneetion. Work as work only deadens, weakens, and atrophies the mental and emotional activities. "All work and no play makes Jaek a dull boy." Hood saw this when long ago he wrote "The Song of the Shirt." To-day new songs, figuratively if not literally, are needed for thousands toiling and moiling in the faetories, or daily shut up in the stores. Men need to step out to a rhythm that eomes not from humming maehines but from unseen orchestras—the harmonies of a higher life. To put that song into the workshops is partieularly the task of the Christian church, which is the great hope-bringer to mankind. Who, then, will be the next poet of the machine age, or Orpheus charming weary men, from grit and grime to heavenly chime? Save the age by song; drown the whang and whir of the machines in the music of the spheres!—Zion's Herald.

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Woman's Missionary Society

All Communications for This Department Should Be Addressed to Mrs. Janie Drake Cooper, Church Hill, Miss.

Christ has no hands but our hands
To do his work to-day;
He has no feet but our feet
To lead men in his way.
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

—A. J. Flint.

Dear readers: This is your page—won't you use it? Surely there is something of interest going on in your auxillaries! How about your Jubilee offering? Why not report your work for help and inspiration to others?

It is not the wish or the purpose of your editor to fill this page from week to week with clippings and quotations, but what is to be done when you send in no material?

Yours for the work,
JANIE DRAKE COOPER.

(Some are sending reports direct to the Advocate office, and this accounts for the fact that Mrs. Cooper is receiving so little material. Kindly send your reports to Mrs. Cooper, and not to the Advocate office. Thank you.—Editor.)

HARVEST PROGRAM OF METHODIST AUXILIARY.

Among the impressive services of the week was Harvest Program at the Methodist church Sunday evening, Dec. 2, rendered by the five Circles and two Young People's Societies of the Methodist Auxiliary.

After the opening song, Mrs. James Lipscomb led the responsive reading of the Scripture, followed by prayer by Mrs. Robert Magruder. The other numbers were as follows: Quartet, of college boys; talk, "Spiritual Enrichment," by Mrs. J. S. Moore; "A Woman's Dream on Giving," by Mrs. Helen Woodward; college orchestra; "Re-evaluation of the Missionary Task," Mrs. C. B. Buntin.

Reports from societies, Financial Goal, Summary of Year's Work, Mrs. Walter Page; solo, Mrs. Buchanan; Welcome to Jubilee Members, by Miss Loui Wier; song, "On Greenland's icy Mountain;" original poem on Harvest Day, by Mrs. R. K. Wier; prayer, Mrs. Buntin.

Our "Harvest Day" again is here,
With woods and cornfields brown and sere,
Again our hearts to thee we raise
In loving thanks and grateful praise.

We praise thee for Thy tender care
That has guided everywhere;
For morning's light and evening shade
For all life's beauties Thou hast made.

For gifts of mind, and gifts of brain,
For summer's sun and autumn's rain,
For flowers and birds and humming bees,
For running brooks and leafy trees,

For homes made sweet with love and cheer,
For ties of friendship warm and dear,
For feet to tread life's dusty road,
For hands made strong to lift the load
Of sorrow and of care, from burdened hearts
That meet us everywhere.

For tasks that call—that bid us go
Into the homes of want and woe,
For love and hope, to point the way
Lest erring feet should go astray,
For faith made strong to light the way
Of service for the crowning day,
For all these gifts thou hast bestowed
We bow our heads—and thank thee—Lord!

—Starkville News.

METHODIST AUXILIARY ELECTS OFFICERS FOR NEW YEAR.

The final meeting of the year of the Methodist Auxiliary was held Monday afternoon, Dec. 3, at the church, with Mrs. C. B. Buntin, the president, presiding.

The subject for the afternoon was "Catching Step With the Youth of To-Day."

The question, "How Shall Age Keep Step With Youth," was beautifully brought out under three themes, "By Rembering," Mrs. A. B. Butts; "By Forgettlug," Mrs. L. H. Roberts; and "The Cost,'" Mrs. J. M. Parker.

Plans for the bazaar to be held Friday and Saturday were discussed and new plans for the year. The chief business, however, was the election of officers, resulting as follows: President, Mrs. C. B. Buntin; vice president, Mrs. J. L. Wallace; recording secretary, Mrs. R. K. Wier; corresponding secretary, Mrs. Robert Magruder; treasurer, Mrs. A. B. Butts; local treasurer, Mrs. J. W. Eckford; superintendent of Bible and mission study, Mrs. J. W. Willis; superintendent of social service, Mrs. Geo. Turner; assistant, Mrs. Aliee Bonner; superintendent of supplies, Mrs. Wm. Sudduth; superintendent of young people, Mrs. Elizabeth Keating; superintendent of juniors, Miss Edwina Wallace; assistant, Miss Bedie Halbert; superintendent of publicity, Mrs. Alec Ames; superintendent of the Voice, Mrs. Raymond Bell.—Starkville News.

RULEVILLE MISSIONARY SOCIETY.

The ladies of the Ruleville Missionary Society had a most interesting and enjoyable meeting in the church parlor Monday afternoon, Dec. 10. The occasion was the Jubilee Harvest Day program when at the close of this Jubilee year we met to review the year's work and see what ingatherings had been made.

Mrs. H. P. Thomas, our efficient president, who has given her time and herself, unstintingly, to the work for two years, presided with her usual grace and ease. The session was opened with a song, "Sow in the Morn Thy Seed," our pianist, Mrs. H. E. Walton, accompanying.

In the devotion Mrs. Harris Banks brought a beautiful lesson from Mark 1:16-20, stressing the thought that we, like the disciples of old, should put first things first in our lives—a thought upon which each of us would do well to ponder at the close of this year when making new resolutions. We then had the responsive reading as planned for this special meeting. Mrs. Thomas led in prayer.

In her opening remarks, our president made us feel that we were enjoying a rare privilege in being participants in a harvest of a Jubilee year. The five Jubilee goals were then taken up and reviewed one by one.

In discussing the field of spiritual enlistment, Mrs. E. C. Stansel, the leader of the Prayer League, who with her committee from month to month has stressed this phase of our work, told what this Jubilee year had meant to her spiritually and had expressions from various members as to what blessings had come to them through this spiritual cultivation. From the responses we were made to feel that our society is on a higher level spiritualiy than it was at the beginning of the year. Just here we sang a stanza of "Praise the Saviour."

The next goal was in regard to the history of our organization. We say in reviewing the year's work that our society had reached this goal in that we have studied and are reading the Jubilee Book-shelf books, and the history of the local society has been written. At this time we all enjoyed hearing read the history of the Rueiville organization which our historian, Mrs. E. C. Stansel, had written. It is of interest to note that three members of the first Missionary Society organized in this community are now living—Grandma Wilson and Mrs. M. M. Barrett, two saints in Israel who still reside in Ruleville, and Mrs. John R. Countiss, of Grenada College, whose husband at that time was the local pastor.

We then sang the second stanza of "Praise the Savior."

Next came the third goal—the revaluation of our task. A committee had been appointed to study the questionnaire sent out by the Council Commission, and at this point the writer made a brief statement as to the results. One thing that impressed her was the spirit of the local society in carrying out the program of the church. The missionary spirit is alive in the members of the society. It was, however, with regret that we found that a large number of our women are not actively enlisted in this great work, and we shall redouble our efforts to interest every one. A most encouraging feature noted was that among our young people we find seven tithers, which goes to prove that they are being taught intelligent giving—a sign of a better day for our church.

The financial goal was next presented. Both treasurers, Mrs. H. G. Davisson and Mrs. T. M. Dulaney, gave splendid reports of the year's work, showing that all of our financial obligations have been met. Our Jubilee thank offering deserves special mention. We sang the third stanza of "Praise the Savior."

The last Jubilee goal was to enlist all unenlisted women of the church. While not being able to enroll every woman we were happy to have secured some new members. They were presented to the society and given a Jubilee welcome. This was most impressive.

We stood and sang, "Come, Ye Thankful People," and closed with the Lord's Prayer in concert.

Before we left the church our retiring president and vice president, Mrs. Jas. T. McCafferty, hostess for the afternoon, served delicious refreshments.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Conference Sunday School Board has sent to each of the local superintendents a "Worker's Guide for 1929." Superintendent Holloman, of Alexandria, says: "I think it is very good for Sunday school superintendents. Wishing you and the members of your family and of your official force a joyous Christmas."

Mr. D. B. Talley, superintendent of the Bogalusa Sunday school, sends us a copy of his report to the first quarterly conference, which has many interesting items.

We are in the midst of the Christmas season. It may be a good thing to check up on your Christmas records. I find these items in my record book: "Christmas, 1902, finds me at Parker Memorial for my last year. The last year had been one of work. I wish I could say it had been one of prayer and faith." "Christmas, 1906, finds me at Plaquemine for another year, Christmas Eve was spent in the home of my Sunday school superintendent. My plans have been to see how many people I could make happy this season." "Christmas, 1907, finds me at Parker Memorial Church for my second time. I start off with a week of prayer, Jan. 5-12."

Rev. J. G. Snelling honored us recently with a visit. He is busy with itinerary of meetings in the interest of missions. The Memphis Missionary Conference, no doubt, will prove an inspiration to the great cause of church-wide missions. We hope the Sunday school leaders will be well represented at Memphis, January 1-3.

Sunday, Dec. 16, we visited Winnfield and Pineville. We reached Winnfield in time for Sunday school, and noted the good work in this great school. The superintendent, Dr. F. C. Wren, called my attention to the fine work being done in the Junior Department; Mr. J. M. Hyde is superintendent. The Young People's class taught by Mrs. John Gwin is perhaps doing as fine a piece of work as any class in the State. Winnfield will no doubt be well represented at our State-wide Conference.

Sunday night, in company with my family, we worshiped at Pineville and heard the new pastor, Rev. L. N. Hoffpanir. He and his congregation start off the new year with co-operation and much interest.

Miss Lois Hammett, our new Elementary Superintendent, has returned from the Elementary and General Sunday School Council at Nashville with many plans for the Elementary work of our Conference. She will spend the Christmas holidays at the Ruston Orphanage, and is scheduled to take part in the Sunday school rally at Elizabeth on Sunday, Dec. 13.

C. D. ATKINSON,

Work Called for and Delivered

MRS. MARY LEONIDE WHITE—AN APPRECIATION.

By Rev. H. N. Brown.

Some women seem to be born to be leaders in public affairs, they are endowed with qualities that commend them as such, and are recognized and given opportunity to render such service. Others, equally as great, are born to give themselves in a service that is never known beyond a very narrow circle, but give themselves in such profusion there that all who know them learn to depend on them for a service that is indispensable. Of the latter kind was the subject of this article.

On May 3, 1928, at about 6 o'clock in the morning, there passed into the presence of her Lord as quietly as she had lived her noble life, a woman whose service as mother was equalled by few and surpassed by none in my acquaintance.

Mary Leonide Yose was born in East Baton Rouge Parish, La., on Feb. 24, 1856. Her family was Roman Catholic, and she was of that faith until after her marriage to Benjamin Franklin Cline, on April 17, 1873. She always felt kindly toward the church of her youth, and was never heard to say anything against that form of religion. On her marriage she came to live less than three miles from the home of her youth, but in a community of Methodist people, a community that had recently been swept by a great revival of the old-time Methodist type. This revival originated in a neighborhood prayer meeting. The pastor was assisted by Dr. R. S. Trippett, of the Louisiana Conference. In it almost every leading citizen of the community was converted and it was a fervent spiritual atmosphere into which the young Romanist bride of a young Methodist husband came to make her home and his. She early joined the church of her husband and her new home, the Blackwater church, now on the Baker circuit, and for a little more than fifty-five years she has been one of the most faithful and exemplary Methodists in one of the most delightful Christian communities of Louisiana. Her home was within a half mile of my childhood home, and she and my mother were fast friends until my mother's death. She entered heartily into all church activities, was rarely ever absent from church or the neighborhood prayer meetings. I remember that these prayer meetings were the scenes of frequent conversions, and shouts of praise from the saints. If she ever shouted or led in public prayer I never knew it. It was customary for women then to lead in prayer in that community. If she ever held an office of any kind in the church, that has escaped my memory; her service was withou display, but she was one of the best private soldiers who ever fought in the ranks of the Lord's army, and no leader in that communiy ever had a more loyal backer than she.

She was left a widow on Aug 11, 1889, with four small children. On Jan. 6, 1892, she married F. B. White, whose small son, C. F. White, she reared with her own children. To this family were added eight orphan children of relatives and neighbors. Her pre-eminence as mother and foster-mother was known and admired by all her neighbors, and is attested by the position and honor of these children who bave come to be leading citizens in the communities where they have gone to live. The late F. H. Holden, of Wilson, a nephew of her first husband, and a leader in church and civic life in his community, was the first orphan she reared. Four of her own children survive her. They are: B. F. Cline, who represents his ward on the police jury, and has been employed by that body for a number of years to supervise the parish highway construction and maintenance; R. C. Cline, of the Third Ward; Mrs. R. H. Hausey, and Mrs. C. C. Black, all of East Baton Rouge. Her foster children are: E. E. and Leslie White and W. H. Coleman, of Baton Rouge; C. D. White, of Long Beach, Calif.; Mrs. A. E. Evans of New Orleans; Mrs. T. O. Young of Baker, and J. H. Coleman, of Washington, Mo.; and one stepson, C. F. White, of Baker. All of these are honorable citizens in their communities, and as far as I know them are active workers in the churches. All do credit to the woman who spent her life in mothering them and giving them ideals that make for the best living.

Mrs. White died at seventy-two. She had made tbe message of her life helpfulness to others. She never became helpless, nor a burden to any one. She insisted on being helpful to the time of her last illness. She literally owed no one anything but love, and she discharged that debt in overflowing service that left a sweet memory of her deeds to all who knew her. She left no dying statement of which I have heard. Her death was literally a falling on sleep, for she passed while the family slept between periods of rising and ministering. She needed to leave no message. "Her works do testify of her that she wrought in God." "And when the dawn came, chill and sad, and damp with early showers, her gentle eyelids closed, she had another morn than ours." "She rests from her labors, and her works do follow her."

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REPORT SUB-DEPOSITORY AMERICAN BIBLE SOCIETY, NEW ORLEANS.

My report from the sub-depository, the Southwestern agency of the American Bible Society, located at 900 St. Charles Street, New Orleans, La., for the month of November, 1928, is as follows: The total distribution has been 5,800 volumes, consisting of 261 Bibles, 51 Testaments, 5,487 portions of the Scriptures. The distribution has largely been done in New Orleans and near-by towns, but some have gone into other States and to foreegn lands. Four thousand, three hundred and ninety-three volumes have been sales, 1,407 volumes have been donations.

We will give to the poor children again this year 5,000 gospels for Christmas. A good brother of Philadelphia has sent us fifteen dollars to help pay for these. His letter to me in part is as follows:

"Dear Mr. Perkins: I have read the various reports of your activities—which you have sent me—with a great deal of interest. It is with a great deal of pleasure that I am sending you this small check. I only wish that I were personally in a position to contribute a good deal more. I think, regardless of my buiness reasons for calling on you, that the few occasions when I have been able to see you have been among the most pleasant and inspiring experiences I have ever had, and it is with every possible good wish for the continued success of your endeavors that I would like to wish you—even at this early date—a very Merry Christmas and a happy New Year.

"Yours very truly,

"F. A. L."

It is very encouraging to me to receive such a letter as the above. Pray for me, in his name,

G. A. PERKINS.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Nesbett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Materi[illegible] for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY OF LOUISIANA.

Dear Epworth Leaguers: Since this is my last letter to you for 1928, and it is a bit late going to press, I'm afraid it won't even get printed. It isn't so hard to answer a letter each week, but I find it difficult writing to you every week when you so seldom answer. I certainly appreciate the lovely letters from Leaguers over the State, and I'm proud of the enthusiasm you show in your League work. With a new year before us I am watching for great accomplishments among our young people. You have a great program before you and with half the League year gone and 1929 beginning we must be "on the job" if we expect to come out ahead.

A letter from Miss Ina C. Brown tells me that we are far behind with our Missionary Special and our State treasurer is really worried because we put off the paying of our pledges to Conference Promotion until the last minute. Let us wake up to our many tasks and not let the new year find us lagging in our duties.

I am delighted to tell about the fine new Hi League at First Church, Alexandria. I met with some of the officers and found that they had organized with thirty-six on roll and expected to reach fifty in the near future. Our Conference president, Charles White, is their counselor. A letter from Miss Mildred Townsend, president of the League at Bunkie, brings us good news also. Mildred reports that as president she could not ask more of her Leaguers. She says that her chapter is doing better than it has done in years. We are proud of such a fine report.

Another Union in Ruston District has received its name. The "Morgan Union," named for Rev. G. A. Morgan, formerly of Arcadia, is composed of Leagues from Bryceland, Gibsland, Bienville and Arcadia. Mr. Henry Galloway, of Arcadia, is president of the Union. Their secretary, Miss Page Wise, of Bienville, reported a crowd of fifty present at their last meeting.

Rev. H. W. Jordan, of Columbia, wrote me asking me to assist him in League work in Columbia. I will not be able to go until January, but I'm glad that he called on me, and I want all pastors to feel free to call for my services.

I met with the Jonesboro Leaguers in their December business meeting and am glad to report that splendid work is being done by these Leaguers.

Sunday I went to Ruston in interest of the Efficiency Institute to be held there Feb. 10-15. Dr. W. W. Drake, pastor, and Mr. Floyd James, League president, are very interested in the success of the institute. Ruston is the most accessible location in the district, and with favorable weather at least ten League chapters can attend each night. Mr. B. Frank Pim, from Nashville, will be one of the instructors.

While in Ruston I attended the religious pageant presented by the choir of the First Methodist Church. The pageant, which so beautifully told the story of the prophecy and birth of the Christ Child, was presented in a most impressive way. Mrs. S. L. White, choir director, deserves credit for its presentation.

Letters are being received by all chapters from Central Office reminding you that the Epworth Era campaign begins on Jan. 13. Our Conference is 327 subscriptions behind its quota. If every Era agent will do his or her part we can easily make up this deficit. I think that the Era should be in every Epworth League home.

Leaguers of Monroe District will be interested to know that Mr. W. L. (Bolie) Herron and Miss Mildred Morris, of West Monroe, are to be married on Dec. 22. Leaguers of Baton Rouge District are already learning of the approaching marriage of their former District Secretary, Miss Wilda Addison, to Mr. Lowery Varnado, both of Hammond, on Dec. 26.

I will leave Louisiana the day after Christmas for Oklahoma City to attend the Epworth League Leaders' Council convening in that city on Dec. 26-30. I'm sorry that some of our City Union presidents and district and State officers cannot attend this meeting with me, as it is primarily for League leaders of Southern Methodism.

Hoping that 1929 may bring you success and happiness in your League work as you live "All for Christ," I am,

Your Field Secretary,
ELIZABETH LANGFORD.

THE PROBLEM OF CHECKING INFLUENZA.

Our reports of cases of influenza from the State are notably incomplete, as unofficially we hear of mild cases not reported. However, the number 113 reported for the week ending Dec. 17 outside of New Orleans gives an idea of the relative prevalence of the disease.

The cause of influenza is as mysterious as it was in 1918. Even the way it is carried is not entirely clear. It is generally believed that the droplet or contact infection is the way the disease is transmitted from person to person. There is much uncertainty whether it enters by way of the nose, the mouth, the eye or in what way it is transmitted, hence, in checking an influenza epidemic we are met with exceptional difficulties.

Few or none are immune to the disease, and during epidemics every person must consider himself as a possible victim. One attack unfortunately does not confer immunity. Relapses are extremly common, and repeated attacks must be expected in one season.

The experience with the present epidemic is unlikely to be different from that of 1918-1919 with this exception, that the virulence is apparently not so great.

Some facts are known and can be utilized, partially at least, in preventing the disease:

1. Intimate contact during the early stages is most dangerous.

2. Gatherings of people in auditoriums, halls, rooms, buildings, crowded cars, busses, etc., are especially productive of the spread of influenza.

3. Warm weather and open air help to prevent the spread of the disease.

We can help to lessen the number of cases by isolation of the individual case and by preventing gatherings of large numbers of people.

To prevent a serious attack every person must consider his own case a serious case, even if the symptoms seem to be those of a simple cold. During an epidemic of influenza it is wise to consider that the "cold" may be serious, in fact it may be influenza. To go to bed and send for the doctor at once is the best possible thing for the person himself, the family and for the people of the community. The average person goes to bed too late and gets up before entirely well. Don't make this mistake.

Influenza seems to be one of the rare maladies in which an ounce or two of simple therapy is as good or better than a ton of prevention.

OSCAR DOWLING, President,
Louisiana State Board of Health.
New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Myrtle, at Myrtle, Jan. 6.
Potts Camp, at Potts Camp, Jan. 6, 7.
Chalybeate, at Chalybeate, Jan. 9.
Blue Mountain, at Blue Mountain, Jan. 13.
New Albany ct., at Union Hill, Jan. 14.
Hickory Flat, at Hickory Flat, Jan. 15.
Sherman, at Sherman, Jan. 16.
Mooreville, at Mooreville, Jan. 17.
Belmont, at Dennis, Jan. 18.
Rienzi, at Bethel, Jan. 20.
Burnsville, at Burnsville, Jan. 20, p.m.
Marietta, at Marietta, Jan. 23.
Mantachie, at Shiloh, Jan. 24.
Booneville ct., at Carolina, Jan. 27.
Silver Springs, at Paul's Chapel, Jan. 30.
Tishomingo, at Tishomingo, Feb. 3.

All week-day appointments are made contemplating preaching at 11 a. m., "dinner on the ground," followed by the quarterly conference. All officials will be personally notified by mail of these services.

The place of the conference on the Silver Springs charge is changed from Payne's Chapel to Paul's Chapel.

JAMES H. FELTS, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Franklin, Dec. 16, a.m.
Morgan City, Dec. 16, p.m.
McDonoghville, Dec. 21, p.m.; Dec. 23, a.m.
Second Church, Dec. 23, p.m.; Jan. 9, p.m.
Felicity, Dec. 31, a.m.; Jan. 10, p.m.
Parker Memorial, Dec. 31, p.m.; Jan. 7, p.m.
St. Mark's Hall, Jan. 6, a.m.; Jan. 11, p.m.
Algiers, Jan. 6, p.m.; Jan. 16, p.m.
Louisiana Avenue, Jan. 13, a.m.; Jan. 25, p.m.
First Church, Jan. 13, p.m.; Jan. 23, p.m.
Covington, Jan. 20, a.m.
Slidell, Jan. 20, p.m.
Rayne Memorial, Jan. 27, a.m.; Feb. 5, p.m.
Patterson, at Patterson, Feb. 3.
Carrollton Avenue, Feb. 6, p.m.
Epworth, Feb. 8, p.m.
New Orleans and Reserve, at Reserve, Feb. 10.
St. Martinville, at St. Martinville, Feb. 17.
Houma and French Mission, at Houma, Feb. 23, 24.

The District Missionary Institute will be held at the First Methodist Church on Friday, Jan. 18, at 8 p. m. Let every preacher be on hand with his workers. Please be ready to elect delegates to the district conference on this round.

W. L. DOSS, JR., P. E.

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"CONSIDERING ONE ANOTHER."

How self-centered are we! For the most part it is ourselves, our own future, our own work, our own gains, our own health, our own pleasure, which absorb us.

But now and then love lays its hand upon us. If it be a great love, of the noblest and most wonderful sort, it compels us to think with absorbing interest about the welfare of another human being. Such a tremendous thing! It drags us, as with an irresistible force, up and out of our own petty concerns to think almost continuously about the personality and concerns of some one else.

Strange to say, this is one of the most life-giving experiences that we ever meet. When we forget ourselves we find our true self. The expression, the activity, the insight of the one who is blessed with love for another, are all uplifted. It is a stimulus beyond all compare, a vast bestowal of joy.

Usually, however, we are gifted with great love but for a few. Hardly any one passes through this world without any experience of this wondrous inspiration, but we are limited by our human selfishness.

Jesus, however, taught, and the wonderful epistles of St. John echo his teaching, that there need be no limit to this spiritual experience of the heart, that we should love even our enemies, that we should "dwell in love." Sometimes we hear these commands spoken of as difficult, something exacting, hard and trying.

On the contrary, it is the heart of the Christian faith that we may believe that God will bestow such a gift of love upon us. For love cometh not with striving. It is the great gift of God; it is life and joy itself. The words of Jesus mean that upon the Christian who gives himself wholly unto God, this perfection of loving will be bestowed. There will be no room for hate or bitterness because of this perfect understanding, because the Christian will perceive all men in something the same way that God perceives them. What more wonderful thing for this life could be received from any creed or faith than such a gift of love?

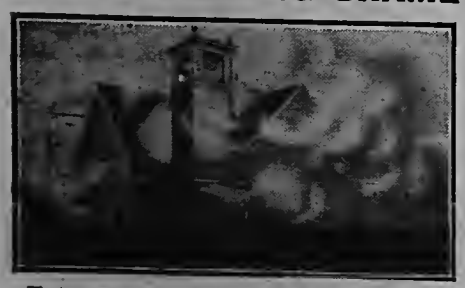
Sometimes we meet some radiant soul who appears to be thus blessed—some one whose own anxieties are of little moment compared with the loving interest he feels in every one who enters his life. These people walk through the world and find each day angelic faces. Each morning brings its thrilling anticipation of the discovery of Godliness in man.

They are great spirits who live thus, lifting up those who are near them, leading them by their love and interest to finer ways of thinking and doing. "Let us consider one another to provoke unto love and to good works," wrote the author of Hebrews.

No, it is not enough when we consider merely our own daily duty. That is but the letter of the law. It is its glory when we love, when we lead one another into ways of love as well, when all life's contacts provoke unto good works those who thus mingle.

"God is love: and he that dwelleth in love dwelleth in God, and God in him. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." —Zion's Herald.

IT IS A BURNING SHAME



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Gallman, at Bethesda, Dec. 29, 30, 11 a.m.
Beauregard, at Beauregard, Dec. 30, 3 p.m., 7 p.m.
Monticello, at Pleasant Grove, Jan. 5, 6, 11 a.m.
McComb, LaBranch Street, Jan. 6, 7 p.m.; Jan. 16, 7 p.m.
Foxworth, at Sandy Hook, Jan. 13, 11 a.m., 2 p.m.
Tylertown, at Tylertown, Jan. 13, 7 p.m.; Jan. 14, 10 a.m.
Meadville, at Bude, Jan. 20, 11 a.m., 7 p.m., 3 p.m.
Barlow, at Brandywine, Jan. 26, 27, 11 a.m.
Bayou Pierre, at Center Point, Jan. 27, 3 p.m., 7 p.m.
Georgetown, st Providence, Feb. 3, 11 a.m., 1:30 p.m.
Crystal Springs, Feb. 3, 4 p.m., 7 p.m.
Summit, at Topisaw, Feb. 9, 10, 11 a.m.
Osyka, at Osyka, Feb. 10, 3 p.m., 7 p.m.

Hattiesburg Dist.—First Round.

Main Street, at Main Street, Dec. 30, 11 a.m.
Broad Street, at Broad Street., Dec. 30, 7 p.m.
Court Street, at Court Street, Jan. 6, 11 a.m.
Hattlesburg Ct., at Sanford, Jan. 9, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, Jan. 11, 11 a.m., 2 p.m.
Leakesville, at Leakesville, Jan. 13, 11 a.m., 2 p.m.
Lucedale, at Lucedale, Jan. 13, 7 p.m.; Jan. 14, 9:30 a.m.
Mount Olive, at Mt. Olive, Jan. 20, 11 a.m., 2 p.m.
New Augusta, at New Augusta, Jan. 24, 11 a.m., 2 p.m.
Purvis, at Purvis, Jan. 25, 11 a.m., 2 p.m.
Magee, at Magee, Jan. 27, 11 a.m., 2 p.m.
Petal, at Petal, Jan. 28, 7 p.m.
Richton, at Richton, Feb. 3, 11 a.m., 2 p.m.
Silver Creek, at Silver Creek, Feb. 8, 11 a.m., 2 p.m.
Taylorsville, at Taylorsville, Feb. 10, 11 a.m., 2 p.m.
Williamsburg, at Williamsburg, Feb. 12, 11 a.m., 2 p.m.
Sumrall, at Sumrall, Feb. 15, 7 p.m.
Prentiss, at Bassfield, Feb. 17, 11 a.m., 2 p.m.

W. A. HAYS, P. E.

Jackson Dist.—First Round.

Satartia, at Mount Olive, Dec. 29, 30. 11 a.m.
Eden, at Bentonia, Dec. 30, 2 p.m., 7 p.m.
Clinton, at Clinton, Jan. 6, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 6, 7 p.m.; Jan. 7, 10 a.m.
Terry, at Forest Hill, Jan. 13, 11 a.m., 1:30 p.m.
Bolton, at Raymond, Jan. 13, 4 p.m., 7 p.m.
Flora, Jan. 20, 11 a.m., 3 p.m.
Madison, at Pocahontas, Jan. 20, 7 p.m.; Jan. 21, 10 a.m.
Mendenhall, at Mendenhall, Jan. 27, 11 a.m., 2 p.m.
Florence, at Star, Jan. 27, 7 p.m.; Jan. 28, 10 a.m.
Harrisville, at Harrisville, Feb. 3, 11 a.m., 1:30 p.m.
Grace, Feb. 3, 7 p.m.; Feb. 4, 7:30 p.m.
Benton, at Midway, Feb. 9, 10, 11 a.m.
Vaughan, at Vaughan, Feb. 10, 3 p.m., 7 p.m.
Yazoo City, Feb. 17, 11 a.m., 4 p.m.
Yazoo ct., at Lintonia, Feb. 17, 2 p.m., 7 p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Pachuta, at Adams, Dec. 29, 11 a.m., 1:30 p.m.; Dec. 30, 11 a.m.
Enterprise, at Enterprise, Dec. 30, 4 p.m., 7 p.m.
Cleveland, at Hopewell, Jan. 5, 11 a.m., 1:30 p.m.; Jan. 6, 11 a.m.
DeKalb, at DeKalb, Jan. 6, 7 p.m.; Jan. 7, 9:30 a.m.
Central, Meridian, Jan. 13, 11 a.m.; Jan. 15, 7 p.m.
Poplar Springs, Meridian, Jan. 13, 7 p.m.; Jan. 16, 7 p.m.
Vimville, at Pleasant Hill, Jan. 19, 11 a.m., 1:30 p.m.; Jan. 20, 11 a.m.
Seventh Avenue, Meridian, Jan. 20, 3 p.m., 7 p.m.
Daleville, at Andrew's Chapel, Jan. 26, 11 a.m., 1:30 p.m.; Jan. 27, 11 a.m.
Waynesboro ct., at Hebron, Feb. 2, 11 a.m., 1:30 p.m.; Feb. 3, 11 a.m.
Bucatunna, at State Line, Feb. 3, 3 p.m., 7 p.m.
East End, Meridian, Feb. 10, 11 a.m.; Feb. 13, 7 p.m.
Waynesboro sta., Feb. 10, 4:30 p.m., 7 p.m.

HENRY G. HAWKINS, P. E.

Newton Dist.—First Round.

Decatur and Hickory, at Decatur, Dec. 30, 11 a.m., 2 p.m.
Carthage ct., at Bethel, Jan. 5, 6.
Carthage sta., Jan. 6, 7 p.m.; Jan. 7, 9 a.m.
Newton, Jan. 9, 7 p.m.
Forest and Morton, at Morton, Jan. 13, 11 a.m., 2 p.m.
Union, Jan. 20, 11 a.m., 2 p.m.
Homewood, at Homewood, Jan. 26, 27.
Lake, at Lake, Jan. 27, 3 p.m., 7 p.m.
Trenton, at Trenton, Feb. 2, 3.
Raleigh, at Raleigh, Feb. 3, 7 p.m.; Feb. 4, 10 a.m.
Philadelphia ct., at Sandtown, Feb. 9, 11 a.m., 2 p.m.

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Burnside, at Longino, Feb. 10, 2:30 p.m.
Philadelphia sta., Feb. 10, 11 a.m.; Feb. 11, 9 a.m.
Harperville and Lena, at Harperville, Feb. 16, 17.
Walnut Grove, at Walnut Grove, Feb. 17, 2:30 p.m., 7 p.m.
Laurel, First Church, Feb. 24, 11 a.m.; Feb. 25, 7 p.m.
Laurel, Kingston, Feb. 24, 2:30 p.m.
Laurel, West End, Feb. 24, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Moss Point, Dec. 23, 7:30 p.m.
Picayune, Dec. 30, 11 a.m.
Long Beach, Dec. 30, 7:30 p.m.
Mentorum, at Alexandria Memorial, Jan. 5, 6, 11 a.m.
Wiggins, Jan. 6, 7:30 p.m.
Kreole, at Orange Grove, Jan. 13, 11 a.m.
Handsboro and Miss. City, at Handsboro, Jan. 13, 7:30 p.m.
Columbia, Jan. 20, 11 a.m.
Lumberton, Jan. 20, 7:30 p.m.
Carriere, at Byrd's Chapel, Jan. 27, 11 a.m.
Poplarville, Jan. 27, 7:30 p.m.
Gulfport, First Church, 11 a.m.; Feb. 3.
Gulfport, Second Church, 7:30 p.m.; Feb. 3.
Coalville, at Coalville, Feb. 10, 11 a.m.
Wesley Memorial, at Epworth, Feb. 10, 7:30 p.m.
Saucier, Feb. 17, 11 a.m.
Biloxi, Feb. 17, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Hermanville, at Hermanville, Dec. 30, a.m.
Utica, at Utica, Dec. 30, p.m.
Silver City, at Midnight, Jan. 6, a.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 6, p.m.
Mayersville, at Mayersville, Jan. 12.
Anguilla, at Delta City, Jan. 13, a.m.
Rolling Fork and Carey, at Rolling Fork, Jan. 13, p.m.
Roxie, at Roxie, Jan. 20.
Rocky Springs, at Willows, Jan. 23.
Oak Ridge, at Bovina, Jan. 27.
Port Gibson, Feb. 3.
Nebo, at Cool Springs, Feb. 10.

W. H. LEWIS, P. E.

RESOLUTIONS

(Unanimously adopted at the annual meetlng of the district stewards of the Methodist Episcopal Church, South, on the death of MR. L. E. PUCKETT, of Amory, Mlss.)

Whereas, it has pleased our Heavenly Father to call to hls eternal reward our Brother L. E. Puckett; and,

Whereas, Brother Puckett was a falthful and efficlent member of the board of stewards, and served as lts secretary for some years;

Thcrefore, be it resolved:

Flrts. That it ls the sensc of thls body that we have sustained a great loss in the death of Brother Puckett, both as a memher and as its very efficient and careful secretary.

Second. That we extend to the hercaved family our deepest sympathy ln their great sorrow, and commend them to the love and grace of our Father in heaven.

Thlrd. That a copy of these resolutions he sent to the famlly, a copy spread on thc minutes of this body, and a copy sent to the New Orleans Christiain Advocate for publication.

Respectfully,

P. K. THOMAS,
W. A. BOONE,
Tupelo, Miss. Commlttee.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—First Round.

Prairie and Strong, at S., preaching, Jan. 6, a.m.; Q. C., afternoon.
Fulton, at Fulton, preaching, Jan. 13, a.m.; Q. C. Afternoon.
Algoma, at Algoma, preaching Jan. 15, a.m.; Q. C. afternoon.
Houlka, at Concord, preaching Jan. 16, a.m.; Q. C. afternoon.
Woodland, at Woodland, preachiug Jan. 17, a.m.; Q. C. afternoon.
Vardaman, at Vardaman, preaching Jan. 18, a.m.; Q. C. afternoon.
Calhoun City, preaching Jan. 20, a.m., Q. C. afternoon.
Buena Vista, at Buena Vista, preaching, Jan. 22, a.m.; Q. C. afternoon.
Derma, at Big Creek, prcaching, Jan. 23, a.m.; Q. C. afternoon.
Pittsboro, at Pittshoro, preaching, Jan. 24, a.m.; Q. C. afternoon.
Bellefontaine, at Walthall, preaching, Jan. 25, a.m.; Q. C. afternoon.
Eupora, at Eupora, prcaching, Jan. 27, a.m.; Q. C. afternoon.
Mathiston and Mahen, at Mahen, preachlng, Jan. 27, p.m.; Q. C. Jan. 28, 10 a.m.
Tremont, at Mt. Pleasant, preaching Jan. 29, a.m.; Q. C. afternoon.
Nettleton, at Evergreen, preaching, Jan. 30, a.m.; Q. C. afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—First Round.

Cedar Bluff ct., at Cedar Bluff, preachlng and Q. C., Dec. 29, a.m.
Sturgis ct., at Sturgis, preaching and Q. C., Dec. 30, p.m.
High Point ct., at White Hall, preaching and Q. C., Jan. 5, a.m.
Mashulaville ct., at New Hope, preachlng and Q. C., Jan. 6, a.m.
Columbus, Central, preaching, Nov. 18, a.m.; Q. C., Jan. 9, p.m.
Chester ct., at Salem, preaching and Q. C., Jan. 12, a.m.
Ackerman and W., at Ackerman, preaching and Q. C., Jan. 13, p.m.
Columbus, First, prcachlng, Nov. 11, a.m.; Q. C., Jan. 16, p.m.
Noxapater ct., at Flower Rldge, preaching and Q. C., Jan. 20, a.m.
Loulsvllle, preachlng and Q. C., Jan. 20, p.m.
Starkville, preaching, Dec. 9, p.m.; Q. C., Jan. 22, p.m.
Crawford and M., at Crawford, preaching, Nov. 18, p.m.; Q. C., Jan. 23, p.m.
Macon ct., at X-Prairle, preaching and Q. C., Jan. 27, a.m.
Artesla and S., at Artesla, prcachlng and Q. C., Jan. 27, p.m.
Macon sta., preaching, Nov. 25, p.m.; Q. C., Jan. 30, p.m.
Ethel ct., at Ethel, preaching and Q. C.; Feb. 2, a.m.
McCool ct., at McCool, preachlng and Q. C., Feb. 3, a.m.

W. N. DUNCAN, P. E.

Greenwood Dist.—First Round.

Schlater, at Schlater, Dec. 30, 11 a.m., 2:30 p.m.
Minter City, at Minter City, Dec. 30, nlght.
Drew ct., at Ridgeway, Jan. 5, and 3 p.m.. Jan. 6.
Drew sta., Jan. 6, 11 a.m., 1:30 p.m.
Prlce Memorial, Jan. 9, nlght.
Sunflower, at Sunflower, Jan. 13, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 13, night.
Indianola, Jan. 16, nlght.
Swiftown, at Swiftown, Jan. 20, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 20, nlght.
Webb and Sumner, at Webb, Jan. 27, 11 a.m. and 2:30 p.m.
Rulevllle, at Rulcville, Jan. 27, nlght.

It is very important that every offlcial shall attend this first quarterly conference. Vital husiness demands your preseuce. Let us start the new conference year wlth a greater loyalty to our Lord, and by prayer and hard work we shall have good success ln our work for him this year.

L. P. WASSON, P. E.

Greenville Dist.—First Round.

Gunnlson and Sherard, at Sherard, Jan. 6, a.m.
Coahoma and Jonestown, at J., Jan. 6 and 7.
Rosedale and Benoit, at R., Jan. 13.
Merlgold and Deeson, at M., Jan. 20, a.m.
Tunica, Jan. 20, p.m.
Evansville and Dubbs, at E., Jan. 27 a.m.
Lula and Dundee, at L., Jan.. 27, p.m.
Lake Cormorant and Robinsonville, at L., Feb. 3.

L. M. LIPSCOMB, P. E.

Grenada Dist.—First Round.

Pickens and Goodman, at Goodman, Dec. 30, morning.
Lexington, Dec. 30, evening.
Abbeville, at Abbeville, Jan. 5, 6.
Waterford, at Waterford, Jan. 6, 7.
Tie Plant, at Tie Plant, Jan. 10.
Poplar Creek, at North Union, Jan. 13.
Paris, at Parls, Jan. 17.
Kilmichael, at Kilmichael, Jan. 20.
Holcomb, at Holcomb, Jan. 23.
Sallis, at Sallis, Jan. 26, 27.
Ebenezer, at Ebenezer, Jan. 2, 3.

E. H. CUNNINGHAM, P. E.

Sardis District—First Round.

Como, Jan. 4, 4 p.m.
Courtland, at Courtland, Jan. 5, 6.
Batesville, Jan. 6, 7 p.m.
Arkabutla, at Strayhorn, Jan. 10, 11 a.m.
Hernando, Jan. 13, 11 a.m.; Q. C., Jan. 16, 7 p.m.
Coldwater, at Coldwater, Jan. 13, 7 p.m.; Q. C., 2:30 p.m.
Pleasant Hill, at P. H., Jan. 16, 11 a.m.
Mt. Pleasant, at Mt. P., Jan. 20, 11 a.m.
Oakland, at Oakland, Jan. 27, 11 a.m.
Charleston, at Charleston, Jan. 27, 7 p.m.
Cockrum, at Cockrum, Feb. 2, 3.

T. M. BRADLEY, P. E.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Jackson, at Ethel, Dec. 30, 3 p.m.
Pine Grove, at P. G., Jan. 5, 6, a.m.
Hammond, Jan. 6, p.m.
Ponchatoula, Jan. 7, p.m.
Denham Springs, at D. S., Jan. 12, 13, a m.
Gonzales, at Carpenter Chapel, Jan. 13, 3 p.m.
First Church, B. R., Jan. 14, p.m.
Baker, at Baker, Jan. 19, 20, a.m.
Plaquemine, at P., Jan. 20, 3 p.m.
Clinton, at Clinton, Jan. 26, 27, a.m.
Greensburg, at Greensburg, Jan.. 27, 3 p.m.
Kentwood, at Kentwood, Jan. 28, p.m.
Keener Memorial, B. R., Jan. 30, p.m.
Springfield, at Springfield, Feb. 2, 3, a.m.
Istrouma, B. R., Feb. 3, p.m.
Walker, at Palmetto, Feb. 9, 10, a.m.
Zachary and Slaughter, at S., Feb. 10, p.m.

The district stewards are called to meet at Hammond, Wednesday, Dec. 12, at 10 a.m.

Rev. J. G. Snelling, Conference Missionary Secretary, will conduct two Missionary Institutes for the district, the first on Jan. 11, 10 a.m., in Keener Memorial Church, Baton Rouge, and the second on Jan. 17, 10 a.m., in the Methodist Church in Amite. Let all the pastors, lay leaders, presidents of missionary societies, Epworth Leagues, Brotherhoods and as many others as possible attend the meeting.

L. W. CAIN, P. E.

Monroe Dist.—First Round.

Gilbert, Jan. 6, 11 a. m.
Winnsboro, Jan. 6, 7:30 p.m.
Waterproof, Jan. 13, 11 a.m.
Wisner, Jan. 13, 7:30 p.m.
Lake Providence, Jan. 20, 11 a.m.
Tallulah, Jan. 20, 7:30 p.m.
Oak Grove, Jan. 27, 11 am.
Epps, Jan. 27, 3 p.m.
Rayville, Jan. 27, 7:30 p.m.
Delhi, Feb. 3, 11 a.m.
Oak Ridge, Feb. 3, 7:30 p.m.
Sterlington, at Sterlington, Feb. 10, 3 p.m.
West Monroe, Feb. 10, 7:30 p.m.
Bonita, at Bonita, Feb. 17, 11 a.m.
Mer Rouge, at M. R., Feb 17, 7:30 p.m.
Mangham, at M., Mar. 3, 11 a.m.

The Monroe District Missionary Set-up meeting will be held at First Church, Monroe, Tuesday, Jan. 6, 1929. All pastors, S. S. supts, lay leaders, W. M. S. presidents and district stewards are expected to attend. The hour for the meeting is 10 a.m. Luncheon will be served and the meeting continued in the afternoon until the business is finished. Rev. John G. Snelling, Missionary Secretary, will be in charge of the program.

ELMER C. GUNN, P. E.

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SACRED RADIO PROGRAM.

To Readers of This Column: The publishing of sacred radio programs is a new feature with us. Whether it is worth while depends upon the wishes of our readers. We would like to have an expression from you on this subject, and also suggestions for improving this column.

Saturday, December 29, 1928

6:30 a.m.—Sacred Music, Muscatine, Iowa—KTNT.
10:00 a.m.—Baptist Convention, Oklahoma City, Okla.—KFJF.
12:15 p.m.—Organ Recital, Denver, Colo.—KOA.
12:30 p.m.—Bible Class—Hot Springs, Ark.—KTHS.
6:30 p.m.—Weekly Review of International S. S. Lesson—Fort Worth, Tex.—WBAP.
7:30 p.m.—"Fireside Philosophies"—Minneapolis,—WCCO.
8:00 p.m.—U. of Florida Y. M. C. A. Gainesville, Fla.—WRUF.
8:30 p.m.—Negro Spirituals—Gainsville, Fla.—WRUF.
9:00 p.m.—International S. S. Lesson—Denver, Colo., KOA
9:29 p.m.—Sessions Westminster Chimes—Denver, Colo.—KOA.
11:15—Gospel Songs, Nashville, Tenn. WSM.

Sunday, December 30, 1928

6:30 a.m.—Sacred Music, Muscatine, Iowa—KTNT.
9:00 a.m.—Watch Tower Program—Oklahoma City, Okla. KFJE.
9:30 a.m.—Sunday School—Cincinnati, Ohio—WLW.
9:57 a.m.—Adath Israel Temple—Louisville, Ky.—WHAS.
10:00 a.m.—"The Cathedral of the Air"—Chicago, Ill—WJBT
Watch Tower Hour, Charlotte, N. C.—WBT.
10:30 a.m.—Rabbi Jacob Tarshish—Columbus, Ohio.—WAIU.
"Family Worship"—Chicago, Ill.—WJBT.
10:50 a.m.—Morning Worship, Tampa, Fla.—WDAE.
Pres. Church—Cincinnati, Ohio.—WLW.
10:55 a.m.—First Baptist Church, Charlotte, N. C.—WBT.
11:00 a.m.—2nd. Presbyterian Church, Richmond, Va.—WRVA.
1st. Pres. Church. San Antonio, Tex.—WOAI.
Central Methodist Church, Hot Springs, Ark—KTHS
Church service, Denver, Colo.—KOA.
Church Service, Washington, D. C.—WJSV.
12:00 Noon—National Radio Ensemble—Chicago, Ill.—WJBT.
12:10 p.m.—Sacred Programs—Muscatine, Iowa.—KTNT.
12:30 p.m.—Sunshine for Shut-Ins, Chicago, Ill.—WJBT.
1:00 p.m.—Religious music—Raleigh, N. C.—WPTF.
1:40 p.m.—"Missionary Topics", Chicago, Ill.—WJBT.
3:00 p.m.—Young People's Conference—Dr. Poling—NBC system—Sta. WJZ, New York, and chain.
Sacred Concert, Oklahoma City, Okla.—KFJF.
3:30 p.m.—Organ Recital, Schenectady, N. Y.—WGY.
4:00 p.m.—Organ Recital, Cincinnati, Ohio—WLW.
5:30 p.m.—Vesper Hour Quartet—Charlotte, N. C.—WBT.
7:30 p.m.—Evening Worship, Tampa, Fla.—WDAE.
1st. Pres. Church, Fort Worth, Tex.—WBAP.
7:45 p.m.—First Baptist Church—Shreveport, La.—KWKH.
9:00 p.m.—Questions and Answer program, Shreveport, La.—KWKH.
9:05 p.m.—Old Hymns—Washington, D. C.—WJSV.
9:30 p.m.—Bible Drama, Chicago, Ill.—WJBT.
Bible Lecture, Oklahoma City, Okla.—KFJE.
11:00 p.m.—Family Tree, Chicago, Ill. WJBT.
11:30 p.m.—"Back Home", Chicago, Ill.—WJBT.

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